

1 KINGS 6

written and compiled by Gary Kukis

1Kings 6:1–38

Solomon Builds the Temple

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.” (John 3:16–18). “I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10).

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These exegetical studies are *not* designed for you to read each and every word. For instance, the Hebrew exegesis is put into greyish tables, so that if you want to skip over them, that is fine. If you question a translation, you can always refer back to the appropriate Hebrew tables to sort it all out. The intent is to make this particular study the most complete and most accurate examination of 1Kings 6 which is available in writing. The idea is to make every phrase, verse and passage understandable and to make correct application of all that is studied.

Besides teaching you the doctrinal principles related to this chapter, this commentary is also to help bring this narrative to life, so that you can understand the various characters, their motivations, and the choices that they make. Ideally, you will be able to visualize the peoples, their temporal and spiritual leaders, and their armies as they move across the landscape of the Land of Promise. I hope to provide not only an accurate exegesis of the chapter in view, but to also quote many of the great insights that past commentators have offered us.

Although this chapter is based upon narrative from the book of Kings, I will make every attempt possible to provide enough historical information and theological context so that you will have a sufficient background to understand all that is going on.

Preface: 1Kings 6 is all about the specifications and details of Solomon building of the **Temple of God**. In the previous chapter, the materials needed, the workmen needed, and how they were all gathered was at the forefront; in this chapter, it is putting all of these materials together to build the Temple, the Holy of Holies, the annex, and the courtyard. It took 7 years to build the Temple.

Acts 7:44–50 [Saint Stephen is recounting the history of Israel in a sermon] "Our fathers had the tent of witness in the wilderness, just as he who spoke to Moses directed him to make it, according to the pattern that he had seen. Our fathers in turn brought it in with Joshua when they dispossessed the nations that God drove out before our fathers. So it was until the days of David, who found favor in the sight of God and asked to find a dwelling place for the God of Jacob. But it was Solomon who built a house for him. Yet the Most High does not dwell in houses made by hands, as the prophet says, "Heaven is my throne, and the earth is my footstool. What kind of house will you build for me, says the Lord, or what is the place of my rest? Did not my hand make all these things?" (ESV; capitalized; Isa. 66:1–2)

This should be the most extensive examination of 1Kings 6 available, where you will be able to examine in depth every word of the original text.

You may find that viewing the **Illustrations of the Temple** first may help you to better visualize what the text of this chapter is conveying.

Quotations:

David Allan Coe: *It is not the beauty of a building you should look at; its the construction of the foundation that will stand the test of time.*¹

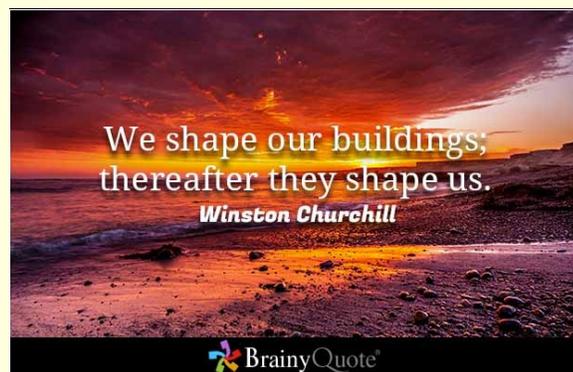
Frank Lloyd Wright: *The mother art is architecture. Without an architecture of our own we have no soul of our own civilization.*²

Winston Churchill Quotation (a graphic); from **Brainy Quotes**; accessed April 30, 2017.

Johann Wolfgang von Goethe Quotation (a graphic); from **Brainy Quotes**; accessed April 30, 2017.

Milton Friedman: *The greatest advances of civilization, whether in architecture or painting, in science and literature, in industry or agriculture, have never come from centralized government.*³

Daniel Libeskind: *To provide meaningful architecture is not to parody history but to articulate it.*⁴



¹ From https://www.brainyquote.com/quotes/topics/topic_architecture.html accessed April 30, 2017.

² From https://www.brainyquote.com/quotes/topics/topic_architecture.html accessed April 30, 2017.

³ From https://www.brainyquote.com/quotes/topics/topic_architecture.html accessed April 30, 2017.

⁴ From https://www.brainyquote.com/quotes/topics/topic_architecture.html accessed April 30, 2017.

Arthur Erickson: *Great buildings that move the spirit have always been rare. In every case they are unique, poetic, products of the heart.*⁵

Josephus: *The whole frame," says Josephus, "was raised upon stones, polished to the highest degree of perfection, and so artificially put together, that there was no joint to be discerned, no sign of any working tools having been upon them; but the whole looked more like the work of Providence and nature, than the product of art and human invention. And, as to the inside, what carving, gilding, embroidery, rich silks, and fine linen could do, of these there was the greatest profusion. The very floor of the temple was overlaid with beaten gold, the doors were large, and proportioned to the height of the walls, twenty cubits broad, and still gold upon gold.*⁶



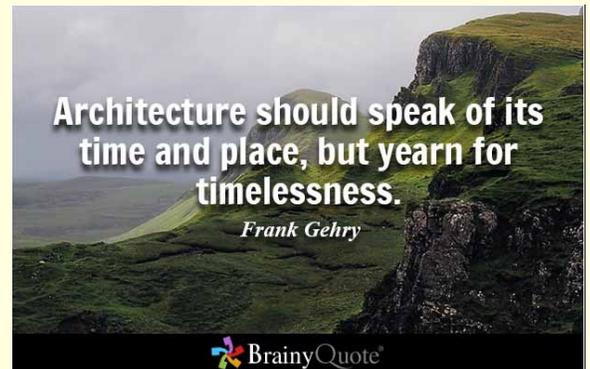
Ludwig Mies van der Rohe quotation (a graphic); from **Brainy Quotes**; accessed April 30, 2017.

Frank Gehry Quotation (a graphic); from **Brainy Quotes**; accessed April 30, 2017.

J. Vernon McGee: *Chapter 6 brings us to the actual construction of the temple. You will notice that the temple is twice as large as the tabernacle was. It is more ornate, elaborate, and costly. The simplicity of the tabernacle was lost.*⁷

2Sa 7:4–5 But that same night the word of the LORD came to Nathan, "Go and tell my servant David, 'Thus says the LORD: Would you build me a house to dwell in?' "

2Sa 7:12–16 [God continues to speak to Nathan, telling him what he will say to King David:] "When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.' " (ESV; capitalized)



Isa. 66:1–2 Thus says the LORD: "Heaven is My throne, and the earth is My footstool; what is the house that you would build for Me, and what is the place of My rest? All these things My hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at My word." (ESV; capitalized)

Eph. 2:19–22 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit. (ESV; capitalized)

⁵ From https://www.brainyquote.com/quotes/topics/topic_architecture.html accessed April 30, 2017.

⁶ Josephus, Antiquities lib. 8: chap. 2.

⁷ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 6); accessed April 27, 2017.

1Peter 2:4–8a As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," and "A stone of stumbling, and a rock of offense." (ESV; capitalized; Isa. 28:16 Psalm 118:22 Isa. 8:14) [These passages will be properly explained at the end of this chapter in the [addendum](#).]

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Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob’s contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. Also included are various technical terms from Christian theology along with a few new terms and concepts which I have developed.

Sometimes the terms in the exegesis of this chapter are simply alluded to, without any in-depth explanation of them. Sometimes, these terms are explained in detail and illustrated. A collection of all these terms is found here: [\(HTML\)](#) [\(PDF\)](#) [\(WPD\)](#).

Definition of Terms	
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5th Stage of National Discipline	This is the stage of discipline God brings upon Israel when the people are removed from their own land and taken into slavery by some foreign power. Thieme called this the 5 th Cycle of Discipline. The Five Cycles of Discipline (BDR—probably Thieme) (Mark Perkins) (L. G. Merritt).
Angelic Conflict	Before man was created, God had created angels, and some of these angels sinned against God. This conflict, which we cannot see, is a conflict that we are a part of, and our spiritual lives in particular are directly to the Angelic Conflict. See the Angelic Conflict (HTML) (PDF) (WPD).
Ark of God	The Ark of God was a small ark (a box) which was made of acacia wood overlaid with gold; and it was placed in the Holy of Holies of the Tabernacle and then in the Temple. This is perhaps the most important religious symbol in the Old Testament, representing the humanity and the deity of the Lord Jesus Christ. The tables of the Law, Aaron’s rod that budded, and a pot of manna were placed. The Ark of God (HTML) (PDF) (WPD).
Church Age	The period of time in history where God works through the body of believers, also known as the church. This age began on the Day of Pentecost, following our Lord’s resurrection and ascension, and continues today. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Dispensations	A Dispensation is a period of human history expressed from Divine viewpoint (God's point of view). Dispensations give us the Divine outline of human history. See the doctrine of Dispensations (HTML) (PDF) (WPD).
Fifth Cycle of Discipline	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures. The Five Cycles of Discipline (BDR—probably Thieme) (Mark Perkins) (L. G. Merritt).

Definition of Terms	
Immanent and Transcendent	<i>Immanence</i> is where God is fully present in the physical world and thus accessible to His creatures in various ways. (<i>Immanence</i> is not to be confused with <i>imminence</i> , which refers to the timing of the Lord's return to earth.) <i>Immanence</i> means that God is present in all of His creation, yet He is distinct from it (that is, He also <i>transcends</i> it). <i>Transcendence</i> means that God transcends, goes outside of, exists above, or is wholly independent from the universe and all physical laws. God made the universe, but He is not confined by the universe nor is He subject to its physical laws. Immanence and Transcendence .
Intercalation	The 1 st and 2 nd advents of Jesus Christ was taught as one whole event in the Bible. However, intercalated between these two events is the Church Age. See the Doctrine of Intercalation (HTML) (PDF) (WPD).
The Jewish Age	The period of time which includes the patriarchs (Abraham, Isaac and Jacob); the nation Israel; and the Tribulation (which takes place at the end of the Church Age). The Jewish Age is equivalent to the Age of Israel. See the Three Dispensations: The Age of Israel, the Age of the Hypostatic Union and the Church Age (HTML) (PDF) (WPD).
Laws of Divine Establishment	These are the laws, principles and morality which God has designed to perpetuate every society or government in such a way that freedom to evangelize, freedom to teach doctrine and the freedom to send out missionaries are maximized. See the Laws of Divine Establishment (HTML) (PDF) (WPD).
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan. Logistical Grace (HTML) (PDF) (WPD).
Millennium	The Millennium is the dispensation of the 1000 year reign of Christ over the earth, following the Great Tribulation, where all unbelievers will be removed from the earth (which is known as the <i>Baptism of Fire</i>). See the Doctrine of the Millennium .
The Tabernacle	This was the original place of worship designed by God. It was constructed in the desert wilderness where the Jews lives before entering the Land of Promise; and it was the focal point of their worship up to the monarchy. The design of the Tabernacle, the furniture, and the way its furniture was arranged, all spoke of the first advent of Jesus Christ and His death on the cross. For instance, the Ark of God was made of wood overlain with gold, speaking of the Lord's Deity and humanity. The Tabernacle represented the 1 st Advent of the Lord, as it was moveable. The Temple (a permanent structure) represented the Lord in the Millennium as the King of Israel. See the Ark of God (HTML) (PDF) (WPD); and the Model of the Tabernacle (which represents Jesus Christ and the cross) (HTML) (PDF) (WPD); the Tabernacle (Redeeming Grace) ; Jesus—the Golden Lampstand (Grace Bible Church) .
The Temple	The Temple is a permanent structure as the place of worship of the Revealed God, originally built by Solomon. Both Solomon and the Temple represent the Lord Jesus Christ and His reign in the Millennium. See the Temple, Description and Measurements (Grace Notes) ; Solomon's Temple (Redeeming Grace) ; the Temple (Redeeming Grace) .

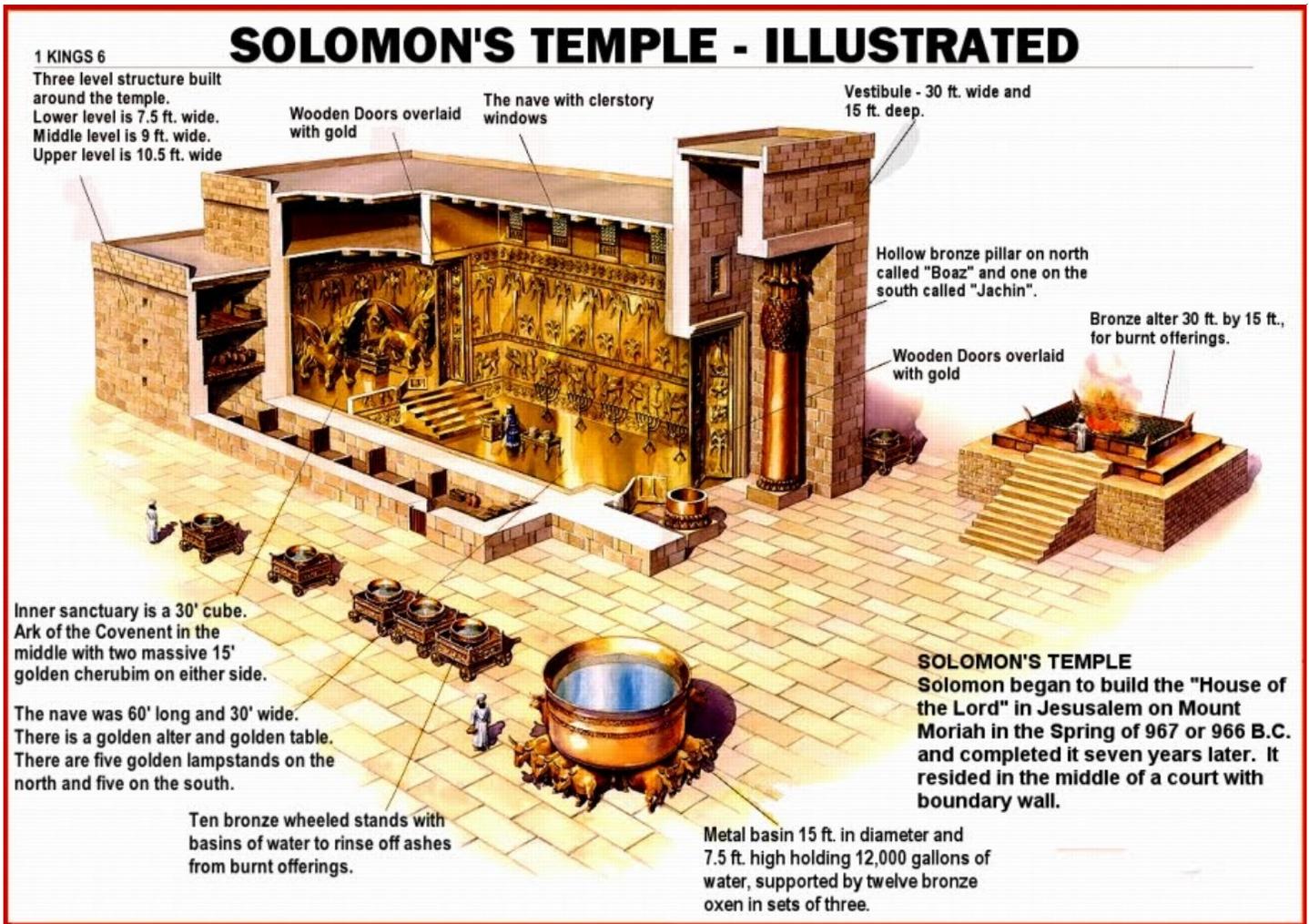
Definition of Terms	
Typology	<i>A type is a preordained representation wherein certain persons, events, and institutions of the O.T. stand for corresponding persons, events, and institutions of the N.T. Types are pictures or object lessons by which God has taught His redemptive plan. They are a shadow of things to come, not the image of those things (Col. 2:17 Heb. 8:5 10:1).⁸ See the Doctrine of Typology (HTML) (PDF) (WPD).</i>
Some of these definitions are taken from https://www.gotquestions.org/ http://gracebiblechurchwichita.org/ http://rickhughesministries.org/content/Biblical-Terms.pdf http://www.gbible.org/index.php?proc=d4d http://www.wordoftruthministries.org/terms-and-definitions/ http://www.theopedia.com/	
Chapter Outline	Charts, Graphics and Short Doctrines

An Introduction to 1Kings 6

Introduction: King David had it in his mind to build a permanent structure of worship for God. However, God, through the prophet Nathan told David that he would not build the Temple, but his son Solomon would. While Solomon and David co-reigned, some preparation was done (1Chron. 22–29). In 1Kings 5, Solomon interacts with Hiram, the King of Tyre, and a contract between the men is drawn up. The building materials were selected, and a plan to move them to Jerusalem was developed. In both Tyre and Israel, workers were hired and/or conscripted for this project—the building of the Temple. In 1Kings 6, the Temple is actually build and completed, and it is described for us in great detail.

Solomon’s Temple – Illustrated (a graphic). Taken from [ABC Parish](#); accessed April 13, 2017. The best way to begin this chapter is by looking at a good illustration of the Temple. It helps to start this chapter with a visual in your head of what the Temple will look like. There are a few things in the illustration below which are not covered until the next chapter.

⁸ From <http://www.dake.com/dake/types.html> accessed July 30, 2013.



This is a cutaway view of the Temple and the Temple annex. The largest interior section is the Temple itself, with the cedar walls covered with gold and the window openings at the top. It is this section which is often called *the temple* (which is a different Hebrew word than the word for *house*, which word can be used for the largest room in the Temple or for the Temple itself).

At the back of the Temple is the Holy of Holies; and there are stairs going up to that section in the picture—however, I do not recall stairs here are not a part of the description given in this chapter. We see the cherubim (angels) and the Ark; and the undefined space above the Holy of Holies. We don't know if that is dead space; if it is simply open space over the Holy of Holies, or what. We do not even know if there is a ceiling over the Holy of Holies. Along the sides and back of the temple is the *temple annex*, which are simply 3 stories additional rooms wrapped around the Temple building, but not tied into the structure of the Temple building itself.

The front of the Temple is the subject of a great deal of discussion. Its height is not given in this chapter, but elsewhere, it is given as 120 cubits in height (nearly 200' tall); and most commentators say, that is way outside the proportion of the Temple (which is approximately 45' high). Logically, I would have to agree that this is quite high; but, we do have this verse: Matt. 4:5-6 **Then the devil took him up into the holy city, and set him on a pinnacle of the temple, And says to him, If you be the Son of God, cast yourself down: for it is written, He will give his angels charge concerning you: and in their hands they will bear you up, lest at any time you dash your foot against a stone.** (Psalm 91:11-12; BSV) This sounds pretty high up to me (although the word simply refers to the highest part of the Temple⁹). Apart from this information, it does not seem extraordinary to want the Temple to

⁹ In my mind, I have always seen this as being very, very high up.

be visible from miles away; and a particularly high vestibule (porch structure) would accomplish that. If the porch structure is 200' high, and the Temple is sitting on Mount Moriah, it would be visible for miles around.

Chapter Outline

Charts, Graphics and Short Doctrines

At first, I was quite confused about the vocabulary of this chapter, some of which includes some very basic words. It would have benefited me to have a chart of these words prior to beginning my study of this chapter.

Basic Words for Building or a Portion of a Building, as Found in 1Kings 6

Word	Definition	How it is used
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i> Strong's #1004 BDB #108	At this time, there were very few permanent buildings, so the Hebrews had this all-purpose word which was applied to buildings, habitations and households. This is often used to refer to the overall Temple.
hêychâl (לְחֵיךְ) [pronounced hay-KHAWL]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i> Strong's #1964 BDB #228	Strictly speaking, this word refers to the front portion of the Temple, which is the room that you walk into from the front door. This word is later adopted to refer to the entire Temple itself, as opposed to a simple building.
yâtsûwa' (עֹצֵי) [pronounced yaw-TSOO-ahg']	<i>story, a single floor; a chamber, a structure; an extension; in poetry: couch, bed</i> Strong's #3326 BDB #426-#427	This word refers to the annex rooms which surround the Temple (probably on 3 sides). This seems to refer either to an individual floor or possible an individual room.
tsâlê' (עֲלֵצ) [pronounced TSAY-lawg']	<i>rib, side; plank, board; leaves [of a door]</i> Strong's #6763 BDB #854	This refers to the entire structure or annex which is built around the Temple.

I am not quite sure exactly how these words differ. The second appears to emphasize its location (along the side of the Temple); the first seems to emphasize its structure?

d ^e bîyr (דְּבַיִר) [pronounced dehb-EER]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i> Strong's #1687 BDB #184	This refers to the back third of the Temple, known as the Oracle, the Innermost chamber (room); or the Holy of Holies.
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i> Strong's #6944 BDB #871	When repeated, this is translated <i>the Most Holy Place</i> or <i>the Holy of Holies</i> . This word is not found until v. 16 in this chapter.

All of these words are found in 1Kings 6:5 [Against the wall of the house](#) [bayith], [he built floors](#) [yâtsûwa'] all around, [against the walls of the house](#) [bayith] all around, [both of the temple](#) [hêychâl] and of the inner sanctuary [d^ebîyr]; and [he made side rooms](#) [tsâlê'] all around. (WEB)

Now look at the floor plan for the Temple which is below. The interior is made up of the Most Holy Place (d^ebîyr) and the Holy Place (hêychâl). The overall building is generally called a house (bayith); but later is called the Temple (hêychâl). The prayer rooms around the outside refers to the Temple Annex (yâtsûwa' or tsâlê').

Now, when these words are all thrown at you at once (and when you see them in subsequent passages and writings), you have a better idea as to what we are discussing.

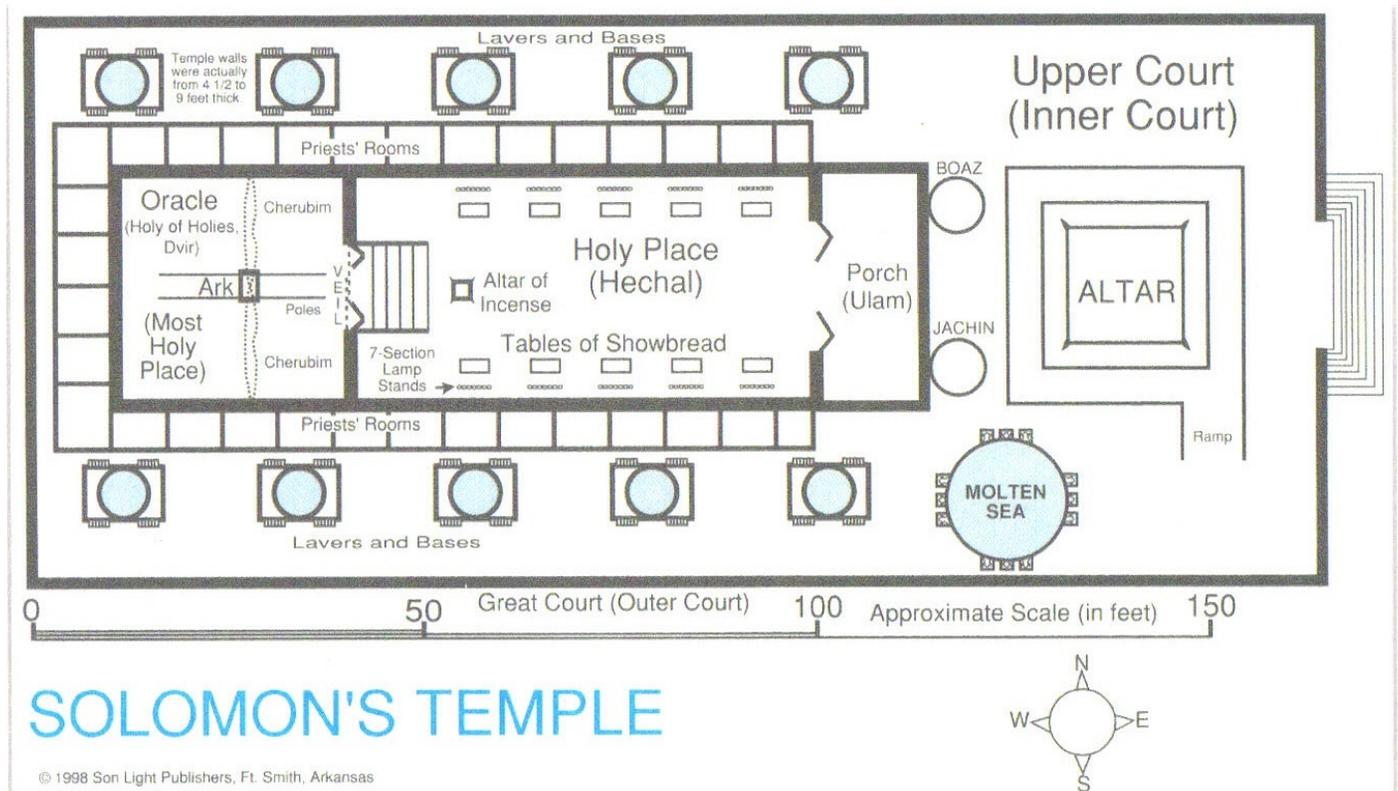
As more and more buildings were built, these words began to take on more specialized and specific meanings.

Chapter Outline

Charts, Graphics and Short Doctrines

Floor plan for the Temple (a graphic); from [Changed by the Gospel](#); accessed April 13, 2017. Some of the additional items found at the Temple will be spoken of in the following chapter. However, this gives us a good idea of what the completed Temple looked like from above.

You see that the *holy place* at the front of the Temple is called *Hechal*; that is simply a transliteration from the Hebrew word, which is often translated *temple*. The *Oracle* (related to speaking) is the same as the Holy of Holies is the same as the *Most Holy Place*.



The lavers and their bases, the sea and the altar will all be discussed in the next chapter.

1Kings 6 (graphic); taken from [Youtube \(All Audio Bible\)](#); accessed April 13, 2017. This is what the 1Kings 6 is all about—the building of the Temple. Despite the nature of the chapter, there will be application and spiritual growth to be had in the study.



Artists always take artistic license. The lower section of the building is the annex and they are shown as having windows everywhere. This would seem reasonable; but they are not mentioned (there are definitely windows in the middle section (the Temple); although most art has them as being a single row at the top). If I were to make an educated criticism, I would suggest that the pillars in front are much taller; and it is very possible that the front porch is quite a bit higher than shown in most artistic renderings.

1Kings 6 is not a chapter which many pastors teach from; and some commentators give this chapter a short shrift, but I will continue giving this a careful, thorough examination, as it is the Word of God.

*Whedon: The first and greatest work of Solomon was the building of the temple. David had purposed in his heart to build such a house for Jehovah, and made vast preparations for it, but was divinely informed that the great enterprise was to be carried out not by himself, but by his son Solomon. 1Chron. 22:6–19; 1Chron. 28:10–21.*¹⁰

One question that a person could legitimately ask, is, *exactly why is this in the Word of God?* I see this section of 1Kings as accomplishing several purposes: (1) this disabuses the commentator from the notion that the Temple is not a part of God's plan. If the Temple was just some aberration in the thinking of Kings David and Solomon,¹¹ then why does God the Holy Spirit devote so much time to it? (2) These specifications tell us exactly what a Temple built to God should be. The idea is, subsequent generations would have this written blueprint to tell them how to build the two subsequent Temples (Zerubbabel's Temple and **Herod's Temple**). Later builders would not need to go out and about and study heathen temples in order to figure out how to design a Temple for the Jews; all that they need is found in 1Kings 5–6 (most specifically, in chapter 6).

1Kings 6 Slide Show #1 and #2 (a graphic); from **Slide Player**; accessed April 29, 2017. Sometimes these little slide show productions gives one a good overall view of the chapter at hand.

Why build a temple?

Culturally understood demonstration of God's permanent presence

Visible, unmissable, immovable

But challenged and developed



Why build a temple?

Culturally understood demonstration of God's permanent presence

Reminder worth and glory of God

Reminder of God's perfection, judgment and holiness

Reminder of the covenant



The Preacher's Complete Homiletical Commentary makes an interesting comment: *While, for convenience sake, this is called Solomon's Temple, it is much more David's; but in the highest sense it is God's—God's thought, which He put into the soul of David, and fed by His holy aspirations and musings.*¹²

What this commentary seems to be alleging is, all of our thinking is placed into our brains by God. That is, I cannot think about a meal, a person, a future event without God placing that into my thinking. This approach appears to take away all of my free will. I have plans for work later on today—this quotation seems to imply that

¹⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6 (chapter comments).

¹¹ This is the contention of many otherwise excellent commentators.

¹² *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, Homiletics of 1Kings 7:22.

I did not think about those plans this morning on my own, but God placed those thoughts there. The commentary seems to say that David did not simply think up the Temple on his own, but God placed that thought there. Here, I must disagree. Whereas, God foreknew David's thinking, God did not place that into David's mind, but God allows us to think on our own. God has given us the ability to think and to combine our thinking with our free will; the end result being, the various things that we think of or conceive of.

Now, is God able to place something into our minds? Of course. There are divine dreams that many saints have had in the past; dreams where God speaks to them. I do not believe that these dreams are a 100% fabrication of the dreamer's imagination, but that God placed those thoughts there. The same thing would be true of Joseph's dreams as a young man, where he saw the sheaves of his brothers bowing down before his sheave. That was a divine dream telling of a future event. That did not come from Joseph's original thinking, but from God.

On the other hand, when God speaks to David (through the prophet) about building the Temple, God does not say, "This is a wonderful thought which I placed into your mind." God speaks of David as having an original thought. Furthermore, the text itself tells us how David came to have this thought. He was building this great majestic palace to live in; and yet, the Ark of God was in a tent in Jerusalem; and the other articles of holy furniture were in a 500 year old tent (the Tabernacle). Since Israel is clearly established, why should God not have a permanent home (both David and Solomon understanding that God did not actually live in that home). See **2Samuel 7 The Davidic Covenant** ([HTML](#)) ([PDF](#)) ([WPD](#)) for more information on this topic.

Prophets, Priests and Kings: Here, we need to get the big picture.

Benson makes a different an interesting point: *God, who dwelt between the cherubim of the Ark in the Mosaic Tabernacle, declared His mind from there, when He was consulted by the high-priest with Urim and Thummim. And it [Oracle] still retained this name, though we never read of any answer by Urim and Thummim in this Temple. It is highly probable that, upon their rejecting the government of God, and turning the theocracy into a human government by kings, God ceased to direct and govern them by that divine oracle.*¹³

So, Benson does not suggest that there are problems with the building of the Temple, but that the problem is with the king-led kingdom, rather than a God-led theocracy. Now, I do recall, when there was a Tabernacle, that David, as an outlaw from the state, called for the Urim and Thummim¹⁴; but I do not recall if anything came of that.

We find the word *ephod* (which can have a very specific, priestly use; and which can simply refer to a sort of shirt) throughout the Pentateuch as well as *Urim and Thummim*; but their mention and use certainly tapers off with the establishment of the monarchy in Israel. This is a study for another time. But the short explanation is, there was a time when the priesthood, with the ephod and Urim and Thummim, held answers for the leaders of nation Israel; but that was no longer the case and would never be true with the Temple.

Going with Benson's observation, it does appear that prophets arose during the time of the kings (beginning with King Saul, who often interacted with the prophet Samuel), and God established the authority of the prophet over the authority of the king. It is reasonable to suppose that God raised up prophets because Israel was led by kings.

The priesthood was to represent man to God; kings were to rule over man in the place of God; and prophets represented God to man. Jesus Christ will be a prophet, priest and king. Because a king could be good or bad (and sometimes a king individually could be good or bad—like Saul), God required the rise of the prophet to keep the kings under some divine control. However, once the Lord's entire Word was provided for nation Israelite, God quieted the prophet—and we did not hear from the prophet from 400 B.C. until approximately A.D. 30.

¹³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:23 (edited).

¹⁴ If memory serves, the Hebrew text said he called for the *Ark*, but the context suggests that this was the *ephod* which he called for (a very similar word in the Hebrew).

J. Vernon McGee: *Because this chapter is largely a record of building detail, I have not quoted much of it [in my commentary of it]. However, you will find it very interesting to read. As you read of the magnificence of the temple, keep in mind that it was conceived in the mind and heart of David, as he wanted a suitable place to house the ark of the covenant. (He had no idea, of course, of building a dwelling place for God; he said it was only a footstool for Him.) Its purpose was to provide access to God by sacrifice. Also notice how complicated it is in comparison to the tabernacle. After I had written a book on the tabernacle, I was going to follow it with a book on the temple. After a great deal of study, I threw up my hands in despair. It is much too complicated to illustrate or set before us the wonderful person of the Lord Jesus Christ. However, God honored it with His presence, and the place was filled with the Shekinah glory, as we shall see in the following chapter.*¹⁵

Lange on the parallel passage: *The account of Solomon's temple, before us, together with the continuation in 1Kings 7:13–51, is the oldest, and, at the same time, the most complete in our possession. Hence all knowledge of this world–historical building must adhere to it and found itself upon it. Next to it is the parallel account in 2 Chronicles 3, 4, which agrees with it in all essential particulars, and, as indeed the most recent criticism acknowledges, comes from an ancient source, perhaps from the same with our own here. Although significantly briefer, it gives, nevertheless, some supplementary details the accuracy of which is undoubted, and which deserve all consideration.*¹⁶

In the previous chapter, a great deal of time was spent discussing whether or not Solomon should have built the Temple in the first place; and the question was asked, *did David completely misread and misunderstand God about building the Temple?* Nearly half of the material on Solomon's reign is devoted to the Temple, its building, and the initial celebration. It would make little sense for God the Holy Spirit to give so much time to something that God did not approve of in the first place (and, in all this space, nowhere do we read the words, *And God was very displeased with Solomon building the Temple*). For a more detailed approach to this contention (surprisingly, a view held by several excellent commentators), see **1Kings 5** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Although the overall time frame is given in vv. 1, 37–38, there is no time frame given for each step in the construction process. The most difficult and important task is the site preparation and the laying of the foundation. Even though discussion of this part of the construction is essentially skipped over, I would not be surprised that this important step took 3–4 years to complete. The site in the mountain has to be chosen, leveled, and perhaps built up so that a building of this magnitude does not simply fall down the mountain after a series of heavy storms. The text of this chapter indicates that the preparation of the stone foundation is so accurately prepared that the delivered stones required no additional modification at the job site—they would have been marked so that Solomon knew where to place them; and these massive carved stones were designed to simply be put into place.

What about the modern-day, **Church Age** believer? What does he derive from this study? Keep reading and we will find out.

The Temple and **Tabernacle** stand unique in the realm of religious architecture.

How the Temple and Tabernacle are Different from Other Religious Buildings

Whereas, on the one hand, there are 2 or 3 commentators who actually disparage the building of Solomon's Temple; on the other side, there are those who proclaim that the Tabernacle and then the Temple are patterns or forerunners for today's magnificent church buildings.

¹⁵ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 6); accessed April 27, 2017.

¹⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:1–38 (Preliminary Observations).

How the Temple and Tabernacle are Different from Other Religious Buildings

The Pulpit Commentary: *The Jewish temple in its resemblance to the Gothic church is a not inapt illustration of the relations of Christianity to Judaism. The temple of Solomon was not only architecturally the exact reproduction on a larger scale, and in a more permanent form, of the tabernacle of witness, it was also the model and archetype of the sacred buildings of the Christian faith.*¹⁷

Hawker: *The particularity of description given, no doubt in allusion to the gospel church, hath much spiritual significance.*¹⁸

Not so fast. First of all, we must acknowledge that worship is going to be associated with buildings, most of the time. There may be some sunrise baptisms, or even a sermon given in a park, but most of the time, people are going to be gathered inside a building of some sort. So, the fact that the Temple is a building and churches are buildings—that is not a very impressive pair of facts. Furthermore, the Tabernacle and the Temple are much different from contemporary temples, synagogues in their near future, and church buildings in their far future.

How the Temple and Tabernacle are Different from Other Religious Buildings

Other Religious Structures	How the Temple/Tabernacle are Different
Religious temples from that era. Obeisance was paid to whatever deity statue was erected there.	Whatever god or goddess was worshiped, there was often a statue or model of that god which “lived” in the religious structure. The Ark of God represented God in the Tabernacle and Temple; but it was not the same as God.
The Jewish synagogues.	Jewish people gathered at the synagogue to listen to Scripture being read and expounded upon. These synagogues were all over and people actually went inside of them (just like modern churches today). For the most part, people did not go <i>into</i> the Temple or the Tabernacle; and the primary function was the offering of sacrifices in front of the Temple or Tabernacle. Priests certainly had a ministry of offering up sacrifices; but it is not clear that they did any actual teaching on the porch of the Temple.
Catholic church buildings.	The Catholic Church spent a great deal of money on magnificent church edifices which rival any architecture of the same size. Some such buildings are still being built today (the Gaudi Cathedral will be alluded to in the addendum). The size and magnificence has nothing whatsoever to do with the purpose of a church auditorium, which should be a place to disseminate Bible doctrine taught from the Word of God. The idea of a church is for people to go inside and for there to be religious instruction there; no one outside of the priests ever went into the Temple or Tabernacle.
The modern Church Age building (church buildings).	Our contemporary church buildings have much more in common with synagogues than they do with the Temple of Solomon (or the Tabernacle of God). These buildings may be ornate and expensive; they may be simple. Some groups of people meet in people’s houses—today even as they did during Paul’s time. Although we sometimes call them <i>the House of God</i> , they really are not. They are auditoriums which should be designed for the purpose of delivering Bible doctrine to a large group of people.

¹⁷ *The Pulpit Commentary*; 1880–1919; by Joseph S. Exell, Henry Donald Maurice Spence–Jones, from e–sword, 1Kings 6:2, 8, 20 (Homiletics).

¹⁸ Robert Hawker *The Poor Man’s Commentary*; ©1805; from e–sword, 1Kings 6:3–10. Hawker, in his commentary, spends more time, to his credit, saying that the Temple is typical of Jesus (but without giving any real details).

Much of what is found in the Temple was *never* seen by Jewish believers (or Jewish unbelievers). The Ark of God was kept in the Holy of Holies, and only one person went into the Holy of Holies once of year to sprinkle blood on the Mercy Seat. People may know what is in the Holy of Holies, but they never saw it. All of the action takes place in front of the Temple (or in front of the Tabernacle) where the people came and offered up animal sacrifices. Despite all of the ornate design on the interior, and all of that gold used on the walls—only certain priests and Levites ever saw that.

Now, if the point is, there were some similarities of worship (apart from it being in or near a building), then that is certainly the case. In the **Jewish Age**, they looked forward to the cross, so that much of their worship involved **typology**—actions which looked forward to the Person of Jesus Christ and His work for us on the cross. No one, quite obviously, could see Jesus Christ, just as no one could simply walk into the Temple or Tabernacle. Sin was acknowledged and it was cleansed by the blood of an animal (the animal's literal blood being typical of the Lord's spiritual death for us on the cross).

In the Church Age, we look backward to the cross of Christ, as that is the very basis of our religious worship. Our faith in Him has allowed God the Holy Spirit to place us in Christ, and so we share that all He is and all that He has.

What is different is the Jewish Age is, far fewer men potentially played as much of a part in the plan of God. They still admitted their sins to God; they were still in or out of fellowship; but primarily, the Jewish family adhered to the **laws of divine establishment** while in fellowship with God. In the Church Age, we are given great privilege to participate in things which involve eternal results. In the Old Testament, a few men stand out, like Abraham, Moses, David, Isaiah, and Jeremiah as great spiritual heroes whose lives made a difference—even in our lives today. But, in the New Testament era, every believer is given the opportunity to be an Abraham, a Moses, a David, Paul or Peter. As amazing as it may seem, you and I both have the opportunity to advance in the spiritual life just as Paul did, to the point of knowing even more about God and His plan than Paul did, and with the opportunity to enjoy an even greater spiritual life than Paul did. That applies to every believer in the Church Age.

Chuck Smith: *[W]e build churches...[to] gather together [all the people] in order that we might worship God together here and study His word and grow in our knowledge and understanding of God. But...in...building...a temple, the idea was to build a house for God and the common ordinary person was never allowed inside. Only the priests were allowed to go inside of the temple...common people weren't allowed inside the building at all. There were the porches where they could go into the porches. But into the actual building itself, only the priests could enter. So it wasn't a center of worship like buildings that we build today in the church. And our idea is to accommodate the people, to gather together to worship God. Their idea was to build a house for God...And we know that "God doesn't dwell in temples or in houses made with hands" (Acts 7:48).*¹⁹

Solomon and David did not think that they were building a house for God to live in; I think that Smith is somewhat confused about that (I edited that out of his comments); but his other observations were accurate. One of the oldest books of the Bible, the book of Job, has the presence of God in heaven. Throughout the Old Testament, the **immanence and transcendence** of God is taught—so those who had any understanding of Scripture never viewed the Tabernacle or Temple as a place for God to dwell in (although He made His Presence known in the Temple on at least one occasion).

It might be better to understand this Temple as metaphorical. In the middle of this chapter, we read: **Now the word of the LORD came to Solomon, "Concerning this house that you are building, if you will walk in My statutes and obey My rules and keep all My commandments and walk in them, then I will establish My word with you, which I spoke to David your father. And I will dwell among the children of Israel and will not forsake My people Israel."** (1Kings 6:11–13; ESV; capitalized) God dwelling with the children of Israel in the form of this Temple foretells the time when God will live among His people, in a body like ours.

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¹⁹ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 6:1–38.

It may be interesting to compare Solomon's Temple with Zerubbabel's or with Herod's. There were certainly major differences with Herod's Temple, which seemed to have more places connected to the Temple (whether indoors or outdoors) for people to congregate. There are at least two portions of Herod's Temple which were named after Solomon (John 10:23 Acts 3:10–11). There appears to be a really high section in Solomon's Temple (2Chron. 3:4) also referred to in Matt. 4:5 (suggesting that Herod copied this feature from Solomon's Temple). In the **addendum**, there will be comparisons made of artists' renderings of all 3 Temples.

Others had much to say when comparing the Temple of God to other religious temples of that era.

Distinguishing Solomon's Temple from Pagan Temples (Various Commentators)

E. De Pressense: *The temple of holiness is not the temple of nature of colossal proportions, as in the East, nor is it the temple of aesthetic beauty, as in Greece. It is the dwelling place of Him who is invisible, and of purer eyes than to behold evil (Hab. 1:13.). Hence its peculiar character. It answers thus to the true condition of religious art, which never sacrifices the idea and sense of the Divine to mere form, but makes the form instinct with the Divine idea.*²⁰

The Pulpit Commentary: *In this temple, unlike the shrines of Paganism, there was no statue, no similitude of God. Here was no "image which fell down from Jupiter," no Baal or Asherah, no Apis or Osiris. We may imagine how this would impress the Phoenician workmen. We know how it impressed Pompeius and the Romans. There is deep significance in those words of the Roman historian: Inania arcana, vacua sedes. Nothing but the ark. And this ark, what was it? It was a coffer, a chest. It was nothing in itself; but it was meant to contain something. It was the casket of a rare jewel. "There was nothing in the ark, save the two tables of stone," etc. (1Kings 8:9). It was the "ark of the testimony." So that the temple was properly and primarily the shrine and depository of the tables of the law graven with the "ten words," "the words of the covenant" (Deut. 4:13).*²¹

J. Waite: *In comparison with other sacred shrines of antiquity the temple of Solomon was small in its dimensions and brief in the time of its building. Nor will the mere fact of its material splendour account for the extraordinary interest with which it has ever been regarded—an interest in which Jew, Mohammedan, and Christian alike participate. The place it occupied, the part it performed in the religious history of the world, will alone account for this.*²²

The only way the Temple was similar to heathen temples is, they were both buildings.

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The worship prescribed in the New Testament is fully compatible with the Old Testament; and aligns with it in every respect. The key is, we look backwards to the cross as an historic event; those in the Old Testament looked forward to a Messiah Who would deliver (save) them.

Christianity is not completely divorced from *Judaism* (I will use that word in a less precise way, to refer to Y^ehowah worship in the previous **dispensation** of Israel). Originally, I was going to use material from the Pulpit Commentary, then recognized that their work could be improved upon.

The first column refers to the correct and proper worship of Y^ehowah as presented in the Old Testament. This is not a reference to the bastardization of the worship of God, as observed by the scribes and pharisees and their Jewish traditions during the time of Jesus.

²⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:2 (The temple is described as the house which King Solomon built for the Lord).

²¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:19 (The Ark of the Covenant of the Lord).

²² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:37–38 (Homilies by J. Waite).

Each point could be made into a separate doctrine.

I may want to expand on this doctrine and post it separately. The ESV; capitalized is used below.

Christianity is Founded Upon Old Testament Y^ehowah Worship

Worship of Y^ehowah in the Age of Israel

Parallel Christian Beliefs

The original sin of Adam. Gen. 3

We are all infected with Adam's original sin. Rom. 5:14

See the **Doctrine of Adam's Original Sin** ([Bible Doctrine Resource](#)) ([Got Questions?](#)) ([Theopedia](#))

All men in the Old Testament have sinned against God. 1Kings 8:46 Job 15:14 Eccles. 7:20

All men in the New Testament have sinned against God. Rom. 3:9, 23

Man has a sin nature and its production cannot please God. Isa. 64:6a *We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.*

Man has a sin nature and its production cannot please God. Rom. 8:8 *Those who are in the flesh cannot please God.*

A fascinating study of this is the **Coniah Curse and the Sin Nature** ([HTML](#)) ([PDF](#)) ([WPD](#)), where the curse laid upon Coniah is analogous to the curse of the old sin nature. See also the **Doctrine of the Sin Nature** ([Bible Doctrine Resource](#)) ([htm](#)—Grace Notes) ([pdf](#)—Grace Notes) ([Verse by verse](#)) ([L. G. Merritt](#)) ([CBD Ministries](#))

All men in the Old Testament need to be redeemed by God (Ex. 12 21:30 Deut. 7:8). God is the Redeemer (Ex. 6:6 Deut. 7:8 9:26 Isa. 41:14). He redeems His people from destruction (Isa. 43:1 62:12 63:16).

All men in the New Testament need to be redeemed by God, the purchase price being the blood of Jesus Christ, the Redeemer of the earth. Rom. 3:24 Gal. 3:13 1Peter 1:18–19 Rev. 14:4

Job. 19:25 *For I know that my Redeemer lives, and at the last He will stand upon the earth.*
Hosea 13:14a *Shall I ransom them from the power of Sheol? Shall I redeem them from Death? O Death, where are your plagues? O Sheol, where is your sting?*

Titus 2:13–14 *[We are] waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all lawlessness and to purify for himself a people for his own possession who are zealous for good works.*

Salvation comes by means of faith in Y^ehowah, the Revealed God. Gen. 15:6 2Chron. 20:20b Psalm 2:12b 26:1

Salvation comes by means of faith in Jesus Christ, the God-man, the Revealed God. John 3:16 Eph. 2:8–9 Titus 3:5

Here is a list of nearly all salvation verses: **Salvation** ([HTML](#)) ([PDF](#)) ([WPD](#)).

The world, the flesh and Satan are the enemies of the Old Testament believer. The world (Gen. 13:10–13 Matt. 13:22²³), the flesh (Isa. 53:6 64:6–7) and the devil (Gen. 3 Job 1–2).

The world, the flesh and Satan are the enemies of the believer. Eph. 2:1–3

Much of the worship was centered around the sacrifice of animals, which sacrifices represent the death of the Lord Jesus Christ for our sins. Exodus 12 The Book of Leviticus

Our worship is founded upon having placed our faith in the Saving Work of Jesus Christ (John 14:6 Rom. 5). The animal sacrifice of the Old Testament was representative of what the LORD would do (Heb. 9:13–14 10:1–14).

²³ Even though the public ministry of Jesus Christ was a separate dispensation, the principles were the same. He taught the Law of Moses.

Christianity is Founded Upon Old Testament Y^ehowah Worship

Worship of Y^ehowah in the Age of Israel

Parallel Christian Beliefs

There is a specialized priesthood in the Old Testament. In the Old Testament, the priest represented man to God. The Book of Leviticus Heb. 8–9

There is the universal priesthood of the believer in the New Testament. In the New Testament, because we stand on the completed sacrifice of Jesus Christ, we can represent ourselves directly to God. 1Peter 2:5-9 Rev. 1:6

See the (interrelated) **Priesthoods of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

Prophets revealed the Word and thinking of God to the people, some of which is prophetic.

Pastor-teachers reveal the Word of God and the thinking of God to the people, some of which is prophetic. A pastor-teacher is prophetic inasmuch as, he observes the historical trends occurring in a nation or in the world and comments about them.

The laws of divine establishment are defined for nation Israel. Much of the Mosaic Law and the book of Proverbs define divine establishment for us.

The laws of divine establishment are given for all client nations; and provide the best means of governance of any nation. Rom. 13

See the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)) ([WPD](#)). It ought to be noted that the believer is responsible for the gospel to those around him; we are not responsible to force our nation or any other nation into conformity with the laws of divine establishment (missionaries do not go to a foreign country in hopes of transforming it into America). In a democracy, of course we vote in such a way as to promote or preserve the laws of divine establishment. However, a nation push towards this conformity without the gospel is nothing.

The function of the soul of man (one's thinking, volition, vocabulary, conscience, norms and standards, and emotion) is what is important to man and to God. 2Chron. 1:11 Prov. 23:7 19:22

The function of the soul of man (one's thinking, volition, vocabulary, conscience, norms and standards, and emotions) is what is important to man and to God. Rom. 12:1–2

Jer. 9:23–24 Thus says the LORD: "Let not the wise man boast in his wisdom, let not the mighty man boast in his might, let not the rich man boast in his riches, but let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD."

Eph. 4:20–24 **But that is not the way you learned Christ!— assuming that you have heard about Him and were taught in Him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.**

2Cor. 10:17–18 **"Let the one who boasts, boast in the Lord."** For it is not the one who commends himself who is approved, but the one whom the Lord commends.

See the **Doctrine of the Soul of Man** ([Soul 1 @ Bible Doctrine Resource](#)) ([Soul Essence @ Bible Doctrine Resource](#)) **Doctrine of the Human Soul and Human Spirit** ([HTML](#)) ([PDF](#)) ([WPD](#)).

God wants to create a new heart and spirit in us. Psalm 51:10 **Create in me a clean heart, O God; and renew a right spirit within me.**

God creates a new life in us. 2Cor. 5:17 **Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.**

Christianity is Founded Upon Old Testament Y^ehowah Worship

Worship of Y ^e howah in the Age of Israel	Parallel Christian Beliefs
It is the thinking and decisions of man which are related to the Angelic Conflict . Gen. 3 Job 1–2 John 12:31 14:11 16:30 ²⁴	It is the thinking and decisions of man which are related to the Angelic Conflict. John 12:31 14:11 16:30 Eph. 6:11–12
See the Doctrine of the Angelic Conflict (HTML) (PDF) (WPD).	
The Ark of God, in many ways, is the core of Y ^e howah worship. Bear in mind that it is the most prized item housed by the Temple. It is made of acacia wood and gold. In it is the decalogue, Aaron’s rod that budded, and the pot of manna. Exodus 25 Heb. 9:4	The Ark of God represents the Lord Jesus Christ (the wood refers to His humanity; the gold to His deity). The Ten Commandments both condemn us; but were also fulfilled by the LORD. Aaron’s rod that budded is both the resurrection of the Lord Jesus Christ and our resurrection in the future; the pot of manna is the eternal provision of God (in time, we know this as logistical grace).
See the doctrine of the Ark of God (HTML) (PDF) (WPD).	
God is a very specific God; not just a national God, but the God of the Universe; the God Who created the heavens and the earth. Gen. 1:1 Deut. 4:32 32:6 Psalm 104:24 Isa. 40:28 42:5 43:15 45:12, 18	Jesus Christ is God; not just a great teacher, not just a messenger from God; but the God of the Universe Who created the heavens and the earth. John 1:1–3, 14
Isa. 37:20 “So now, O LORD our God, save us from his hand, that all the kingdoms of the earth may know that You alone are the LORD.” Deut. 4:39 “...know therefore today, and lay it to your heart, that the LORD is God in heaven above and on the earth beneath; there is no other.”	1Cor. 8:4–6 Therefore, as to the eating of food offered to idols, we know that "an idol has no real existence," and that "there is no God but one." For although there may be so-called gods in heaven or on earth—as indeed there are many "gods" and many "lords"—yet for us there is one God, the Father, from whom are all things and for whom we exist, and one Lord, Jesus Christ, through whom are all things and through whom we exist.
Despite the oft-quoted Deut. 6:4, the God of the Old Testament is a Triune God. Gen. 1:26 Isa. 9:6 48:16 This did not mean that the Jews really understood this; and it is possible that many of the believers—even those who wrote Scripture—did not understand this.	The Christian also worships a Triune God. John 1:14 14:9–11 2Cor. 1:21–22 13:14 Col. 2:9 Philip. 2:5–8
God is presented in Isa. 44:6–7a as separate from the Redeemer: Thus says the LORD, the King of Israel and His Redeemer, the LORD of hosts: "I am the first and I am the last; besides Me there is no god. Who is like Me?"	2Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
See the Doctrine of the Trinity in the Old Testament (HTML) (PDF) (WPD). Also see the Doctrine of the Trinity (Bible Doctrine Resource) (Trinity 1 @ Bible Doctrine Resource) (Grace Notes htm) (pdf) (Verse by verse).	
There is a whole host of parallels between Y ^e howah worship of the Age of Israel and the worship of Jesus Christ in the Church Age. These are the things which came to mind first; but there are many more.	

²⁴ Jesus spoke to people in the Age of Israel; so these things are true, no matter when they are said.

We should clearly understand that Christianity did not simply take Judaism as a jumping off point, as did Islam (and even, to some degree, Catholicism and Mormonism²⁵).

Chapter Outline

Charts, Graphics and Short Doctrines

This needs to be edited down.

A. Rowland on The Purposes of the Temple

- I. THE TEMPLE WAS A PLACE OF SACRIFICE (2Chron. 7:12). The sin offering typified the atonement made by the Lamb of God, who once was offered for the sins of the world. This is the fact made known by the ministry of the Word and represented by the broken bread and outpoured wine of the Eucharistic feast. No time and no place can be more suitable than the sanctuary for the acknowledgment of sin, and the expression of faith. There each Christian sings—
"My faith would lay her hand
On that dear head of Thine."
- II. THE TEMPLE WAS A PLACE FOR PRAYER AND PRAISE. Solomon used it thus (1Kings 8:1–66) Incense typified it. In Isa. 56:7 we read, "My house shall be called a house of prayer, for all people." The Lord Jesus referred to this when the temple was used for other purposes (Matt. 21:18). Describe the praise of the temple. Many there understood the words, "Praise ye the Lord; for it is good to sing praises unto our God; for it is pleasant, and praise is comely." Show the advantages of united praise, the promises given to combination in prayer, e.g; sympathies enlarged, weak faith invigorated by contact with stronger faith, etc.
- III. THE TEMPLE WAS A PLACE FOR THE CONSECRATION OF PERSONS AND THINGS. There priests were set apart; there sometimes prophets were called (Isa. 6:1–13.); there dedicated things were laid before the Lord (2Chron. 5:1). Show how in modern days this is still true of the assembly of God's people. Men are there roused to a sense of responsibility, and there consecrate themselves to the service of God. Resolutions and vows are made there which carry with them the impress of Divine approval. The cares of life, its purposes, its companionships are there made to appear in their Godward aspect. Through the worship of the sanctuary heavenly light falls on daily toil, and men learn to call nothing that God has cleansed common or unclean.
- IV. THE TEMPLE WAS A PLACE FOR REMEMBERING THE LAW OF THE LORD. The temple was incomplete until the ark of the covenant was brought in; and "there was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the Lord made a covenant with the children of Israel" (1Kings 8:9). Show the importance of organized Christian worship as a perpetual witness for the law of God. In the busy week there are temptations to forget it; to put expediency in the place of righteousness, etc. The whole tone of English society is raised by the faithful exhibition of God's requirements each sabbath day.

²⁵ Mentioning these two religions with Christianity obviously opens up a whole can of worms. One can be saved in the Catholic Church or in the Mormon church; but they heap on a whole host of non-Biblical doctrines on their people, some of which serve to keep a person from believing in Jesus Christ.

A. Rowland on The Purposes of the Temple

- V. THE TEMPLE WAS A PLACE FOR THE UNION OF THE PEOPLE. The Psalms of the Ascents (Songs of Degrees) show this. The people overlooked their social distinctions and the tribes ignored their tribal jealousies when they ascended the sacred hill to unite as a nation in the worship of the one true God. Jeroboam was shrewd enough to see that it would be impossible for two separate kingdoms to exist while all the people met in the one temple. Hence the calves at Bethel and Dan, and hence in our Lord's day the temple on Gerizim. Show how in the Christian Church the rich and the poor meet together, and how essential Christian principle is to fuse together the various classes of society. There are many disintegrating forces at work—the capitalists and the working classes, for example, are seriously divided. Common meeting ground cannot be found in the home, but in the Church. The recognition of the one Fatherhood precedes the realization of the one brotherhood. Christians are, unhappily, divided amongst themselves. Sectarianism has increased the division of society. Relief is to be found not in form, but in spirit; not in union, but in unity. As we worship together and work together, the oneness of which we dream may become a reality.
- VI. THE TEMPLE WAS A PLACE FOR THE REVELATION OF GOD (see verses 10, 11; 1Chron. 5:13; 1Chron. 7:2). His presence is not confined to any temple made with hands; but wherever His people meet, there He reveals Himself as he does not do unto the world. "Where two or three are gathered together in My name there am I in the midst of them." It was when the disciples were assembled with one accord for prayer that the Holy Spirit came. So may our assemblies be blessed; and sinners will find pardon, the careworn will find rest, the doubters will find faith, the weakly will find strength, and the despondent will find hope in the house of the Lord our God.—A.R.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:1 (The Purposes of the Temple).

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B. H. Carroll: *[The purposes for establishing a Temple are:] To provide a central place of worship where the tribes might assemble at the three great annual festivals and thus preserve the unity of the nation, Jehovah being the center of unity. In other words, as we explained on Leviticus, there must be: (a) A place to meet Jehovah on the throne of grace. (b) Sacrifices, or means of propitiation, (c) Priests, or Intermediaries between Jehovah and the people, (d) Times in which to approach him, that is, with daily, weekly, monthly, and annual offerings, (e) A ritual, telling how to approach him.*²⁶

Legend for the Timeline of the Kings

Birth, death, or marriage	God speaks with Someone
reign begins or ends	Historical incidents (most of which are related to Israel or to one of the kings of Israel)

Bracketed dates [2065 B.C.] simply refer to taking the date assigned by the chronologist and using Scripture to determine the next date. Parenthetical date after a regular date (secondary dating system).

This timeline is simply a shortened version of the **Timeline of the Kings** (HTML) (PDF) (WPD). Bracketed dates are derived from the Scripture, based upon author's original premises.

²⁶ B. H. Carroll, *An interpretation of the English Bible*; from e-Sword, 1Kings 81–10:29.

The Abbreviated Timeline of the Kings				
Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
[1085 B.C.]	(1055 B.C.)	[1040 B.C.]	Ruth 4:22	David is born.
1055 B.C. (c. 1010 B.C.)	1025 B.C.	1010 B.C. (1010 B.C.)	2Sam. 2:1–4	David becomes king over Judah (the southern kingdom). David is 30. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i>
1048 B.C. (c. 1004 B.C.)	1018 B.C.	1003 B.C. (1003 B.C.)	2Sam. 5:1–3 1Chron. 11:1–3	David becomes king over all Israel. He is still ruling from Hebron. David is approximately 37 years old, according to Bible Truth 4U.
			2Sam. 5:4–5	2Sam. 5:4–5 <i>David was thirty years old when he began to reign. He reigned forty years. In Hebron he reigned over Judah 7 years and 6 months, and in Jerusalem he reigned 33 years over all Israel and Judah.</i>
	1003 B.C. c. 1015 B.C. (Klassen)	c. 993 B.C. (1000 B.C.)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
	986 B.C.	970 B.C.	1Kings 1	David's health fails; there is intrigue among his sons. Solomon is made king. 2Sam. 5:4 <i>David was 30 years old when he began to reign. He reigned 40 years.</i> Obviously, this would make him 70 years old when he dies. Compare 1Chron. 26:6
			1Chron. 22	Preparations are made by David for the Temple. His son, Solomon, assists.
	985 B.C.	971–970 B.C.	1Chron. 23–29	A national convocation.
	985 B.C.	970 B.C.	1Chron. 28–29	A national convocation.
(c. 971 B.C.)	985 B.C.	970 B.C. (970 B.C.)	1Kings 2	David dies; Solomon becomes king in his stead. 1Kings 2:11 <i>And the days that David reigned over Israel were 40 years. He reigned seven years in Hebron, and he reigned 33 years in Jerusalem.</i> 1Chron. 29:27 is a parallel passage.
Dr. Thomas Constable: <i>The dates of Solomon's reign (971-931 B.C.) are quite certain. They rest on references that other ancient Near Eastern king lists corroborate.</i> ²⁷				
1Kings 2:39: 3 years after Solomon confines Shimei to Jerusalem, he leaves. Treasury of Scriptural Knowledge suggests the date 1011 B.C. ²⁸				
	985–945 B.C.		1Kings 2:12 1Chron. 29:23–25	Reign of Solomon will last for 40 years.
			1Kings 2:13–38	Adonijah, Abiathar, and Joab killed or removed.

²⁷ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1.

²⁸ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 1Kings 2:39.

The Abbreviated Timeline of the Kings

Fenton-Farrar (F. L. Smith)	Reese's Chronology Bible	Gerrit Verkuyl (Bible Truth 4U)	Scripture	Narrative
1011 B.C.			1Kings 2:39	Shimai leaves the area to which he is assigned and is therefore executed.
	985 B.C.		1Kings 3:1 (Psalm 45)	Solomon marries an Egyptian princess to establish an alliance between Israel and Egypt. Treasury of Scriptural Knowledge lists this as 1014 B.C.
1014 B.C.	983 B.C.		1Kings 3:5–15	Solomon asks God for wisdom.
1014 B.C.			1Kings 4	Solomon appoints his ministers and provincial governors. It makes little sense to date this chapter, as it is an overview of Solomon's reign as king.
1014 B.C.			1Kings 5	The extent of Solomon's empire.
	982–962 B.C.		1Kings 5:1–12 1Kings 7:13–14 2Chron. 2:1–18 1Kings 5:13–18	Solomon builds (20 years).
1014 B.C.			1Kings 5:15	The King of Tyre provides timber for Solomon's Temple.
1018 B.C.			1Kings 5:26	Solomon orders a conscription of workers.
	982 B.C. (983 B.C.)		1Kings 2:39–46	Shimea is executed.
1012 B.C.	2May 982 B.C.	April-May 966 B.C.	1Kings 6:1–35 2Chron. 3:1–14	Solomon begins the building of the Temple.
	982–975 B.C.		1Kings 6:1–35 2Chron. 3:1–14	Construction of the Temple (7 years).
	975 B.C.		1Kings 6:14, 38 (Psalm 127–128)	Completion of the Temple.
1005 B.C.	975–962 B.C.		1Kings 7	Solomon builds the royal palace and possibly other palaces (13 years).
1005 B.C.			1Kings 7:13	The works of Hiram the engineer.
	975–972 B.C.		1Kings 7:15–51 2Chron. 3:15–17 2Chron. 4:1–22 1Chron. 5:1	Making the furnishings for the Temple (3 years).

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It is important to understand what has gone before.

The Prequel of 1Kings 6

King David had it in his heart to build a Temple for the God of Israel. God told him, through the prophet, that he would not be the man to do this, but that his son would built the Temple.

While he was alive, David, excited about the future Temple, worked with his son Solomon to gather materials to be used in the Temple and had formulated the plans for the Temple already (1Chron. 28:11–12).

One of Solomon's early acts as a king (after consolidating his power and organizing his staff) was to begin the planning and gathering of materials for the construction of the Temple.

In **1Kings 5** ([HTML](#)) ([PDF](#)) ([WPD](#)), King Hiram's sympathetic message to King Solomon, after the death of David, was followed by a business agreement between the men to gather the materials for the Temple, to prepare them to be put in place, and to ship them to Israel. Although the narrative makes it seem as if Solomon and Hiram quickly hammered out an agreement in the space of a few months; their correspondence, plans and final contract probably took a year or two (given that Hiram would have contacted Solomon shortly after the death of his father David; and that Solomon actually begins the construction in his fourth year). The materials needed and the work crews are covered in 1Kings 5.

The Expositor's Bible Commentary: [Solomon] inherited the friendship which David had enjoyed, with Hiram, King of Tyre...The friendliest overtures passed between the two kings in letters, to which Josephus appeals as still extant. A commercial treaty was made by which Solomon engaged to furnish the Tyrian king with annual revenues of wheat, barley, and oil; (Comp. Ezek. 27:17 Acts 12:20) and Hiram put at Solomon's disposal the skilled labor of an army of Sidonian wood-cutters and artisans. The huge trunks of cedar and cypress were sent rushing down the heights of Lebanon by schlittage, and laboriously dragged by road or river to the shore. There they were constructed into immense rafts, which were floated a hundred miles along the coast to Joppa, where they were again dragged with enormous toil for thirty-five miles up the steep and rocky roads to Jerusalem.

Pastor Mike Smith: David was the man who started the entire project. God approved the project but made it clear that Solomon would do the actual work. David made ready the plans, 1 Chron. 28:11–21, and the costly materials, 1 Chron. 22:5, 14–16. He encouraged his Solomon in the work and assured him that God would faithfully assist him, 1 Chron. 28:1–21.²⁹

Based upon my study, the first arrival of the materials in Jerusalem (which would have principally been prepared foundation stone) would have occurred in the 4th year of Solomon's reign. Preparing the site for the foundation is probably what is meant by the beginning of the construction of the Temple (in the 2nd month of the 4th year of Solomon's reign).

Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

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We need to know who the people are who populate this chapter.

²⁹ From Smith's [Notes](#) at [Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

The Principals of 1Kings 6

Characters	Biographical Material
Solomon	<p>The new king of Israel, the son of David. It is my opinion, although it is not directly stated, that Solomon was quite young when he assumed the kingship—I would not be surprised if he were as young as 12 or 16. This would contradict the Kings Timeline (which I need to return to and work on).</p> <p>Even though throughout this chapter, it reads <i>Solomon built</i> or <i>he built</i>, Solomon would have overseen the project of the building of the Temple and he would have directed some of the workers and foremen; and he would have been on-site throughout most of this project.</p>
God	<p>God speaks to Solomon in the middle of this chapter, properly focusing Solomon's attention on God's statutes, commandments and judicial rulings.</p>

Most of the time that you read the word *he* in this chapter, it refers back to Solomon.

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We need to know where this chapter takes place.

The Places of 1Kings 6

Place	Description
Israel	This is the land of Canaan, given to the sons of Jacob in Exodus, taken by Joshua and expanded upon by King David.
Jerusalem	Jerusalem has become the center and the capitol of Israel, first under David, and then continued under his son Solomon. This is where the Temple is built.
Mount Moriah	Although Mount Moriah is not specifically named in this chapter, it is found in 2Chron. 3:1 as the site of the Temple. Mount Moriah was in Jerusalem.

For a portion of David's reign, the Ark of God was housed in Jerusalem rather than in the Tabernacle.

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The Site of Solomon's Temple (Several Commentators)

The Expositor's Bible Commentary: *Tradition pointed to it as the spot on which Abraham had laid for sacrifice the body of his son Isaac, when the angel restrained the descending knife. It was also the site of Araunah's threshing-floor, and had been. therefore hallowed by two angelic apparitions.*³⁰

Arno Gaebelein: *The temple was erected on Mount Moriah. There was an immense foundation of great hewn and splendid stones, a platform upon which the temple was built. This great foundation remains to the present day, known by the name "Haram-esh-Sheraf," and upon it there stands now the Mosque of Omar.*³¹

³⁰ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

³¹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

The Site of Solomon’s Temple (Several Commentators)

Captain Warren: *It seems incredible that the temple, a building which was so conspicuous, and which was to perform such an important part in the fortifications of the city, should have been placed down in a hole, or even along the sides of the hill, or anywhere except on the ridge, where there is just room enough for it to have stood... It is well-known that threshingfloors in Palestine are so placed on the ridges of hills, or on the highest points, that, by exposure to every puff of wind, the corn and chaff may be separated.*³²

David Guzik: *The writer of 1 Kings never tells us exactly where the temple was built, but the writer of 2Chronicles tells us that it was built on Mount Moriah (2Chron. 3:1), the same place where Abraham went to sacrifice Isaac and – on another part of the hill – Jesus would be sacrificed.*³³

Whedon: *The site of the temple was Ornan’s threshingfloor on Mount Moriah, where the angel of Jehovah had appeared to David. 2Chron. 3:1. There is no question but it stood somewhere within the present enclosure known as the Haram Area, but the exact part of this area has become a matter of dispute. Fergusson, Lewin, and Thrupp locate the temple in the southwest corner; but the older opinion, which seems to be confirmed by the most recent research and the nature of the ground, places it nearly on the site of the Haram esh Shereef, which occupies what must have been the rocky ridge of the ancient mountain.*³⁴

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This is a new addition to the introduction of any chapter.

By the Numbers

Item	Date, duration; size
When in history the work on the Temple began.	480 years after Israel came out of the land of Egypt; and during the 4 th year of the reign of Solomon. 1Kings 6:1
The length of time devoted to building the Temple.	7½ years. 1Kings 6:1 In the four hundred and eightieth year after the people of Israel came 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, he began to build the house of the LORD. 1Kings 6:37 And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it. (ESV)
The overall size of the Temple.	1Kings 6:2 And the Temple that king Solomon constructed for YHWH, its length was 60 cubits [90 feet], and its width 20 cubits [30 feet], and its height 30 cubits [45 feet]. (UTV)
The porch in front of the Temple	The porch came out 15 ft. from the Temple and spanned the front of the Temple, making it 45 ft. across. 1Kings 6:3
The annex along side the Temple.	1Kings 6:6a The lower chamber was 5 cubits [7 ½ feet] wide, and the middle was 6 cubits [9 feet], and the third was 7 cubits [10 ½ feet]. (UTV)

³² Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6 (chapter comments). Whedon cites *Recovery of Jerusalem*, p. 245.

³³ David Guzik’s Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 6:1–6.

³⁴ Whedon’s Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6 (chapter comments).

By the Numbers

Item	Date, duration; size
The cost of the Temple.	J. Vernon McGee: <i>The cost of the building is estimated around five million dollars.</i> ³⁵ I would assume that this does not include the cost of the labor.
The number of people employed in the building of the Temple.	The Pulpit Commentary: <i>[A] force of some one hundred and sixty thousand workmen had been in different ways employed.</i> ³⁶

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Paragraph Divisions of Modern Translations for 1Kings 5

NASB	NKJV	NRSV	CEB	CEV
The Building of the Temple 6:1–38	Solomon Builds the Temple 6:1–38	Solomon Builds the Temple 6:1–22	Solomon Builds the Temple 6:1–38	The Outside of the Temple Is Completed 6:1–14
	6:1–4	6:1–6		6:1
6:1–6			6:1–10	6:2–4
6:7	6:5–10	6:7		6:5–6
6:8–10		6:8–10		6:7
				6:8–9a
6:11–13	6:11–13	6:11–13	6:11–13	6:9b–10
				6:11–13
				6:14
				The Inside of the Temple Is Furnished
				6:15–38
				6:15
6:14–22	6:14–18			6:16–17
	6:19–22	6:14–22		6:18
		The Furnishings of the Temple 6:23–38		6:19–22
6:23–28	6:23–28	6:23–28	6:14–28	6:23–28
6:29–30	6:29–30	6:29–30		6:29–30
6:31–32		6:31–32		6:31–32
6:33–36	6:31–35	6:33–36	6:29–36	6:33–35
	6:36			6:36
6:37–38	6:37–38	6:37–38	6:37–38	6:37–38

From <https://www.biblegateway.com/passage/?search=1kings%206&version=NASB;NKJV;NRSV;CEB;CEV> ; inspired by Dr. Bob Utley.

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³⁵ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 6); accessed April 27, 2017.

³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 8:8–11 (homiletics).

College Press probably provides the simplest outline.

A Synopsis of 1Kings 6 by College Press

Chapter six is designed to present a word picture of Solomon's Temple. The material presented here is sufficient to allow one to get a general idea of what that magnificent structure must have been like...After a brief chronological note (1Kings 6:1), the author discusses the exterior (1Kings 6:2–10) and interior (1Kings 6:15–35) of the Temple. Sandwiched between these two blocks of material is a brief passage (1Kings 6:11–14) relating a promise which God gave to Solomon during the course of construction. The chapter concludes with some brief notes concerning other details of the Temple construction (1Kings 6:36–38).

1Kings 6:15 resumes the description of the building of the Temple which was interrupted in 1Kings 6:11–14 by the account of the divine communication which came to Solomon. In this paragraph the author discusses (1) the paneling and partitioning of the house (1Kings 6:15–22 2) the cherubim of the Debir (1Kings 6:23–28 3) interior decorations (1Kings 6:29–30); and (4) the Temple doors (1Kings 6:31–35).

From *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:1, 15.

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The first sections are from Gill; the second from Henry.

Gill and Henry Summarize 1Kings 6

This chapter gives an account of the building of the temple, for which preparations were before made and begins with the time of its building, 1Kings 6:1; gives the dimensions of it and the porch before it, 1Kings 6:2; observes the windows in it and chambers about it, 1Kings 6:4; and while it was building, Solomon had a word from the Lord relative to it, 1Kings 6:11; and then the account goes on concerning the walls of the house, and the flooring of it, 1Kings 6:15; and the oracle in it, and the cherubim in that, 1Kings 6:19; and the doors into it, and the carved work of them, 1Kings 6:31; and the chapter is concluded with observing the time when it was begun and finished 1Kings 6:37.

Great and long preparation had been making for the building of the temple, and here, at length, comes an account of the building of it; a noble piece of work it was, one of the wonders of the world, and taking in its spiritual significancy, one of the glories of the church.

- I. The time when it was built (1Kings 6:1), and how long it was in the building (1Kings 6:37, 1Kings 6:38).
- II. The silence with which it was build (1Kings 6:7).
- III. The dimensions of it (1Kings 6:2, 1Kings 6:3).
- IV. The message God sent to Solomon, when it was in the building (1Kings 6:11–13).
- V. The particulars: windows (1Kings 6:4), chambers (1Kings 6:5, 1Kings 6:6, 1Kings 6:8–10), the walls and flooring (1Kings 6:15–18), the oracle (1Kings 6:19–22), the cherubim (1Kings 6:23–30), the doors (1Kings 6:31–35), and the inner court (1Kings 6:36).

Many learned men have well bestowed their pains in expounding the description here given of the temple according to the rules of architecture, and solving the difficulties which, upon search, they find in it; but in that matter, having nothing new to offer, we will not be particular or curious; it was then well understood, and every man's eyes that saw this glorious structure furnished him with the best critical exposition of this chapter.

From Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6 (chapter material); Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6 (chapter material).

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This is the entirety of the Bridgeway Bible Commentary's commentary on this chapter.

Bridgeway Bible Commentary Summarizes 1Kings 6

Overall plan of the temple (6:1-13)

The simplest way to describe Solomon's temple is as a rectangular stone building with a porch added to the front, and three storeys of storerooms added to the sides and rear. The side and rear walls of the main building were reduced in thickness by one cubit (about forty-four centimetres, or eighteen inches) for the middle storey, and by a further cubit for the top storey. This created 'steps' on which the timber beams rested to form the floors for the middle and upper storeys (6:1-6).

All stones used in the building were cut and dressed at the quarry, so that they would be as easy to handle as possible. No stoneworking tools were used at the temple site (7-10). God gave Solomon the timely reminder that the temple would be a means of blessing to him and his people only if he was obedient to God (11-13). Verses 14-38

Details of the temple's interior (6:14-38)

Inside the temple the stonework was covered with lavishly carved wood panelling overlaid with beaten gold (14-15; see v22). A partition divided the main temple into two rooms. The larger front room was called the nave or Holy Place; the smaller rear room was called the inner sanctuary or Most Holy Place (16-18).

The Most Holy Place contained the ark of the covenant, symbol of God's presence (19). This room had a lower ceiling than the rest of the building (20; cf. v2) and, also unlike the rest of the building, was without windows (cf6:4; 8:12). Its entrance was closed by a curtain, a pair of doors and gold chains hung across the doorway (21-22; see v31; 2 Chronicles 3:14). Inside the room were two huge winged creatures, or cherubim, which side by side stretched across the width of the room. They were probably symbolic guardians of the ark (23-28). The doors to the Most Holy Place were of carved wood overlaid with gold, similar to the temple walls (29-32).

In the front room were the altar of incense, the table of 'presence bread' and ten lampstands, five on each of the two side walls (see7:48-49). Folding doors led from the entrance porch to this room (33-35). A walled courtyard surrounded the whole building (36). The total construction time for the temple was seven years (37-38).

From <http://www.studylight.org/commentaries/bbc/1-kings-6.html> accessed April 27, 2017.

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Guzik: This chapter will describe the building of the temple and its associated areas. There are four main structures described.

Guzik on, What Was Built

- The temple proper (the house which King Solomon built), divided into two rooms (the holy place and the most holy place).
- The vestibule or entrance hall [or porch or entry structure] on the east side of the temple proper (the vestibule in front of the sanctuary). It was thirty feet (10 meters) wide and fifteen feet (5 meters) deep, and the same height as the temple proper.
- The three-storied side chambers (chambers all around) which surrounded the temple proper on the north, south, and west sides.
- A large courtyard surrounding the whole structure (the inner court mentioned in 1Kings 6:36).

David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 6:1-6.

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Bible Study Outlines summary of 1Kings 6: *1Kings 6 gives an account of the architecture of the temple that King Solomon built for God. During the building of the temple, no sound of tool was heard at the temple site because the work was carried out at the quarry. King Solomon began the temple building project in the 4th year of his reign in the month of Ziv, the second month according to the Jewish calendar. The foundation of the temple was laid on the month of Ziv, the second month. The temple was built finished on the month of Bul, the 8th month in 11th year of King Solomon's reign. Thus, it took more than 7 years to build the temple.*

Bible Study Outline's Outline of 1Kings 6

- King Solomon began building the temple in the 4th year of his reign (1 Kings 6:1)
- The temple dimensions (1 Kings 6:2-6)
- No sound was heard at the temple site during the building process (1 Kings 6:7)
- Details on the temple (1 Kings 6:8-10)
- God's word came to King Solomon (1 Kings 6:11-13)
- Solomon built the inside of the temple with cedar completely (1 Kings 6:14-18)
- Solomon overlaid the entire inner sanctuary with gold (1 Kings 6:19-22)
- A pair of cherubim with same dimensions were placed in the inner sanctuary (1 Kings 6:23-28)
- Solomon covered the floors of inner and outer rooms with gold (1 Kings 6:29-30)
- Solomon made doors for the inner sanctuary (1 Kings 6:31-32)
- Solomon made doors for the entrance to the main hall (1 Kings 6:33-35)
- The inner courtyard of the temple (1 Kings 6:36)
- The completion of the temple of the Lord (1 Kings 6:37-38)

From [Bible Study Outlines](#); accessed April 27, 2017.

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If I were to take issue with anything in Arno Gaebelein's outline below, it would be in naming it *the Description of the Temple*. The Temple is more than simply described in 1Kings 6; it is *built*.

Arno Gaebelein's Outline of 1Kings 6

- CHAPTER 6 **The Description of the Temple**
1. The date of the beginning of the building (1Kings 6:1)
 2. The house, the porches and side chambers (1Kings 6:2–10)
 3. The divine charge (1Kings 6:11–14)
 4. The internal arrangements (1Kings 6:15–22)
 5. The cherubim (1Kings 6:23–30)
 6. The doors (1Kings 6:31–35)
 7. The inner court and the temple finished (1Kings 6:36–38)

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

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Joseph Benson's Outline of 1Kings 6

- The time when the temple was built, 1Kings 6:1.
- The dimensions of it, 1Kings 6:2,–3.
- The windows, chambers, materials, doors, 1Kings 6:4–10.

Joseph Benson's Outline of 1Kings 6

God's message to Solomon, 1Kings 6:11–13.
 The walls and flooring, 1Kings 6:14–18.
 The oracle and cherubim, 1Kings 6:19–30.
 The doors and inner court, 1Kings 6:31–36.
 How long it was building, 1Kings 6:37–38.

Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6 (chapter commentary).

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Sometimes, you let the words of the chapter guide you.

Dr. Peter Pett's Division of 1Kings 6

This particular passage is divided into three main parts by three phrases, each of which is a reminder that the Temple was completed, a repetition which was typical of ancient literature. These phrases are as follows:
 "So he built the house and finished it." This ends the description of the building of the stonework (1Kings 6:9).
 "So Solomon built the house and finished it." This follows the covenant made by YHWH. (1Kings 6:14).
 "So was he seven years in building it." This concludes the whole (1Kings 6:37).

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 6:1–38.

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Basic information on Solomon's Temple (a chart); from [Slideshare.net](#); accessed January 13, 2018.

During the entirety of King David's life, the Ark had never been in the Tabernacle; therefore, it was difficult for him to appreciate the importance of this. However, God designed the Ark to be in the Holy of Holies of the Tabernacle; and now the Holy of Holies of the Temple. The Ark will be moved into the Temple in **1Kings 8** ([HTML](#)) ([PDF](#)) ([WPD](#)).

When the Temple was destroyed in 586 B.C., that began the **5th Stage of National Discipline** for the Southern Kingdom.

This chart leaves out that King Herod built a Temple for the Jews near the time of the LORD's birth. We do not know if he reconditioned the 2nd Temple or if he built a 3rd Temple from scratch.

Solomon's Temple

- Constructed in Jerusalem on Mount Moriah
- Took 7 years to build
- Completed its construction, with the help of an architect, named Hiram, and other materials, sent from King Hiram of Tyre.
- A place for the Ark of the Covenant
- Built in 960 BC, destroyed by the Babylonians in 586 BC
- Rebuilt on 516 BC and destroyed again in 70 BC
- He sacrificed 22,000 oxen and 12,000 sheep

Dr. Peter Pett's Chiasmic Approach to 1Kings 6

a The date of commencement of the work (1Kings 6:1).

Dr. Peter Pett's Chiasmic Approach to 1Kings 6

- b The building of the main structure in stone (1Kings 6:2–10).
 - c YHWH's covenant with Solomon (1Kings 6:11–14).
- b The embellishment of the Temple with timber and its inner detail (1Kings 6:15–36).
- a The date when the Temple was finished (1Kings 6:37).

Thus the whole is planted firmly in history, man's efforts on God's behalf are described, but central to all is the requirement for obedience to God and His covenant.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 6:1–38.

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The ESV is used below.

A Synopsis of 1Kings 6 from the Summarized Bible

- Contents: Work on the temple begun. Dimensions and materials.
- Characters: God, Solomon.
- Conclusion: We should not mistake noise and notoriety for spiritual progress (1Kings 6:7). Quietness and order both become and befriend the carrying on of spiritual work.
- Key Word: Finished, 1Kings 6:14.
- Strong Verses: 1Kings 6:12 ("Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father.").
- Striking Facts: Christ is the true Temple (John 2:21). God Himself prepared Him (Eph. 1:4; Heb. 10:5). In Him all God's spiritual children meet and through Him have access to God.

Keith L. Brooks, *Summarized Bible; Complete Summary of the Bible*; ©1919; from e-Sword, 1Kings 5 (chapter comments) (slightly edited).

[Chapter Outline](#)

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The New American Bible Summarizes 1Kings 6–7

[6:1–7:51] The central units of the Solomon story describe the building of the Temple (6:1–7:51) and its dedication ceremony (8:1–9:10). The account of the construction of the Temple ("the house") is organized to give the reader a guided tour. Approaching from a distance, we see ground plans (6:2–3) and structural work in stone (6:4–8) and wood (6:9–10). After a brief interruption that recounts a divine word to Solomon (6:11–13), we enter the Temple to view the paneling and ornamentation of the nave (6:14–18), the gilded walls and golden entrance of the inner sanctuary or holy of holies (6:19–22), with its priceless interior decoration and furnishings (6:23–28). As we leave, we admire the interior carvings and gilded floor of the inner sanctuary (6:29–30), return to the nave through carved and gilded doors (6:31–32), and exit from the nave through another set of carved and gilded doors (6:33–35) to the courtyard (6:36). Our guide briefly points out the nearby palace complex (7:1–12); then we walk around the courtyard to marvel at Hiram's heroic works in bronze: the two columns (7:15–22), the "sea" (7:23–26), and the ten stands and basins set along either side of the Temple buildings (7:27–39). The account ends with the smaller bronze vessels Hiram made for the Temple services (7:40–47) and the gold vessels that Solomon made (7:48–50). Unfortunately, several factors make it impossible to use the account to produce a satisfactory model of Solomon's Temple. Throughout the account there are numerous technical architectural terms whose meaning is lost to us; and it is moreover likely that the author is describing the Temple as it stood in his own time, centuries after Solomon's day. The Chronicler also describes the construction of the Temple in 2 Chr 3:1–4:22 and its dedication in 2 Chr 5:1–7:22.

From <http://www.usccb.org/bible/1kings/6> (footnote); accessed March 16, 2017.

Chapter Outline

Charts, Graphics and Short Doctrines

With this chapter, the verse and chapter divisions which we commonly use synch up with the Masoretic text again. However, the Masoretic text will be radically out of synch with the Greek text (which will be discussed throughout).

Because much of this chapter deal with the construction and finished work of a building, many of the terms are brand new vocabulary words and used here for the first time.

I personally struggled with the translations of this chapter and will rely upon other translations when finishing up several passages. The first and most literal translation is listed in every case. The second nearly literal translation is listed in nearly every case, but with a few key phrases missing or which could stand to be better translation. There are several verses in the paraphrase which I did not do at all until I consulted other translations (normally I do my translations independent of all other translations). I felt bad that I was unable to develop my own translation in many cases that I felt comfortable with—but when viewing other translations and their explanations and their opinions, I can tell that many others struggled with portions of this chapter as well.

Struggling with the translation means that we will struggle somewhat with the interpretation. However, in most cases, after a great deal of study, I think that we can come to reasonable conclusions about each and every passage, although, from time to time, there will be times where we must be satisfied to get the gist of what is being said.

Discussing *Why 1Kings 6 is in the Word of God*: One of the questions on my mind, while reading this chapter is, *why all of the detail? Why do we learn so much about the design and structure of the Temple?* Whereas the Tabernacle had a specific design and specific requirements given by God, the Temple was probably designed, for the most part, by King David; and executed with some moderate changes by his son Solomon (and possibly some practical change suggested by Hiram—the contributions of Solomon and Hiram is my educated guess). David and Solomon, for what appears to be a year or more, co-reigned in Jerusalem; and David helped to gather the materials necessary to build the Temple. This would suggest that there had to be discussion between the two men about what the Temple would be. Furthermore, I believe that Solomon was quite young, which would suggest that David's ideas and design would have been in the forefront, with possible suggestions by Solomon; and, during this chapter, some building modifications by Solomon.

When David passed and Solomon resumed the project, let me suggest that some education had occurred with Solomon (although it would be difficult to determine what, apart from interacting with his father). Solomon became well-known in history for his building projects. What he learned in his youth and while building the Temple is quite speculative. However, we do know these things: Hiram, a master builder, built David's palace. David very enthusiastically, even at the end of his life, presented Solomon with plans to build the Temple—David's original idea. They worked together to gather materials and no doubt, David's plans were, in some form, committed to *paper*. These things are all known and can be shown in Scripture.

Speculating, let me suggest that, if David had any difficulty explaining a concept to Solomon, he could take Solomon into his palace and show him a similar concept. When I was being helped and guided in adding a room onto my house, first thing my roommate did (who was a builder) was take me over to a building site and show me what was going to be built and how it looked in its initial, unfinished stages. That former roommate was an excellent teacher, and I learned a great deal from him. So, between David and Solomon, there had to be some element of education, probably beyond what we read in the Word of God.

Every young person is different. I never gave a great deal of thought to the construction or design of houses when I was young, and my father built our house (with an addition to be added later). About the only thing that really stands out is, the addition of a second bathroom, which was quite functionally important for a family of 6; and the addition of the family room, which we used often. But the nuts and bolts of the construction never concerned me;

I have friends, however, who automatically think about the mechanics and the materials and the structure; as well as the finished product. It is second nature to them.

Solomon probably lived in a house built by Hiram (the living situation of David and his wives is never made clear; but we do know that Hiram built David's palace). This apparently interested Solomon; along with the encouragement of his father to build the Temple.

This chapter will be all about the actual building of the Temple, with many (but not all) building specifications and details.

As is true throughout the Word of God, we come upon chapters, and we certainly wonder, *why are we studying this? Why is not a paragraph devoted to this, and then we move on to something else?* As a commentator, I never know what I am going to find as I begin each chapter. Rarely do I do the first read of a chapter and think, *I can hardly wait to cover this, because I want to include this, this and this other principle.* That only happens on occasion. Most of the time, I have the same reaction as most believers: *why is this here? And/or what meaneth this?* (Acts 2:12)

My intention is, almost any question you might form regarding this chapter will be herein answered. At the very worst, speculated about, either by myself and/or a dozen other commentators. Ideally speaking, when you are done with this study, you will think, *okay, now I get it.*

You may recall that there being a problem with the English division of chapter and verses in the previous chapter as compared to the Hebrew division (I chose to follow the common English chapter and verse division). We have a similar problem in this chapter—the Greek text of the LXX from the end of 1Kings 7 is added at the end of 1Kings 6. Logically, it belongs there. 1Kings 6:1–38 is all about the building of the Temple. 1Kings 7:13–51 (in the Hebrew) is all about the fixtures, furniture and some of the finishing work done in the Temple. Inserted between these two passages is 1Kings 7:1–12, which is all about the building of Solomon's palace. The Greek, which places the end of 1Kings 7 back into 1Kings 6 logically connects the building of the Temple to the building of the fixtures and furnishings of the Temple grounds. The text as we find it in the Hebrew (and in all English translations) perhaps lists this in chronological order; or in a different sort of logical order. First the building of the Temple; then the building of Solomon's palace; and then some of the furnishings and finish work of the Temple.

This chapter is all about building the Temple of God; The Bible Illustrator gives a good outline of the material which is covered.

The Bible Illustrator on the Temple of God

- I. Date of the temple. It is [herein] given with precision. Months and years are mentioned for the first time since the Exodus. Here we have one of the two or three points clearly made in the Scripture by which its chronology is determined. We can easily remember that Solomon's reign began about one thousand years before Christ. Homer was singing of the Trojan war. Two and a half centuries must pass before Romulus and Remus founded Rome...
- II. The site of the temple. This is not mentioned in our text, because so familiar and so often recorded elsewhere. It was on Mount Moriah, to which Abraham centuries before had raised his eyes in sad recognition of the place for the sacrifice of Isaac.
- III. The size and plan of the temple. Many a country church is larger than this famous edifice in its interior dimensions. The cubit is an uncertain measure; but allowing it the largest limit, we have a room inside of only ninety feet by thirty. It had three distinctly-marked parts. First, the "temple of the house" (v. 3), or holy place, sixty feet long by thirty wide. Then, second, came the "oracle" (v. 7), or most holy place, a perfect cube, thirty feet in each of its dimensions. This was perfectly dark. In front came, although part of the whole building, a porch fifteen feet deep, running across the whole east end of the structure. All

The Bible Illustrator on the Temple of God

this was of stone, covered, according to Josephus [and this chapter], with cedar. On the sides of this building there was what we should call a lean-to, i.e. sets of chambers, not for residence, but for some other purposes connected with worship. They were entered from without by a door and winding-stairs, so that the holy places themselves were always kept separate.

- IV. Preparations for this work. They had been going on for thirty years, ever since the day when David conceived of giving the ark of God a suitable home. Money had been accumulating, and a special treasurer had charge of it. It amounted, perhaps, to eighty millions of dollars. Spoils of battles were brought to it, like the banners hanging in Westminster Abbey. Shields and vessels of gold and silver were gathered in great numbers. But the materials of the temple itself were all brought from afar.
- V. The workmen and their work. They were largely foreigners, under Hiram, King of Tyre, or native Canaanites, reduced to practical slavery. Their numbers were immense, one hundred and fifty-three thousand Gibeonites alone engaging in the toil. Thirty thousand Jews, in relays of ten thousand, worked side by side with Tyrian and Sidonian. The significant statement is made that their work was so perfect that part came to its part without the sound of the axe or hammer. This is unparalleled in architecture. In boring the Mont Cenis Tunnel under the Alps, so exquisitely accurate were the engineers, that the two shafts begun at opposite sides of the mountain met each other with scarcely the variation of a line. The Brooklyn Bridge is a triumph of human courage and skill; but those silent seven years on Mount Zion, in which the house of God grew into form, each stone hoisted to its place without the shaping touch of the chisel, in which every beam sunk into its socket with no shading of its already true lines,—that perfect design, perfectly carried out,—where shall we find its equal? That silence was suggestive. It was Divine.
- VI. The builder of the temple. Not David, the man after God's own heart. Not the father, but the son; not the man of blood, but the man of peace. Thus one life completes itself in another.
- VII. The uses of the temple. Here we must abandon our modern conceptions of a house of God. The temple was not a place for congregational worship. There was no such thing known in the world at that time [insofar as we know]. The congregation could assemble in the court before the temple, and witness the sacrifices of animals, but they could not enter there. Only the priests were seen within those mysterious portals. We must banish from our minds all conceptions growing out of the modern church, save as all churches are sacred to the worship of God. Solomon repeatedly says that Jehovah desired this place that His name might be there,—the name of His holiness. There God was to be represented in His true character,—merciful and gracious, but perfectly holy. Israel was to pray towards that place, but God was to hear in heaven, His dwelling-place.
- VIII. The condition of God's blessing on the temple. While Solomon was busy in the seven years' work, he was reminded that all his toil and expenditure would be in vain unless he walked in the way of the Lord. Stones and cedars, gold and jewels, fine needle-work and silver could not enclose and secure a purely spiritual presence. God speaks to Solomon himself as if He held him alone responsible for the preservation of the temple's sanctity.
- IX. The temple a type and prophecy of the whole body of Christ. It expressed to the ancient people of God the idea of His dwelling amongst them. He ruled the world, even all the heathen nations; but Zion was His home. Israel was His abode. Amongst them His glory and power were to be displayed. Josephus and Philo thought that the temple was a figure of the universe. Others have thought it typical of the human form, others still a symbol of heaven itself; but we have the Scripture proof of its being a prophecy and type of that final temple silently reared by the Spirit of God,—each stone a living soul,—and the whole structure filled and glorified by Christ.

From *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 6:1–14 (edited).

Although there is typology found in this chapter, it is *not* anything to do with the Temple being a foreshadowing of the building of the church (whether the church universal or church buildings). Both Peter and Paul, as noted in the **quotations** at the beginning of this chapter, used buildings and foundations (and even a mention of the Temple) to illustrate the building up of the church, these are *illustrations* and *not* the fulfillment of types. Typology is primarily about the Lord Jesus Christ, His ministry; His death and resurrection; His suffering for our sins; and His return to this earth. At the time that this was written, the Church Age was a mystery—completely unknown to the readers of the Old Testament. In fact, there was no prophecy in the Old Testament regarding the Church Age. There was no indication in the Old Testament that such an age was even on the horizon. The end-time prophecies in the Old Testament go directly from 1st advent (Jesus walking on this earth among us; dying on the cross for our sins; and then being resurrected); to the 2nd advent (where Jesus returns and reigns over the earth for 1000 years, defeating His enemies and the enemies of Israel). This is known as the **Doctrine of Intercalation** (**HTML**) (**PDF**) (**WPD**), where there are quite a number of prophecies in the Old Testament which present the 1st and 2nd advents of our Lord as two successive events, completely leaving out the Church Age.

Because of the subject matter, quite a number of commentators provided little or no commentary.

James Burton Coffman: We are passing all of this chapter with very little comment. No engineer could build it from the dimensions and instructions given here, and the wisest scholars have never agreed on the various details, but the view of this writer is that they simply are lacking of any vital Christian interest. It was an extravagantly costly and beautiful structure, but that ancient Temple carries no mandate whatever for the people of God in the twentieth century.³⁷

I was actually surprised to find as much commentary as I did on this chapter. I expected many to comment on this chapter as Robert Hawker, giving a paragraph discussion to vv. 15–36 (his commentary was shorter than the writing out of the verses³⁸).

There were a handful of commentators who viewed the Temple negatively. Even J. Vernon McGee **listed** 4 ways³⁹ in which the Temple was inferior to the Tabernacle. I have a difficult time relating to that. The Tabernacle was designed by God for a specific period of time; the Temple was an original idea by King David, upon which, the LORD could have put the kibosh (if building it was so out of line), but He did not. Furthermore, God devotes 4 chapters to the building and consecration of the Temple, which suggests to us that there is no problem with the Temple. God gave very specific directions for the building of the Tabernacle; He was very *hands off* regarding the building of the Temple—pretty much giving David and Solomon a free hand in its design and construction. At no time did God come back and say, “You built those cherubim too large; where is My curtain?” God’s only editorial comment was with the thinking and obedience of Solomon and Israel (**1Kings 6:11–13**). For this reason, I tried to limit the editorial comments on the Temple—you will not find in this study, this doctrine: *The Temple—Good or Bad?* On the other hand, God has, in His Word, given editorial comment about Kings David and Solomon. For that reason, when it is appropriate, I will comment on their thinking, words and actions. But, I have a lot less to say when it comes to the rightness or wrongness of the Temple building.

This is a chapter where there are a great many differences between the Hebrew text and the text as found in the Greek, Latin and Syriac. This is something that we ought to expect. A chapter filled with building terms, or with numbers or with lists of names is, by comparison, a fairly uninteresting chapter (now, some people may disagree with this, but for most people, 1Chron. 2, 1Kings 6 and Num. 2 are generally uninteresting. Let me suggest that this would be true for copyists as well; and so, more copying errors would be made and there would be less time devoted to studying these chapters, so as to determine the meanings of the words found here, and to understand the sentence structure. My guess—no idea if this is correct—there may have been portions of Scripture read more often than others in the synagogues. As is true today, there may have been more times when certain passages were read aloud and possibly even explained—but not this chapter. That would account for less familiarity with the material and a greater possibility of error.

³⁷ From <http://www.studyLight.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

³⁸ Robert Hawker *The Poor Man’s Commentary*; ©1805; from e-sword, 1Kings 6:15–36.

³⁹ Including his problems with the lights and the cherubim (who were not made of solid gold).

What we do *not* find in the Old Testament are chapters where Greeks want to put their own theological spin on it; Latins wanted to put their own spin on the chapter, etc. What we find instead are, chapters where we would assume an abundance of errors due to the less interesting text, have, in fact, more errors. Because of the difficulties that arise with the text in this chapter, there are times when we will do our best to understand what is written here; bearing in mind that the text may have been accidentally altered and some letters and some words may have dropped out. A Latin translator⁴⁰ who has a few differences may be the result of his attempt to make sense of what was written—and take some liberties with the text that he should not have.

Let's say that you were given an interesting narrative to accurately reproduce—you would probably do a good job reproducing that narrative. However, let's say, on the other hand, that you are given an uninteresting chapter with many confusing words in it—you are more likely to make mistakes when attempting to reproduce that chapter. That appears to be exactly what has happened with this chapter.

Changes—additions and subtractions: Very often, when I begin a new chapter, I have either discovered a new translations, a new commentary; or have decided to leave out a particular translation or commentary. Sometimes, I make a minor formatting change. I have always placed such comments before the beginning of the first verse. So one formatting change is, *the addition of this more formal approach to changes, giving it a section of its own*. Many times, if I like a change a lot, I will occasionally go back and make that change in previous chapters.

For the past few years, I have begun to use a table which contains the commentary of several commentators. I have used a previous type table for this; and in this chapter, I introduced a new format for it (so both will be found in this chapter). I may change the color a bit in the future.

I have added the table in the introduction *By the Numbers*, for when time or dimensions are a part of the chapter.

I have also added the doctrine, *Unanswered Questions from 1Kings 6*, to be placed in the summary section.

The New English Bible was added to the list of translations, under the Catholic Bibles. This was always one of my favorite translations; but only recently available on the internet. It was the precursor for the Revised English Bible, so often, these are very similar translations.

From Wikipedia: *The New English Bible (NEB) is a translation of the Bible into modern English directly from the original Greek, Hebrew, and Aramaic texts (and from Latin for 2 Esdras in the Apocrypha). The New Testament was published in 1961. The Old Testament (along with the Apocrypha) was published in 1970. In 1989, it was significantly revised and republished as the Revised English Bible.*⁴¹

I also just found and added *The Complete Tanakh* (which is also called *The Complete Jewish Bible*; but it appears to be unrelated to the translation known as *The Complete Jewish Bible*). *The Complete Tanakh* also has commentary by Rashi, which is strictly a Jewish commentary, but it appears to be very helpful (not unlike Kaplan's translation and commentary). I cannot believe that I did not find this reference work until now.

I no longer quote as much from the International Children's Bible, as it is nearly exactly the same translation as the new Century Bible (just as God's Word™ and the Names of God Bible are nearly the same exact translation).

The Pulpit Commentary, for some passages, simply inserts a whole lot of additional text; and may be regarded as an expanded Bible translation in that regard. Where it is appropriate, I have begun to insert the Pulpit Commentary exegesis into the list of translations. I began to footnote where they came from, but stopped doing that after awhile.

⁴⁰ I believe that the Catholic Bibles today are based primarily on the Latin translation made by Saint Jerome. I do not know how much stock they place on the original Hebrew text.

⁴¹ From https://en.wikipedia.org/wiki/New_English_Bible accessed March 17, 2017.

I have also added, from the Katapi Study Bible [page](#), a translation called the *New Standard Bible*. I do not know where this version came from or who did the translation. It sounds like a translation that we have had around for a hundred years, but it is not. Perhaps it is the same as the ESV?

Another source I have begun to use is *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916. Most of what I read (and there is an extensive commentary provided for 1Kings 6:7) was pretty useless; however, there is a first-hand account of a walk through the quarries of Solomon, which I found to be quite fascinating.

Document navigation (which is found 4x in the typical chapter exegesis) has been reduced in size; and verse navigation has been added.

At some point, it would be a good idea to edit or edit out some of the commentary remarks.

Chapter Outline

Charts, Graphics and Short Doctrines

As always, 3 separate translations will be produced for each verse. The slavishly literal translation attempts to preserve word order and number, making it more literal than Young's translation (however, I do not preserve the consistency of the translation that Young does). The moderately literal translation may add or delete a definite article, change the number of a noun to correspond with the English sense of thinking, and the order is often changed in order to better represent our English sentence structure. The paraphrase is an attempt to give a thought-for-thought interpretation of what each verse tells us.

Solomon Builds the Temple

2Chronicles 3:1–3

There is considerable debate about that first figure, *480 years*. This will be discussed in the exegetical study.

Kukis slavishly literal:

And so he is in eighty a year and four hundreds a year to a coming out sons of Israel from a land of Egypt, in the year the fourth, in a month of Ziv, the this the month the second to a reigning of Solomon over Israel. And so he builds the house to Y^ehowah.

1Kings
6:1

Kukis moderately literal:

And so it is, 480 years since [or, at the time that] the sons of Israel came out of the land of Egypt; in the fourth year of [lit., to, for, regarding] the reign of Solomon over Israel, in the month of Ziv (the second month)—he [began to] build the house of Y^ehowah.

Kukis paraphrase

Records tell us that, 480 years after the sons of Israel left the land of Egypt, during the 4th year of the reign of Solomon over Israel, in the month of Ziv (the second month), that Solomon began to build the Temple of Jehovah.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac (= Aramaic) and Greek texts, using the Douay-Rheims translation⁴²; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised

⁴² I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament. Although I usually quote the Complete Apostles' Bible here, I have begun to make changes in the translation when their translation conflicts with the Greek and note what those changes are.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

I will only list the translation from the Dead Sea Scrolls if it exists and if it is different from the Masoretic text.

Ancient texts:

Masoretic Text (Hebrew)	And so he is in eighty a year and four hundreds a year to a coming out sons of Israel from a land of Egypt, in the year the fourth, in a month of Ziv, the this the month the second to a reigning of Solomon over Israel. And so he builds the house to Y ^e howah.
Revised Douay-Rheims	And it came to pass in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year of the reign of Solomon over Israel, in the month Zio (the same is the second month), he <u>began to</u> build a house to the Lord. I will be using the “ You ” Version in this chapter.
Peshitta (Syriac)	AND it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomons reign over Israel, in the month of May, which is the second month, that he <u>began to</u> build the house of the LORD.

Septuagint (Greek)	<p>^{6:0} And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, ¹⁷ that the king commanded that they should take great and costly stones for the foundation of the house, and hewn stones. ¹⁸ And the men of Solomon, and the men of Chiram hewed the stones, and laid them for a foundation.</p> <p>¹ In the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month. Note sure I can explain what is going on in the Greek Bible, so I let the text and verse numbering do the talking for me. From ecmarsh.com; accessed March 16, 2017.</p>
Brenton's Septuagint	<p>^{1Ki 6:0} And it came to pass in the four hundred and fortieth year after the departure of the children of Israel out of Egypt, in the fourth year and second month of the reign of king Solomon over Israel, ^{1Ki 6:1} In the fourth year he laid the foundation of the house of the Lord, in the month Ziu, even in the second month.</p>
Significant differences:	<p>One of the most significant differences recorded is found here: the Greek has 440 years rather than 480 years; along with a bunch of additional text. I cannot explain the verse numbering noted above; but the Brenton text is not far off. The first Greek text adds in information about laying the foundation (vv. 17–18) not found in the MT. In both examples of the Greek text, Solomon is said to <i>lay the foundation</i> of the House of the LORD; and in the Hebrew, he is said to <i>build</i> the house of the LORD. Quite obviously, laying the foundation would be beginning to build the house of the LORD.</p> <p>The Aramaic and Latin both have the words <i>to begin to</i>, which are not found in the Hebrew text. This is an accurate understanding of the text (to be explained in the exegesis which follows); but it is not found here in the King's text (it is found in the Chronicles' text, however).</p>
Limited Vocabulary Translations:	
Bible in Basic English	In the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year that Solomon was king of Israel, in the month Ziv, which is the second month, the building of the Lord's house was started.
Easy English	<p>Solomon builds the temple</p> <p>So, Solomon began to build the temple of the LORD. It was 480 years after the Jews had come out from Egypt. Solomon had been king for 4 years. It was in the month called Ziv, the second month (of the year).</p>
Easy-to-Read Version–2006	<p>Solomon Builds the Temple</p> <p>So in the month of Ziv, the second month of the year, during Solomon's fourth year as king, he began work on the Temple. This was 480 years after the Israelites left Egypt.</p>
<i>The Message</i>	Four hundred and eighty years after the Israelites came out of Egypt, in the fourth year of Solomon's rule over Israel, in the month of Ziv, the second month, Solomon started building The Temple of GOD.
Names of God Bible	<p>The Temple Built in Seven Years</p> <p>Solomon began to build Yahweh's temple 480 years after Israel left Egypt. He began building in the month of Ziv (the second month) of the fourth year of his reign over Israel.</p>
NIRV	<p>Solomon Builds the Temple</p> <p>Solomon began to build the temple of the LORD. It was 480 years after the Israelites came out of Egypt. It was in the fourth year of Solomon's rule over Israel. He started in the second month. That was the month of Ziv.</p>

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon's workers started building the temple during Ziv, the second month of the year. It had been four years since Solomon became king of Israel, and four hundred eighty years since the people of Israel left Egypt.
The Living Bible	It was in the spring of the fourth year of Solomon's reign that he began the actual construction of the Temple. (This was 480 years after the people of Israel left their slavery in Egypt.)
New Berkeley Version	April-May 966 B.C. In the 480 th year after the children of Israel left the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv [Corresponding approximately to May, when he began to build.] (which is the second month), he built the house of the LORD.
New Century Version	Solomon Builds the Temple Solomon began to build the Temple four hundred eighty years after the people of Israel had left Egypt. This was during the fourth year of King Solomon's rule over Israel. It was the second month, the month of Ziv.
New Life Version	Solomon Builds the House of God In the 480th year after the people of Israel came out of the land of Egypt, in the fourth year of Solomon's rule over Israel, in the month of Ziv, the second month, he began to build the house of the Lord.
New Living Translation	Solomon Builds the Temple It was in midspring, in the month of Ziv, during the fourth year of Solomon's reign, that he began to construct the Temple of the Lord. This was 480 years after the people of Israel were rescued from their slavery in the land of Egypt.

Partially literal and partially paraphrased translations:

American English Bible	It was four hundred and [eighty] years after the sons of IsraEl left Egypt (in the fourth year and second month of King Solomon's reign over IsraEl) that the Temple of Jehovah [started to be built].
International Standard V	Temple Construction Begins (2 Chronicles 3:1-14) During the month of Ziv, which was the second month of the fourth year of Solomon's reign over Israel, 480 years after the Israelis left the land of Egypt, Solomon began to build the LORD's Temple.
New Advent (Knox) Bible	It was in the four hundred and eightieth year after the Israelites left Egypt, in the second month (Zio, as it is called) of the fourth year of Solomon's reign in Israel, that the building of the Lord's house began. The estimate of 480 years is uncertain; the Septuagint Greek gives 440. The name Zio, like Bul in 6.38 and Ethanin in 8.2, belongs to an old reckoning which disappears at the time of the Captivity, and is replaced by a new set of names afterwards.
Translation for Translators	Solomon's men built the temple 480 years after the Israeli people left Egypt, during the fourth year that Solomon ruled Israel, early in May, Solomon's workers began to build the temple.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	On the four hundreth year and eighty years, that the sons of Israel are to come out of the solid grounds of Egypt, the fourth year that Solomon is to reign over Israel, in the moon month of Zif, the second moon month, he was to build the house for Jehovah.
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Ferrar-Fenton Bible	(B.C. 1012.) Date of Beginning the Temple And it was in the four hundred and eightieth year from the coming up of the children of Israel from the land of the Mitzeraim, in his fourth year, in the month of Ziu, the same month of the year as that in which Solomon began to reign over Israel,—he began to build the Temple for the EVER-LIVING.
Jubilee Bible 2000	And it came to pass in the year four hundred and eighty after the sons of Israel were come out of the land of Egypt, in the fourth year of the beginning of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD.
Lexham English Bible	Solomon Builds the Temple for Yahweh It happened in the four hundred and eightieth year [after] the {Israelites} went out from the land of Egypt, in the fourth year {of Solomon's rule} over Israel, the month of Ziv (that [is] the second month), that he began to build the house for Yahweh.
Tree of Life Version	Building the Temple Now it came to pass, 480 years after the children of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Ziv (which is the second month), that he began to build ADONAI'S House.
Urim-Thummim Version	And it came about in the 480th year after the children of Israel were come out of the land of Egypt, in the 4th year of Solomon's reign over Israel, in the month Ziv [April-May], which is the 2nd month, that he began to construct the Temple of YHWH.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	And it was in the four hundred and eightieth year after the children of Israel came out of the land of Egypt, in the fourth year, in the new moon of Zif, which is the second new moon, in the reigning of Solomon over Israel, and he built the house of Jehovah.
New American Bible (2002)	In the four hundred and eightieth year from the departure of the Israelites from the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, the construction of the temple of the LORD was begun. Construction of the temple of the LORD is here paralleled in importance with the founding of the nation after the departure from Egypt. In both, God is the central figure who chose Israel as his people, and now chooses the place where his temple should be built (⇒ Deut 12:4-18, ⇒ 26). The year is given in a round number, 480, which corresponds to twelve generations. The fourth year of Solomon's reign: c. 968 B.C.
New American Bible (2011)	<i>Building of the Temple.</i> In the four hundred and eightieth year after the Israelites went forth from the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv (the second month), he began to build the house of the LORD. Construction of the Temple is here dated in relation to the traditional date of the exodus from Egypt, rounded off to a conventional twelve generations of forty years each. This chronology means that the Temple was built approximately midway between Israel's two foundational deliverances, the exodus and the return from the Babylonian exile. The schematization of history implied in these figures recommends caution in using them for historical reconstruction.
New English Bible	Building the first temple. [vv1-3: cp 2Chr. 3.2-4] It was in the four hundred and eightieth year after the Israelites had come out of Egypt, in the fourth year of Solomon's reign over Israel, in the second month of that year, the month of Ziv, that he began to build the house of the LORD.
New Jerusalem Bible	In the four hundred and eightieth year after the Israelites came out of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv, which is the second month, he began building the Temple of Yahweh.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	It was in the 480th year after the people of Isra'el had left the land of Egypt, in the fourth year of Shlomo's reign over Isra'el, in the month of Ziv, which is the second month, that he began to build the house of <i>ADONAI</i> .
The Complete Tanach ⁴³	And it was in the four hundred and eightieth year after the departure of the children of Israel from Egypt, in the fourth year, in the month Ziv, which (is) the second month of Solomon's reign over Israel, that he did (begin to) build the house of the Lord. In the month of Ziv: This is Iyar. The word Ziv means bloom. [It is called Ziv] because [in that month] there is the bloom of the trees. And Targum Jonathan translated this similarly 'the bloom of the buds.' Which is the second month: [Iyar is considered the second month] when numbering the months, since Nissan is the beginning of the year in [the numbering of] the months. Of Solomon's reign: "the fourth year." [It was] the fourth [year] of Solomon's reign. And so does he also state in Chronicles II (3:2) "And he began to build in the second month in the fourth year of his reign."
exeGesés companion Bible	<u>THE BUILDING OF THE HOUSE OF YAH VEH</u> And so be it, in the four hundred and eightieth year after the sons of Yisra El go from the land of Misrayim - in the fourth year of the reign of Shelomoh over Yisra El - the month Zif - the second month he begins to build the house of Yah Veh.
Hebraic Roots Bible	And it happened in the four hundred and eightieth year from the going out of the sons of Israel from the land of Egypt, in the fourth year, in the month of Zif, it is the second month, in the reigning of Solomon over Israel he built the house for YAHWEH.
JPS (Tanakh—1985)	In the four hundred and eightieth year after the Israelites left the land of Egypt, in the month of Ziv—that is, the second month—in the fourth year of his reign over Israel, Solomon began to build the House of the Lord.
Israeli Authorized Version	And it came to pass in the four hundred and eightieth year after the children of Yisrael were come out of the land of Egypt, in the fourth year of Shlomo's reign over Yisrael, in the month Zif, which is the second month, that he began to build the house of YY.
Orthodox Jewish Bible	And it came to pass in the four hundred and eightieth year after the Bnei Yisroel were come out of Eretz Mitzrayim , in the fourth year of Sh'lomo's reign over Yisroel, in the month Ziv, which is the second month, that he began to build the Beis Hashem.
<i>The Scriptures</i> 1998	And it came to be, in the four hundred and eightieth year after the children of Yisra'el had come out of the land of Mitsrayim, in the fourth year of the reign of Shelomoh over Yisra'el, in the month of Ziw, which is the second month, that he began to build the House of יהוה.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The Building of the Temple Now it came about in the four hundred and eightieth year after the Israelites came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the
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⁴³ With Rashi's [Commentary](#).

month of Ziv (April-May) which is the second month, that he began to build the Lord's house (temple).

The Expanded Bible

Solomon Builds the Temple

Solomon began to build the Temple [^Lhouse of the Lord] four hundred eighty years after the people of Israel had left [^Lcame out of the land of] Egypt. This was during the fourth year of King Solomon's rule [reign] over Israel.

Kretzmann's Commentary

Verses 1-14

The Building Itself

And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, this exact chronological statement serving as a guide and norm for the solution of all problems concerned with the fixing of time in that period of Israel's history, in the fourth year of Solomon's reign over Israel, in the month Zif, corresponding roughly to our May, which is the second month, that he began to build the house of the Lord, evidently on the very day of the new moon.

NET Bible®

The Building of the Temple

In the four hundred and eightieth year after the Israelites left Egypt, in the fourth year of Solomon's reign over Israel, during the month Ziv (the second month), he began building the Lord's temple. This would be April-May, 966 B.C. by modern reckoning.

The Voice

During the second month called Ziv in the 4th year of Solomon's reign, 480 years after the Israelites had departed from Egypt, Solomon began constructing the Eternal's temple.

The timing of the construction of the temple reveals the incredible importance of this event. First, by connecting its construction to the exodus, the writer recognizes this as the culminating event of Israel's journey from slavery to an autonomous, God-led nation. God is completing His promise to give Israel a nation. Second, by beginning construction in the spring, Solomon uses his resources for a peaceful endeavor instead of war. Kings have always attacked in the spring because of the favorable weather, so Solomon is putting his devotion to God over his desire for more power. This choice of peace over war fits with Solomon's name, which means "peace," and characterizes his reign.

Literal, almost word-for-word, renderings:

Concordant Literal Version

And it comes to pass, in the four hundred and eightieth year of the going out of the sons of Israel from the land of Egypt, in the fourth year--in the month of Zif, it [is] the second month--of the reigning of Solomon over Israel, that he builds the house for Yahweh.

English Standard Version

Solomon Builds the Temple

In the four hundred and eightieth year after the people of Israel came 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, he began to build the house of the LORD.

Green's Literal Translation

And it happened in the four hundred and eightieth year from the going out of the sons of Israel from the land of Egypt, in the fourth year, in the month of Zif, it is the second month, in the reigning of Solomon over Israel he built the house for Jehovah.

NASB

The Building of the Temple

Now it came about in the four hundred and eightieth year after the sons of Israel came 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.

New European Version

The Plan of the Temple

It happened in the four 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 Ziv, which is the second month, that he began to build the house of Yahweh.

Young's Updated LT

And it comes to pass, in the four hundred and eighties year of the going out of the sons of Israel from the land of Egypt, in the fourth year—in the month of Zif, it is the second month—of the reigning of Solomon over Israel, that he builds the house for Jehovah.

The gist of this passage: 480 years after the people of Israel exited Egypt, and in the 4th year of Solomon's reign, Solomon begins to build the Temple.

James Burton Coffman: *This is by far the most important verse in this whole chapter, the remainder of it being devoted to the dimensions and other details of the Temple, which should be of little or no interest at all for Christians.*⁴⁴

The entire Word of God is written for our edification. However, I am unlikely to cite the material from this chapter very often in the future.

1Kings 6:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong's #1961 BDB #224
Without a specific subject and object, the verb hâyâh often means <i>and it will come to be, and it will come to pass, then it came to pass</i> (with the wâw consecutive). It may be more idiomatically rendered <i>subsequently, afterwards, later on, in the course of time, after which</i> . Generally, the verb does not match the gender whatever nearby noun could be the subject (and, as often, there is no noun nearby which would fulfill the conditions of being a subject).			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e mônîym (שְׁמוֹנִים) [pronounced sh ^e -moh-NEEM]	<i>eighty</i>	indeclinable plural numeral; adjective	Strong's #8084 BDB #1033
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e ba' (עֲרֵבָא) [pronounced ahr ^e -BAHG]	<i>four</i>	masculine singular noun; numeral	Strong's #702 BDB #916

⁴⁴ From <http://www.studylight.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

1Kings 6:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mē'ōwth (מֵאוֹת) [pronounced <i>may-OHTH</i>]	<i>hundreds</i>	feminine plural construct; numeral	Strong's #3967 BDB #547
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun	Strong's #8141 BDB #1040
The Septuagint has the 440 years.			
lâmed (ל) [pronounced <i>l</i> ']	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
<p>The meanings of the lâmed preposition broken down into groups: ❶ <i>to, towards, unto</i>; it is used both to turn one's heart <i>toward</i> someone as well as to sin <i>against</i> someone; ❷ <i>to, even to</i>; in this sense, it can be used with a number to indicate the upper limit which a multitude might approach (<i>nearly</i>). ❸ Lâmed can be equivalent to the Greek preposition eis (εις), meaning <i>into</i>, as in transforming <i>into</i> something else, changing <i>into</i> something else (Gen. 2:7). This use of lâmed after the verb hâyâh (הָיָה) [pronounced <i>haw-YAW</i>] (Strong's #1961 BDB #224) is one thing <i>becoming</i> another (Gen. 2:7). ❹ Its fourth use is the mark of a dative, after verbs of giving, granting, delivering, pardoning, consulting, sending, etc. This type of dative is broken down into several categories, but one includes the translation <i>by</i>, which would be apropos here. ❺ <i>With regards to, as to</i>. Similar to the Greek preposition eis (εις) plus the dative. [Numbering from Gesenius]. ❻ <i>On account of, because, propter</i>, used of cause and reason (<i>propter</i> means <i>because</i>; Gesenius used it). ❼ <i>Concerning, about</i>, used of a person or thing made the object of discourse, after verbs of saying. ❽ <i>On behalf of anyone, for anyone</i>. ❾ <i>As applied to a rule or standard, according to, according as, as though, as if</i>. ❿ When associated with time, it refers to <i>the point of time at which</i> or <i>in which</i> anything is done; or it can refer to <i>the space of time during which</i> something is done (or occurs); <i>at the time of</i>.</p>			
yâtsâ' (יָצָא) [pronounced <i>yaw-TZAWH</i>]	<i>to go [come] out, to go [come] forth; to rise; to flow, to gush up [out]</i>	Qal infinitive construct	Strong's #3318 BDB #422
<p>The lâmed with an infinitive construct generally expresses purpose or result, although it can have three other common uses with the infinitive: (1) It can have a gerundial or adverbial sense to explain the circumstances of a previous action; (2) it can act as a periphrastic future in nominal clauses; and, (3) it can behave as a gerund, in the sense of <i>is to be, must be, ought to be</i>.⁴⁵ (4) Lâmed with the infinitive can connote <i>shall</i> or <i>must</i>.⁴⁶</p>			
bânîym (בָּנִים) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis'êrâ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

⁴⁵ The bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁴⁶ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

1Kings 6:1a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
'erets (אֶרֶץ) [pronounced <i>EH-rets</i>]	<i>earth (all or a portion thereof), land, territory, country, continent; ground, soil; under the ground [Sheol]</i>	feminine singular construct	Strong's #776 BDB #75
Mits ^e rayim (מִצְרַיִם) [pronounced <i>mits-RAH-yim</i>]	<i>double straights; transliterated Mizraim; also Egypt, Egyptians</i>	masculine singular, proper noun	Strong's #4714 BDB #595

Translation: And so it is, 480 years since [or, at the time that] the sons of Israel came out of the land of Egypt;... Although there are some difficulties when it comes to the time frame of this or that in the Bible, the Bible is nevertheless quite specific as to the time for some events.

The College Press Bible Study: *The text unequivocally states that four hundred eighty years elapsed between the time the Israelites came out of Egypt and the time when Solomon began building the Temple. Since Solomon began to reign in 971 B.C., his fourth year would be 967 B.C. Figuring back four hundred eighty years from 967 B.C. would yield a date of 1447 B.C. for the Exodus.*⁴⁷

The dates found here all seem quite reasonable; give or take a few years.

Clarke: *[A]mong chronologists there is a great difference of opinion concerning this epocha. Glycas has 330 years; Melchior Canus, 590 years; Josephus, 592 years; Sulpicius Severus, 588; Clemens Alexandrinus, 570; Cedrenus, 672; Codomanus, 598; Vossius and Capellus, 580; Serarius, 680; Nicholas Abraham, 527; Maestlinus, 592; Petavius and Valtherus, 520.*⁴⁸

So many opinions about this time frame (obviously, different from what the Bible says) leads us to a great deal of discussion on this very topic.

This is a topic which requires some discussion.

The American English Bible on 480 Years

We find a very important Septuagint deviation from what the Hebrew text says at 1 Kings 6:1. For there the Greek text reads: 'It was in the four hundred and fortieth year after the sons IsraEl left Egypt (in the fourth year and second month of Solomon's reign over IsraEl) that the foundation of the Temple of Jehovah was laid.'

In Greek, the highlighted portion of this text reads, 'και εγενηθη εν τω τεσσαρακοστω και τετρακοσιοστω ετει της εξοδου υιων ισραηλ εξ αιγυπτου,' or, 'and began in the fortieth and four-hundredth year of/the exodus sons of IsraEl from Egypt ...'

What is different? In the Hebrew text and in most Bible translations based on that text, we find that the foundation of the Temple was laid four hundred and EIGHTY years after the exodus from Egypt. So, which is

⁴⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:1.

⁴⁸ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:1.

The American English Bible on 480 Years

the correct rendering?

Well, our study of the period from Israel's entry into the promised land – from the period of the judges to the start of the reign of King Saul (as shown in the books of Judges and 1 Samuel) – seems to have been about 400 years. Then if we add the 40 years of Saul's rule and the 40 years of David's rule, you can see that there had to be at least 480-years between the time of the exodus and the laying of the Temple foundation. So our conclusion is that the Greek text is probably wrong in this instance and the Hebrew (Masoretic) text is most likely correct. It also appears as though this 480-year period may not have actually started with the Exodus, but with Israel's entry into the Promised Land! For more information on why we are saying this, see the subheading 'Possible Chronology' in the linked document, 'The Pharaoh of the Exodus.'

From http://www.2001translation.com/NOTES.htm#_141 accessed March 16, 2017.

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My first thought was, *now that we have this number, we can place chronology all around it.* Barnes provides a moderately compelling set of arguments against this.

Barnes Discusses the 480 Years

In the four hundred and eightieth year - It is upon this statement that all the earlier portion of what is called the "received chronology" depends. Amid Minor differences there is a general agreement, which justifies us in placing the accession of Solomon about 1000 B.C. (1018 B.C. Oppert.) But great difficulties meet us in determining the sacred chronology anterior to this. Apart from the present statement, the chronological data of the Old Testament are insufficient to fix the interval between Solomon's accession and the Exodus, since several of the periods which make it up are unestimated. Hence, chronologists have based entirely the "received chronology" upon this verse. But the text itself is not free from suspicion.

- (1) it is the sole passage in the Old Testament which contains the idea of dating events from an era.
- (2) it is quoted by Origen without the date, and seems to have been known only in this shape to Josephus, to Theophilus of Antioch, and to Clement of Alexandria.
- (3) it is hard to reconcile with other chronological statements in the Old and New Testament.

Though the books of Joshua, Judges, and Samuel furnish us with no exact chronology, they still supply important chronological data – data which seem to indicate for the interval between the Exodus and Solomon, a period considerably exceeding 480 years. For the years actually set down amount to at least 580, or, according to another computation, to 600; and though a certain deduction might be made from this sum on account of the round numbers, this deduction would scarcely do more than balance the addition required on account of the four unestimated periods. Again, in the New Testament, Paul (according to the received text) reckons the period from the division of Canaan among the tribes in the sixth year of Joshua Joshua 14:1–15, to Samuel the prophet, at 450 years, which would make the interval between the Exodus and the commencement of the temple to be 579 years. On the whole, it seems, therefore, probable that the words "in the four hundred and eightieth year, etc.," are an interpolation into the sacred text, which did not prevail generally before the third century of our era.

On the other hand, according to Wikipedia, *The conventional dates of Solomon's reign are circa 970 to 931 BC.*⁴⁹ Now, if we subtract⁵⁰ 480 years from 970, this gives us 1450 B.C. This is right in line with 1441 B.C., the typical date given for the time of the exodus.⁵¹

⁴⁹ From <https://en.wikipedia.org/wiki/Solomon> accessed March 26, 2017.

⁵⁰ We are subtracting a number from a negative number, which means we will add the numbers and have a negative answer.

⁵¹ From <http://www.theopedia.com/date-of-the-exodus> accessed March 26, 2017. Being a few years off is not a problem, as the reign of Solomon is given as a range.

From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:1.

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More discussion on this topic:

Biblical Chronologist on the Conventional Dates for the Exodus

Conflict with Biblical Chronology in Judges and 1 Samuel

Both of the conventional dates for the Exodus, (ca. 1450 and ca. 1250 B.C.), conflict with biblical chronological data.

The so-called "early date" of ca. 1450 B.C. comes from combining the "480 years" (between the Exodus and Solomon's fourth year as king) of 1 Kings 6:1 with the accepted date for the beginning of Solomon's reign, ca. 970 B.C.

However, in Judges and 1 Samuel the Bible seems to indicate that the time between the Exodus and Samuel was longer. This biblical chronological conflict is easily seen by adding up the well-known 40 years of wilderness wandering, 410 years of alternating periods of oppression and deliverance recorded in the book of Judges, 40 years for the career of Eli, 40 years for the reign of Saul, and 40 years for the reign of David. This already totals 570 years, though it does not include the time during which Joshua led Israel, nor the career of Samuel, and these two periods of time, while not specified biblically, must certainly total to something greater than 30 years (they probably total close to 80 years in fact).

Thus, the biblical stipulation of 480 years from the Exodus to Solomon given in 1 Kings 6:1 conflicts with the greater than 600 year total for this same time period which one can calculate from chronological data given elsewhere in the Bible. As a result, the "early date" conflicts with these other biblical chronological data.

The so-called "late date" fares even worse. It is consistent with no biblical chronological data. It was motivated by certain archaeological data in Israel, which looked more suitable to the Conquest, down around 1200 B.C.

Conflict with Biblical Chronology in Acts 13

Acts 13:16-20 reads:

For some forty years he bore with their conduct in the desert. Then in the Canaanite country he overthrew seven nations, whose lands he gave them to be their heritage for some four hundred and fifty years, and afterwards appointed judges for them until the time of the prophet Samuel. (NEB)

This translation follows the reading of the earliest manuscripts. It clearly specifies a period of 450 years after the period of wilderness wandering and before the time of Samuel. In fact, the text seems to indicate a period of 450 years, followed by a period of judges of unspecified duration "until the time of the prophet Samuel." This 450 years does not include the wilderness wandering, Saul's reign, or David's reign, all of which transpired between the Exodus and Solomon. Thus Acts 13 is consistent with the chronological data in Judges and 1 Samuel, but in conflict with the "480 years" of 1 Kings 6:1.

Conflict with the Archaeology of Egypt

The biblical record claims rather forcefully that the Exodus was immediately preceded by a whole series of national disasters in Egypt. These included the complete pollution of the Nile, infestation of the land with frogs, gnats (or lice), and great swarms of insects, death of all Egyptian livestock, boils on all the people, destruction on all standing grains by hail, stripping of all vegetation in the land by locusts, complete darkness in the land for three days, and finally, death of all first-born sons throughout the land of Egypt. Furthermore, the Israelites

Biblical Chronologist on the Conventional Dates for the Exodus

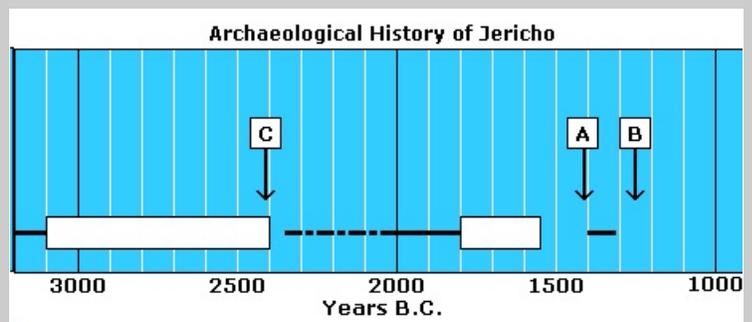
not only deprived Egypt of its slave labor when they left, they also despoiled the land by carrying away much of its wealth in the form of gold, silver and clothing (Exodus 12:36). And, finally, the pharaoh and his army were drowned (Exodus 14:5-15:21), depriving the nation of its armed forces.

One would certainly expect to find the mark of this national disaster in the archaeological record of Egypt. Events of this sort are not difficult to locate archaeologically. However, at the traditional ca. 1447 B.C. date for the Exodus the opposite is found. Egypt is seen to be prospering.

The "late date" for the Exodus fares no better. Merneptah left a record of his military success in Palestine in which he mentions that he decimated Israel. This single inscription guarantees that Israel was established as a nation in Palestine by the reign of Merneptah, forcing the date of the Exodus into the early part of the reign of Ramesses II at the latest. But, as with the "early date" above, there is no sign of anything which could possibly correspond to the biblical Exodus in the reign of this pharaoh or his immediate predecessors. Life carried on as usual in Egypt all through this time.

Conflict with the Archaeology at Jericho

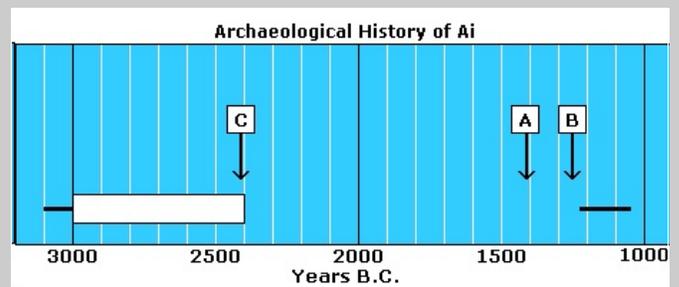
The illustration below shows the history of Jericho as reconstructed from archaeological reports. The dashed line represents a campsite, the solid lines represent an unwalled town, and the rectangles represent a walled city. The letter 'A' marks the traditional early date for Joshua's Conquest of Canaan, 'B' marks the traditional late date.



The Bible is clear that Joshua and his army conquered a walled city at Jericho. It is immediately apparent that the two traditional dates for the conquest (ca. 1407 B.C. and ca. 1250 B.C.) are in conflict with the archaeology of Jericho.

Conflict with the Archaeology at Ai

The illustration below shows the history of et-Tell, the modern ruins associated by almost all scholars with the biblical Ai. Again, the solid lines represent an unwalled town, and the rectangles represent a walled city. The letters 'A' and 'B', mark the early and late dates for the Conquest, respectively.



Once again, it is clear that the archaeology of Ai is incompatible with the conventional dates for the Conquest.

Since et-Tell is clearly incompatible with both the early and the late dates for the Conquest, some have suggested that et-Tell is not the biblical Ai at all. However, the geography, archaeology, and topography of Ai fit the biblical account. It is only the traditional biblical chronology date that doesn't fit.

Conclusion

The lack of secular archaeological/historical evidence for the Exodus and Conquest at the conventional dates has caused most scholars today to conclude that the Bible's accounts of the Exodus and Conquest are fictitious. **THIS IS THE WRONG CONCLUSION.** The conventional dates are all that is wrong. They are faulted both biblically and archaeologically, as seen above. They are, in fact, a thousand years too recent. (See What is the

Biblical Chronologist on the Conventional Dates for the Exodus

missing millennium discovery?)

Text and graphics from <http://www.biblicalchronologist.org/answers/wrongdates.php> accessed March 26, 2017. They reference a book: The foregoing article was based on Dr. Aardsma's book [A New Approach to the Chronology of Biblical History from Abraham to Samuel](#). A more thorough discussion can be found there.

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Personally, I will lean towards the accepted text unless given a good reason why there is a problem with it. Barnes presented the best arguments against the accuracy of the text—but they were, by no means, convincing. After listing a number of differing opinions as to the chronology, Clarke writes: *Here are more than a dozen different opinions; and after all, that in the common Hebrew text is as likely to be the true one as any of the others.*⁵² That's just the thing—one opinion is *not* just as likely as any of the others, if one of those *opinions* comes out of the Bible itself.

Two things ought to be considered. (1) What is the likelihood that some scribe simply decided to slip *480 years* into the text? A study of the history of the preservation of the Bible makes this a very unlikely event. Furthermore, throwing such a number (and phrase) into the text seems to be a very uncharacteristic thing for a scribe to do. What exactly is gained by this? (2) So, let's say that a number was there, but some scribe did not like it and replaced it; or simply incorrectly wrote it? Again, this is very unlikely. *480* is an important number—most scribes would have understood that—so great care would have been taken to preserve it accurately. The incredible accuracy of the text of Scripture, preserved over hundreds of years, is a testimony to the fact that very few passages were ever actually changed or appended for some theological or historical reason.

Isa. 53 is an important passage, and for centuries, our text for this chapter came from A.D. 900. Then, the Dead Sea Scrolls were discovered and suddenly, we had a manuscript which was at least 1000 years earlier. This chapter contains 166 words and there are 17 letter differences between the accepted text of Isa. 53 and the Dead Sea Scrolls text. It seems like a lot; but 10 letters are simply differences in spelling and 4 letters represent a stylistic difference. So, there is one significant difference between the two manuscripts, and that is the *3-letter* word for *light*; it is found in one manuscript but not the other—that is for one entire chapter (which chapter would have been viewed quite differently after the crucifixion of Jesus Christ).⁵³ The point is, there are some errors in the manuscripts; and there are people who devote their lives to finding and discussing these minor differences. For every passage, I line up the Hebrew text with the Greek, Latin and Syriac (that is, I compare the English translations for each of these). Whatever differences exist tend to be very minor. The differences between the CEV and the NASB tend to be far greater than the differences between the English translations taken from these 4 ancient languages (in the Old Testament, it is the Hebrew language which is the original language).

We will find that there are a great many difficulties with the text in this chapter—particularly when comparing the Greek and the Hebrew (one primary difference appears to be related to the organization of the chapter, a difference I can sympathize with). But, what we do not find is one set of fundamental doctrines being taught by the Hebrew text, and a separate set of fundamental doctrines being taught by the Greek text. Even when there are the most dramatic text difference that we could imagine (with whole verses being left out or added in), doctrinal differences are nil.

My point in all of this is, the person who does not accept the 480 years found in the Hebrew text—the burden of proof is required from them. That is, I would need a lot of convincing for me to reject this number; none of the reading which I have done has convinced me of that.

⁵² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:1.

⁵³ This illustration is from Norman Geisler and William Nix; *A General Introduction to the Bible*; Chicago; Moody Press, ©1968, p. 263.

Dr. Peter Pett makes some interesting points; but the whole tenor of his comments calls into question the inspiration of the Word of God.

Dr. Peter Pett Questions the Accuracy and Importance of 480 Years

The interpretation of these words is a decisive point in Biblical chronology. It does at first sight give the appearance of indicating an exact chronology, but if taken literally it would be the only place in Scripture where such a specific attempt at exact dating, covering so long a period, has been attempted, apart from Ex. 12:40–41. Indeed, speaking from a human point of view it is difficult to see who would have been in a position to be able to accurately arrive at this figure. Records were not meticulously kept before the time of the monarchy, and the periods covered by Joshua, Judges, Samuel and Saul, contain time periods so uncertain that no one could have pinpointed the length of time with such accuracy from them, even if they accepted the exact round numbers in Judges literally. Certainly many attempts have been made to do so since, but none of them have been successful, for they have always had to make (or ignore) uncertain assumptions concerning the time period of Joshua, the length of time to the first invasion of the land in Judges 3:8, and the length of the periods for Samuel and Saul. We may take a scholarly interest in such matters, but it is doubtful if the writer of Kings or his source did so.

It is true, of course, that God would have known how long the true period was, but the words are not shown as coming from the mouth of God nor are they put in the form of a prophetic announcement, and there is no indication given anywhere that the writer obtained special divine assistance in arriving at the figure. He appears rather to have made the statement almost matter-of-factly on the basis of his own knowledge. In that case we may ask why did he do so, and what was the criteria on which he based his information?

A point that must be borne in mind in considering the matter is the way in which number words were used in ancient times. They were not times in which much stress was laid on mathematics and arithmetic. Numbers were a mystery to most people. Indeed most probably could not accurately use numbers beyond, say, twenty (even if that). Numbers were rather used in order to convey an impression, and many of what we see as number words (e.g. a thousand) also had a number of other different meanings (such as military unit, family unit, clan unit, work unit, etc.). This being so our question should rather therefore be, what impression was the writer trying to give?

A clue may perhaps be found in another reference which has in mind the period from the Exodus to Solomon and that is found in 1 Chronicles 6. Indicated there we have the list of 'Priests' from Aaron to the time of Solomon, and then from Solomon to the Exile. If we list the 'Priests' from Aaron to Ahimaaz, the son of Zadok, who would succeed Zadok as Priest in the early days of Solomon, we have twelve names, and if we take a 'generation' to represent forty years that would give us four hundred and eighty years. Thus the writer may simply be intending to indicate that there were 'twelve generations' ($12 \times 40 = 480$) between the coming out of Egypt and the commencement of the building of the Temple, which would in reality be considerably less than 480 years. And a connection with the High Priesthood would be a very fit way in which to date the growth of Israel's faith to the point at which the Temple was built (which was as the men of the day would see it).

But we must then ask, why was the matter seen as being of such importance that such dating was required? The answer would appear to lie in the emphasis that is earlier laid on the fact that the Temple was being built by Solomon because at long last the land was at rest, with all its enemies having been dealt with. It was an indication that the period of wandering, and of having a temporary, travelling sanctuary, was considered to be over. Thus the 'four hundred and eighty years' indicated the period that had passed between the first deliverance from Egypt and the time at which Israel could say, 'now at last we are permanently settled in the land and at rest, with all our enemies subdued.' It was a moment of great satisfaction.

I like to include Pett's remarks, even when I disagree with them, because: (1) since he is a modern-day commentator, his prose is easy to understand (and far less confusing than Lange or Keil and Delitzsch). (2) He generally presents the best arguments for his position. If I disagree with a position, then I want the very best arguments for the other side presented for me to disagree with. When dealing with different theological positions, different interpretations, etc., we gain the most by viewing the best arguments; and we gain very little by using strawman approaches.

Whereas the human author may have used the 12x40 approach (which I doubt); the inspiration of God's Word tells us that the end result of this calculation is accurate.

Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 6:1–38.

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The point that a human writer may not have had access to the proper records is a reasonable conjecture; however, given the extensive precision of the genealogical records (which often included ages of the father when a son was born; and the age of a person's death); it is not impossible that some precise records of date were kept. We are forced to look at a myriad of numbers when putting together some dates (as will be seen below); but that does not mean that the human author was faced with that problem. When looking at the overall picture, looking at Solomon's date of installation and the time that Moses led the people out of Israel, this 480 years makes perfect sense. So, who is to say that dates were not kept, as related to Israel's history? Dates, albeit wrong, were kept with Egypt's history.

There is the possibility that 480 years came as a result of God the Holy Spirit guiding the writing of the human author. We know that the inspiration of Scripture assures us that this figure is accurate (assuming that the text is correct). However, throughout Scripture, most of the material has been recorded by a real person who has real thoughts, a real personality, a vocabulary, and actual records upon which he can draw. I do not believe that we ought to look for a miracle of divine intervention every time we turn around (in our lives or with regards to the Scriptures).

In other words, it is my belief that the writer of this passage had actual records upon which he could draw; and what he recorded is guaranteed to be accurate by the inspiration of God the Holy Spirit.

The Cambridge Bible: *It is impossible to discover how this date is arrived at, or to make it fit in with other statements of the Old and New Testament. The LXX. has 'the four hundred and fortieth year', and Josephus 'the five hundred and ninety second.'*

The Cambridge Bible calculation is only 20 years off.

The Cambridge Bible Says the Numbers Might Work

Incident/Person/Reign	Time Allotted in Bible
Between the Exodus and the death of Moses	40 years
40 years peace after Othniel	40 years
80 years of peace after Ehud	80 years
Jabin's oppression	20 years
There were 40 years of peace after Barak	40 years
40 years of peace in Gideon's time	40 years
Tola judged the land 23 years, Jair 22, Jephthah 6, Ibzan 7, Elon 10, Abdon 8	76 years
The servitude to the Philistines lasted 40 years	40 years
Samson judged 20 years	20 years
Eli 40 years	40 years
Samuel (1Sam. 7:2) at least 20 years	20 years

The Cambridge Bible Says the Numbers Might Work

Incident/Person/Reign	Time Allotted in Bible
David 40, Solomon 4	44 years
Total	500 years

The Cambridge Bible concludes: *[W]e cannot be sure that some of these judgeships were not contemporary with or overlapping one another, while there is no time specified for the duration of Joshua's leadership, and for the events between his death and the judgeship of Othniel, nor yet again for the reign of Saul. So that it is utterly hopeless to settle any chronology under such circumstances...in Judges 11:26 we read that from the conquest of Gilead down to the time of Jephthah was 300 years. Taking the other dates in sequence this would make the period in the text consist of 529 years without counting the length of Saul's reign...[and] according to the Text. Rec. [of Acts 13:20] there elapsed, between the partition of the land under Joshua and the days of Samuel, a period of 450 years. Adding to this the other numbers and 40 years for the reign of Saul, according to the chronology which St Paul used, we reach a total of 554. But we have no data whereby to confirm or contradict any of these totals.*⁵⁴

From *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:1.

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Poole seems to center in on the book of Judges as the point of difficulty and suggests these changes or understandings of particular verses: *That the years of rest are not necessarily to be understood of so many distinct years, besides those of war and servitude; and those words which are generally rendered the land had rest forty or eighty years, or the like, may be thus rendered, and that very agreeable to the Hebrew, The land had rest, or began to rest, or recovered its rest, in the fortieth or in the eightieth (the cardinal numbers being frequently put for the ordinal, especially where the number exceeds ten) year, to be computed from some remarkable time; and so that phrase doth not note how long time, or till what time, the rest continued, but at what time it began. As for instance, in Judges 3:11, the land had rest, not forty years, as it is in our translation, but in the fortieth year, to wit, from and after their first rest in, or quiet possession of, the land of Canaan, which Joshua gave them; which time may very probably be made up of the days of Joshua, after he had settled them in a state of rest; and of the elders that outlived him, Judges 2:7, and the time of their corruption after the death of those elders; and the eight years of servitude under the king of Mesopotamia. So Judges 3:30, The land had rest in the eightieth year, to wit, from and after that rest which Othniel obtained for them, Judges 3:11. And Judges 5:31, It rested in the fortieth year, to wit, after that rest got by Ehud, Judges 3:30. And Judges 8:28, It rested in the fortieth year, to wit, from the last rest got by Deborah. And thus the computation of years is more plain and certain, being thus made from rest to rest, than theirs that proceed the other way.*⁵⁵ Poole does not do much of a job here giving us the results of his approach to these passages.

Many commentators have difficulty with this date.

Even though I do not necessarily agree with all of the numbers below, this certainly gives an approach which honors the text that we have.

⁵⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:1.

⁵⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:1.

Joseph Benson Makes the Numbers Work

Incident/Person/Reign	Time Allotted in Bible
Moses leading the children of Israel in the desert.	40 years
Joshua conquers the Land of Promise and reigns.	17 years
Time of the Judges	299 years
Ministry of Eli (which would overlap some incidents in the book of Judges)	40 years
Samuel's ministry and Saul's reign.	40 years
David's reign as king.	40 years
Solomon's reign before starting the Temple.	4 years
Total:	480 years

Benson points out that this holy house would be burned to the ground 430 years later by Nebuchadnezzar.

I found Benson's approach used by several other commentators.

Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:1. According to Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:1, a really, really old guy, Junius, came up with this particular set of numbers.

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What could be a serious problem is the text of Acts 13:20 **And after that He gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.** (KJV; capitalized) If you add on 40 years in the desert and the leadership of Joshua on the front end; and then add to that the reigns of Saul and David and Solomon on the back end (40+40+3), there is no way that this gets squeezed into the 480 years found here in 1Kings 6:1. The problem may well be with the KJV translation. The ESV translates this passage: **So Paul stood up, and motioning with his hand said: "Men of Israel and you who fear God, listen. The God of this people Israel chose our fathers and made the people great during their stay in the land of Egypt, and with uplifted arm he led them out of it. And for about forty years he put up with them in the wilderness. And after destroying seven nations in the land of Canaan, he gave them their land as an inheritance. All this took about 450 years. And after that he gave them judges until Samuel the prophet.** (Act 13:16–20; ESV) That is the approximate time that Israel was in Egypt (400 years) + Moses leading them in the desert (40 years) + Joshua conquering the nations in Canaan (7 years), which approximately add up to 450 years (a rounded number). This would correspond to Paul doing some quick figuring in his head of commonly known time periods: 400 + 40 + 7 year values. The time frame for the judges is not well-known and often disputed (Keil and Delitzsch quote⁵⁶ a commentator who knows of over 50 different time calculations for the timeline of the book of Judges).

Sutcliffe Makes the Numbers Work

The Hebrew, the Chaldaic, and most of the Greek versions read as the English; yet some difficulties occur. Vide Poli in locum. The following summary seems to contain the chronology.

- Moses in the desert — 40 — Numbers 14:33
- Joshua in war and peace — 17 — Not named
- The Judges — 299 — Usher's chronology

⁵⁶ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Judges 3:7–11.

Sutcliffe Makes the Numbers Work

Eli's presidency — 40 — 1 Samuel 4:18
 Samuel and Saul — 40
 David — 40 — 1 Kings 2:11
 Solomon — 4 — Solomon's 4th year
 —480 years.

From <http://www.studylight.org/commentaries/jsc/1-kings-6.html> accessed April 27, 2017.

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James Burton Coffman on the Dating Required by 1Kings 6

This is by far the most important verse in this whole chapter, the remainder of it being devoted to the dimensions and other details of the Temple...The interest that focuses on this first verse, however, is acute and sustained because of its bearing upon the date of the Exodus. The Encyclopaedia Britannica gives the date of Solomon's enthronement as 974 B. C.,^[1] and thus the fourth year of his reign would have been in the year 970 B.C. Adding 480 years prior to that would therefore place the Exodus in the year 1450 B.C., a date which corresponds almost exactly with the date of 1446 B.C. (which this writer confidently assigned to the Exodus in his commentary on the Pentateuch, Vol. 2).

The date of the Exodus arbitrarily assigned by many critics (1250-1225 B.C.) is some two centuries later than the true date; and it is impossible to substantiate it. Their theories are effectively contradicted by this verse. Of course, when critics find themselves contradicted by the sacred text, their knee-jerk response is to scream INTERPOLATION! However, there is no evidence whatever that 1 Kings 6:1 is an interpolation. This writer will never consent to allow evil critics whose purpose is almost totally destructive to re-write the Word of God to suit their false allegations!

Yes, it is true that in the O.T. there are found certain numbers concerning which questions may be raised as to their dependability. For example, due to the Hebrew system of writing numbers, four may be confused with forty, or two may be confused with twenty; but no such questions are raised with reference to this verse.

John T. Gates writing in Wycliffe Old Testament Commentary noted that, "The earlier date of the Exodus (1440) is in substantial agreement with Genesis 15:13; Exodus 12:40,41; and Judges 11:26, where Jephthah indicates that Israel had been in Canaan 300 years."^[2] Also, fully in harmony with those Scriptures is the apostle Paul's designation of a period of 450 years between the Conquest and the monarchy (Acts 13:20). Although it is a fact that the exact period of time in these Scriptures is not always clearly distinguished, this verse in 1 Kings 6:1 is definitely applied to the exact period between the crossing of the Red Sea and the fourth year of the reign of Solomon.

Dr. Elton Stubblefield, M.D., a noted research scientist with the M.D. Anderson Foundation for many years, and one of the most brilliant Bible scholars this writer has ever consulted, commented on the accuracy of this verse. "It has definite beginning and end points; and, considering its importance, linking the Exodus with the Temple, every scribe who ever copied this statement must surely have taken the greatest care to get it right. Anyone who would claim that 1 Kings 6:1 is a mistake has no confidence in the inspiration of Scripture."^[3]

Dr. Stubblefield is also a remarkably well-informed scholar in the field of Egyptology; and he has pointed out overwhelmingly convincing evidence from Egyptian history which fully corroborates the 1446 B.C. (approximately) date of the Exodus. For the first time, it is now evident that the Pharaoh who was drowned in the Red Sea was Amenhotep II of the 18th Dynasty; and the Pharaoh who succeeded him was Tuthmosis IV,

James Burton Coffman on the Dating Required by 1Kings 6

who was not the first-born son (who had perished on the night of the Passover), The claim of Tuthmosis IV to the throne of his father was founded, not on the premise of his being the first-born (which he was not) but upon a dream which he claimed to have had while resting between the paws of the Sphinx! Yes, Margaret Bunson gives the date of Amenhotep II's death and the accession of Tuthmosis IV as 1401 B.C.;^[4] but that discrepancy is so slight as to be of no significance. All scholars admit that all Egyptian dates should be viewed as plus or minus 50 years.

Further proof of the early Exodus in 1446 B.C. is found in the Tel el-Amarna letters, in which there is a letter written from Palestine to Amenhotep III, complaining that the Hebrews were taking over the land; and that is calculated to have been in the year 1391 B.C., the date when Amenhotep III succeeded Tuthmosis IV as Pharaoh!^[5] If the critics are correct in dating the Exodus two hundred years after it actually happened, how were the Hebrews in Palestine in 1391 B.C.?

This is by no means all of the rapidly expanding evidence of the accuracy of the early date for the Exodus, but we consider this far more than enough to establish it as certain.

From <http://www.studylight.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017. Additional references to be found on that page.

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It is difficult to be thorough without becoming bogged down in figuration.

Various Commentators on the Time and Chronology of 1Kings 6:1

Treasury of Scriptural Knowledge assigns the approximate dates 1011–1004 B.C. to the building of the Temple.⁵⁷

Dr. Thomas Constable: *1Kings 6:1 is one of the most important verses in the Old Testament chronologically. The dates of Solomon's reign (971–931 B.C.) are quite certain. They rest on references that other ancient Near Eastern king lists corroborate. Solomon began temple construction about 966 B.C. According to this verse the Exodus took place in 1445 or 1446 B.C. Most conservative scholars who take statements in Scripture like this verse seriously hold this date for the Exodus. The more popular date of about 1280 B.C. rests primarily on the assumption that Ramses II was the pharaoh of the Exodus. Those who hold this view believe historical similarities between conditions during Ramses' reign and the biblical description of the Exodus support their theory. There are some first-rate otherwise conservative scholars who hold the later (1280) date.*⁵⁸

Dr. Thomas Constable also makes this comment: *Why did the writer of Kings tie the building of the temple to the Exodus? It was evidently for the reason explained above. With the building of the temple Israel would have an opportunity as never before in her history to realize the purpose for which God had formed and freed the nation. That purpose was to draw all people to Himself.*⁵⁹

David Guzik: *This marking point shows just how long Israel lived in the Promised Land without a temple. The tabernacle served the nation well for more than 400 years. The temple was built prompted more at the direction and will of God than out of absolute necessity.*

⁵⁷ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:14.

⁵⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1. He cites Kenneth A. Kitchen, *Ancient Orient and Old Testament*, pp. 57-75.

⁵⁹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1.

Various Commentators on the Time and Chronology of 1Kings 6:1

Guzik then adds: *The dating provided in 1Kings 6:1 also gives a dating for the Exodus. As many suppose, the reign of Solomon began in 971 B.C. and ended at 913 B.C. (the temple was begun in 967 B.C.). This means that the Exodus took place in 1447 B.C.*⁶⁰

The time frame of Moses and the kings is pretty firm. What is not so firm by way of dating is the time of Joshua through the time of the Judges.

E. W. Bullinger: *[The] 480th year of some longer and larger period, viz. the 490 years from the Exodus to the Dedication of the Temple; the difference of ten years being made up of seven years in building (1Kings 6:38) and three years in furnishing. Dedicated not in seventh year, for Completion took place in the eighth month of one year (1Kings 6:38), and the Dedication in the seventh month of another (1Kings 8:2).*

Bullinger continues with what appears to be a unique view of the chronology: *The chronological period was 40 years in wilderness + 450 years under judges + 40 years of Saul + 40 years of David + 3 years of Solomon (1Kings 6:1) = 573 (from 1490–917). The mystical period of 480 years is obtained by deducting the period of 93 years, when Israel's national position was in abeyance. Thus: 8 (Judges 3:8) + 18 (Judges 3:14) + 20 (Judges 4:3) + 7 (Judges 6:1) + 40 (Judges 13:1) = 93. (N. B. The eighteen years of Judges 10:7, Judges 10:9, was local and beyond Jordan. It did not affect the national position). Hence 573–93 = 480 (from 873–93).*⁶¹ So Bullinger takes the time as he conceives it listed in Scripture, and then subtracts out the time that Israel was under the control of another nation or people.

Enduring Word: *The date in 1 Kings 6:1 also gives a marking point for the Exodus. As many suppose, the reign of Solomon began in 971 b.c. and ended at 913 b.c. (the temple was begun in 967 b.c.). This means that the Exodus took place in 1447 b.c.*⁶²

From Keil and Delitzsch (and it was difficult to determine who exactly it was that they were quoting): *[T]he number 480 merely rests upon the computation of 12 x 40 years, or twelve generations of forty years each.*⁶³ Keil and Delitzsch go into much greater detail about how this is a really weird way to calculate the numbers; but I will just leave it as it is without further commentary.

Whedon: *From this verse it clearly appears that both the year of the exodus from Egypt and the year of the foundation of the temple were memorable epochs in the history of the Hebrew race. See on Ex. 12:40–41. Accordingly, the statement of this verse has been a matter of great interest, and the subject of much dispute among chronologists. Most modern chronologers reject the number four hundred and eighty as an early interpolation. The Septuagint reads four hundred and forty, and Josephus five hundred and ninety-two. St. Paul's words in Acts 13:18–21, seem clearly to show that the Jews of his time reckoned this period in a way which is inconsistent with the statement of this verse. But, with the exception of the Septuagint, the ancient versions and the Hebrew manuscripts are uniform in support of the present Hebrew text.*⁶⁴

Pastor Mike Smith: *Why is this date given for the beginning of construction of the Temple (966 B.C.) referenced all the way back to the exodus of the Israelites from Egypt (1446 B.C.)? It invites comparison between the two events; it suggests that the building of the temple was as significant an event in Israel's history as that which saw the birth of the nation. By placing the temple project in its historical context, it reminds us that Yahweh is a God whose purposes are worked out in history and whose plans are often long-term. The promise of a place which 'the Lord your God will choose ... to put his Name there for his dwelling' (Dt. 12:5) took many lifetimes to find its fulfillment.*⁶⁵

⁶⁰ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:1–6.

⁶¹ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 6:1.

⁶² From <https://enduringword.com/commentary/1-kings-6/> accessed April 30, 2017.

⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:1–10.

⁶⁴ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:1.

⁶⁵ From Smith's [Notes at Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

Despite the brilliance of Bullinger's approach, I believe that this boils down to Solomon beginning his reign in 971 B.C.; he begins the work on the Temple in 966 B.C.; and 480 years before that, Moses led the people of Israel out of Egypt (1446 B.C.). Generally speaking, this roughly fits most chronologies; so the only trick is taking other numbers in Scripture and making them all work out to fit this overall scheme.

I believe that the author is recognizing that we are looking at two great eras of the Jewish people: Israel and the Tabernacle (which was built shortly after the exodus); and Israel and the Temple.

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The Christian Community Bible: *Solomon's first construction is the House of Yahweh, that is, the Temple of Jerusalem, which will be counted among the wonders of ancient times. The tent of the Ark in the desert had been the center of worship as practiced by nomadic tribes. From now on, the Temple, somewhat similar to the Canaanite temples, will be the center of an urban and sedentary culture. The sacrifices and feasts celebrated there are inspired by Canaanite cults. Israel takes a new step forward in its culture, and worship is also adapted to a new situation.*⁶⁶ I take issue with the celebrations and feasts being inspired by Canaanite cults; however, there is no doubt that they had some effect on the thinking of David and Solomon, and on the people of Israel. However, even though there were vestiges of the previous Canaanite kingdom in Israel, it was quite small compared to the population of Israelites. After all, the reigns of David and Solomon represent Israel at its most powerful in history. For that reason, they would have not been strongly influenced by other nations (recall that David defeated most of the nations around him).

This particular event, the beginning of the building of the Temple of God, is very significant. Interestingly enough, people who live during the time of certain events rarely appreciate the historicity of these events. Or they do not have any idea as to the impact of these events.

President Reagan legalized the illegal aliens in the United States when there were about 3 million of them, with the agreement that, great care was going to be taken to see that this never occurs again. That legalization was quite dramatic, politically speaking. It turned California from a purple state to a deep blue state (that is, California, from that day forward, became controlled by the Democratic party⁶⁷ in state and national elections). Some people, at the time, may have understood the implications; but most did not. The end result was much more government, much more government spending, and most of the control being in the hands of the Democratic party.

As I write this, in September of 2016⁶⁸, we face an election which could have similar results. The Democratic party is promising to bring a great number of immigrants into the United States and legalize and give the right to vote to illegal immigrants in the state right now. This would, in effect, turn the United States into a one-party nation. If I were to guess, not one voter out of ten realizes that this is what hangs in the balance. The reason for that is, people rarely appreciate remarkable events during their own lifetimes. In any case, by the time that you read this, that election has come and gone.

The point I am trying to make is, the writer of this chapter seems to recognize the importance of the Temple, even though this is a brand new thing in Israel, it is not something demanded by God (it was King David's idea), and it will be the center of Israel's worship for the next 900 or so years. Men with spiritual discernment can often read and understand contemporary history, because they have the divine point of view in their souls.

As an aside, another important change in the worship in Israel was the establishment of the synagogues. I am not aware of the history of that; and I am not aware of this being well-documented or not. As you may recall, Jesus did a great deal of teaching in Israel in the synagogues and did not do near as much in Jerusalem and the Temple proper.

⁶⁶ From <http://www.pbible.org/english/> (1Kings 6:1 notes); accessed March 25, 2017.

⁶⁷ It was not complete and total control; but California no longer swung back and forth between Republican and Democrat.

⁶⁸ I began this chapter in 2016 but will probably complete it in early 2017.

1Kings 6:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
r ^e bîyîyth (רְבִיעִי) [pronounced r ^e -bee- EETH]	<i>a fourth</i>	feminine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular construct	Strong's #2320 BDB #294
Zîv (זֵיב) [pronounced zeev]	<i>prominent; brightness; transliterated Ziv</i>	masculine singular proper noun	Strong's #2099 BDB #264

Also known as *the month of flowers*; roughly equivalent to our *May*.

The Cambridge Bible: *This name for the month is found only here and in 1Kings 6:37 below. So that it appears not to have been the usual one. The word means 'brightness', 'splendour', and the Targum explains it of 'the bloom of flowers' at the time. It is said to have been between the new moon of May and that of June, though some place it a month earlier.*⁶⁹

hûw' (אוּה) [pronounced hoo]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied; also a demonstrative pronoun; with the definite article	Strong's #1931 BDB #214
chôdesh (חֹדֶשׁ) [pronounced KHOH- desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal; with the definite article	Strong's #8145 BDB #1041
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

⁶⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:1.

1Kings 6:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâlak ^e (מָלַךְ) [pronounced <i>maw-LAHK^e</i>]	<i>to reign, to become king or queen</i>	Qal infinitive construct	Strong's #4427 BDB #573
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
‘al (עַל) [pronounced <i>‘gahl</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
Yis ^e râ’êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...in the fourth year of [lit., to, for, regarding] the reign of Solomon over Israel, in the month of Ziv (the second month)... The second month of the Jewish year is Ziv (also known as Iyar), and all of this was begun in the 2nd month of the fourth year of Solomon's reign in Israel.

It will take 7 years to build the Temple; and it is unclear as to how much time was devoted to getting the raw materials there (an ongoing process, but the first materials had to arrive at some point). The foundation had to be laid; then the Temple would be build on that foundation.

I find it quite interesting that, in the building of the Temple, very little is said about the most important part of the Temple, which is its foundation—which probably took the most work and is unseen. We can certainly draw an analogy here to the spiritual growth of the individual.

Expositor's Bible Commentary: Into that work Solomon threw himself with hearty zeal in the month Zif of the fourth year of his reign, when his kingdom was consolidated. It commanded all his sympathies as an artist, a lover of magnificence, and a ruler bent on the work of centralization. It was a task to which he was bound by the solemn exhortation of his father, and he felt, doubtless, its political as well as its religious importance. With his sincere desire to build to God's glory was mingled a prophetic conviction that his task would be fraught with immense issues for the future of his people and of all the world. The presence of the Temple left its impress on the very name of Jerusalem.⁷²

⁷⁰ The bulk of this was paraphrased from J.C.L. Gibson, *Davidson's Introductory Hebrew Grammar~Syntax*; 4th Edition, © T&T Clark Ltd., 1994, pp. 127–132 and from *Biblical Hebrew*; by Page Kelley; William B. Eerdmans Publishing Co., ©1992, p. 434.

⁷¹ Keil & Delitzsch's *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 2, p. 438.

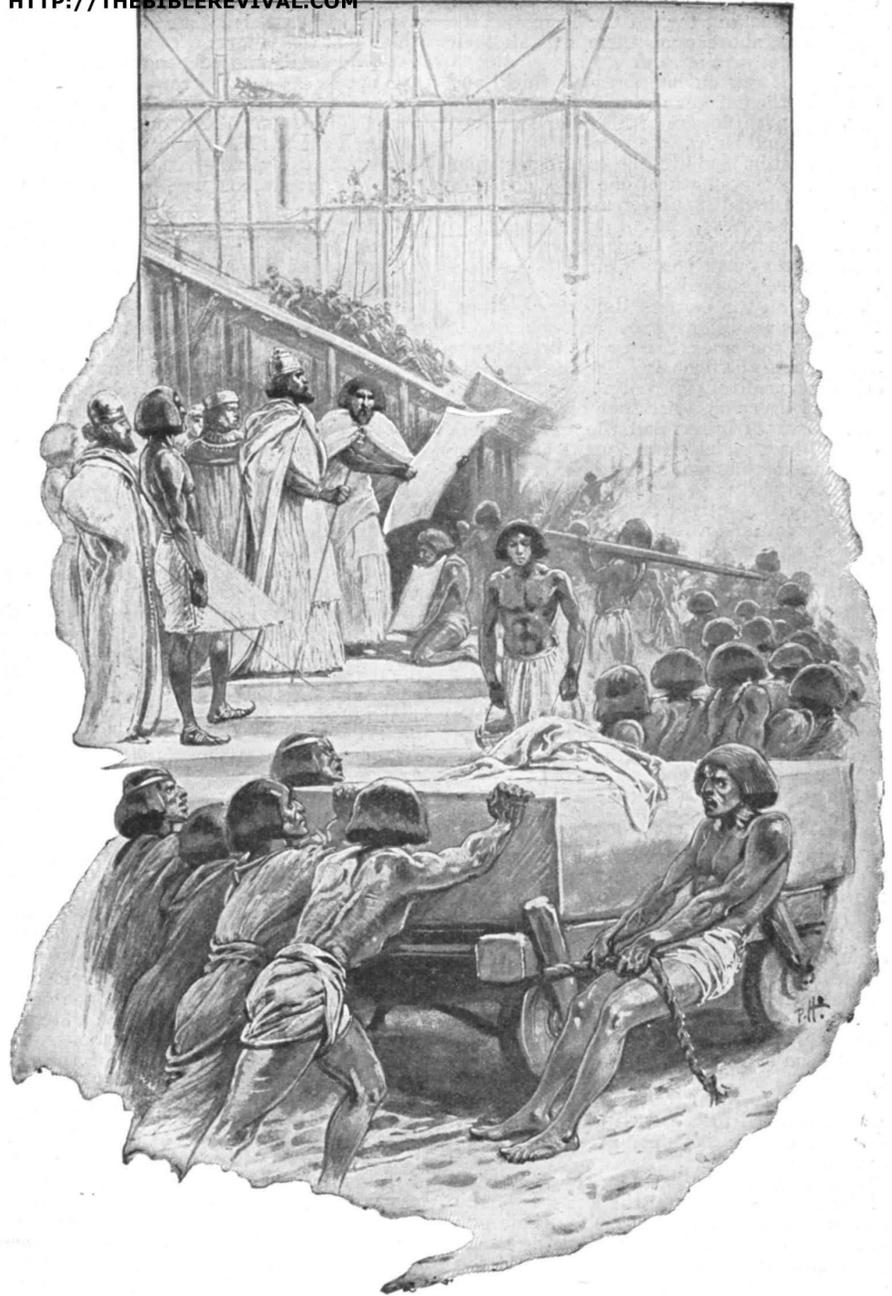
⁷² *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

1 KINGS 6 - 1 The building of the temple (a graphic); from [the Bible Revival](http://thebible revival.com); accessed April 30, 2017. The two things I particularly like from this graphic is, someone is holding a set of plans; and we see a foundation stone being moved into place (I have assumed that this is a foundation stone; but, since the Temple was made of carefully cut stones, this could be any part of the Temple).

The Cambridge Bible tells us that Solomon spent 3 years gathering material, and then began building the Temple in the 4th year.⁷³ David Guzik is of the same opinion.⁷⁴ Although this is certainly possible, there was a lot of stuff going on when Solomon became king, which is what 1Kings 1–3 is all about. Simultaneously, he appears to have been working out a deal with Hiram. The organization for gathering materials is found in 1Kings 5, and I would guess that this took a year or so of negotiations followed by a year or so of organization. In year 4, they are probably breaking ground in Jerusalem and perhaps the raw materials are just beginning to arrive. Bear in mind, the first thing that had to be done is laying the stone for the foundation. Digging up the stone, engineering it, and then transporting it must have taken a year or two just for the first few stones to arrive in Jerusalem. Furthermore, none of this just happens. That is, Solomon did not tell Hiram, “You keep sending me stone and wood and I will tell you when we have enough.” Solomon had precise plans for all of it. He sent specifications to Hiram first as to exactly what he was going to build. We know this from

1Kings 6:7 **When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.** (ESV) When the raw materials began to arrive, they only needed to be put into place. Now, even when I go to Home Depot or Lowes and purchase finished lumber, when I get it to the job site, I have to cut it, sand it or modify it in some way for the project I am involved in. Not so in the materials brought to Jerusalem from Tyre and Lebanon. They came in exactly the right size, ready to put into place. If you have every purchased a piece of furniture that you need to assemble out of the box,

[HTTP://THEBIBLEREVIVAL.COM](http://THEBIBLEREVIVAL.COM)



THE BUILDING OF THE TEMPLE.—1 Kings vi. 1.

⁷³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:1.

⁷⁴ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:1–6.

it is ready to go. Normally you don't have to do anything to it except assemble. That is what it was like for the materials that Solomon received.

Trying to place an actual time that Solomon began the Temple is quite difficult. We know that he and his father King David began planning for it quite a bit earlier. 1Chron. 28:11–12 *Then David gave Solomon his son the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, the treasuries of the house of God, and the treasuries for dedicated gifts;... (ESV)* In fact, there is a great deal of time that David and Solomon spent prior to David's death planning on the Temple and gathering some supplies for it. Not only are a third of the chapters on Solomon devoted to the Temple; but quite a number of chapters at the end of 1Chronicles are also devoted to the preparatory work.

Since this whole thing seems to be set off by Hiram's note of sympathy sent to Solomon on the death of his father, this would have occurred early on in Solomon's reign (in the first year, no doubt). Now, while Solomon was accomplishing the things spoken of in 1Kings 1–3, he was writing back and forth with Hiram, coming to a mutual agreement. That no doubt took a year or more. We seem to have three letters which go back and forth between them; but in negotiating such a serious contract, 3 would have been a bare minimum of messages which were sent between the two men.

Because this passage is so adamant that Solomon began construction in his 4th year—where an actual month is given—let me suggest that this was the point at which the shovels (or whatever) were placed into the ground to prepare for the foundation of the Temple. An agreement had no doubt already been reached, a work force organized in both countries, and the digging up and cutting down of the raw materials had no doubt begun prior to the date in this passage. Whether the construction of actually placing the cornerstone into the earth; or the digging of the earth itself in preparation, I could not tell you. Personally, I would opt for the latter.

Clarke offers an interesting theory about the writing of the book of Kings: *Before the time of Solomon, the Jews do not appear to have had any names for their months, but mentioned them in the order of their consecutive occurrence, first month, second month, third month, etc. In this chapter we find Zif and Bul; and in 1Kings 8:2, we find another, Ethanim; and these are supposed to be borrowed from the Chaldeans; and consequently this book was written after the Babylonish captivity. Before this time we find only the word Abib mentioned as the name of a month, Ex. 13:4. Whether there were any others at that time, or whether Abib was really intended as the name of a month, we cannot absolutely say.*⁷⁵ Whereas, it is possible that Kings was composed after the Babylonian captivity; it was probably based upon existing records, which were gathered and integrated.

1Kings 6:1 *Records tell us that, 480 years after the sons of Israel left the land of Egypt, during the 4th year of the reign of Solomon over Israel, in the month of Ziv (the second month), that Solomon began to build the Temple of Jehovah.*

Date of the Beginning of the Building of the Temple

Commentator	Date
Joseph Benson	1012 B.C. ⁷⁶
The College Press Bible Study	967 B.C. ⁷⁷
Dr. Thomas Constable	966 B.C. ⁷⁸

⁷⁵ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:1.

⁷⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6 (chapter commentary).

⁷⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:1.

⁷⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1.

Date of the Beginning of the Building of the Temple

Commentator

Date

Treasury of Scriptural Knowledge

1011 B.C.⁷⁹

The middle two are most in line with Moses exiting Moses with the people of God circa 1440 B.C..

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 6:1 Records tell us that, 480 years after the sons of Israel left the land of Egypt, during the 4th year of the reign of Solomon over Israel, in the month of Ziv (the second month), that Solomon began to build the Temple of Jehovah.

Various Commentators on the Month of Ziv

The College Press Bible Study: *Ziv, the archaic name for the second month, is found only here. Three other survivals of the archaic calendar are found in the Old Testament: Abib, the first month; Ethanim, the seventh month; and Bui, the eighth month. The Jews adopted the Babylonian names of the months during the period of the captivity.*⁸⁰

Whedon: *Corresponding with our May, or more generally, extending from the new moon of April to that of May. The Hebrew Ziv means brightness, blossom, and so becomes appropriately the name of May — the flower month. According to Rawlinson, (Herodotus, vol. i, p. 506,) Zif is the same as the Assyrian Giv, which means bull, and answers to the zodiacal sign of Taurus.*⁸¹

Trapp: *Zif...was the April moon, the second month of the sacred year. {Ex. 12:2} It signified brightness; because the creatures begin then to be in their flourish. The Chaldee calleth it mensem aparitionis florum, the month of the displaying of flowers...Abib, signifying the spring, was the first. {Exodus 12:2 13:4}.*⁸²

This time frame, at the beginning of Spring, suggests to me that Israel, in that era, had a much colder winter; so that people were less likely to get out and move about. There are words for *snow* in the Hebrew language, which suggests that they had a familiarity with that weather phenomenon. That King David's soldiers went out to fight in the springtime suggests that their winters would not be a good time for warfare. Now, I live in Texas, in the Houston area. If we were going to tromp off to war (let's say, against those crazy Cajuns), we'd want to fight in the winter. Even though there is some serious weather from time to time in the winter; most of our winter weather is fairly mild—almost conducive to war.

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Whedon's List of the Jewish Months

- | | | |
|------------------------|--------------------------------|----------------------|
| 1. Abib (Nisan) April. | 5. Ab August. | 9. Chisleu December. |
| 2. Zif (Iyar) May. | 6. Elul September. | 10. Tebeth January. |
| 3. Sivan June. | 7. Ethanim (Tisri) October. | 11. Sebat February. |
| 4. Tammuz July. | 8. Bul (Marcheshvan) November. | 12. Adar March. |

⁷⁹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:1.

⁸⁰ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:1.

⁸¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:1.

⁸² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:1 (slightly edited).

Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:1.

Chapter Outline

Charts, Graphics and Short Doctrines

Chart of the Months (a graphic); from [Lines and Precepts](#); accessed April 13, 2017. The article which accompanies this graph is quite legalistic. Some churches have a New Year's Eve service; there is nothing wrong with that (any more than having a service on any particular day and naming it after that day).

It should go without saying that Christians should not use the New Years Eve holiday to practice debauchery and drunkenness; but this does not mean that it is wrong to go to a New Years Eve service, party, or to celebrate it in someway (such as, with your wife or family or friends). Living every day alike (Rom. 14:5) does not mean that you eschew birthdays, Christmas, Mother's Day, or

whatever. You should spend every day filled with the Spirit, and spend an hour (or whatever) learning Bible doctrine. Regarding your spiritual walk, there ought to be constants in your life, each and every day. But living every day alike does not require you to only work a job that is 7 days a week with the exact same hours each day; or anything else like that.

Quite obviously these comments are unrelated to this passage in 1Kings 6; they relate only to the article on the page where I took this graphic from.

Now, in the **Jewish dispensation** (= the Jewish Age), their year began with Spring, and with new growth; which does not always occur on the same day each year. Exodus 12:2 [God is speaking] "[This month shall be for you the beginning of months. It shall be the first month of the year for you.](#)" This is a reference to Abib; and in particular, to when the Passover was to be observed. There is no call in the Church Age for believers to follow the Jewish calender or to observe particular feasts or holy days (Col. 2:16).

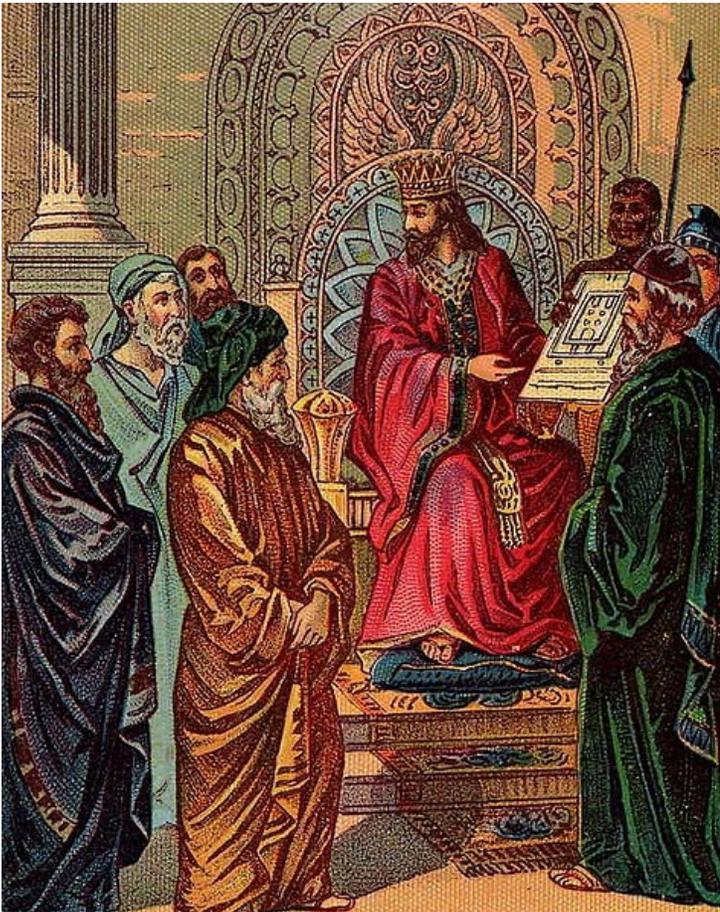
BIBLICAL CALENDAR			GREGORIAN CALENDAR		
MONTH	NAME	BIBLE REFERENCE	MONTH	NAME	DEITY
1	Abib	Exodus 12:1-2, 13:1-4	4	April	Aphrodite*
2	Zif	1Kings 6:1	5	May	Maia*
3	Sivan	Esther 8:9	6	June	Juno*
4	4th Month	Jeremiah 39:2	7	July	Julius*
5	Ab	Numbers 33:38	8	August	Augustus*
6	Elul	Nehemiah 6:15	9	September	Pomona*
7	Ethanim	1Kings 8:2	10	October	Astraea*
8	Bul	1Kings 6:38	11	November	Samhain*
9	Chisleu	Nehemiah 1:1, Ezra 10:9	12	December	Decima*
10	Tebeth	Esther 2:16	1	January	Janus*
11	Shebat	Zechariah 1:7	2	February	Februa*
12	Adar	Esther 3:7,13; 9:19, 21	3	March	Mars*

1Kings 6:1c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124

1Kings 6:1c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
Many translations render this <i>began to build, begins to build</i> .			
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by	directional/relational preposition	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as Jehovah, Yahweh, Y ^e howah	proper noun	Strong's #3068 BDB #217

Translation: ...—he [began to] build the house of Y^ehowah. The imperfect tense can look to a future event or an ongoing event. Here, this indicates that Solomon began the building here, but it would take some time before the Temple was built. Often, continuous action is involved, and Solomon would be continuously involved in building the Temple from this day for another 7 years.



Solomon and the Plan for the Temple (a graphic), as in 1Kings 6, illustration from a Bible card published by the Providence Lithograph Company (1896); from [Wikimedia](#); accessed March 9, 2017.

The Cambridge Bible: *This is a translation required by the sense. The Hebrew says simply 'he built.'* In 2Chron. 3:1, the Hebrew is expressly 'he began to build.' Hence the rendering here.⁸³ It is nice to be vindicated.

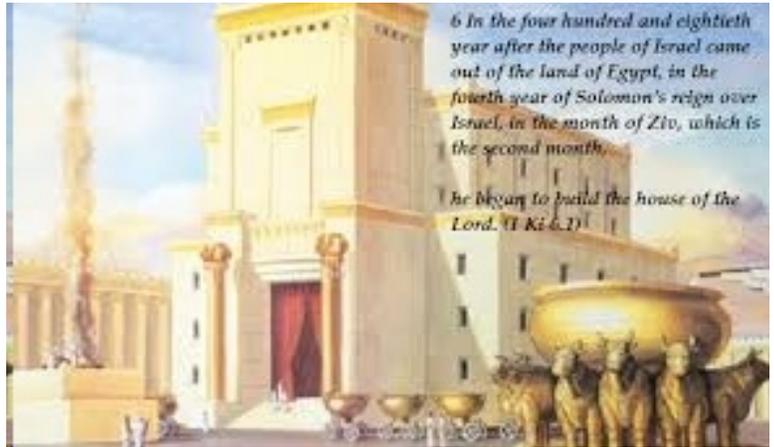
Dr. Robert Dean, Jr.: *The third division is the construction of the temple, covered in 6:1-10. 1 Kings 6:1 NASB "Now it came about in the four hundred and eightieth year after the sons of Israel came out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Ziv which is the second month, that he began to build the house of the LORD." This is one of the most significant chronological notations in the Old Testament because we can date through various comparisons the year of Solomon's accession. He begins to build the temple in 966 BC, and if we add 480 years to that we come up with 1446 for*

⁸³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:1.

the date of the coming out of Egypt. Then we have the details of the construction. This doesn't give us the ability to write a blueprint but to give us a general understanding of how the temple was structured. The writers were more interested in the theological significance than in the archaeological details.⁸⁴

1Kings 6:1 (a graphic); from [the Scripture Says](#); accessed April 30, 2017. *And it happened in the four hundred and eightieth year from the going out of the sons of Israel from the land of Egypt, in the fourth year, in the month of Zif, it is the second month, in the reign of Solomon over Israel he built the house for Jehovah. (1Kings 6:1; ESV)*

Solomon appears to have had plans in hand from the beginning. 1Chron. 28:11–12 *Then David gave Solomon his son the plan of the vestibule of the temple, and of its houses, its treasuries, its upper rooms, and its inner chambers, and of the room for the mercy seat; and the plan of all that he had in mind for the courts of the house of the LORD, all the surrounding chambers, the treasuries of the house of God, and the treasuries for dedicated gifts;... (ESV)* This passage goes on



the describe much of the Temple accessories and furniture, and then adding: *"All this he made clear to me in writing from the hand of the LORD, all the work to be done according to the plan."* (1Ch 28:19) This is somewhat confusing; who is speaking, who make what clear to whom? Is David speaking to Solomon and telling what the prophet Gad said? That is what makes the most sense to me (and, in looking at a variety of less-than-literal translations, that is their opinion as well). In any case, David's plans appear to be based upon what Gad told him, based upon what the LORD told Gad (or Nathan; 1Chron. 28 does not identify a particular prophet). I am not sure if Solomon or Hiram did any modification; nor do we know how detailed the plans from God were. One of these days, I need to return to the book of 1Chronicles, as I have only gotten as far as 1Chron. 18 (it's been nearly 10 years since I have exegeted a book there).

Interestingly enough, some (not many) have asked the question, *why did Solomon wait so long to start the Temple? Why did he not begin things in year one?*

Why did Solomon wait until year 4 to start building the Temple?

1. Solomon and King David spent a great deal of time together in David's final years (or months); and David strongly encouraged Solomon to begin building the Temple.
2. King David gave his son Solomon a great deal of advice near the end of his life; and most of what we studied in Kings was about personnel, and who to trust, and who to test. Solomon could not begin a massive building project in an unstable kingdom. That would make no sense. He took at least a year or two to stabilize his kingdom and to deal with potential problems and insurgents.
3. Solomon, at this time, was probably quite young (as I have said before, I would not be shocked to find him beginning at age 10 or age 15); and would have had no real training when it comes to building a large building. He may have gotten some training; and no doubt, King David taught him a great deal (even about building), but until you put your hands on the tools and begin the construction yourself (or directly oversee craftsmen at work), you do not fully appreciate all that is involved.
4. It is clear that, a part of the stimulus for Solomon was receiving word from Hiram, who was a builder. Hiram expressed sympathy for Solomon at the death of his father. This led toward the conversation, "Hey, you're a builder and I need someone to built the Temple."
5. Some time was spent discussing a contract. It appears to us from 1Kings 5, that this was ironed out

⁸⁴ From Dean's [Bible site](#); accessed March 6, 2017.

Why did Solomon wait until year 4 to start building the Temple?

quickly, but we only got the highlights of the contract. This could have been kicked back and forth for an entire year before they came to an agreement.

6. Jesus, in teaching His disciples, said, "Suppose one of you wants to build a tower. Won't you first sit down and estimate the cost to see if you have enough money to complete it? For if you lay the foundation and are not able to finish it, everyone who sees it will ridicule you, saying, 'This person began to build and wasn't able to finish.'" (Luke 14:28–30; NIV) This is exactly what Solomon is about to do. He cannot begin a new building project without first *counting the cost*; that is, estimating the cost of this project, considering his cash on hand; and considering the revenue that would come in while the project is ongoing.
7. In discussing the cost of this project with Hiram, Solomon determined how much money he needed on hand to begin the project and how much cash flow was needed in order to continue the project. He did not want to be a man who began a project and then, half way through, had to quit it.

Thomas Coke discusses this in <http://www.studylight.org/commentaries/tcc/1-kings-6.html> accessed April 27, 2017; but the doctrine here is original.

[Chapter Outline](#)

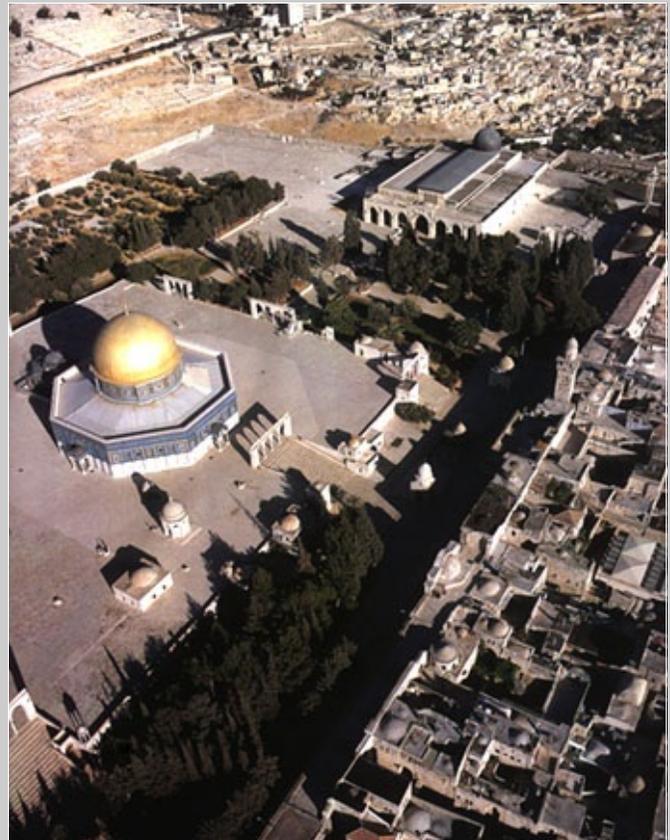
[Charts, Graphics and Short Doctrines](#)

It is questionable as to how important this aspect is, seeing that it is not actually named in Scripture.

The Location of Solomon's Temple (many commentators)

Lambert Dolphin and Michael Kollen: *Under the level pavement at the top left of the photo are vaulted chambers known as "Solomon's Stables," traditionally said to date from Herod's enlargement of the Mount. To the right, at the top, is the gray dome of Al Aqsa Mosque. The far right hand edge of the photo shows the Western Wall (the Kotel), the Jewish prayer area. The Dome of the Rock is especially beautiful because of the recent addition of new gold leaf to the anodized aluminum dome. The traditional location of the First and Second Temples lies in the immediate vicinity of the Dome of the Rock. The proposed Northern site for the Temples is just to the left at the stairs in the bottom left of the photo. The southern Site for the Temples lies midway between the Dome of the Rock and Al Aqsa mosque, under an Islamic ablution fountain known as El Kas. The level of the bedrock of Mount Moriah outcrops within the Dome of the Rock and is just beneath the paving stones of the surrounding platform. However, to the south the bedrock drops steeply towards the City of David and the junction of Hinnom and Kidron Valleys.*

Dome of the Rock (a photo) from templemount.org; accessed December 20, 2017.



The Location of Solomon's Temple (many commentators)

Pastor Mike Smith: *Location of the Temple Built on Mount Moriah on the threshing-floor of Ornan or Araunah, 1Ch 21:28-30; 2Ch 3:1.*

2 Chronicles 3:1 - Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the Lord had appeared to his father David, at the place that David had prepared, on the threshing floor of Ornan the Jebusite.

Genesis 22:2 - And He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah; and offer him there as a burnt offering on one of the mountains of which I will tell you."⁸⁵

The Temple Mount in the Old City of Jerusalem measures today approximately 45 acres in extent. It is surrounded by a trapezoidal wall: The south wall measures about 910 feet, the North about 1025, the east wall about 1520 and the west wall about 1580 feet in length. The average height above sea level on the platform is about 2400 feet above sea level. Most of the buildings and surface features are Islamic - no visible traces of the First or Second Temples can be found on the platform today. The area is park-like in its settings with plants of trees and shrubs and many ancient buildings and monuments added over the past 1300 years of Moslem stewardship of the site.

Dolphin and Kollen continue: The present-day platform area of the Temple Mount lies topographically just below the peak of a Jerusalem ridge system known as Mount Moriah. This is the site David purchased from a Jebusite named Ornan late in his reign. King David prepared the area in order build a permanent House of God to replace the Tabernacle of Moses which accompanied the Jews after their Exodus from Egypt to the Promised Land. David had the plans drawn up for a building whose dimensions were twice those of the Tabernacle, and he amassed great quantities of building materials: stone, cedar, and much gold and silver. However, it was his son Solomon who actually built the First Jewish temple (1 Chronicles 22:14-15, 28:11-20).

Dolphin and Kollen conclude: The ridge system where the Temple Mount is now located is believed by many reputable sources to be the site where Abraham was told to sacrifice Isaac (Genesis 22:1-2). While Solomon built the First Temple about 3000 years ago, Abraham's visit to Mt. Moriah was about a thousand years earlier.⁸⁶

Expositor's Bible Commentary: Mount Moriah was selected as a site hallowed by the tradition of Abraham's sacrifice, and more recently by David's vision of the Angel of the Pestilence with his drawn sword on the threshing-floor of the Jebusite Prince Araunah. But to utilize this doubly consecrated area involved almost superhuman difficulties, which would have been avoided if the loftier but less suitable height of the Mount of Olives could have been chosen.

Expositor's Bible Commentary continues: The rugged summit had to be enlarged to a space of five hundred yards square, and this level was supported by Cyclopean walls, which have long been the wonder of the world. The magnificent wall on the east side, known as "the Jews' wailing-place," is doubtless the work of Solomon, and after outlasting "the drums and trappings of a hundred triumphs," it remains to this day in uninjured massiveness. One of the finely beveled stones is 38 1/2 feet long and 7 feet high, and weighs more than 100 tons. These vast stones were hewn from a quarry above the level of the wall, and lowered by rollers down an inclined plane. Part of the old wall rises 30 feet above the present level of the soil, but a far larger part of the height lies hidden 80 feet under the accumulated debris of the often captured city. At the southwest angle, by Robinson's arch, three pavements were discovered, one beneath the other, showing the gradual filling up of the valley; and on the lowest of these were found the broken voussoirs of the arch.

⁸⁵ From [Country Bible Church](#) (document will open up in Word or WP); accessed January 10, 2018.

⁸⁶ From <http://www.templemount.org/theories.html> accessed December 20, 2017.

The Location of Solomon's Temple (many commentators)

Expositor's Bible Commentary continues: *In Solomon's day the whole of this mighty wall was visible. On one of the lowest stones have been discovered the Phoenician paint-marks which indicated where each of the huge masses, so carefully dressed, edge-drafted, and beveled, was to be placed in the structure. The caverns, quarries water storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil. They would be wonderful even with our infinitely more rapid methods and more powerful agencies; but when we remember that they were made three thousand years ago we do not wonder that their massiveness has haunted the imagination of so many myriads of visitors from every nation.*⁸⁷

Chapter Outline

Charts, Maps and Short Doctrines

And the house which built the king Solomon for Y^ehowah [is] sixty a cubit his length and twenty a cubit his width and thirty a cubit his height. And the porch upon faces of temple of the house [is] twenty a cubit his length, upon faces of a width of a house [and] ten upon the cubit his width upon faces of the house. And so he makes for the house windows [with] frames [that are] recessed.

1Kings
6:2-4

King Solomon built the house of Y^ehowah [with these dimensions:] its length [is] 90 feet [lit., 60 cubits]; its width [is] 45 feet [lit., 30 cubits] and its height [is] 30 feet [lit., 20 cubits]. The porch facing the temple of the house [is] 30 feet long [lit., his length (is) 20 cubits], along the face of the width of the house, [and it is] 15 feet [lit., 10 cubits] in front of the house. He made windows for the house with beveled frames.

King Solomon built the house of Y^ehowah with these dimensions: 90 feet in length, 45 feet in width and 30 feet high. There is also a porch that faces the house which is 30 feet long, at the front of the house, and extending out 15 feet from the house. He also designed windows with beveled frames for this house.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And the house which built the king Solomon for Y^ehowah [is] sixty a cubit his length and twenty a cubit his width and thirty a cubit his height. And the porch upon faces of temple of the house [is] twenty a cubit his length, upon faces of a width of a house [and] ten upon the cubit his width upon faces of the house. And so he makes for the house windows [with] frames [that are] recessed.

Revised Douay-Rheims

And the house, which king Solomon built to the Lord, was threescore cubits in length, and twenty cubits in breadth, and thirty cubits in height. And there was a porch before the temple of twenty cubits in length, according to the measure of the breadth of the temple: and it was ten cubits in breadth before the face of the temple. And he made in the temple oblique windows.

Peshitta (Syriac)

And the house which Solomon built for the LORD was in length sixty cubits and in breadth twenty cubits and in height thirty cubits. And the porch in front of the door of the temple was twenty cubits long, the same as the breadth of the house; and ten

⁸⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

cubits was the depth before the length of the house. And for the house he made windows of narrow lights.

Septuagint (Greek)

And the house which the king built to the Lord was forty cubits in length, and twenty cubits in breadth, and its height five and twenty cubits. And the porch in front of the temple—twenty cubits was its length according to the breadth of the house in front of the house: and he built the house, and finished it. And he made to the house secret windows inclining inward.

Significant differences:

The Greek has a different length (45 rather than 60 cubits) and a different height (25 rather than 30 cubits). Not only do we lose all of the ratios, which will be spoken of in the commentary; but this may call into question many of the numbers found in the Greek translation. The width of the porch area is left out in the Greek. A few translations (not many of them) are based upon the Greek; so if you find 45 cubits rather than 60, that is a translation based upon the Greek.⁸⁸

The final statement is uncertain in the Hebrew; and this accounts for the different translations at the end (but they are not that much different).

Limited Vocabulary Translations:

Bible in Basic English

The house which Solomon made for the Lord was sixty cubits long, twenty cubits wide and thirty cubits high. The covered way before the Temple of the house was twenty cubits long, as wide as the house, and ten cubits wide in front of the house. And for the house he made windows, with network across.

Easy English

The temple that Solomon the king built for the LORD was 60 cubits long. It was 20 cubits wide and 30 cubits high. The temple had a group of columns. It was at the front of the larger room (in the temple). (This group) was as wide as the temple. That is, it was 20 cubits wide. It was 10 cubits from the front (of the columns) to the temple itself. And (Solomon) made narrow windows near the tops of the temple (walls). The windows were narrow. They may have let smoke out rather than let light in.

Easy-to-Read Version—2006

The Temple was 60 cubits long, 20 cubits wide, and 30 cubits high. The porch of the Temple was 20 cubits long and 10 cubits wide. The porch ran along the front of the main part of the Temple itself. Its length was equal to the width of the Temple. There were narrow windows in the Temple. These windows were smaller on the inside of the wall than on the outside.

Good News Bible (TEV)

Inside it was 90 feet long, 30 feet wide, and 45 feet high. The entrance room was 15 feet deep and 30 feet wide, as wide as the sanctuary itself. The walls of the Temple had openings in them, narrower on the outside than on the inside.

The Message

The Temple that King Solomon built to GOD was ninety feet long, thirty feet wide, and forty-five feet high. There was a porch across the thirty-foot width of The Temple that extended out fifteen feet. Within The Temple he made narrow, deep-silled windows.

Names of God Bible

The temple that King Solomon built for **Yahweh** was 90 feet long, 30 feet wide, and 45 feet high. The entrance hall in front of the main room of the temple was the same length as the shorter side of the temple. It extended 15 feet in front of the temple. He also made latticed windows for the temple.

NIRV

The temple King Solomon built for the Lord was 90 feet long. It was 30 feet wide. And it was 45 feet high. The temple had a porch in front of the main hall. The porch was as wide as the temple itself. It was 30 feet wide. It came out 15 feet from the front of the temple. Solomon made narrow windows high up in the temple walls.

⁸⁸ Occasionally, a translation will lean heavily upon the Greek, but still choose the best information, if the Greek and Hebrew differ.

New Simplified Bible The Temple Solomon built was ninety feet long, thirty feet wide, and forty-five feet high inside. The entrance room was fifteen feet deep and thirty feet wide. It was as wide as the sanctuary. He made windows for the Temple. Their openings were narrower on the outside than on the inside.

Thought-for-thought translations; paraphrases:

Common English Bible The temple that King Solomon built for the Lord was ninety feet long, thirty feet wide, and forty-five feet high. The porch in front of the temple's main hall was thirty feet long. It ran across the whole width of the temple and extended fifteen feet in front of the temple. He made recessed and latticed windows for the temple and built side rooms against the temple walls around both the main hall and the most holy place. V. 5 is included for context.

Contemporary English V. The inside of the LORD's temple was ninety feet long, thirty feet wide, and forty-five feet high. A fifteen-foot porch went all the way across the front of the temple. The windows were narrow on the outside but wide on the inside.

The Living Bible The Temple was ninety feet long, thirty feet wide, and forty-five feet high. All along the front of the Temple was a porch thirty feet long and fifteen feet deep. Narrow windows were used throughout.

New Berkeley Version The house which King Solomon built for the LORD was 90 feet long, 30 feet wide, and 45 feet high. The porch in front of the temple itself was 30 feet long, as was the width of the house, and its width was 15 feet in front of the house. He made windows with narrow frameworks for the house.

New Century Version The Temple was ninety feet long, thirty feet wide, and forty-five feet high. The porch in front of the main room of the Temple was fifteen feet deep and thirty feet wide. This room ran along the front of the Temple itself. Its width was equal to that of the Temple. The Temple also had windows that opened and closed.

New Life Version The house which King Solomon built for the Lord was as long as thirty long steps, as wide as ten long steps, and eight times taller than a man. All along the front of the House of God was a porch ten long steps long and five long steps wide. It was as long as the house was wide. He made windows for the house with beautiful cross-pieces.

New Living Translation The Temple that King Solomon built for the Lord was 90 feet long, 30 feet wide, and 45 feet high. The entry room at the front of the Temple was 30 feet wide, running across the entire width of the Temple. It projected outward 15 feet from the front of the Temple. Solomon also made narrow recessed windows throughout the Temple.

Partially literal and partially paraphrased translations:

American English Bible It was ninety feet long, thirty feet wide, and thirty feet tall. The Temple had a columned front entryway that was about thirty feet deep and it was as wide as the building. There was also a window in the Temple that was hidden because it leaned inward, and there was an eave along [the top] of the wall that ran all the way around the building to the entryway. V. 5 is included for context.

Beck's American Translation The temple King Solomon built for the LORD was 60 cubits long, 20 cubits wide, and 30 cubits high. The porch in front of the main structure of the temple was 20 cubits long, equal to the width of the temple, and 10 cubits deep to the front of the temple. He made framed windows for the temple.

International Standard V The Temple for the LORD that Solomon was building was 60 cubits [i.e. about 90 feet; a cubit was about eighteen inches] long and 20 cubits [i.e. about 30 feet; a cubit was about eighteen inches] wide. A portico extended in front of the Temple for 20 cubits [i.e. about 30 feet; a cubit was about eighteen inches] outward, corresponding to the width of the Temple. Along the front of the Temple its depth was ten cubits [i.e. about fifteen feet; a cubit was about eighteen inches]. Solomon

[Lit. *He*] also constructed windows in the Temple with specially designed [Or *lattice*d] frames.

New Advent (Knox) Bible	This house built by Solomon in the Lord's honour was sixty cubits long, twenty wide, and thirty high; in front of the temple was a porch whose length, like the width of the temple itself, was twenty cubits, but it was only ten cubits wide. Slanting windows he made to light his temple, and about its walls he built storied galleries, that ran all round the sides of the temple and its shrine with pent-houses round about them; the lowest of these galleries was five, the middle six, and the highest seven cubits broad; and they rested on beams close to the outside of the building all about, they were not attached to the temple walls. Vv. 5–6 are included for context.
Translation for Translators	Inside, <i>the main part</i> of the temple was 90 feet long, 30 feet wide, and 45 feet high. The entrance room was 15 feet long and 30 feet wide, just as wide as the main part of the temple. There were windows in <i>the walls</i> of the temple. The windows were narrower on the outside than on the inside.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The house, that king Solomon is to have built for Jehovah, the length is to be sixty cubits, the breadth twenty and height thirty cubits. The vestibule being turned before the temple's house, is to be twenty cubits in length, and as to the breadth of the house, it is to be ten cubits, even is the breadth of the house. For the house, he was to make shutters on the window frames.
Ferrar-Fenton Bible	Description of the Temple The Temple that King Solomon built for the EVER-LIVING was sixty cubits long [Sacred cubit 25 in Eng. = 125 ft] and twenty wide [41 ft. 8 in. Eng], and thirty cubits high [61 ft. 8 in. Eng], with a colonnade in front of the body of the Temple of twenty cubits wide [41 ft. 8 in. Eng] following the form of the building, and rising ten cubits up the face of the structure. And he made bowed windows for the building above its circuit.
God's Truth (Tyndale)	And the house which Salomon built for the Lord, was three score cubits long and twenty broad and thirty cubits high. And the porch that was before the body of the temple, was twenty cubits long after the measure of the breadth of the house, and ten broad, even at the very end of the house. And he made unto the house windows to open and shut.
HCSB	The temple that King Solomon built for the LORD was 90 feet long, 30 feet wide, and 45 feet high. The portico in front of the temple sanctuary was 30 feet long extending across the temple's width, and 15 feet deep in front of the temple. He also made windows with beveled frames for the temple.
Jubilee Bible 2000	And the house which King Solomon built for the LORD, was sixty cubits long and twenty cubits wide and thirty cubits high. And the porch before the temple of the house was twenty cubits long, according to the width of the house; and its width was ten cubits before the house. And for the house he made windows broad within and narrow without.
Lexham English Bible	Now the house that King Solomon built for Yahweh [was] sixty cubits [in] its length and twenty cubits [in] its width and thirty cubits [in] its height. The vestibule on the face of the main hall of the temple [was] twenty cubits [in] its length, and the width of the temple [was] ten cubits wide on the face of the temple. And he made for the temple specially designed framed windows, and he built a structure against the wall of the temple [running] all along the walls of the house, for the outer sanctuary and for the inner sanctuary, and made side rooms all around. V. 5 is included for context.
NIV, ©2011	The temple that King Solomon built for the LORD was sixty cubits long, twenty wide and thirty high. The portico at the front of the main hall of the temple extended the

width of the temple, that is twenty cubits, and projected ten cubits from the front of the temple. He made narrow windows high up in the temple walls.

Urim-Thummim Version And the Temple that king Solomon constructed for YHWH, its length was 60 cubits [90 feet], and its width 20 cubits [30 feet], and its height 30 cubits [45 feet]. And the portico in front of the nave of the Temple, 20 cubits [30 feet] was its length, according to the width of the Temple; and 10 cubits [15 feet] was the width in front of the Temple. And for the Temple he made windows of narrow lights.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The House which King Solomon built for Yah weh was sixty cubits long, twenty wide, and thirty high. The vestibule fronting the Sanctuary was twenty cubits long from side to side, the width of the temple, and ten cubits deep in front of the House. He made windows with recessed frames for the House.

The Heritage Bible And the house which King Solomon built for Jehovah was sixty cubits in length, and twenty cubits in width, and thirty cubits in height. And the vestibule upon the face of the temple of the house: its length was twenty cubits, according to the width of the house; its width on the face of the house was ten cubits. And for the house he made windows with frames to close.

New American Bible (2002) The temple which King Solomon built for the LORD was sixty cubits long, twenty wide, and twenty-five high. The porch in front of the temple was twenty cubits from side to side, along the width of the nave, and ten cubits deep in front of the temple. Splayed windows with trellises were made for the temple, and adjoining the wall of the temple, which enclosed the nave and the sanctuary, an annex of several stories was built. V. 5 is included for context.

New English Bible The house which King Solomon built for the LORD was sixty cubits long by twenty cubits broad, and its height was thirty cubits. The vestibule in front of the sanctuary was twenty cubits long, spanning the whole breadth of the house, while it projected ten cubits in front of the house; and he furnished the house with embrasures.

New Jerusalem Bible The temple which King Solomon built for Yahweh was sixty cubits long, twenty cubits wide and twenty-five high. The portico in front of the Hekal of the Temple was twenty cubits long across the width of the Temple and ten cubits wide along the length of the Temple. He made windows for the Temple with frames and latticework.

Revised English Bible The house which King Solomon built for the LORD was sixty cubits long by twenty cubits broad, and its height was thirty cubits. The vestibule in front of the sanctuary was twenty cubits long, spanning the whole breadth of the house, while it projected ten cubits in front of the house; and he fitted the house with embrasures.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The house which King Shlomo built for *ADONAI* was 105 feet long, thirty-five feet wide and fifty-two-and-a-half feet high. The hall fronting the temple of the house was thirty-five feet long, the same as the width of the house itself, so that its seventeen-and-a-half-foot width extended frontward from the house. The windows he made for the house were wide on the inside and narrow on the outside.

The Complete Tanach And the house which king Solomon built for the Lord, the length thereof (was) sixty cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.
Sixty cubits: [This included] the Temple [proper] and the Holy of Holies together.
 And the porch before the temple of the house, twenty cubits (was) the length thereof, before the breadth of the house, (and) ten cubits (was) the breadth thereof before the house.
And the porch before: before the Temple, in it's entranceway.
The length thereof before the breadth of the house: The length of the porch was along the width of the Temple [and extended] from the north to the south. All larger

[measurements] are called the length, and the lesser [measurements] are called the width. Since in the Temple proper the measurement from the east to the west was greater, that was called the length, and in the porch that the measurement from the north to the south was the larger, therein was called the length from the north to the south, and from the east to the west therein was called the width.

Before the house: [The porch was] in front of the house [of the Temple], on the eastern side [and was] on the outside.

And he made for the house windows broad without, and narrow within.

Broad without and narrow within: Our Sages explained שַׁפּוּקֵי as an expression of looking and an opening and an observation. These windows were constructed so that they were open on the outside and closed (אָמּוּטָא) on the inside. [The opening was wider on the outside] and narrow on the inside. This was not in the usual manner of all other windows which are made [expressly] for illumination.

exeGeses companion Bible

And the house
sovereign Shelomoh builds for Yah Veh,
sixty cubits long
and twenty wide and thirty cubits high;
and the porch
at the face of the manse of the house,
twenty cubits long
at the face of the width of the house,
and ten cubits wide at the face of the house.

And for the house

he works lookouts of shuttered lights:...

JPS (Tanakh—1985)

The House which King Solomon built for the Lord was 60 cubits long, 20 cubits wide, and 30 cubits high. The portico in front of the Great Hall of the House was 20 cubits long—along the width of the House—and 10 cubits deep to the front of the House. He made windows for the House, recessed and latticed.

Orthodox Jewish Bible

And the Beis [Hamikdash] which king Sh'lomo built for Hashem, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

And the Ulam (Portico) in front of the Heikhal of the Beis [Hamikdash], twenty cubits was the length thereof, according to the breadth of the Beis [Hamikdash]; and ten cubits was the breadth thereof projecting in front of the Beis [Hamikdash].

And for the Beis [Hamikdash] he made embrasures.

The Scriptures 1998

And the house which Sovereign Shelomoh built for יהוה was sixty cubits long, and twenty wide, and thirty cubits high. And the porch at the front of the hēḵal of the House was twenty cubits long, according to the breadth of the House, and its width ten cubits, from the front of the House. And he made for the House windows with narrowed frames.

Expanded/Embellished Bibles:

The Amplified Bible

The length of the house which King Solomon built for the LORD was sixty cubits (90 ft.), its width twenty (30 ft.), and its height thirty cubits (45 ft.). The porch in front of the main room of the house (temple) was twenty cubits long, corresponding to the width of the house, and its depth in front of the house was ten cubits. He also made framed (artistic) window openings for the house.

The Expanded Bible

The ·Temple [^Lhouse that Solomon built for the LORD] was ·ninety feet [^Lsixty cubits] long, ·thirty feet [^Ltwenty cubits] wide, and ·forty-five feet [^Lthirty cubits] high. The ·porch [entry room; portico; vestibule] in front of the ·main room [main hall; nave] of the ·Temple [^Lhouse] was ·fifteen feet [^Lten cubits] deep and ·thirty feet [^Ltwenty cubits] wide. This room ·ran along [projected from] the front of the ·Temple [^Lhouse] itself. Its width was equal to that of the ·Temple [^Lhouse]. The ·Temple [^Lhouse] also had ·windows that opened and closed [narrow, recessed windows].

Kretzmann's Commentary	And the house which King Solomon built for the Lord, the length thereof, of the main building, of the Sanctuary proper, was threescore cubits, inside measure, the cubit used in this case being either eighteen or twenty-one inches in length, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch, a sort of entrance-hall, before the Temple of the house, twenty cubits was the length thereof, it was as long as the Sanctuary was wide, according to the breadth of the house; and ten cubits was the breadth thereof, its depth, before the house. And for the house he made windows of narrow lights, set apparently near the ceiling, with a wide opening on the inside, but gradually becoming narrower toward the outside, and covered with heavy screens, or grilles.
NET Bible®	The temple King Solomon built for the Lord was 90 feet [<i>Heb</i> "sixty cubits." A cubit was a unit of measure roughly equivalent to 18 inches or 45 cm. Measurements in vv. 2-10 have been converted to feet in the translation for clarity.] long, 30 feet [<i>Heb</i> "twenty cubits."] wide, and 45 feet [<i>Heb</i> "thirty cubits."] high. The porch in front of the main hall of the temple was 30 feet [<i>Heb</i> "twenty cubits."] long, corresponding to the width of the temple. It was 15 feet [<i>Heb</i> "ten cubits."] wide, extending out from the front of the temple. He made framed windows for the temple.
The Voice	The Eternal's temple was 90 feet long, 30 feet wide, and 45 feet high. The front porch of the temple was 30 feet long (the same measurement as the width) and 15 feet deep at the front. Solomon made windows that had artistic frames.

Literal, almost word-for-word, renderings:

Context Group Version	And the house which king Solomon built for YHWH, the length was sixty cubits, and the width twenty [cubits], and the height thirty cubits. And the porch before the temple of the house, twenty cubits was the length, according to the width of the house; [and] ten cubits was the width before the house. And for the house he made windows of fixed lattice-work.
<i>Emphasized Bible</i>	Now, the house which King Solomon built unto Yahweh, was sixty cubits in length, and twenty in breadth,—and thirty cubits in height. And, the porch in front of the temple of the house, was twenty cubits in length, according to the breadth of the house,—ten cubits in breadth, in front of the house. And he made to the house windows, with closed bars.
English Standard Version	The house that King Solomon built for the Lord was sixty cubits long, twenty cubits wide, and thirty cubits high. The vestibule in front of the nave of the house was twenty cubits long, equal to the width of the house, and ten cubits deep in front of the house. And he made for the house windows with recessed frames.
Modern English Version	The house which King Solomon built for the Lord had a length of sixty cubits, a width of twenty cubits, and a height of thirty cubits. The porch in front of the temple was twenty cubits in length, the same as the width of the house, and ten cubits deep in front of the house. He made beveled windows for the house.
NASB	As for the house which King Solomon built for the Lord, its length was sixty cubits and its width twenty <i>cubits</i> and its height thirty cubits. The porch in front of the nave of the house was twenty cubits in length, corresponding to the width of the house, <i>and</i> its depth along the front of the house was ten cubits. Also for the house he made windows with <i>artistic</i> frames.
New European Version	The house which king Solomon built for Yahweh, its length was sixty cubits, and its breadth twenty, and its height thirty cubits. The porch before the temple of the house, twenty cubits was its length, according to the breadth of the house. Ten cubits was its breadth before the house. He made windows of fixed lattice work for the house.
New King James Version	Now the house which King Solomon built for the Lord, its length was sixty cubits, its width twenty, and its height thirty cubits. The vestibule in front of the sanctuary of the house was twenty cubits long across the width of the house, and the width <i>of the</i>

vestibule extended ten cubits from the front of the house. And he made for the house windows with beveled frames.

Third Millennium Bible *And the house which King Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. And the porch in front of the temple of the house, twenty cubits was the length thereof, according to the breadth of the house, and ten cubits was the breadth thereof in front of the house. And for the house he made windows broad within and narrow without.*

A Voice in the Wilderness *Now the house which King Solomon built for Jehovah, its length was sixty cubits, its width twenty, and its height thirty cubits. The porch in front of the sanctuary of the house was twenty cubits long across the width of the house, and the width of the porch extended ten cubits from the front of the house. And for the house he made window frames with shutters.*

Young's Updated LT *As to the house that king Solomon hath built for Jehovah, sixty cubits is its length, and twenty its breadth, and thirty cubits its height. As to the porch on the front of the temple of the house, twenty cubits is its length on the front of the breadth of the house; ten by the cubit is its breadth on the front of the house; and he maketh for the house windows of narrow lights.*

The gist of this passage: The size of the Temple and the front porch are given; and a description of the window openings.

1Kings 6:2			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal perfect	Strong's #1129 BDB #124
melek ^e (מֶלֶךְ) [pronounced <i>MEH-lek</i>]	<i>king, ruler, prince</i>	masculine singular noun with the definite article	Strong's #4428 BDB #572
Sh ^e lômôh (שְׁלֹמֹה) [pronounced <i>sh^el-oh-MOH or shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
shishshîym (שִׁשְׁשִׁימ) [pronounced <i>shish-SHEEM</i>]	<i>sixty</i>	indeclinable plural noun	Strong's #8346 BDB #995
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52

1Kings 6:2

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾōrek ^e (אֶרֶךְ) [pronounced OH-reck]	<i>length; forbearance, self-restraint</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿes ^e rîym (עֶשְׂרִים) [pronounced ges ^e -REEM]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
ʾammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
rôchab (רוּחַב) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lôshîym (שְׁלֹשִׁים) [pronounced sh ^e low-SHEEM]	<i>thirty</i>	masculine plural numeral	Strong's #7970 BDB #1026
ʾammâh (אַמָּה) [pronounced ahm-MAW]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced koh-MAW]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

Translation: King Solomon built the house of Y^ehowah [with these dimensions:] its length [is] 90 feet [lit., 60 cubits]; its width [is] 45 feet [lit., 30 cubits] and its height [is] 30 feet [lit., 20 cubits]. This would make the Temple about 90 feet long, which is often about the depth of an average lot for a house. It is about 45 feet deep and it is about 30 feet high. So this was a large building, but not massive. It was about 4000 sq. ft., which is more than twice the size of the average home.

Most commentators believe the cubit to be 18 inches; however, there are a multitude of opinions on this. Clarke: 21 in.⁸⁹

It is unusually high for a one-story building; about 3 stories high.

Whedon: The pattern was, in its principal parts, substantially a repetition of the tabernacle; but in its architectural details it was doubtless modelled, in some degree, after the great Phenician, Assyrian, Babylonian, and perhaps Egyptian temples of that age; drawing more or less from all these sources.⁹⁰

⁸⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:2.

⁹⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6 (chapter comments).

Dr. Thomas Constable: *Even though we have some information about the general specifications and appearance of the temple, the omission of other data makes the reproduction of a complete detailed model impossible. Essentially it followed the pattern of both the Mosaic tabernacle and other ancient Near Eastern temples.*⁹¹

Although this is a reasonable conjecture, do we have any evidence for this statement? David spent a great deal of time at war with the surrounding nations; so would he have gone out to visit other temples or would he have sent out other men to view other temples? Although Solomon enjoyed great peace, he appears to have begun his reign at a very young age, which would have precluded him traveling about to visit other temples (remember, there was some initial unrest in Israel when Solomon began his reign).

Now Hiram, the King of Tyre, on the other hand; seemed to be a builder and he was old enough to have been King David's friend. He may have visited or even built other temples; but what would be the response of Solomon, had Hiram said, "Hey, I built this very cool temple for the heathen in Assyria, and this is what we did there"? It is probably more logical to assume that, even if the idea for the Temple came from knowing about heathen gods having their own temples; King David designed the Temple with an eye toward the original Tabernacle (he simply doubled the dimensions).

Interestingly enough, we do not even know if King David went to the Tabernacle regularly (he did go at least once, as a young man and fugitive, which resulted in the death of all of the priests there).

Whedon continues: *[T]he science of architecture seems never to have received much attention among the Hebrews. Their fathers dwelt in tents; and long after their settlement in Canaan they continued to use the same style of dwellings, as something hereditary which they were loth to abandon. David called in the aid of Phenician architects and workmen in building his own palace on Zion, and Solomon did the same in building the temple. And to the Phenician artists we may reasonably believe were largely left the minor architectural designs and finish. But the great works of Phenician architecture have perished; and all present attempts at a complete restoration of the temple from supposed analogies in Assyrian, Babylonian, Persian, or Egyptian monuments, are of doubtful value.*⁹²

There are some ancient temples which have been uncovered. Dr. Peter Pett: *An almost parallel design was found at Ebla, in Syria, dating to the third millennium BC. A further example of a similar, but smaller, tripartite shrine was discovered at Tell Tainat on the Orontes (9th century BC), although that had an altar in the inner room. A late bronze age tripartite shrine was also discovered at Hazor constructed with timber between the stone courses.*⁹³ You will notice that these discoveries are of temples built after Solomon's.

Clearly, Solomon did call in Hiram and there was direct assistance by Hiram, detailed in 1Kings 7:13 and following. King Hiram and his own workers were clearly involved in the construction of the furniture and fixtures (which is what most of 1Kings 7 is devoted to). Was there any modification to the Temple suggested by Hiram? We really do not know. Solomon's initial contact with Hiram had been by messengers; and both men did have countries to run. Since Hiram has a hand in the construction of the furniture and fixtures, but is not mentioned in the construction of the Temple itself, it is more reasonable to assume that Hiram supplied the finished raw materials; and that the Temple was build to King David's original specifications, perhaps modified by Solomon. Since Hiram is left out of the discussion of the actual construction of the Temple, I would be more likely to assume that he played little part in the actual design and construction of the Temple. Furthermore, that would be prudent. Unless

⁹¹ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1. He cites See William F. Albright, *Archaeology and the Religion of Israel*, pp. 142-56. V. Hurowitz, *I Have Built You an Exalted House: Temple Building in the Bible in Light of Mesopotamian and Northwest Semitic Writing*, is a thorough survey of ancient temple buildings. See also B. Halpern, *The Constitution of the Monarchy in Israel*, pp. 19-24.

⁹² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6 (chapter comments).

⁹³ Dr. Peter Pett; *Commentary Series on the Bible*; from e-sword, 1Kings 6:1–38.

there was something in the plans which would have been unwieldy or impossible to build, I would guess that Hiram said little about the original plans.

Always fascinating...one set of critics say that the Temple of God is something that Solomon copied from a whole other group of temples; and another set of critics say that no such temple existed in that era, and therefore, Solomon's temple could not have been built back then.

Answering the critics that no such temple existed in that era

Whereas, some want to claim that the Jewish Temple was based upon other temples built during that era, some critics claims that no temple was built at that time, thus disparaging this chapter of the Bible.

Eugene Merrill responds: *In an earlier era scholars debunked the reality of a temple in Israel like Solomon's because nothing similar was known from the ancient Near East. However, at 'Ain Dara (and earlier in Tall Ta'yinat), Syria, a temple from the tenth century B.C. came to light that bore a remarkable similarity to the temple of Jerusalem. The size is approximately the same; it consists of two chambers, the Holy Place and the Most Holy Place; and it clearly accommodated cultic features like those described in the Bible. Thus the notion that Israel had a temple in the tenth century rests on firm ground.*⁹⁴

Looking at a map from that era, apparently Syria was north of Israel, next door to that portion of the Phœnician empire where Hiram was the ruler. It is not farfetched that Hiram would have worked out a deal with his neighbor to the east to build a temple for them as well. Furthermore, Hiram already would have had plans which he could have used, which would account for the similarities of the two temples.

Whether or not temples were built in that area is really of little importance to this narrative.

[Chapter Outline](#)

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DeVries: *It [the temple] was not in the midst of the city, like most heathen temples of the time. Its isolation symbolized the uniqueness of the deity to whom it was dedicated.*⁹⁵

1Kings 6:4 King Solomon built the house of Y^ehowah with these dimensions: 90 feet in length, 45 feet in width and 30 feet high.

There seems to be a general agreement that the measurements of the Temple given are interior measures.

The Overall Structure and Dimensions of the Temple (Various Commentators)

Pastor Mike Smith: *The Temple was approximately 100 ft. long, 35 ft. wide, and 50 feet high. It had a triple-decker arrangement for rooms with a winding staircase for access. That seems somewhat small by today's standards but even then it wasn't noted for its size but its beauty and grandeur.*⁹⁶

J. Vernon McGee: *Let me say a word about the construction of the temple. As we have seen, it was only twice as large as the tabernacle. It was surrounded on three sides by a three-story building. This was the place where the priests lived during their course of service. In the front there was a portico that was 10 x 20 x 120 cubits — half as long as a football field. The brazen altar was 20 x 20 x 10 cubits, while the altar of the tabernacle was 5x5x3 cubits. There were ten lampstands to replace the one of the tabernacle. There were ten tables of showbread rather than one. There was a multiplication of some of the articles of furniture.*⁹⁷

⁹⁴ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1–38. Constable cites Note: Eugene Merrill, "The Veracity of the Word: A Summary of Major Archaeological Finds," *Kindred Spirit* 34:3 (Winter 2010):13.

⁹⁵ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 7:1–12. Additional references there.

⁹⁶ From Smith's [Notes at Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

⁹⁷ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 6); accessed April 27, 2017.

The Overall Structure and Dimensions of the Temple (Various Commentators)

Chuck Smith: *So if you can picture now in your mind, ninety feet is just about from the edge of the platform here to the back door. So that's how long Solomon's temple was. It's a little more than forty-five feet from arch to arch. So it wasn't quite as wide. And of course, it was quite a bit taller because actually it was only thirty feet wide. So that will be from this aisle about over to the middle of this one over. But forty-five feet high. So that is quite high for a building. So it was rather high and long and narrow. And of course, it had the one end that was partitioned off and had doors at that time into the holy of holies. The doors were of carved olive wood and overlaid with gold.*⁹⁸

Dummelow: *In shape the Temple was a rectangular hall 60 x 20 x 30 cubits (a cubit being about 18 inches). On its E. face it had a porch (forming an entrance) which extended across the whole front and added 10 cubits to the length of the building (1 Kings 6:3). The height of this is given in 2 Chronicles 3:4 as 120 cubits; but such a measurement is out of all proportion to the others, and is probably an error (one of the MSS of the LXX substitutes 20 cubits). On three sides of the house were built a number of chambers (Josephus says 30) in three storeys (1 Kings 6:5, 1 Kings 6:10), intended for the accommodation of the priests and for storing things required for the Temple services: cp. 2 Kings 11:2-3; Nehemiah 13:4-5 (of the Second Temple). The beams that supported the ceilings of these storeys rested on ledges in the outer face of the Temple wall formed by successive reductions of its thickness (1 Kings 6:6). Above the topmost row of chambers the Temple wall was pierced with windows of narrow lights (RV 'windows of fixed lattice work,' i.e. which could not be opened like most lattices), resembling the clerestory of a modern cathedral. In the interior, the building was divided by a partition (see 1 Kings 6:16) into two apartments, the larger (to the E.) being called the Holy Place, and the smaller (to the W.) being styled the Oracle or Most Holy Place, which bore to one another the same relation as the nave and chancel of our own churches.*⁹⁹

The Cambridge Bible: *We see then that the Temple, exclusive of the rooms by which it was surrounded, was but a very small building, 90 feet long, 30 feet broad, and 45 feet high in its loftiest portion, and the Tabernacle only half that size. Neither building was meant to contain the worshippers.*¹⁰⁰

Keil and Delitzsch: *If...we reckon the thickness of the temple wall at six cubits, and that of the outer wall of the side building and the front wall of the porch at three cubits each, the whole building would be ninety-three cubits long (externally) and forty-eight cubits broad. The height of the temple-house was about thirty-two cubits externally, and that of the side stories from eighteen to twenty cubits, without the socle upon which the whole building rested.*

Clarke: *This constituted what was called the temple or house, the house of God, etc. But, besides this, there were courts and colonnades, where the people might assemble to perform their devotions and assist at the sacrifices, without being exposed to the open air. The court surrounded the temple, or holy place, into which the priests alone entered. Sometimes the whole of the building is called the temple; at other times that, the measurement of which is given above. But as no proper account can be given of such a building in notes; and as there is a great variety of opinion concerning the temple, its structure, ornaments, etc., as mentioned in the books of Kings and Chronicles, in Ezekiel, and by Josephus; and as modern writers, such as Vilalpandus, Dr. Lightfoot, and Dr. Prideaux, professing to be guided by the same principles, have produced very different buildings.*¹⁰¹

Therefore, even though I will include a great many graphics with this chapter, that does not mean that these graphics are completely accurate. However, there is a description in this chapter which I did not get at all; and a simple drawing made it much easier to understand (this is concerning the 3-story annex, where each story is larger than the one below).

⁹⁸ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 6:1–38.

⁹⁹ From <http://www.study-light.org/commentaries/dcb/1-kings-6.html> accessed April 27, 2017.

¹⁰⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:2.

¹⁰¹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:2.

The Overall Structure and Dimensions of the Temple (Various Commentators)

Keil and Delitzsch speak of a false understanding: *Thenius, on the other hand, reckons the length of the whole building at a hundred cubits and its breadth at fifty-two, because, on the unfounded assumption that the temple in Ezekiel's vision was simply a copy of Solomon's temple, he sets down the thickness of the temple wall in front and along the two sides at six cubits, and that of the hinder wall at seven. Moreover, he not only reckons the internal length of the house at sixty-two cubits, in opposition to the statement in the text, that the length of the house (which was divided into the Holy Place and the Holy of Holies) was sixty cubits; but in opposition to v. 16, according to which the Holy Place and the Holy of Holies were separated by boards of cedar, he assumes that there was a wall of two cubits in thickness between the Holy Place and the Holy of Holies, according to Ezek. 41:3; and, lastly, for no other reason than the wish to get the round number 100, he takes for granted that the hinder wall of the temple was a cubit thicker than that on the other sides.*¹⁰²

Arno Gaebelein: *The dimensions of the house were twice the size of those adopted in the tabernacle; the whole length was 60 cubits, the breadth 20 cubits, and the height also 20 cubits. The interior was lined with boards of cedar, the house was overlaid with gold, and a wall surrounded the whole. The upper chambers were 10 cubits high, on which account the height of the whole building is stated to have been 30 cubits.*¹⁰³

Barnes: *The size of Solomon's temple depends upon the true length of the ancient cubit, which is doubtful. It has been estimated as somewhat less than a foot, and again as between 19 and 20 inches, a difference of nearly 8 inches, which would produce a variation of nearly 40 feet in the length of the temple-chamber, and of 46 in that of the entire building. It is worthy of remark that, even according to the highest estimate, Solomon's temple was really a small building, less than 120 feet long, and less than 35 broad. Remark that the measures of the temple, both "house" and porch 1Kings 6:3, were exactly double those of the older tabernacle (Ex. 26:18 note). This identity of proportion amounts to an undesigned coincidence, indicating the thoroughly historical character of both Kings and Exodus.*¹⁰⁴

Benson: *[T]he height [of the Temple was]...thirty cubits — Just half of the length of the whole house. But this is to be understood of the holy place, for the holy of holies was only twenty cubits high, (1Kings 6:20,) and the porch was one hundred and twenty (2Chron. 3:4). The height of the holy place, therefore, was three times the height of that part of the tabernacle. For this temple was to resemble a high tower having chambers in three stories, one above another.*¹⁰⁵

Matthew Poole: *The height...of the house [was 30 cubits]; for the porch was 120 cubits high, 2Chron. 3:4. So that all the measures compared each with other were harmonious. For 60 to 20 (the length to the breadth) is triple, or as 3 to 1; and 60 to 30 (the length to the height) is double, or as 2 to 1; and 30 to 20 (the height to the breadth) is sesquialter, or one and a half, as 3 to 2; which are the proportions answering to the three great concords in music, commonly called a twelfth, an eighth, and a fifth; which therefore must needs be a graceful proportion to the eye, as that in music is graceful to the ear.*¹⁰⁶

¹⁰² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:10.

¹⁰³ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

¹⁰⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:2.

¹⁰⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:2.

¹⁰⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:2.

The Overall Structure and Dimensions of the Temple (Various Commentators)

Guzik: Assuming that the ancient cubit was approximately 18 inches (perhaps one-half meter), this means that the temple proper was approximately 90 feet (30 meters) long, 30 feet (10 meters) wide, and 45 feet (15 meters) high. This was not especially large as ancient temples go, but the glory of Israel's temple was not in its size.

- i. Allowing for the outside storage rooms, the vestibule, and the estimate thickness of the walls, the total size of the structure was perhaps 75 cubits long (110 feet, 37 meters) and 50 cubits wide (75 feet, 25 meters).
- ii. The dimensions of the temple also tell us that it was build on the same basic design as the tabernacle, but twice as large. This means that Solomon meant the temple to be a continuation of the tabernacle.¹⁰⁷

Expositor's Bible Commentary makes the interesting observation: *The elaborate particulars furnished us of the measurements of Solomon's Temple are too late in age, too divergent in particulars, too loosely strung together, too much mingled with later reminiscences, and altogether too architecturally insufficient, to enable us to reconstruct the exact building, or even to form more than a vague conception of its external appearance. Both in Kings and Chronicles the notices, as Keil says, are "incomplete extracts made independently of one another." and vague in essential details. Critics and architects have attempted to reproduce the Temple on Greek, Egyptian, and Phoenician models, so entirely unlike each other as to show that we can arrive at no certainty. It is, however, most probable that, alike in ornamentation and conception, the building was predominantly Phoenician. Severe in outline, gorgeous in detail, it was more like the Temple of Venus-Astarte at Paphos than any other. Fortunately the details, apart from such dim symbolism as we may detect in them, have no religious importance, but only a historic and antiquarian interest.*¹⁰⁸

The floor space of the Temple was 4050 sq. ft., which is the size of a fairly large 4+ bedroom house.

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The Bible Illustrator on the style of the Temple: *The Pyramids of Egypt were old when it was built, and they show no signs of decay. Solomon's temple utterly perished after four centuries. Greek and Roman artists have given the laws of beautiful and stately architecture to the world, but no one has ever dreamed of copying, in any respect, the sacred building at Jerusalem. Brunelleschi's dome at Florence, St. Peter's at Rome, the Milan Cathedral are almost miracles of daring genius and patient toil. The temple was in comparison a homely and plain building in its style. Its size was, as compared with these, small and insignificant. Yet God in a peculiar sense was its architect. He filled it with His glory.*¹⁰⁹

Pastor Mike Smith: *The temple's main hall and the inner sanctuary were the holy place and the most holy place, respectively.*¹¹⁰

1Kings 6:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251

¹⁰⁷ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:1–6.

¹⁰⁸ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

¹⁰⁹ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 6:1–14.

¹¹⁰ From Smith's [Notes](#) at [Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

1Kings 6:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ulâm (אֹלָם) [pronounced oo-LAWM]	porch, vestibule [attached to the main building]	masculine singular noun with the definite article	Strong's #197 BDB #17
Also spelled 'ûwlâm (אוֹלָם) [pronounced oo-LAWM].			
'al (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, 'âl and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against.</i> Literally, they would be translated <i>upon faces of.</i>			
Here, mostly we are looking at <i>being in opposition to; being against.</i> These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
hêychâl (לְחַיָּה) [pronounced hay-KHAWL]	a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple	masculine singular construct	Strong's #1964 BDB #228
Pastor Mike Smith: [The] "nave" [is] - the central point, the main part of the interior of a church. ¹¹¹			
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
'es ^e rîym (עֶשְׂרִים) [pronounced ġes ^e -REEM]	twenty	plural numeral adjective	Strong's #6242 BDB #797
'ammâh (אַמָּה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun	Strong's #520 BDB #52
'ôrek ^e (אֶרֶךְ) [pronounced OH-reck]	length; forbearance, self-restraint	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #753 BDB #73
'al (עַל) [pronounced ġah]	upon, beyond, on, against, above, over, by, beside	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, 'âl and pânîym mean *upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against.* Literally, they would be translated *upon faces of.*

Here, mostly we are looking at *being in opposition to; being against.* These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.

¹¹¹ From Smith's [Notes](#) at [Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

1Kings 6:3

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rôchab (בַּחַר) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular construct	Strong's #7341 BDB #931
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108
‘eser (עָשֶׂר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rôchab (בַּחַר) [pronounced ROH-khab ^v]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person masculine singular suffix	Strong's #7341 BDB #931
‘al (עַל) [pronounced gah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
Together, ‘al and pânîym mean <i>upon the face of, towards the face of, facing, in front of, before (as in preference to), in addition to, overlooking; before; east of; on [upon, over] the surface of; above; besides; over-against</i> . Literally, they would be translated <i>upon faces of</i> .			
Here, mostly we are looking at <i>being in opposition to; being against</i> . These meanings come from the context and the meaning of the preposition; they were not taken out of Gesenius.			
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

Translation: The porch facing the temple of the house [is] 30 feet long [lit., *his length (is) 20 cubits*], along the face of the width of the house, [and it is] 15 feet [lit., *10 cubits*] in front of the house. I do not quite understand the porch. Is it 15 feet away from the front of the Temple? Does the porch run the entire length of the Temple, making it 90 feet long? Or is it 30' x 15' sitting in front of the Temple?

Modern English Version	The porch in front of the temple was twenty cubits in length, the same as the width of the house, and ten cubits deep in front of the house.
New King James Version	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.

These seem to indicate that the porch was affixed to the front of the Temple (which is logical), 30'x15'.

1Kings 6:3 There is also a porch that faces the house which is 30 feet long, at the front of the house, and extending out 15 feet from the house.

The parallel passage in 2Chron. 3:4 appears to have an incorrect number (spoken of below).

The Porch in Front of the Temple (Various Commentators)

Benson: *That is, in the front of, or entrance into the house, (2Chron. 3:4,) being a portico, a walk, or gallery, at the east end of the building, (from side to side.) And the measures of this were harmonious also. For twenty to ten (the length of the portico to the breadth of it) is double, or as two to one. And if the height within were the same with that of the house, that is, thirty, it was to the length of it, as three to two; and to its breadth, as three to one. Or, if we take in the whole height, mentioned 2Chron. 3:4, which is one hundred and twenty, there is in this no disproportion; (being to its length as six to one, and to its breadth as twelve to one;) especially as this height was conveniently divided into several galleries, one over another, all of which had their due proportions.*¹¹²

Lange: *[The porch] stretched across the entire facade of the house, and its length was equal to the breadth of the house, viz., 20 cubits. Its breadth, i.e., its depth, measured 10 cubits. The text does not mention the height, but 2Chron. 3:4 gives it at 120 cubits, which is certainly incorrect; for, as Thenius properly remarks, (1) “a structure of this sort could not have been designated as an *αιλυσ*, but must have been called a *μνηστήρ* (tower 2) the chimney-like proportions: 20, 10, 120, are not only inconsistent with (the notion of) the pylon of a temple, but are also statically impossible. [If it were but 10 cubits (15 feet) deep, it seems impossible that it could have been 120 cubits (180 feet) high: and the theory of Mr. Ferguson that the height refers to a “superstructure on the temple,” would make the temple itself a very grotesque building.*

Lange continues: *And certainly, in behalf of the supposition that it was 30 cubits high, we may urge, in part, the absence of any statement of the height in our text, which is the more easily explicable if the height of the “porch” and of the temple were the same, and, in part, the circumstance that the side-building was 20 cubits high on the outside, consequently the “porch” would not have been especially distinctive or prominent had it been of the same height (Keil). That the “porch” had thick stone enclosure-walls with a wide entrance (Thenius), cannot be concluded from the obscure passage of Ezek. 41:26; still less is the view established that each side-wall had a window. To me it seems that the “porch” had only side-walls and a ceiling, but to have been entirely open in front, so that windows were unnecessary. The extremely inadequate description of the “porch,” contrasted with the very careful description of the house and of both its compartments, can only be founded in the fact that it did not belong especially, or as an integral part, to the sanctuary, but was only a subordinate addition thereto.*¹¹³

Arno Gaebelein: *The porch before the entrance of the temple was 10 cubits in length and as many in breadth, and here were placed two massive pillars of brass, named Jachin (he shall establish, or, steadfastness) and Boaz (in Him is strength).*¹¹⁴

¹¹² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:3.

¹¹³ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:3–4 (Exegetical and Critical).

¹¹⁴ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

The Porch in Front of the Temple (Various Commentators)

The Cambridge Bible: *[T]he porch...extended along the whole face of the building, and projected forward 10 cubits, thus making the whole length of the structure 70 cubits or 105 feet, without allowing for the thickness of outside or party walls. The height of this porch is said (2Chron. 3:4) to have been 120 cubits. This height = 180 ft. is out of proportion to the other dimensions, and Mr Robins suggests that, after his manner, the Chronicler has added together the 4 dimensions in height of the 4 sides of the porch, and that the true height was 30 cubits. That the Chronicler does put down his numbers in this strange fashion is shewn from 2Chron. 3:11, where he first writes 'the wings of the cherubim were twenty cubits long.' He afterwards explains that he means each of the 4 wings was 5 cubits long, but left alone the first statement would be misleading. In the same manner the pillars which in 1Kings 7:15; Jer. 52:17 are said to be each 18 cubits high, are described in 2Chron. 3:15 as 'two pillars of thirty and five cubits high'. Where it is suggested that the two heights given in Kings are added together.¹¹⁵ The explanation here seems rather convoluted to me.*

Poole: *in the front of or entrance into the house, 2Chron. 3:4; being a peristilium or portico, a walk or gallery, at one end of the building (from side to side). And the measures of this were harmonious also. For 20 to 10 (the length of the portico to the breadth of it) is double, or as 2 to 1. And if the height within be the same with that of the house, that is, 30; it will be to the length of it as 3 to 2, and to its breadth as 3 to 1. Or if we take in the whole height mentioned 2Chron. 3:4, which is 120; there is in this no disproportion, being to its length as 6 to 1, and to its breadth, as 12 to 1; especially when this height was conveniently divided into several galleries, one over another, each of which had their due proportions.¹¹⁶*

Whedon: *The height of the porch is not here given, but, according to 2Chron. 3:4, it was one hundred and twenty cubits, four times the height of the rest of the building, so as to form a sort of steeple or high tower in front. But the number one hundred and twenty is undoubtedly a corrupt reading. It was supported in the lower part by two massive brazen pillars (a a in plan) named respectively Jachin and Boaz, (see on 1Kings 7:15 and 2Chron. 3:17,) so that the whole front, with its pillars and ornamentation, must have presented a most imposing and splendid facade.¹¹⁷*

Expositor's Bible Commentary: *The porch (Olam), which was of the same height as the house (i.e. 45 feet high), was hung with the gilded shields of Hadadezer's soldiers which David had taken in battle, and perhaps also with consecrated armor, like the sword of Goliath, (2Sam. 8:7, 1Chron. 18:7) to show that "unto the Lord belongeth our shield," (Psalm 89:18) and that "the shields of the earth belong unto God." (Psalm 47:9).¹¹⁸*

Trapp makes an odd observation (and I do not know if it is true): *At the east end of it: for the most holy place, toward which they prayed, stood westward: that God's people might not be like the heathen, who worshipped toward the east, as Cicero and Vitruvius testify. See Ezek. 8:16 (And he brought me into the inner court of the house of the LORD. And behold, at the entrance of the temple of the LORD, between the porch and the altar, were about twenty-five men, with their backs to the temple of the LORD, and their faces toward the east, worshipping the sun toward the east.).¹¹⁹ I don't know that this is really a thing. I do not recall at any time finding out that I ought to be praying in this or that direction.*

¹¹⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:3.

¹¹⁶ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:3.

¹¹⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:3.

¹¹⁸ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

¹¹⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:3.

Obviously, the most contentious aspect is the height of the porch, which is found in 2Chron. 3:4. It may be worth recounting Matt. 4:5 (**Then the devil took him to the holy city and set him on the pinnacle of the temple...**), which makes sense, if there is a portion of the Temple which is really, really high up. Even though these are different Temples, it would make sense that Herod allowed some of David's original design to be incorporated into the Temple which he built.

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's porch is mentioned 3 times in the New Testament: John 10:23 Acts 3:11 5:12. The Temple which Solomon is building will be torn down when the southern kingdom faces the **5th stage of national disciple** (aka, the **5th cycle of discipline**). The Babylonians will destroy it in 586 B.C.

From Wikipedia: *The accession of Cyrus the Great of the Persian Empire in 559 BCE made the re-establishment of the city of Jerusalem and the rebuilding of the Temple possible. According to the closing verses of the second book of Chronicles and the books of Ezra and Nehemiah, when the Jewish exiles returned to Jerusalem following a decree from Cyrus the Great (Ezra 1:1–4, 2 Chron 36:22–23), construction started at the original site of Solomon's Temple. After a relatively brief halt due to opposition from peoples who had filled the vacuum during the Jewish captivity (Ezra 4), work resumed c. 521 BCE under Darius the Great (Ezra 5) and was completed during the sixth year of his reign (c. 516 BCE), with the temple dedication taking place the following year.*¹²⁰

Herod built a Temple in the first century B.C. Jewish sacrifices continued at the old Temple until the new one had been built. There was some serious intrigue when the Roman emperor Caligula thought to place his own statue inside the temple; but Herod's grandson Agrippa was able to dissuade him.

This construction was a very major project in part because its foundation required for the Temple Mount to be expanded considerably.

From Wikipedia: *Mt. Moriah had a plateau at the northern end, and steeply declined on the southern slope. It was Herod's plan that the entire mountain be turned into a giant square platform. The Temple Mount was originally intended to be 1600 feet wide by 900 feet broad by 9 stories high, with walls up to 16 feet thick, but had never been finished. To complete it, a trench was dug around the mountain, and huge stone "bricks" were laid. Some of these weighed well over 100 tons, the largest measuring 44.6 feet by 11 feet by 16.5 feet and weighing approximately 567 to 628 tons,[15][16] while most were in the range of 2.5 by 3.5 by 15 feet (approximately 28 tons). King Herod had architects from Greece, Rome and Egypt plan the construction. The blocks were presumably quarried by using pickaxes to create channels. Then they hammered in wooden beams and flushed them with water to force them out. Once they were removed, they were carved into precise squares and numbered at the quarry to show where they would be installed. The final carving would have been done by using harder stones to grind or chisel them to create precise joints. They would have been transported using oxen and specialized carts. Since the quarry was uphill from the temple they had gravity on their side but care needed to be taken to control the descent. Final installation would have been done using pulleys or cranes. Roman pulleys and cranes weren't strong enough to lift the blocks alone so they may have used multiple cranes and levers to position them. As the mountainside began to rise, the western side was carved away to a vertical wall and bricks were carved to create a virtual continuation of the brick face, which was continued for a while until the northern slope reached ground level. Part of the Antonian hill to the north of Moriah was annexed to the complex and the area between was filled up with landfill.*¹²¹

It is not clear to me what happened to Zerubbabel's Temple, which is the 2nd Temple. It is odd that Herod's Temple is not called the 3rd Temple. Based upon my reading, Zerubbabel's Temple would have remained in service, since the sacrifices were continued. Furthermore, the expansion of the foundation area would also suggest that Herod's Temple was not a rebuilding project, but built from scratch. At some later time, I may explore that aspect further.

¹²⁰ From https://en.wikipedia.org/wiki/Second_Temple accessed December 28, 2017.

¹²¹ From https://en.wikipedia.org/wiki/Second_Temple accessed December 28, 2017.

Chabad.org, a Jewish site, lists only two Temples, calling Herod's Temple an *extensive renovation*.¹²²

In any case, we need to deal with the mentions of Solomon's porch in the New Testament.

"What was Solomon's Porch?" from Got Questions

Solomon's Porch was the name of two porches associated with the temple in Jerusalem. The original temple, constructed by King Solomon, is described in 1 Kings: "As for the house which King Solomon built for the LORD, its length was sixty cubits [90 feet] and its width twenty cubits [30 feet] and its height thirty cubits [45 feet]. The porch in front of the nave of the house was twenty cubits [30 feet] in length, corresponding to the width of the house, and its depth along the front of the house was ten cubits [15 feet]" (1 Kings 6:2–3, NASB).

The reconstructed temple was later modified by King Herod, and it included an area also known as Solomon's Porch (Acts 5:12, KJV), Solomon's Portico (ESV), or Solomon's Colonnade (NIV). This structure was on the east side of the temple and was covered with a roof, thus providing more protection from the weather than the temple courtyards. Passing west through Solomon's Porch (toward the temple) would place one in the Court of the Gentiles.

The Jewish historian Josephus describes Solomon's Porch this way: "There was a porch without the temple, overlooking a deep valley, supported by walls of four hundred cubits, made of four square stone, very white; the length of each stone was twenty cubits, and the breadth six; the work of king Solomon, who first founded the whole temple" (Antiquities I. 20. c. 8. sect. 7).

One winter, at the Festival of Dedication (or Hanukkah), Jesus was in Jerusalem, and John describes Him as "in the temple courts walking in Solomon's Colonnade" (John 10:23). The KJV says, "Solomon's porch." In Acts 5:12, Solomon's Porch was the gathering place for believers in Jerusalem before the Diaspora. Earlier, in Acts 3:11, Peter and John had healed a lame man at Solomon's Porch and preached to a large crowd that had gathered there.

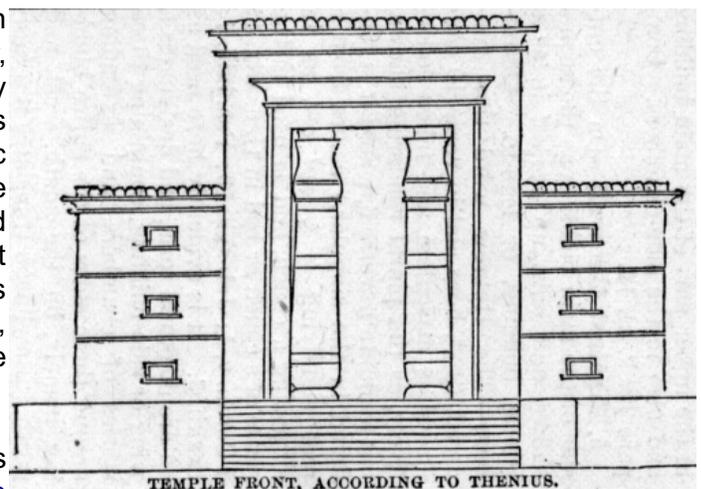
Solomon's Porch, along with the rest of Herod's temple, was destroyed by the Romans in A.D. 70.

From <https://www.gotquestions.org/Solomon-Porch.html> accessed December 28, 2017.

Chapter Outline

Charts, Graphics and Short Doctrines

Temple Front by Thenius (a graphic); from Whedon¹²³ in E-sword. These graphics, found throughout this chapter, may not perfectly represent the Temple structure; but they are good guesses, made at various times by various commentators (particularly those who much greater artistic skills than mine). Here we see the front of the Temple, the porch, the front tower which framed the Temple front; and the sets of annexes on both sides. I have come to accept the vast height of the front tower as being extraordinary (as per 1Chron. 3:4); based primarily on the verse Matt. 4:5, where Satan takes Jesus to the pinnacle of the Temple (which I take to be the top of this tower structure).



Although it is easy to immediately discuss the porch, let's look at 1Kings 6:3a [The porch facing the temple of the](#)

¹²² From [Chabad.org](https://www.chabad.org); accessed December 28, 2017. Although they indicate that there have been 3 Temples, the first listed is the Tabernacle. Their mention of Herod's Temple is almost an aside.

¹²³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:3.

house [is]... We know what the porch is; but what is the *temple of the house*? Two obvious possibilities are: (1) the *house* refers to the main building or to the building complex; while the *temple* refers to the front section of the main building. Or, when used together, (2) the *house* refers to the Temple complex and the *temple* refers to the main building. Either understanding fits here (the first is the most likely). A third possibility is, *the temple* is another name for the *Holy of Holies*. In that case, the porch is not facing the Holy of Holies, but opposite it (on the opposite side of the *Temple*). When I use the word *Temple* (like nearly all commentators), I am referring to the main building or to the building complex.

In the era in which we live, we have several dozen names for building structures; in that era, there was one primary name for such a thing, and that was the word *house*, which could refer to the literal house where a person lived; to a person's house and surrounding courtyard, a to a person's family (often translated *household*). This was a different sort of building, at first called a *house*; but at some point, began to be called a *Temple*. By the way, this word is found in 1Kings 6:3, 5, 17, 33 7:21, 50. I would think that between this chapter, where the meaning of *temple* is more difficult to pinpoint, to Mal. 3:1, where it is used to refer to the *Temple*, we see this particular word become used specifically to refer to the Temple of God, being built here by Solomon. Prior to this passage, the word *temple* actually referred to the Tabernacle (so used in 1Sam. 1:9 3:3 2Sam. 22:7¹²⁴).

1Kings 6:4

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108
challôwn (חַלּוֹן) [pronounced <i>khal-LOWN</i>]	<i>window</i>	masculine plural construct	Strong's #2474 BDB #319
shâqûph (שַׁקּוּף) [pronounced <i>shaw-KOOF</i>]	<i>[window] frame, casing of windows; beams laid over; an opening [with a beveled jam]</i>	masculine plural noun	Strong's #8261 BDB #1054
'âṭam (אָטַם) [pronounced <i>aw-TAHM</i>]	<i>to shut, to shut up, to close, to stop [lips]</i>	3 rd person masculine singular, Qal imperfect	Strong's #331 BDB #31

This is variously translated in 1Kings 6:4: *recessed [frames]* (ESV, Owens); *narrow [lights, windows, openings]* (CLV, Webster); *fixed lattice work* (WEB); *shuttered [lights]* (ECB); *narrowing [frames]* (Green's LT, IAV); *narrowed [frames]* (the Scriptures). It appears perhaps that the frames for the windows (the openings) may have been beveled (Strong's makes such a reference).

¹²⁴ This final use could refer to the Tent made by David to house the Ark of God.

Translation: He made windows for the house with beveled frames. We do not know exactly how the windows are designed. My guess is, the frames are beveled. These are not windows as we think of windows, but they are simply openings in the building for light and ventilation. Logically, they must be high on the building, as there is the annex built along side the Temple.

It is not clear whether we have a single row of windows going around the Temple; or if there is more than one row of them (artists present it in both ways).

1Kings 6:4 He also designed windows with beveled frames for this house.

We do not know the size of these windows, whether they are on 3 or 4 sides of the Temple or how many there were.

Various Commentators on the Windows of the Temple

Benson: *Narrow without, to prevent the inconveniences of the weather, and widening by degrees inwardly, that the house might better receive, and more disperse, the light. The tabernacle had no light from without, and it appears by this the temple had not much.*¹²⁵

The Cambridge Bible: *It is not easy to explain the nature of these windows from the words used to describe them. They were apparently windows made by overlaid woodwork, either in the fashion of sloping louvre boards or fashioned like latticework crosswise. Then the last word indicates that they were closed in some way or other. Hence the margins of the A.V. 'windows broad within and narrow without' or 'skewed and closed.' The former of these margins the R.V. has preserved, but gives in the text windows of fixed latticework, taking the word 'closed' to imply the permanent nature of the woodwork in the apertures. These windows were in the wall, above the roof of the chambers which are described in the next verse, and must have been of the nature of the clerestory windows which overlook the aisles of a church. There could have been only very little light from them, but the building was lighted artificially.*¹²⁶

Clarke: *The Hebrew is ינולח מִימְטָא מִיִּפְקֵשׁ ינולח challoney shekuphim atumim, windows to look through, which shut. Probably latticed windows: windows through which a person within could see well; but a person without, nothing. Windows, says the Targum, which were open within and shut without. Does he mean windows with shutters; or, are we to understand, with the Arabic, windows opening wide within, and narrow on the outside; such as we still see in ancient castles? This sense our margin expresses. We hear nothing of glass or any other diaphanous substance. Windows, perhaps originally windore, a door to let the wind in, in order to ventilate the building, and through which external objects might be discerned.*¹²⁷ These windows would be high up, so they would not be windows used to look in or out of.

Gill: *as others understand it, ... [the windows] were wide within, and narrow without; by being narrow without, the house was preserved from bad weather, as well as could not so easily be looked into by those without; and by being broader within, the light that was let in spread itself within the house; which some interpret only of the holy place, the most holy place having, as they suppose, no windows in it, which yet is not certain: now these windows may denote the word and ordinances of the church of God, whereby light is communicated to men; which in the present state is but narrow or small, in comparison of the new Jerusalem church state, and the ultimate glory; and especially so it was under the legal dispensation, which was very obscure; see Son. 2:9 Isa. 55:8.*¹²⁸

¹²⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:4.

¹²⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:4.

¹²⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:4.

¹²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:4.

Various Commentators on the Windows of the Temple

Poole: *Narrow outward, to prevent the inconveniences of the weather; widening by degrees inward, that so the house might better receive and more disperse the light. Or, for prospect, i.e. to give light; yet shut, i.e. so far closed as to keep out weather, and let in light.*¹²⁹

Keil and Delitzsch: *The opening of the windows was probably narrower without than within, as in the older Egyptian buildings, as the walls were very strong; and in that case such windows would more thoroughly answer their purpose, viz., to admit light and air, and let out the smoke, so that the interpretation given by the Chaldee is most likely founded upon an ancient tradition, and is in accordance with the fact, though not with the words. It is a disputed point among the commentators where the windows were placed: whether merely in the front over the porch, provided, that is to say, that this was ten cubits lower than the temple-house, or on the side walls above the side stories, which were at the most about twenty cubits high, in which case the Most Holy Place, which was only twenty cubits high, remained quite dark, according to 1Kings 8:12. We regard the latter view as the correct one, inasmuch as the objections to it rest upon assumptions which can be proved to be false.*¹³⁰

Scofield: *In the holy of holies in the tabernacle no light but the shekinah glory was provided. In many ways Solomon's temple manifests the spiritual deterioration of the people, and Jehovah's condescension to it in grace.*¹³¹

The Pulpit Commentary: *There has been much disputation over these words. The older expositors generally follow the Chaldee and Rabbins: "windows broad within and narrow without;" windows, i.e. somewhat like the loopholes of ancient castles. The windows of the temple would then have resembled those of Egyptian sacred buildings. (It is not implied that there was any conscious imitation of Egypt, though Fergusson surely forgets the affinity with Pharaoh (1Kings 3:1), the trade with Egypt (1Kings 10:28), and the favour with which some Egyptian fashions were regarded (Son. 1:9), when he contends that the chosen people would never take the buildings of their ancestral enemy for a model.)*

The Pulpit Commentary continues: *But this meaning is not supported by the original (שַׁמַּיִם מִפְּקֵי הַשָּׁמַיִם), the literal interpretation of which is "closed beams" (cf. 1Kings 7:4, 1Kings 7:5), and which the most competent scholars now understand to mean "closed or fixed lattices, i.e. the lattices or the temple windows were not movable, as in domestic architecture (2Kings 1:2; 2Kings 13:1–25, 2Kings 17:1–41; Dan. 6:10).*¹³²

Whedon: *Septuagint, holes of concealed network. Vulgate, slanting windows. The Hebrew is, windows of closed bars; that is, of lattice work. They served both for ventilation and for light. The position of these windows is not stated, and we are left to infer that they were set wherever needed, and wherever they would help to enhance the architectural finish and beauty of the building. Hence they were probably both in the upper part of the main building and also in the side-chambers. Compare Ezek. 40:16 (And the gateway had windows all around, narrowing inwards toward the side rooms and toward their jambs, and likewise the vestibule had windows all around inside, and on the jambs were palm trees).*¹³³

I had thought that a pitched roof was possible (this will be discussed later), coming down from the main building to the Annex; however such a roof would cover up the windows along the sides (the roof could be built to allow for these windows in the front and back.

Scofield mentions that the Holy of Holies would have no light in it; we do not know that there was a ceiling in the Holy of Holies; or if the only light came from opening the door to it.

Chapter Outline

Charts, Graphics and Short Doctrines

¹²⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:4.

¹³⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:4.

¹³¹ C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, 1Kings 6:4.

¹³² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:4.

¹³³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:4 (text of verse added).

Solomon Builds the Temple Annex

And so he builds against a wall of the house a structure round about, walls of the house round about, to the Temple and to the innermost chamber. And so he makes a rib round about. The structure the lowest five in the cubit her breadth; and the middle [one] six in the cubit her breadth; and the third [one] seven in the cubit her breadth. For ledges he has given to the house round about toward the outside, to not grasp walls of the house.

1Kings
6:5–6

He also built [an annex] building along the side of the walls of the Temple, all around [it], along side the [side and back] walls of the Temple, [to be used as storage and living areas] for the Temple and for the Holy of Holies; making a 3-story annex [lit., a *side*] [all] around [it]. The bottom floor [is] 7½ feet [lit., 5 cubits]; the middle [floor] [is] 9 feet [lit., 6 cubits]; and the third [floor] [is] 10½ feet [lit., 7 cubits]. He placed ledges around the outside of the Temple, so that [the support beams for the annex] are not inserted into the walls of the Temple.

He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he builds against a wall of the house a structure round about, walls of the house round about, to the Temple and to the innermost chamber. And so he makes a rib round about. The structure the lowest five in the cubit her breadth; and the middle [one] six in the cubit her breadth; and the third [one] seven in the cubit her breadth. For ledges he has given to the house round about toward the outside, to not grasp walls of the house.

Revised Douay-Rheims

And upon the wall of the temple he built floors round about, in the walls of the house round about the temple and the oracle, and he made sides round about. The floor that was underneath, was five cubits in breadth, and the middle floor was six cubits in breadth, and the third door was seven cubits in breadth. And he put beams in the house round about on the outside, that they might not be fastened in the walls of the temple.

Peshitta (Syriac)

And against the wall of the house he built rooms encircling the wall of the house, both of the temple and of the Holy of Holies; and he made side rooms round about. The lowest chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for outside in the wall of the house he made narrowed copings round about in order that the walls should be fastened together.

Septuagint (Greek)

And against the wall of the house he set chambers round about the temple and the ark. The under side was five cubits broad, and the middle part six, and the third was seven cubits broad; for he formed an interval to the house round about without the house, that they might not touch the walls of the house.

Significant differences: The Greek has *Ark* rather than the *Holy of Holies*. The Syriac *side rooms* is probably correct; I have a *rib* from the Hebrew (which can refer to something along the side). The Greek appears to leave that phrase out.

The Hebrew has *ledges* around the outside of the house; the Latin has *beams*, the Syriac has *copings* and the Greek has *intervals*. What is going on will be explained by the simple graphic below. There is another [picture](#) which is even better, which I placed at the end of this passage.

Temple Annex (a graphic); taken from [ABCParish on Blogspot](#); accessed April 13, 2017. This graphic will make the text of this verse much easier to understand.

Limited Vocabulary Translations:

Bible in Basic English

And against the walls all round, and against the walls of the Temple and of the inmost room, he put up wings, with side rooms all round: The lowest line of them being five cubits wide, the middle six cubits wide and the third seven cubits; for there was a space all round the outside walls of the house so that the boards supporting the rooms did not have to be fixed in the walls of the house.

Easy English

Outside the walls of the temple (Solomon) built rooms at the side. These were outside the larger room of the temple and the holy of holies. (The side rooms) had (three) storeys. The lowest storey was 5 cubits wide. The middle storey was 6 cubits wide and the third one was 7 cubits wide. Beams (of wood) kept the (storeys) up. (The beams) rested on stone pillars so they did not go into the temple walls. There were only two rooms inside the temple. There was a larger room and a smaller room, called the 'holy of holies'. Only the leader of the priests could go in to it, and that only on one day every year. Buildings with two or three storeys means that they have one or two floors upstairs.

Easy-to-Read Version–2006

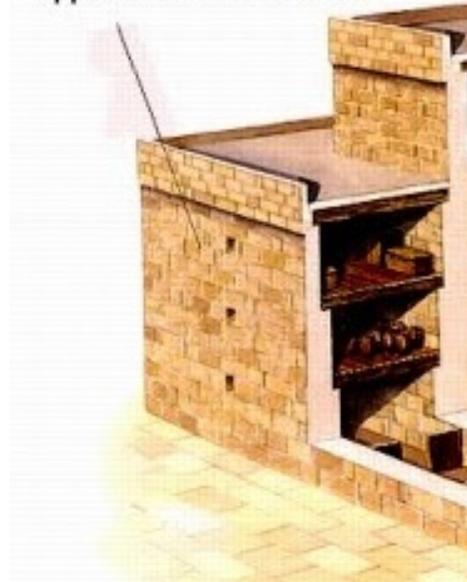
Then Solomon built a row of rooms around the main part of the Temple. This row of rooms was three stories tall with the rooms built one above the other. The rooms touched the Temple wall, but their beams were not built into that wall. The Temple wall became thinner at the top, so the rooms on the upper floors were larger than the ones below them. The rooms on the bottom floor were 5 cubits wide. The rooms on the middle floor were 6 cubits wide. The rooms above that were 7 cubits wide. He built an annex containing side rooms all around the temple. This annex was next to the walls of the main building and the inner sanctuary. The interior of the lowest story of the annex was 7½ feet wide, the second story was 9 feet wide, and the third story was 10½ feet wide. Solomon made ledges all around the temple so that this annex would not be fastened to the walls of the temple.

God's Word™

Good News Bible (TEV)

Against the outside walls, on the sides and the back of the Temple, a three-storied annex was built, each story 7½ feet high. Each room in the lowest story was 7½ feet wide, in the middle story 9 feet wide, and in the top story 10½ feet wide. The Temple wall on each floor was thinner than on the floor below, so that the rooms could rest on the wall without having their beams built into it.

Three level structure built around the temple.
Lower level is 7.5 ft. wide.
Middle level is 9 ft. wide.
Upper level is 10.5 ft. wide



The Message

Against the outside walls he built a supporting structure in which there were smaller rooms: The lower floor was seven and a half feet wide, the middle floor nine feet, and the third floor ten and a half feet. He had projecting ledges built into the outside Temple walls to support the buttressing beams.

NIRV

He built side rooms around the temple. They were built against the walls of the main hall and the Most Holy Room. On the first floor the side rooms were seven and a half feet wide. On the second floor they were nine feet wide. And on the third floor they were ten and a half feet wide. Solomon made the walls of the temple thinner as they went up floor by floor. The result was ledges along the walls. So the floor beams of the side rooms rested on the ledges. The beams didn't go into the temple walls.

New Simplified Bible

A third-story annex, seven and one half feet high, was built against the outside walls. It was on the sides and the back of the Temple. Each room in the lowest story was seven and one half feet wide. The middle story was nine feet wide. The top story was ten and one half feet wide. The Temple wall on each floor was thinner than on the floor below, so that the rooms could rest on the wall without having their beams built into it.

Thought-for-thought translations; paraphrases:

Common English Bible

He made recessed and latticed windows for the temple and built side rooms against the temple walls around both the main hall and the most holy place. The lower walls were seven and a half feet wide. At the second floor the walls were nine feet wide, and at the third floor they were ten and a half feet wide. He made niches around the outside of the temple so the beams wouldn't be inserted into the temple walls. V. 4 is included for context.

Contemporary English V.

Along the sides and back of the temple, there were three levels of storage rooms. The rooms on the bottom level were seven and a half feet wide, the rooms on the middle level were nine feet wide, and those on the top level were ten and a half feet wide. There were ledges on the outside of the temple that supported the beams of the storage rooms, so that nothing was built into the temple walls.

The Living Bible

An annex of rooms was built along the full length of both sides of the Temple against the outer walls. These rooms were three stories high, the lower floor being 7½ feet wide, the second floor 9 feet wide, and the upper floor 10½ feet wide. The rooms were connected to the walls of the Temple by beams resting on blocks built out from the wall—so the beams were not inserted into the walls themselves.

New Berkeley Version

Against the wall of the house he built side rooms all around — all around the walls both of the temple and the inner room [The Holy of Holies, second room of the sanctuary.] and he made cells all around. The lowest side rooms were 7½ feet wide, the middle 9 feet wide, and the third 10½ feet wide, for he made recesses all around the outside of the house so that (the girders) should not be laid in the walls of the house.

New Century Version

Solomon also built some side rooms against the walls of the main room and the inner room of the Temple. He built rooms all around. The rooms on the bottom floor were seven and one-half feet wide. Those on the middle floor were nine feet wide, and the rooms above them were ten and one-half feet wide. The Temple wall that formed the side of each room was thinner than the wall in the room below. These rooms were pushed against the Temple wall, but they did not have their main beams built into this wall.

New Life Version

He made a building of rooms against the outer walls of three sides of the house. These rooms were three floors high. The bottom floor was as wide as three steps. The second floor was as wide as three long steps. And the third floor was as wide as four steps. For around the outside of the house he made places for the large

wood cross-pieces to rest on. That way they would not need to be put into holes in the walls of the house.

New Living Translation

He built a complex of rooms against the outer walls of the Temple, all the way around the sides and rear of the building. The complex was three stories high, the bottom floor being 7 1/2 feet wide, the second floor 9 feet wide, and the top floor 10 1/2 feet wide. The rooms were connected to the walls of the Temple by beams resting on ledges built out from the wall. So the beams were not inserted into the walls themselves.

Partially literal and partially paraphrased translations:

American English Bible

There was also a window in the Temple that was hidden because it leaned inward, and there was an eave along [the top] of the wall that ran all the way around the building to the entryway.

He then built side [rooms] around the structure. The room at the [top] was seven-and-a-half feet wide, the one in middle was nine feet wide, and the one at the [bottom] was ten-and-a-half feet wide. He built the rooms around the Temple on the outside, but they were not attached to its walls. V. 4 is included for context.

Beck's American Translation

He also built next to the walls of the main structure and the inner sanctuary a structure with side rooms all around. The lowest part of the structure of 5 cubits wide, the middle part 6 cubits wide, and the third part 7 cubits wide. He made ledges all around the temple so that these might not be fastened in the walls of the temple.

International Standard V

Against the wall of the Temple he built a series of rooms that encompassed the exterior of the Temple walls around the inner sanctuary. He built these side chambers all around the building [The Heb. lacks the building]. The lower structures were five cubits [Lit. five cubits; i.e. about 2.3 meters] wide, the middle structures were six cubits [Lit. six cubits; i.e. about 2.74 meters] wide and the third structures were seven cubits [Lit. seven cubits; i.e. about 3.2 meters] wide. Offsets were placed all around the Temple so that beams would not protrude through the walls of the Temple.

Translation for Translators

Against the two sides and against the back of the temple walls, they built a structure/building that had rooms in it. *This structure had three levels/stories and each was 7-1/2 feet high. Each room in the lowest level/story was 7-1/2 feet wide. Each room in the middle level/story was nine feet wide. The rooms in the top level/story were 10-1/2 feet wide.* The wall of the temple at the top level/story was thinner than the wall at the middle level/story, and the wall of the middle level/story was thinner than the wall at the bottom level/story. The result was that the rooms could be supported by the wall underneath them, and did not require wooden beams to support them.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

On the walls of the house, he was to build that spreading out on around the walls of the house, even on around the temple, and of the oracle was he to make sides to them, on around. The lowest of that spreading out, is to be five cubits wide, and the middle is to be six cubits wide, and the third is to be seven cubits wide; for on the outside of the house, he is to have set ledges on around - is there that to be fastened to the walls of the house? -

Ferrar-Fenton Bible

He built also around the wall encircling the whole of the Temple, lodges joined to the wall in regular order, and also made a verandah around.

The lower lodges were five cubits wide, on a platform six cubits wide [10 ft. 5 in. and 12 ft. 6 in. respectively Eng.], with a third seven cubits wide [10 ft. 5 in.

	Eng.]; for a verandah was formed along the enclosure around the Court, but so as not to disfigure the walls of the Temple.
God's Truth (Tyndale)	And under the walls of the house he made galleries round about, both round about the temple and also the quere (place of enquiry). And so made sides round about. And the nethermost gallery was five cubits broad and the middle gallery six. And the third seven cubits broad. For he made the walls without whereon the beams lay, ever thinner and thinner, so that they were not fastened in the walls of the house.
HCSB	He then built a chambered structure along the temple wall, encircling the walls of the temple, that is, the sanctuary and the inner sanctuary. And he made side chambers all around. The lowest chamber was 7½ feet wide, the middle was nine feet wide, and the third was 10½ feet wide. He also provided offset ledges for the temple all around the outside so that nothing would be inserted into the temple walls.
Jubilee Bible 2000	And against the wall of the house, he built wings round about, <i>against</i> the walls of the house round about, <i>both</i> of the temple and of the oracle; and he made chambers round about. The lower wing <i>was</i> five cubits wide, and the middle <i>was</i> six cubits wide, and the third <i>was</i> seven cubits wide, for without in the wall of the house, he had made narrowed rests round about, that <i>the beams</i> should not be fastened in the walls of the house.
Lexham English Bible	And he made for the temple specially designed framed windows, and he built a structure against the wall of the temple [running] all along the walls of the house, for the outer sanctuary and for the inner sanctuary, and made side rooms all around. The lower structure [was] five cubits in its width and the middle [was] six cubits in its width and the third [was] seven cubits in its width, for he made niches for the temple all around to the outside, [so that] beams [would] not attach to the walls of the temple. V. 4 is included for context.
Tree of Life Version	Against the wall of the House he built a side-structure surrounding both the Temple and the inner Sanctuary; thus he made side-chambers all around. The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide. All around on the outside he provided offset ledges in the wall of the House, so that the beams would not be inserted into the walls of the House.
Urim-Thummim Version	And against the wall of the Temple he constructed side-chambers around it, against the walls of the house surrounding it, both of the Temple and of the Holy of Holies: and he made side-chambers surrounding it: The lower chamber was 5 cubits [7 1/2 feet] wide, and the middle was 6 cubits [9 feet], and the third was 7 cubits [10 1/2 feet]. Because there was a space all around the outside walls of the Temple so that the boards supporting the side-chambers did not have to be affixed to the walls of the Temple.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon had a structure built adjoining the walls all around the House and enclosing both Sanctuary and Inner Sanctuary. He also made lateral rooms all around. The lowest story was five cubits wide; the middle, six cubits wide; and the third, seven cubits wide. Around the exterior of the temple, he made offsets on the wall so that the supporting beams need not be inserted into walls of the temple.
The Heritage Bible	And upon the wall of the house he built rooms all round, against the walls of the house all around the temple and the oracular sanctuary [oracular sanctuary, debyr, from dabar, to speak. It always refers to the holy of holies where God dwelt, and from where He spoke - thus oracular sanctuary. See 1 Kngs 6:16 and 8:6 where both oracular sanctuary, and holy of holies are stated to be the same place. It is found in 1 Kng 6 [verses 5, 16, 19, 20, 21, 22, 31], 7:49, and 8:6,8; and 2 Chr 3:16; 4:20; 5:7,9; and Psa 28:2.], and he made side panels all around. The lowest room was five cubits wide, and the middle was six cubits wide, and the third was seven

cubits wide, because he gave ledges in the wall of the house all around outside, so as not to be fastened in the walls of the house.

- New American Bible (2002) Splayed windows with trellises were made for the temple, and adjoining the wall of the temple, which enclosed the nave and the sanctuary, an annex of several stories was built. Its lowest story was five cubits wide, the middle one six cubits wide, the third seven cubits wide, because there were offsets along the outside of the temple so that the beams would not be fastened into the walls of the temple. V. 4 is included for context.
- New American Bible (2011) Windows with closed lattices were made for the house, and adjoining the wall of the house he built a substructure around its walls that enclosed the nave and the inner sanctuary, and he made side chambers all around. The lowest story was five cubits wide, the middle one six cubits wide, the third seven cubits wide, because he put recesses along the outside of the house to avoid fastening anything into the walls of the house. V. 4 is included for context.
- New English Bible Then he built a terrace against its wall round both the sanctuary and the inner shrine. He made arcades all round: the lowest arcade was five cubits in depth, the middle six, and the highest seven; for he made rebates all round the outside of the main wall so that the bearer beams might not be set into the walls.
- New Jerusalem Bible He also built an annex against the Temple wall, right round the Hekal and Debir. He built lateral storeys all round; the lowest lateral storey was five cubits wide, the middle one six cubits, and the third seven cubits, for he had made the outside of the Temple wall correspondingly stepped back all round, so that the annex was not attached to the Temple walls.
- New RSV The lowest story [Gk: *Heb structure*] was five cubits wide, the middle one was six cubits wide, and the third was seven cubits wide; for round the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.
- Revised English Bible Then he built a terrace against its wall round both the sanctuary and the inner shrine. He made arcades all round: the lowest arcade was five cubits in depth, the middle six, and the highest seven; for he made rebatements all round the outside of the main wall so that the bearer beams might not be fixed into the walls.

Jewish/Hebrew Names Bibles:

- Complete Jewish Bible Against the wall of the house he built an annex all the way around; it went all the way around the walls of the house, including both the temple and the sanctuary. The lowest floor of the annex was eight-and-three-quarters feet wide, the middle floor ten-and-a-half feet wide and the third floor twelve-and-a-quarter feet wide; for he had made the outer part of the wall of the house step-shaped, so that the beams of the annex would not have to be attached to the house walls.
- The Complete Tanach And against the wall of the house he built a chamber round about, (against) the walls of the house round about, (both) of the temple and of the sanctuary, and he made chambers round about.

A chamber: Appentis in French, a projecting gallery. This chamber had three names, עֵצִי a wing or extension of the building אָת, a compartment, עֶלְצ, a side chamber. Thus is this explained in Baba Bathra 61a.

Against the walls of the house round about: That is to say against the Temple and the house of the Holy of Holies, which is [synonymous with] the רִיבֹד, he made chambers on the outside at the south, and at the west and the north. And the end of the sentence is an explanation of the beginning. And he built “on” the wall of the house, meaning “near” the wall of the house, a chamber round about. How did he make it? Against the walls of the house, that is, the Temple and the Holy of Holies, he made chambers.

He made: Heb. שָׁעוּ, like השָׁע, “he made.” And likewise, “He was (יְהוּי) my salvation” (Exodus 15:2), like, “He was (הִיָּה) my salvation.”

The nethermost chamber (was) five cubits broad, and the middle (was) six cubits broad, and the third (was) seven cubits broad, for he made rebatements in (the wall of) the house round about on the outside, that (the beams) should not have hold in the walls of the house.

The nethermost chamber: On each side [of the Temple] the chambers were [built in] three [tiers], one on the other. And the measurement of its length is not stated here, [only its width]. And in the Tractate Midoth (4:3) we learned [as follows]: There were thirty-eight chambers [in all], fifteen in the north, five on top of five, and five [more] on top of them, and the same [number] in the south. And eight [more were] in the west, three on top of three and two [more] on top of them. The nethermost [chamber] was five [cubits wide] and the middle ones were six [cubits], and the top ones seven. Why [was this difference]? For he made rebatements in [the wall] of the house round about on the outside. The height of the chamber was five cubits, and as the height of the wall of the Temple [proper] reached five cubits he reduced its thickness and recessed it one cubit inward [on the outside], and on that recess he placed the ends of the beams of the roof at the top of the chamber which served as the floor of the middle one. And as the wall reached ten [cubits] he again recessed it one cubit [in order] to place the ends of the beams of the roof of the middle chamber which served as the floor of the upper chamber. We [thus] find the middle one is broader than the lower one by one cubit, and the upper one is broader than the middle one by one cubit.

That the beams should not have hold in the walls of the house: In order not to join the ends of the beams to the walls through perforations in the walls of the house, since this causes the deterioration of the wall and is [also] not beautiful, architecturally.

exeGesés companion Bible

...and against the wall of the house
he builds chambers all around
against the walls of the house
- all around the manse and the pulpit:
and he works ribs all around:
the nethermost chamber, five cubits wide;
and the middle, six cubits wide;
and the third, seven cubits wide:
and outside the house he gives ledges all around
not held to the walls of the house.

Hebraic Roots Bible

And he built a side-structure on the wall of the house all around, against the walls of the house all around; to the Sanctuary and to the Inner Sanctuary. And he made side sections all around. The lowest side-structure was five cubits wide; and the middle was six cubits wide; and the third story side-structure was seven cubits wide. For outside of the house he made narrowed ledges for the house all around, so as not to lay hold of the walls of the house.

JPS (Tanakh—1985)	Against the outside wall of the House—the outside walls of the House enclosing the Great Hall and the Shrine—he built a storied structure; and he made side chambers all around. The lowest story was 5 cubits wide, the middle one 6 cubits wide, and the third 7 cubits wide; for he had provided recesses around the outside of the House so as not to penetrate the walls of the House.
Orthodox Jewish Bible	And against the wall of the Beis [Hamikdash] he built chambers round about, against the walls of the Beis [Hamikdash] round about, both of the Heikhal and of the Debir; and he made chambers round about; The lowest story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for without in the wall of the Beis [Hamikdash] he made narrow ledges round about, that the beams should not be fastened in the walls of the Beis [Hamikdash].
<i>The Scriptures</i> 1998	And against the wall of the House he built rooms all around, against the walls of the House, all around the hēkal and the Speaking Place. Thus he made side rooms all around. The lowest side room was five cubits wide, and the middle one was six cubits wide, and the third one was seven cubits wide; for he made narrow ledges around the outside of the House, so as not to lay hold on the walls of the House.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Against the wall of the house he built extensions around the walls of the house, around both the main room (Holy Place) and the Holy of Holies; and he made side chambers all around. The lowest story was five cubits wide, the middle was six cubits wide, and the third was seven cubits wide; for he made offsets (niches) <i>in the walls</i> all around on the outside of the house so that <i>the supporting beams</i> would not be inserted into the walls of the house.
The Expanded Bible	Solomon also built some [a complex of] side rooms [chambers] against the walls of the main room [main hall; nave] and the inner room of the Temple [house]. He built rooms all around. The rooms on the bottom floor were seven and one-half feet [five cubits] wide. Those on the middle floor were nine feet [six cubits] wide, and the rooms above them were ten and one-half feet [seven cubits] wide. The Temple [house] wall that formed the side of each room was thinner than the wall in the room below [had offset ledges]. These rooms were pushed against the Temple wall [house], but they did not have their main [support] beams built into this wall.
Kretzmann's Commentary	And against the wall of the house, leaning against the Sanctuary, as it were, he built chambers round about, wings flanking the main building, both of the temple, the Holy Place, and of the oracle, the Most Holy Place; and he made chambers round about, ribs, or joints, which divided the wings into distinct compartments. The nethermost chamber was five cubits broad, and the middle, the second story, was six cubits broad, and the third was seven cubits broad; for without in the wall of the house he made narrowed rests round about, literally, "he provided lessening to the house round about outside," that is, the wall was recessed or made thinner for each succeeding story of the outer structure, <i>that the beams should not be fastened in the walls of the house</i> , for the fine, costly stones of the Temple proper were to remain whole and uninjured, that no holes should be cut into them for the purpose of inserting the ends of the ceiling-beams.
NET Bible®	He built an extension all around the walls of the temple's main hall and holy place and constructed side rooms in it [<i>Heb</i> "and he built on the wall of the temple an extension all around, the walls of the temple all around, for the main hall and for the holy place, and he made side rooms all around."]. The bottom floor of the extension was seven and a half feet [<i>Heb</i> "five cubits."] wide, the middle floor nine feet [<i>Heb</i> "six cubits."] wide, and the third floor ten and a half [<i>Heb</i> "seven cubits."] feet wide. He made ledges [Or "offsets" (ASV, NAB, NASB, NRSV); NIV "offset ledges."] on

the temple's outer walls so the beams would not have to be inserted into the walls [*Heb* "so that [the beams] would not have a hold in the walls of the temple."].

The Voice He built the structure surrounding the central sanctuary of the temple that supported the sanctuary's walls *and served as storehouses*. The lower level of the structure was 7½ feet wide, the middle level was 9 feet wide, and the top level was 10½ feet wide. He constructed coffers in the temple so that the ceiling beams would not intersect with the temple walls.

Literal, almost word-for-word, renderings:

Brenner's Mechanical Trans.

Context Group Version And against the wall of the house he built stories round about, against the walls of the house round about, both of the temple and of the oracle; and he made side-chambers round about. The nethermost story was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for on the outside he made offsets [in the wall] of the house round about, that [the beams] should not have hold in the walls of the house.

Emphasized Bible And he built—by the wall of the house—a gallery, round about, against the walls of the house, round about, both to the temple, and to the shrine,—and he made side chambers round about. The, lowest gallery, was five cubits broad, and, the middle, six cubits broad, and, the third, seven cubits broad,—for he put, ledges, against the house round about, on the outer side, so as not to make fastenings in the walls of the house.

English Standard Version He also built a structure against the wall of the house, running round the walls of the house, both the nave and the inner sanctuary. And he made side chambers all round. The lowest storey was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad. For round the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.

NASB Against the wall of the house he built stories encompassing the walls of the house around both the nave and the inner sanctuary; thus he made side chambers all around. The lowest story was five cubits wide, and the middle was six cubits wide, and the third was seven cubits wide; for on the outside he made offsets *in the wall* of the house all around in order that the beams would not be inserted in the walls of the house.

New European Version Against the wall of the house he built storeys all around, against the walls of the house all around, both of the temple and of the oracle; and he made side rooms all around. The lowest storey was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for on the outside he made offsets in the wall of the house all around, so that the supporting beams should not should not be inserted into the walls of the house.

New King James Version 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.

New Standard Bible He also built a structure against the wall of the house, running round the walls of the house, both the nave and the inner sanctuary; and he made side chambers all around. The lowest story was five cubits broad, the middle one was six cubits broad, and the third was seven cubits broad; for around the outside of the house he made offsets on the wall in order that the supporting beams should not be inserted into the walls of the house.

Third Millennium Bible

And against the wall of the house he built chambers round about, against the walls of the house round about, both of the temple and of the oracle; and he made chambers round about. The nethermost chamber was five cubits broad, and the middle was six cubits broad, and the third was seven cubits broad; for outside in the wall of the house he made narrowed rests round about, that the beams should not be fastened in the walls of the house.

Young's Updated LT

And he builds against the wall of the house a couch round about, even the walls of the house round about, of the temple and of the oracle, and makes sides round about. The lowest couch, five by the cubit is its breadth; and the middle, six by the cubit is its breadth; and the third, seven by the cubit is its breadth, for withdrawals he has put to the house round about, without—not to lay hold on the walls of the house.

The gist of this passage:

Solomon has adjoining rooms built along side the Temple, but in such a way that their beams did not go through the walls of the Temple.

1Kings 6:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
‘al (עַל) [pronounced <i>‘ah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
qîyr (קִיַּר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular construct	Strong's #7023 BDB #885
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
yâtsûwa‘ (עוֹצֵא) [pronounced <i>yaw-TSOO-ahg</i>]	<i>story, a single floor; a chamber, a structure; an extension; in poetry: couch, bed</i>	masculine singular noun	Strong's #3326 BDB #426–#427
The Pulpit Commentary: Gesenius remarks that the word is used here and in 1Kings 6:10 in the masculine of the whole of the side structure, while in 1Kings 6:6 it is used in the feminine of the single stories. ¹³⁴			
çâbîyb (בְּיָב) [pronounced <i>saw^b-VEE^bV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Translation: He also built [an annex] building along the side of the walls of the Temple, all around [it],... The preposition used here can mean *against* or *upon*; but it can also mean *beside*. Based upon the end of v. 6, these additional rooms are not actually sharing a common wall with the Temple, but are separated from it.

¹³⁴ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:5.

1Kings 6:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qîyr (רִיקָ) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural construct	Strong's #7023 BDB #885
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
çâbîyb (בִּיבָ) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686

Whedon: *This expression is repeated, with walls in the plural, to introduce the more precise statement that the wing extended around the entire building; that is, the walls both of the temple and of the oracle. The oracle was the most holy place, the innermost apartment of the house.*¹³⁵

Translation: ...along side the [side and back] walls of the Temple,... I do not quite grasp the difference between this and the previous statement; they appear to be quite similar, except the *wall* is in the singular in v. 5a.

This is how others dealt with these two very similar statements:

NASB	Against the wall of the house he built stories encompassing the walls of the house...
New European Version	Against the wall of the house he built storeys all around, against the walls of the house all around...
New King James Version	Against the wall of the temple he built chambers all around, against the walls of the temple...
New Standard Bible	He also built a structure against the wall of the house, running round the walls of the house...

1Kings 6:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hêychâl (לְחֵי) [pronounced <i>hay-KHAWL</i>]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the definite article	Strong's #1964 BDB #228

My guess is, this refers to a particular section of the Temple (probably the front) where most of the activity took place.

¹³⁵ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:5.

1Kings 6:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
d ^e bîyr (דִּבְיָר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184

This is also spelled d^ebir (דִּבֵּיר) [pronounced *dehb-EER*].

Owens translates this word *Oracle*. This is the first occurrence of this word in the Bible and it refers to the Holy of Holies, built at the back of the Temple.

Whedon: *Its Hebrew name is דִּבְיָר, Debir, derived by a number of scholars from דַּבַּר, to speak; hence the speaking place; the place where Jehovah spoke with his people. But Gesenius, Furst, and most recent critics, derive it from an Arabic root signifying to be behind; hence the hindmost or inner apartment; the adytum. It is often thus distinguished from the holy place before it, (B in plan,) in which case the latter is called, as here, the temple, (compare 1Kings 6:3; 1Kings 6:17,) "the house," or "the greater house." 2Chron. 3:5.¹³⁶*

Translation: ...[to be used as storage and living areas] for the Temple and for the Holy of Holies;... We have another word here other than *house* (which is found pretty much to mean *Temple* in this era).

There is another word here, hêychâl (חַיֵּחַל) [pronounced *hay-KHAWL*], which means, *a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple*. This word apparently refers to a particular section of the Temple (probably the front) where most of the activity took place. Strong's #1964 BDB #228.

The other main substantive here is d^ebîyr (דִּבְיָר) [pronounced *dehb-EER*], which could refer to the Holy of Holies; but it may just refer to the back of the Temple. Now, I would have expected the words *from front to back*; but we have instead, *regarding the front and regarding the back [of the Temple]*.

Oracle is actually derived from the word *to speak* and this no doubt refers to a time when God would speak to His people—more specifically, through a priest who would use the ephod (the breastplate with the 12 precious stones) or the Urim and Thummim, which was a part of the priest's breastplate. God will not speak to Israel or to her priests in the Oracle, despite its name. God would primarily speak to Israel through her prophets, a phenomenon which appears to have begun with King Saul. These prophets may be accepted by some kings; but many were persecuted by whomever the current king was.

Despite David generally being a good king; and Solomon starting off well, David took advantage of his position as king; and Solomon did the same, but in the extreme. And Saul, Israel's first king, began well, but was a disaster later on, who abused his office greatly. Therefore, God established early on men who had the mark of divine authority over the kings—namely the prophets, who operated separately from the priests and the Temple (or Tabernacle). Although this term was used of Moses and others; one might see the office of prophet as being established with Samuel (1Sam. 3:20), whose ministry was coterminous with Saul's reign (Samuel actually led the ceremony to recognize Saul as king; and would later confer this responsibility to a 16 year-old David).

¹³⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:5.

The problem is having such great freedom and power, despite having a relationship with God. Both David and Solomon, at the end of their lives, returned to God (David was off the rails for a few years; but Solomon was satiating his lusts for perhaps two decades or more).

So, what would be the problem with God reasserting the priesthood in the Temple, and informing the people through them? The Temple was now at too close a proximity with the king (prior to this, the Tabernacle was usually in a different city from the king or judge). God continued to use the priesthood and the Temple, primarily to continue the typology established in Leviticus and elsewhere in the Law of Moses; but the authoritative statements would be issued by men not associated with the Temple or with the king. These men would virtually come out of nowhere, and yet speak with God’s authority (they themselves were typical of Jesus Christ). They exercised divine authority over the king (we saw this with Nathan and King David; but it is even more dramatic with Elijah).

All of this is a very organic process; we do not have pronouncements from above, where God informs the people of Israel, “I will not guide you through Urim and Thummim, but through prophets.” These things just happen; they are just the moving parts of God’s plan. Men with God’s authority simply speak God’s words; and, as always, they are accepted by some and rejected by others.

At some point, I need to expand on this information.

Benson on the Shifting Authority in Israel

Here it may be proper to note, that the word ריבד, *debir*, (which our translation constantly renders oracle,) comes from רבד, *dabar*, which signifies to speak; because God, who dwelt between the cherubim of the ark in the Mosaic tabernacle, declared his mind from thence, when he was consulted by the high-priest with Urim and Thummim. And it still retained this name, though we never read of any answer by Urim and Thummim in this temple. It is highly probable that, upon their rejecting the government of God, and turning the theocracy into a human government by kings, God ceased to direct and govern them by that divine oracle. During the reign of David, indeed, there are some footsteps of it, their new government by kings being not well established. So that we may suppose there was a mixture of the theocracy still with it, as may be gathered from 2Sam. 2:1; 2Sam. 21:1. But after that there is not the least glimpse of it; but they inquired of God by the prophets, 1Kings 22:3; 2Kings 3:11; 2Kings 3:20. And, what is very remarkable, in the days of Josiah, when the high-priest was sent by that king to inquire of God, he applied to Huldah the prophetess for that purpose: which is a demonstration that the answer by Urim and Thummim ceased when God’s government was cast off by them; to which that oracle properly appertained. And therefore in all these places it would be more properly rendered, the most holy place. For though the ark was placed there, no oracles or words of the Lord were given from thence.

Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:23.

[Chapter Outline](#)

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1Kings 6:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong’s # BDB #253
‘āsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong’s #6213 BDB #793

1Kings 6:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâlê ^c (צֹלַע) [pronounced TSAY-lawǰ]	rib, side; plank, board; leaves [of a door]	masculine plural noun	Strong's #6763 BDB #854
BDB full set of definitions: side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).			
Whedon: <i>This is in the Hebrew a different word from that rendered chambers above. The margin gives the literal meaning, ribs, (צֹלַע,) but there is little doubt that the word, as used here and in Ezek. 41:6, means side-chambers — the different apartments into which the wings above described were partitioned. (c c c in plan.) The purpose which these side-chambers was designed to serve is nowhere stated in the Scriptures. According to Thenius, they were expensively furnished sleeping apartments for the priests. They may also have been used as store-rooms for depositing consecrated gifts and sacred relics.</i> ¹³⁷			
Perhaps in the plural, this means side [rooms], side chambers; annexed rooms.			
ḡābîyb (בִּיב) [pronounced saw ^b -VEE ^B V]	around, surrounding, circuit, round about, encircle; all around; on every side	adverb/preposition	Strong's #5439 BDB #686

Translation: ...making a 3-story annex [lit., a side] [all] around [it]. It is possible that the word tsâlê^c (צֹלַע) [pronounced TSAY-lawǰ] refers to rooms along the side of the Temple. This is how many translated it: the NASB and the NKJV translated it *side chambers*; and the NEV rendered it, *side rooms*.

The Cambridge Bible: *The A. V. points out by its margin that the word here translated 'chambers' is not the same as that so rendered in the latter part of the verse. For the former it gives 'floors' as an alternative, for the latter 'ribs.'* The first seems to embrace the whole structure and the latter to describe single rows of the same. What Solomon erected was three stories (as given by R. V.) of small chambers running all round two sides and one end of the Temple. The floors of these were supported on the stone work of the main building in the way described in the next verse, but were not let into the Temple-building. That wall was intact. The R. V. gives he built stories round about.¹³⁸

1Kings 6:5–6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple.

The Structure and Location of the Annex (Various Commentators)

Barnes: *Rather, a lean-to, which completely surrounded three sides of the building, the north, the west, and the south.*¹³⁹

¹³⁷ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:5.

¹³⁸ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:5.

¹³⁹ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 6:5.

The Structure and Location of the Annex (Various Commentators)

Jamieson, Fausset and Brown: *against the wall of the house he built chambers* — On three sides, there were chambers in three stories, each story wider than the one beneath it, as the walls were narrowed or made thinner as they ascended, by a rebate being made, on which the beams of the side floor rested, without penetrating the wall. These chambers were approached from the right-hand side, in the interior of the under story, by a winding staircase of stone, which led to the middle and upper stories.¹⁴⁰

Arno Gaebelain: On the other three sides a building was erected three stories in height, which rose to two-thirds of the height of the house of the temple.¹⁴¹

Keil and Delitzsch: The (internal) breadth of the lower side story was five cubits, that of the middle one six, and that of the third seven cubits; “for he (they) had made shortenings (i.e., rebates) against the house round about on the outside, that (there might be) no insertion into the walls of the (temple–) house.” The meaning is that rebates were attached against the temple wall, at the point where the lower beams of the different side stories were to be placed, so that the heads of these beams rested upon the rebates and were not inserted in the actual wall of the temple–house. These rebates are called very descriptively *מַגְרָגוֹת*, deductions or contractions of the thickness of the wall. We may assume that there were four such rebates: three for the three floors of the side stories, and one for the roof. It still remains doubtful, however, whether these rebates were merely laid along the temple wall, or along the outer wall of the side building as well, so as to ensure symmetry and make each of the two walls half a cubit thinner or weaker at every rebate. The former is the more probable. And accordingly the temple wall was one cubit weaker at each rebate, that is to say, in four places. If, therefore, it still remained two cubits thick at the top, it must have been six cubits thick below. This extraordinary thickness, however, would be quite in keeping with the remains of buildings of great antiquity, the walls of which have generally a colossal thickness, and also with the size of the square stones of which the wall was constructed, as described in 1Kings 7:10.¹⁴² From what I can pick up, rebates here refer to offsets (ESV) or rests (KJV). I translated this word *ledges*. That may help to clarify what is being said here.

Poole: He made chambers, Heb. ribs, i.e. either other chambers above and besides the former; or rather, long galleries, which encompassed all the chambers, as the ribs do man’s body; and which were necessary for passage to all the several chambers.¹⁴³

David Guzik: These seem to be side rooms adjacent to the temple, yet not structurally part of the temple. The New International Version translates 1Kings 6:5: *Against the walls of the main hall and inner sanctuary he built a structure around the building, in which there were side rooms.*¹⁴⁴

It is difficult to separate this and the following doctrine.

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Now these rooms are described.

¹⁴⁰ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:5.

¹⁴¹ Arno Clement Gaebelain, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

¹⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:6.

¹⁴³ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:5.

¹⁴⁴ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:1–6.

1Kings 6:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâtsûwa ^c (עֹצֵי) [pronounced yaw-TSOO-ahg ^j]	story, a single floor; a chamber, a structure; an extension; in poetry: couch, bed	feminine singular noun with the definite article	Strong's #3326 BDB #426–#427
The Pulpit Commentary: Gesenius remarks that the word is used here and in 1Kings 6:10 in the masculine of the whole of the side structure, while in 1Kings 6:6 it is used in the feminine of the single stories. ¹⁴⁵			
Whedon: The Hebrew word thus rendered, (עֹצֵי, here and in 1Kings 6:10 construed as masculine, and taken collectively, as the plural rendering shows, but feminine in 1Kings 6:6, where it is rendered in the singular,) comes from a root signifying to spread out, as in spreading a couch, and is used in the sense of a couch or bed in Gen. 49:4; 1Chron. 5:1; Job. 17:13; Psalm 63:7; Psalm 132:3. It is evidently here used as an architectural term, and designates a wing or side–building, containing three stories of chambers, and extending around three sides of the entire building, namely, on the south, west, and north. Rawlinson translates it a lean–to. ¹⁴⁶			
tach ^a tôwn (תַּחְתּוֹן) [pronounced tahkh-TONE]; also tachêtôn	lower, lowest, bottom (most)	feminine singular adjective with the definite article	Strong's #8481 BDB #1066
Whedon: Margin, floors. Perhaps the nearest equivalent in our language would be a wing. ¹⁴⁷			
châmêsh (שֵׁשׁ) [pronounced khaw-MAYSH]	five	masculine singular numeral	Strong's #2568 BDB #331
b ^e (ב) [pronounced b ^{eh}]	in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within	a preposition of proximity	No Strong's # BDB #88
'ammâh (אַמָּה) [pronounced ahm-MAW]	cubit (18 inches); often cubits in the singular	feminine singular noun with the definite article [`]	Strong's #520 BDB #52
rôchab (רוּחַב) [pronounced ROH-khab ^v]	breadth, width, expanse	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931

Translation: The bottom floor [is] 7½ feet [lit., 5 cubits];... These floors get successively larger. The noun here is for *breadth* or *width*; not necessarily for height.

Did these stories cantilever out or are the walls at the bottom very thick as to provide a better base for the next floor? The [picture](#) at the beginning of this passage explains one way for this to be understood.

¹⁴⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:5.

¹⁴⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:5.

¹⁴⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:5.

1Kings 6:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tîykôwn (תּוֹכֹן) [pronounced <i>tee-KOHN</i>]	<i>middle, central midst</i>	feminine singular adjective with the definite article	Strong's #8484 BDB #1064
shêsh (שֵׁשׁ) [pronounced <i>shaysh</i>]	<i>six</i>	masculine form of numeral	Strong's #8337 BDB #995
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab^v</i>]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931

Translation: ...the middle [floor] [is] 9 feet [lit., 6 cubits];... Notice how the second floor is wider still. This would allow for the walls on each side of the supporting floor to be $\frac{3}{4}$ foot larger (if the outside was to appear to be a perpendicular wall to the ground).

1Kings 6:6c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e lîyshîy (שֵׁלִישִׁי) [pronounced <i>sh^eli-SHEE</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026
sheba ^c (שֶׁבַע) [pronounced <i>she^b-VAHG</i>]	<i>seven</i>	numeral masculine noun	Strong's #7651 BDB #987
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab^v</i>]	<i>breadth, width, expanse</i>	masculine singular noun with the 3 rd person feminine singular suffix	Strong's #7341 BDB #931

Translation: ...and the third [floor] [is] 10½ feet [lit., 7 cubits]. Again, the next higher floor is the largest. I believe that the difference was made up in the walls, although this is not stated anywhere.

1Kings 6:6d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
mig ^e râ'âh (מִעֲרָאָה) [pronounced <i>mihg-raw-AW</i>]	<i>a ledge, an offset, recess, rebatement</i>	feminine plural noun	Strong's #4052 BDB #175
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal perfect	Strong's #5414 BDB #678
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
çâbîyb (בִּיָּב) [pronounced <i>saw^b-VEE^BV</i>]	<i>around, surrounding, circuit, round about, encircle; all around; on every side</i>	adverb/preposition	Strong's #5439 BDB #686
chûts (חוּץ) (חָוֶץ) [pronounced <i>khoots</i>]	<i>outside, street; out of the city (the fields, country, deserts); out of doors, abroad</i>	masculine singular noun with the definite article and the hê locale	Strong's #2351 BDB #299

The directional hê allows us to insert the words *to* or *toward* into the translation.

Translation: He placed ledges around the outside of the Temple,... Many translations use the word *offsets* instead. The idea is, there is space between the Temple and these surrounding floors.

Lange: *It was thickest at the ground, and kept this thickness to the height of five cubits; then succeeded a rest (like a settle), which was one cubit broad. Then again, after an elevation of five cubits, there was another rest, one cubit broad; there was also another rest of like height and breadth. Upon these rests the ends of the beams, which served for the ceiling of each story, were laid, and had in them their support. The outer wall of the side-structure had no rests, but was built perpendicularly; hence, as our verse states, the uppermost story was one cubit broader (deeper) than the middle, and the middle again was one cubit broader than the lowermost. The wall also of the house must have been very thick below—at least four cubits, for its thickness above the side-structure, bearing in mind the rests, amounted certainly to one cubit. Thenius and Keil place the thickness at six cubits, but this seems unnecessary. The reason given for this mode of construction is, “that the beams should not be fastened into the walls of the house” i.e., that the large, costly stones should remain whole and uninjured (שְׁמֹלֵךְ), that no holes should be cut into them for the purpose of inserting the ends of the ceiling-beams.*¹⁴⁸

¹⁴⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:6 (Exegetical and Critical).

It appears that these side rooms either wrap around $\frac{3}{4}$ ^{ths} of the Temple or they are along one side and around the back as well. Most of the pictures I have seen have these rooms as being just along one side of the Temple, which pretty much ignores the word *round about*, which is used thrice in v. 5.

We will later find out that each room is about 7½ feet high, so the structure of the annex is lower than the Temple structure. I have guessed elsewhere that maybe this argues for a pitched roof; however, it may be that these additional rooms are set below the window line of the Temple itself.

Interestingly enough, The Pulpit Commentary writes: *On one point, indeed, until recently, there was a pretty general agreement, viz; that the house was "rectilinear and of box form." But it is now contended that this primary and fundamental conception of its shape is entirely at fault, and that its sloping or ridged roof would give it a resemblance to the ark or to a tent. Nor have we the materials to decide between these conflicting views; in fact, nothing perhaps but drawings would enable us to restore the temple with any approach to accuracy.*¹⁴⁹ So, others have considered that the Temple may have had a pitched roof.

1Kings 6:6e			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
bil ^e tîy (יִתְּלֵב) pronounced bil ^e -TEE]	<i>not</i>	adverb/particle of negation	Strong's #1115 BDB #116
This combination means <i>in that not, so that this [will not happen], so as not.</i>			
'âchaz (אָחַז) [pronounced aw-KHAHZ]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	Qal infinitive construct	Strong's #270 BDB #28
qîyr (קִיר) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural construct	Strong's #7023 BDB #885
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: ...so that [the support beams for the annex] are not inserted into the walls of the Temple. These outside rooms, rather than share a common wall with the Temple, are set apart from the Temple and stand on their own as separate structures.

This was both architecturally and structurally the way to approach this. There was a design and an integrity to the Temple itself. Cutting into it in order to insert rafters or supporting joists or whatever would have made the Temple itself less stable and it would have looked crappy.

¹⁴⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:1-38.

A Cutaway View of the Annex (a graphic); from **The Sent One**; accessed April 30, 2017.

Kings 6:5–6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

Here, we focus on the annex area and how it is affixed to the Temple, where there are no joists cutting through to the inside of the Temple itself.

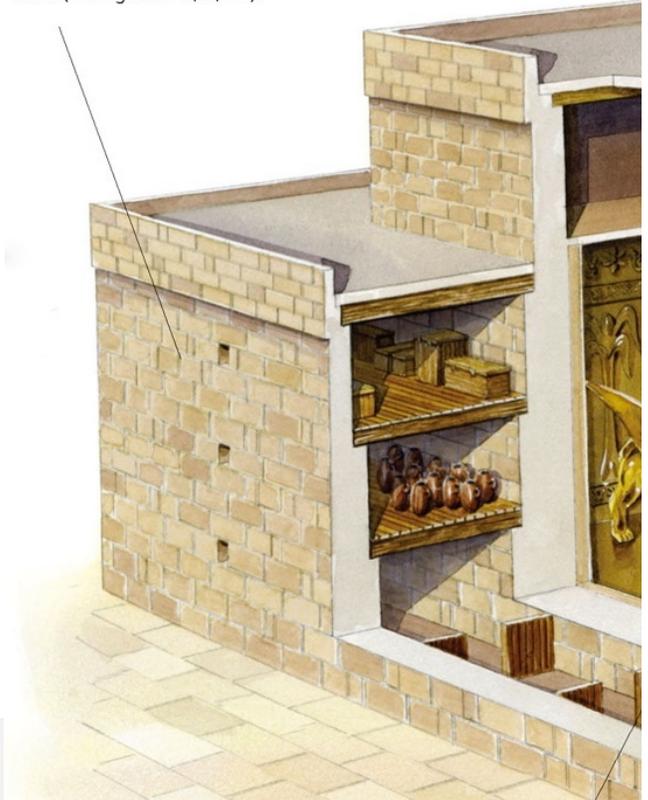
We see this presented as a place for storage, which is quite reasonable. We do not know whether or not priests lived in these rooms, either temporarily or full time.

You will note that the artist has determined that the roof would be flat (so that it could be walked upon); with a parapet around both sections (which is very likely the case). Also, you will note windows in the annex section, which is reasonable, but not stated anywhere (insofar as I know).

Chapter Outline

Charts, Graphics and Short Doctrines

A structure was built around the walls of the temple containing three levels. The lower chamber was 7.5 feet (2.3 m) wide, the middle chamber was 9 feet (.9 m) wide, and the upper chamber was 10.5 feet (3.2 m) wide (1 Kings 6:5–6, 8, 10).



Kings 6:5–6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

The Annex and How the Floors Were Designed (Various Commentators)

The Cambridge Bible: *This is the space between the wall of the Temple and the outer wall of the enclosing structure. The wall of the Temple must have been very thick at the bottom, for at the height of five cubits a ledge was made of one cubit wide on which to rest the floor work of the middle chambers. Then after five cubits more, a similar ledge received the floor-beams of the third story, and then at the height of 15 cubits came a third ledge, or rebatement, on which the beams of the roof of the uppermost story were to be supported. The wall of the Temple (i.e. the holy place) then rose 15 cubits more, and in this space were the windows. If we allow two cubits for the thickness of this upper part of the wall, the foot of the Temple wall must have been five cubits thick. Each story of the side chambers was one cubit more in width than the one below it... 'Rebatements'... is the technical word for these shoulders in the wall of the Temple on which the floors and roof of each story were to rest with one end, while the other end was built into the outer wall of this encircling frame of chambers.*¹⁵⁰

Barnes: *Solomon made "rebatements" in the wall of the temple, or in other words built it externally in steps, thus: The beams, which formed the roof of the chambers and the floors of the upper stories, were then laid on these steps or "rests" in the wall, not piercing the wall, or causing any real union of the secular with the sacred building. It resulted from this arrangement that the lowest; chambers were the narrowest, and the uppermost considerably the widest of all, the wall receding each time by the space of a cubit.*¹⁵¹

Benson: *It appears, by 1Kings 6:10, that they were but five cubits high, and built over one another in three stories; increasing in breadth every story one cubit, by the contrivance which follows. For without in the wall he made narrowed rests — Or narrowings, or rebatements. That is, the wall, to which the chambers were joined, was, as walls generally are in our buildings, thicker or broader below, and narrower above. Only these narrowings were in the outside of the wall, which, at each of the three stories, was a cubit narrower than the part beneath it; so that there was more space for the breadth of the upper chambers, than of those beneath them. That the beams should not be fastened in the walls — That there might be no holes made in the wall for fastening them; and that the chambers might be removed, if occasion were, without any injury or inconvenience to the house.*¹⁵²

Gill: *the thickness of the wall, as it was raised, became narrower at the height of every five cubits; thus the wall being supposed to be six cubits broad, as in Ezek. 41:5; when it came to be five cubits high, it was narrowed a cubit, which left a projection, rebatement, or bench for the beams of the first chambers to be laid upon, which made the second row of chambers broader by a cubit; and the same being observed in the next story, made the highest a cubit broader than the middlemost: and this was done, **that the beams should not be fastened in the walls of the house**; or be inserted into them, which could not be done without making holes in it; and these holes could not be made without an iron instrument, and which was not to be used, as the next words show; whereas by the above method the beams of the chambers could be laid upon the buttresses, benches, or rebatements left, without the use of any: the gradual enlargement of these chambers, as they rose higher, may denote the enlargement of the church of God, both as to numbers, gifts, and grace, the nearer it comes to the heavenly state, as in the spiritual and personal reign of Christ.*¹⁵³

Poole: **Narrowed rests**, or, narrowings; as in our buildings the walls of a house are thicker or broader at the bottom, and narrower towards the top; only these narrowings were in the outside of the wall, which at each of the three stories was a cubit narrower than that beneath it. And this is mentioned as the reason of the differing breadth of the chambers, because the wall being narrower, allowed more space for the upper chambers. **That the beams should not be fastened in the walls of the house**; that there might be no holes made in the wall for the fastening of them; and that the chambers might be removed, if occasion were, without any inconvenience to the house.¹⁵⁴

¹⁵⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:6.

¹⁵¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:6.

¹⁵² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:6.

¹⁵³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:6.

¹⁵⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:6.

The Annex and How the Floors Were Designed (Various Commentators)

Whedon: So, as in Ezekiel's temple, there was an enlarging of these side-chambers upward, (Ezek. 41:7,) so that those of the upper story were two cubits broader than those of the nethermost. This was caused, as is immediately stated, by the *narrowed rests*, or rebatements, (תוערגמ, used only here,) which he built around three sides of the house outside of and against the main wall. The addition by our translators of *the walls* and *the beams* is somewhat confusing. The latter half of this verse is as follows: *For rebatements he gave to the house round about on the outside in order not to fasten in the walls of the house.* That is, these rebatements were purposely built that the several stories of side-chambers, by resting on such ledges of exterior wall, might not in any way penetrate or detract from the strength and wholeness of the main wall of the temple.¹⁵⁵

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1Kings 6:5-6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

The Annex—Purpose and Description (by Various Commentators)

Pastor Mike Smith: *The structure around the building was built against the outer sides and perhaps the back of the temple. This structure was probably about 25-30 feet high and was divided into three stories of side rooms each of which was 7 ½ feet high on the inside. These rooms were used by the priests for storage and service. The rooms were smallest (7 ½ wide) on the first floor which also contained hallways and stairways (cf v. 8), larger on the second floor (9 wide) with some space also given to halls and stairs, and largest on the third floor (10 1/2 wide).*¹⁵⁶

Barnes: *In order to preserve the sanctity of the temple, and at the same time allow the attachment to it of secular buildings - sleeping apartments, probably, for the priests and other attendants.*¹⁵⁷

The Cambridge Bible: *The Scripture record does not tell us into how many chambers each floor was divided. Josephus says there were thirty in all, he also states that they were reached by going through one to another.*¹⁵⁸

Benson: *Against the wall of the house he built chambers — For the accommodation of the priests, when they were upon duty at the temple. Here they kept their clothes, the sacred vessels not in immediate use, and the treasures belonging to the temple. These chambers are said to have been built against or adjoining to the wall; for their beams were not fastened into the wall, but leaned upon the buttresses of the wall. Round about — On all the sides except the east, where the porch was, and except some very small passages for the light. And yet the lights might be in the five uppermost cubits of the wall, which were above all these chambers, for these were only fifteen cubits high, and the wall was twenty cubits high. And he made chambers round about — In the Hebrew, He made ribs; by which some understand galleries, which encompassed all the forenamed chambers, and were necessary for passages to them.*¹⁵⁹

¹⁵⁵ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; 1Kings 6:6.

¹⁵⁶ From Smith's [Notes](#) at [Country Bible Church](#) (these will open up in MSWord; accessed April 27, 2017).

¹⁵⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:6.

¹⁵⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:5.

¹⁵⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:5.

The Annex—Purpose and Description (by Various Commentators)

The Cambridge Bible: *The Temple building was more sacred than these chambers, which were meant for the use, or habitation of the priests. Hence there must be no breach made in the wall of either the holy place or of the most holy place. We read of 'a chamber' attached to the Temple (the Hebrew word is not the same as is used here) in the account of Tobiah (Neh. 13:5). The use of it had been for storing the meat-offerings, frankincense, the sacred vessels and the tithes—in-kind which were given to the Levites. We have 'chambers' in the house of the Lord also noticed in Jer. 36:10; Jer. 36:20. These seem to have been used as dwelling-rooms.*¹⁶⁰

Gill: *Josephus says there were thirty of them, and over them others of the same measure and number, and over them others also; so that there were three stories of them, and in all ninety; and which is countenanced by what follows in 1Kings 6:6, and agrees with Ezek. 41:6; the Jewish doctors say, there were thirty eight of them, fifteen on the north, fifteen on the south, and eight on the west; they that were to the north and south were five upon five, and five over them; and they that were to the west were three upon three, and two over them; upper rooms or chambers were rare in Heathen temples: these chambers were for the priests, where they lodged and laid up their garments, and ate their holy things; and were emblems of congregated churches, where the true members thereof, who are priests to God, have communion with him, and partake of divine things.*¹⁶¹

Keil and Delitzsch: *"He built against the wall of the house an outwork round about (i.e., against the two longer sides and against the hinder wall, and not against the front also, where the porch was built), against the walls of the house round about, against the Holy Place and the Holy of Holies, and he made side chambers round about."* חֲבֵרֹת (written constantly חֲבֵרֹת in the Keri) signifies literally stratum, here the lower building or outwork erected against the rooms mentioned. The word is gen. comm., but so construed that the masculine is used in a collective sense to denote the whole of the outworks, consisting as they did of three stories, whereas the feminine is used for one single story of the building (1Kings 6:6).¹⁶²

Keil and Delitzsch: *The number of rooms in the side buildings is not given, but may be set down at thirty in each story, if their length corresponded to their breadth in the lower story. These rooms had of course windows, although they are not mentioned in the account, but each one would have only a small window sufficient to give it the requisite light. And as to the number of the temple windows also, we can simply make conjectures. We can hardly assume that there were more than six on each side, and there were probably none at the back.*¹⁶³
This seems like an excessive number of rooms to me.

The Pulpit Commentary: *The design of the word is clearly to convey that the floors were "divided by partitions into distinct compartments" (Merz). According to Ezek. 41:6 (where, however, the reading is doubtful) there were thirty-three of these side chambers; according to Josephus (Ant. 8.8. 2) thirty. Thenius is probably not so far wrong when he sees in these chambers bedrooms. A sort of monastery would seem to have been attached to the temple. So many chambers could hardly have been required for the "preservation of temple stores and utensils" (Keil), or of offerings (Ewald). Whatever their use, we can hardly suppose that they were wholly without light, though nothing is said about windows. They may have had "fixed lattices." It is to be remembered that the priests and Levites ministered "by night in the house of the Lord" (Psalm 134:1)] round about.*¹⁶⁴

¹⁶⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:6.

¹⁶¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:5. He cites (q) Antiqu. l. 8. c. 3. sect. 2. (r) Misn. Middot, c. 4. sect. 3. (s) Pausan. Laconic. sive. l. 3. p. 190.

¹⁶² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:5-8.

¹⁶³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:10.

¹⁶⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:5.

The Annex—Purpose and Description (by Various Commentators)

Wesley: *The beams of the chambers were not fastened into the wall, but leaned upon the buttresses of the wall. Chambers - For the laying the priests garments, and other utensils belonging to the temple, therein. Round about - On all the sides except the east, where the porch was; and except some very small passages for the light. And yet these lights might be in the five uppermost cubits of the wall, which were above all these chambers, for these were only fifteen cubits high, and the wall was twenty cubits high.*¹⁶⁵

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 6:5–6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

The Pulpit Commentary on the Annex Construction

The outside of the temple wall took the shape of three (or four) steps, and presented three ledges for the beams to rest upon. See below] round about [same word as in verse 5. The recesses in the wall ran round the north, west, and south sides of the building; they were co-extensive, i.e; with the flats or side chambers], that the beams should not be fastened [Heb. that no fastening] into the walls of the house. [The meaning is perfectly clear, viz; that the timbers should not be let into the walls, ("they had not hold in the wall of the house," Ezek. 41:6); but why this was forbidden is not quite so certain. According to Bñhr, it was in order to preserve the great and costly stones of the temple intact; but others, with greater probability, hold that it was because it appeared unseemly to have the side chambers, which were for semi-secular purposes (cubicles, perhaps), made an actual part of the sacred edifice. Anyhow, it is clear that the beams rested on ledges made in the walls; but whether in the temple wall only, or in the outer wall of the side structure also, is uncertain. The preceding sketch will not only illustrate the difference, but will help the reader to understand the description preceding. In drawing (1) rebatements are showed only in the temple or inner wall, In (2) they are showed in both walls. In (1) the edifice is represented with a fiat; in (2) with a span roof.

Keil decides in favour of the first arrangement (1), and Bñhr says somewhat positively, "The outer wall of the structure had no rests." In fact, he suggests that the whole of this side building may have been of wood. It must be admitted that we do know that there were rebatements in the wall A, whereas nothing is said as to the outer wall B. It may also be reasonably alleged that the considerations of fitness and sacredness which forbade the insertion of the beams into the sanctuary wall would not apply to the outer wall, which was a part of the side structure only. Against this view, however, may be urged the extreme thickness of wall which this method of building would necessitate. For unless we suppose that the floor of the ground story rested on the rock, and so was quite detached from the building, we must suppose four rebatements, so that if the wall at the top were two cubits wide, it would be no less than six cubits (or nine feet) at the bottom. It is true that the walls of ancient buildings were of extraordinary thickness, but it must also be remembered that the temple was not fifty feet high. However, Ezek. 41:9 suggests that the outside wall (B) may have been five cubits in thickness, and, if so, the inner wall would hardly be less. Fergusson, therefore, has some justification for putting each wall down as five cubits wide; but on the whole, perhaps, the plan represented in (1) appears the more probable.

The historian here digresses for a moment to speak of the remarkable and, indeed, unprecedented way in which the temple was built, The stories were shaped and prepared beforehand in the quarry, so that there was nothing to do on their arrival in the temple area but to fit them into their place in the building.

I may eliminate this particular doctrine, as it is a very difficult read; or replace it. The **picture illustration** which follows fully explains the construction of the annex without using a single word.

¹⁶⁵ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:5.



The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:6.

[Chapter Outline](#)

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I had a very difficult time picturing what was going on here, with the higher stories being wider on the inside; however, then I came across an illustration which seemed to explain all of this passage.

1Kings 6:5–6 He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide. However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.

An Artist's Conception of Solomon's Temple from [Redeemer of Israel](#); accessed April 2, 2017. This is to be filed under, *a picture is worth a thousand words*. This picture gives us one explanation as to how the higher floors were wider; and how this was set up, so that the floor or beams of the various stories did not intersect the Temple itself. Whereas, not everything in the picture is exactly right; the way that the floors were set up (apart from the ladders) probably is accurate.

The rockwork for the Temple was all done offsite; so that every piece of the Temple could be set into place without the use of additional tools to adjust the size of the rocks (v. 7). So apparently a series of ledges were built up along side the Temple so that each additional story would have a place for the floor to rest.

Whether or not the stairs (ladders) found here properly match up with the construction is a whole other thing.

Given the similarities of the pictures on its page, I am guessing that this excellent picture is original with the [Redeemer of Israel](#) site.

This source perfectly illustrates the concept of the variety of spiritual gifts. My spiritual gift is writing and collecting commentary (my spiritual gift is obviously *not* editing). Now, I have read hours of text and thought about this passage and what it meant and still could not wrap my mind around it; then I happened upon this particular website and after seeing this simple picture, everything about the annex made perfect sense—the ledges, the different floor widths, the beams or floor of the annex not intersecting with the Temple. I could not put it together in my own mind; but came to this picture, and it now makes complete sense.

In re-reading this next verse, there appear to be two possible interpretations: (1) all of the stonework was done off-site and brought to the Temple site, where it was all fit together; or (2) all of the stonework was very nearly completed off-site, but there may have been some additional shaping—just not *in* the Temple building. This will be discussed in the text which follows.

And the house in his building of stone of whole a quarry he was built; and hammers and the ax—any tool of iron was not heard in the house in his building.

1Kings
6:7

When the house was being built, it was built of whole stones [from] the quarry; [so that] tools of iron—hammers or axes—were not heard when the house was being built.

When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And the house in his building of stone of whole a quarry he was built; and hammers and the ax—any tool of iron was not heard in the house in his building.
Revised Douay-Rheims	And the house, when it was in building, was built of stones hewed and made ready: so that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building.
Peshitta (Syriac)	And the house, when it was building, was made of stones hewn <u>before they were brought thither</u> ; so that there was neither hammer nor axe nor any tool of iron heard in the house while it was building.
Septuagint (Greek)	And the house was built in the construction of it with <u>rough</u> hewn stones: and there was not heard in the house in the building of it hammer or axe, or any iron tool.
Significant differences:	The Syriac adds an additional phrase which appears to reasonably explain where the stones were properly cut. The Greek adds the word <i>rough</i> .

Limited Vocabulary Translations:

Bible in Basic English	<i>And the stones used in the building of the house were squared at the place where they were cut out; there was no sound of hammer or axe or any iron instrument while they were building the house.</i> No idea why the BBE italicized this verse.
Easy English	When they made the temple, there was no sound of hammers, axes or any iron tools. They used only big stones that they had cut already. They cut them into the right shape at the place where they found them.
Easy-to-Read Version—2006	The stones were completely finished before they were brought into the Temple area, so there was no noise of hammers, axes, or any other iron tools in the Temple.
God's Word™	The temple was built with stone blocks that were finished at the quarry. No hammer, chisel, or any other iron tool made a sound at the temple construction site.

<i>The Message</i>	The stone blocks for the building of The Temple were all dressed at the quarry so that the building site itself was reverently quiet—no noise from hammers and chisels and other iron tools.
NIRV	All the stones used for building the temple were shaped where they were cut. So hammers, chisels and other iron tools couldn't be heard where the temple was being built.
New Simplified Bible	The stones with which the Temple was built were prepared at the quarry. That way there was no noise made by hammers, axes, or any other iron tools as the Temple was built.

Thought-for-thought translations; paraphrases:

Common English Bible	When the temple was built, they did all the stonecutting at the quarry. No hammers, axes, or any iron tools were heard in the temple during its construction.
Contemporary English V.	Solomon did not want the noise of hammers and axes to be heard at the place where the temple was being built. So he had the workers shape the blocks of stone at the quarry.
The Living Bible	The stones used in the construction of the Temple were prefinished at the quarry, so the entire structure was built without the sound of hammer, ax, or any other tool at the building site.
New Century Version	The stones were prepared at the same place where they were cut from the ground. Since these stones were the only ones used to build the Temple, there was no noise of hammers, axes, or any other iron tools at the Temple.
New Life Version	The house was built of stone that was cut at the place where it was taken from the ground. There was no noise of a hammer or an ax or any iron object heard in the house while it was being built.
New Living Translation	The stones used in the construction of the Temple were finished at the quarry, so there was no sound of hammer, ax, or any other iron tool at the building site.

Partially literal and partially paraphrased translations:

American English Bible	The Temple was constructed from rough-chiseled stone; for the sound of hammers, axes, and other metal tools wasn't to be heard during its construction.
Beck's American Translation	When the temple was built, it was done with stones that were perfectly shaped when they were quarried, and no hammer, chisel, or any other iron tool could be heard in building the temple.
International Standard V	The Temple was constructed of stone precut at the quarry so that no hammer, axe, or any other iron implement would be heard in the Temple while it was being built.
New Advent (Knox) Bible	All the time the temple was a-building, the stones used were ready hewn and shaped, so that there was no ringing of hammer or axe or iron tool in the house itself, while it was being built.
Translation for Translators	The huge stones for the <i>foundation</i> of the temple were cut and shaped at the quarry <i>to become very smooth</i> . The result was that while the workers were building the temple there was no noise, because they did not use hammers or chisels or any other iron tools there.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The house as it is to be built, is to have been built of stone, that are to been finished - where they are to be pulled out? - is there to be a hammer, ax, or an implement of iron, to have been heard at the house, as it is to be built?
Ferrar-Fenton Bible	The Temple was itself built of stone finished at the quarry; the stones cut, carved, and polished. No iron tool was heard in the construction whilst it was being built.

God's Truth (Tyndale)	And the house was built of stone made perfect all ready before it was brought over there, so that there was neither hammer or axe either any tool of iron heard in the house, while it was in building.
Jubilee Bible 2000	And the house, when it was built, was put together of perfect stones <i>made ready</i> before they were brought there; so that there was no hammer nor axe nor any tool of iron heard in the house, while it was being built.
Lexham English Bible	Now while the temple [Or, "house"] was being built, it was built [with] stones finished [at the] quarry, [so that] no hammer or stone shaping tool or any instrument of iron was heard in the temple [Or, "house"] as it was being built.
Urim-Thummim Version	And the Temple, when it was in construction, was built of stone made ready before it was brought there: so that there was neither hammer nor ax nor any tool of iron heard in the Temple, while it was in construction.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	The House was built with stones prepared at the quarry so that no hammer, or axe, or any iron implement was heard in the temple during the construction.
The Heritage Bible	And the house during its building was built of stone completed at the quarry, and a hammer and ax - any tool of iron - was not heard in the house while it was being built.
New English Bible	In the building of the house, only blocks of undressed stone direct from the quarry were used; no hammer or axe or any iron tool whatever was heard in the house while it was being built.
New Jerusalem Bible	(The building of the Temple was done with quarry -- dressed stone; no sound of hammer or pick or any iron tool was to be heard in the Temple while it was being built.)
Revised English Bible	In the building of the house, only blocks of stone dressed at the quarry were used; no hammer or axe or any iron tool whatever was heard in the house while it was being built.

Jewish/Hebrew Names Bibles:

The Complete Tanach	And the house, when it was in building, was built of stone finished at the quarry, and there was neither hammer nor axe (nor) any tool of iron heard in the house, while it was in building.
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When it was in building, of stone finished at the quarry: as it was removed from the mountain, through the worm שֶׁרֵץ [which cuts through stones]. Exactly as it came from there, they set it into the wall of the structure, and they did not chisel it further with any metal tools. And the hewn stones which are mentioned above [in 5:31, indicating that the stones were cut to some degree], is a controversy discussed in the Tractate Sota (48b).

And hammers: Delutta, a chisel, in the Russian language.

exeGesés companion Bible	And in building, the house is built of stone which they shalam at the quarry: so that, in building, they hear neither hammer nor axe nor instrument of iron in the house.
JPS (Tanakh—1985)	When the House was built, only finished stones cut at the quarry were used, so that no hammer or ax or any iron tool was heard in the House while it was being built.
Orthodox Jewish Bible	And the Beis [<i>Hamikdash</i>], when it was under construction, was built of stone made ready before it was brought there; so was neither hammer nor chisel nor any tool of iron heard in the Beis [<i>Hamikdash</i>], while it was under construction.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	While it was being built, the house was built of stone prepared and finished (precut) at the quarry, and no hammer, axe, or iron tool of any kind was heard in the house while it was under construction.
The Expanded Bible	The stones used to build the Temple [house] were prepared [finished; shaped] at the quarry. So there was no noise of hammers, axes, or any other iron tools at the Temple [house].
Kretzmann's Commentary	And the house, when it was in building, was built of stone made ready before it was brought thither, hewn and prepared according to careful measurements at the quarries, so that there was neither hammer nor ax nor any tool of iron heard in the house while it was in building.
NET Bible®	As the temple was being built, only stones shaped at the quarry [<i>Heb</i> "finished stone of the quarry," i.e., stones chiseled and shaped at the time they were taken out of the quarry.] were used; the sound of hammers, pickaxes, or any other iron tool was not heard at the temple while it was being built.
The Voice	The temple was constructed out of rocks that had been finished <i>and polished</i> at the quarry. Not a single hammer, hatchet, or other iron tool was heard inside the temple during construction.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the house, in its being built, of perfect stone brought [thither] has been built, and hammer, and the axe--any instrument of iron--was not heard in the house, in its being built.
<i>Emphasized Bible</i>	Now, the house, when it was in building, with whole quarry-stones, was built,—neither hammer, nor axe, nor any tools of iron, was heard in the house, when it was in building.
English Standard Version	When the house was built, it was with stone prepared at the quarry, so that neither hammer nor axe nor any tool of iron was heard in the house while it was being built.
Green's Literal Translation	And when it was being built, the house was built of finished stone made ready beforehand. And there was not heard in the house a hammer or an axe, or any iron tool, while it was being built.
New King James Version	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.
World English Bible	The house, when it was under construction, was built of stone prepared at the quarry; and no hammer or ax or any tool of iron was heard in the house while it was under construction.
Young's Updated LT	And the house, in its being built, of perfect stone brought there hath been built, and hammer, and the axe--any instrument of iron--was not heard in the house, in its being built.

The gist of this passage: The stone was precut and prefinished, so the sounds of finishing the stones was not heard at the Temple site.

With the building, there are some fascinating details given to us.

1Kings 6:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
b ^e (בְּ) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #1129 BDB #124
The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered <i>when [such and such happens]</i> . It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.			
'eben (אֶבֶן) [pronounced <i>EH^B-ven</i>]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular construct	Strong's #68 BDB #6
shâlêm (שָׁלֵם) [pronounced <i>shaw-LAIM</i>]	<i>whole; complete, completed, finished; safe, at peace; cherishing peace and friendship</i>	masculine singular adjective	Strong's #8003 BDB #1023
maççâ' (מַצְּעָא) [pronounced <i>mahs-SAWÇ</i>]	<i>a quarry, a quarrying; a breaking out [of stones]</i>	masculine singular noun1	Strong's #4551 BDB #652

1Kings 6:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (הַנְּבָ) [pronounced <i>baw-NAWH</i>]	<i>to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled</i>	3 rd person masculine singular, Niphal perfect	Strong's #1129 BDB #124

Translation: When the house was being built, it was built of whole stones [from] the quarry;... Interestingly enough, stones were taken from the quarry and moved to the building site. However, before being moved, they were cut up, squared and polished.

Canon G. Body makes this observation: *[T]here is the process of conveying to the destined place. The materials for this temple were collected from all parts. The workmen of the king of Tyre were cutting the cedar and fir in Lebanon, and squaring, boring, chiselling, and mortising all manner of beams. Thousands of men were quarrying stone, others were rafting the whole along the sea to Joppa, others teaming it up to Jerusalem. The huntsmen were gathering skins in the east, the miners searching for gold in Ophir, and the Jewish maidens preparing the hangings of silk in Jerusalem; each working at his or her own special work, but all for the Temple. When they were ready, they were to be brought from all parts to the builders on Mount Moriah.*¹⁶⁶

Body's observation above has two applications: (1) what is taking place is the essence of capitalism, in its purest form, where a variety of skills and raw materials are placed into service for the achievement of a very specific goal; and (2) this is very much like the function of the body of Christ, where believers of a variety of spiritual gifts combine their talents and efforts to be a part of the great plan of God.

1Kings 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
maqâbâh (הַבְּרָמָה) [pronounced <i>mahk-kaw^b-VAW</i>]	<i>hammer; a strenuous warrior</i>	feminine plural noun	Strong's #4717 & #4718 BDB #666

BDB lists the two Strong's numbers. My KJV+ in e-sword lists Strong's #4718; my King James concordance in e-sword says that this is Strong's #4717. The very similar word, with different vowel points, which may possibly be the word found here, is:

¹⁶⁶ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

1Kings 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
maq̄qebeth (מַקְקֵבֶת) [pronounced mahk- KEH ^β -veth]	<i>a stone quarry; a hole, excavation [of a pit], perforation; a hammer, perforator</i>	feminine plural noun	Strong's #4718 BDB #666
In any case, these are <i>hammers</i> (perhaps specifically for use on rocks).			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
gar ^e zen (גַּרְזֵן) [pronounced gahr- ZEHN]	<i>ax, hatchet</i>	masculine singular noun with the definite article	Strong's #1631 BDB #173
Keil and Delitzsch: [A]n axe, here a stone-mason's cutting tool corresponding to the axe. ¹⁶⁷ These are tools that the Israelites had not used before, so they simply used names for tools with which they were familiar.			
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
k ^e lîy (כֶּלִּי) [pronounced k ^e lee]	<i>manufactured good, artifact, article, utensil, vessel, weapon, armor, furniture, receptacle; baggage, valuables</i>	masculine singular construct	Strong's #3627 BDB #479
bar ^e zel (בַּרְזֵל) [pronounced bar ^e -ZEL]	<i>iron [ore, implements, utensils, furniture]; metaphorically to denote hardness, firmness; obstinance</i>	masculine singular noun	Strong's #1270 BDB #137
lô' (לֹא or אֵין) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
shâma' (שָׁמַע) [pronounced shaw- MAHG]	<i>to be heard; to be regarded, to be cared for; to be heard and answered; to render obedience, to obey; to be understood</i>	3 rd person masculine singular, Niphal perfect	Strong's #8085 BDB #1033
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88

¹⁶⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:7–8.

1Kings 6:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to be built up, to be rebuilt, to be restored; to be set up, be established, be fixed; to be firmly established; to be established, be stable, be secure, be enduring; to be fixed, be securely determined; to be directed aright, be fixed aright, be steadfast; to prepare, be ready; to be prepared, be arranged, be settled</i>	Niphal infinitive construct with the 3 rd person masculine singular suffix	Strong's #1129 BDB #124

The infinitive construct, when combined with the bêyth preposition, can often take on a temporal meaning and may be rendered *when [such and such happens]*. It can serve as a temporal marker that denotes an event which occurs simultaneously with the action of the main verb.

Translation: ...[so that] tools of iron—hammers or axes—were not heard when the house was being built. Tools were not used on the quarried stones at the Temple building site. I have taken some liberties with the translation above, which could be said to include the phrase *in the house* the tools of iron were not heard. The bêyth preposition has a variety of meanings; it is not a preposition which is strictly about being inside of something. It is all about proximity; and for that reason, I would side with most interpretations which understand that these tools were not used anywhere around the Temple site; and they could not be heard in or near the Temple site.

What this tells us is, the plans for the Temple were extremely detailed. Those doing the quarrying had to have these stones prepared so that they would fit together perfectly, with the top face possibly being polished to a smooth and pleasant finish. It is unclear whether some kind of mortar was used between the cut stones. I am not seeing evidence of that.

The stonework is used primarily as the foundation and as the floor for the Temple (perhaps for a subsequent Temple?). In the construction of contemporary homes, there is the foundation and, laid upon that, is a separate sort of flooring (be it carpet, wood, tile or laminate); and in some cases, a subflooring must be installed to protect the actual flooring from moisture and rot. With stone, that is not a problem. If the stone foundation is the floor, then there is no moisture or rot and little wear and tear. However, the foundation will not be also the floor of the Temple, as we will soon find out.

The tools named here are a result of being unfamiliar with stonework. The writer (possibly Solomon¹⁶⁸) simply uses tool names with which he is familiar; but this is not an ax as we are familiar with. I would think that much of the work was done with a hammer and chisel; but some additional tool would be necessary to polish the stone surface.

1Kings 6:7 When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

Commentators primarily split into two groups: (1) those who discussed what this verse means and related it to the work being done; and (2) those who gave some sort of spiritual meaning to this passage.

¹⁶⁸ We do not know if Solomon recorded this information; or whether the official court reporter did; or some other historian or some prophet. But it appears that they did not have particular names for stone cutting and polishing tools.

The Lack of Noise by the Use of Tools (Various Commentators)

Clarke probably gives the most cogent explanation: *It appears that every stone was hewn and squared, and its place in the building ascertained, before it came to Jerusalem: the timbers were fitted in like manner. This greatly lessened the trouble and expense of carriage. On this account, that all was prepared at Mount Lebanon, there was neither hammer, axe, nor any tool of iron heard in the building; nothing except mallets to drive the tenons into the mortises, and drive in the pins to fasten them, was necessary: therefore there was no noise.*¹⁶⁹

J. Waite: *This was probably in obedience to the prohibition recorded in Exodus 20:26 and Deut. 27:5–6 (And there you shall build an altar to the LORD your God, an altar of stones. You shall wield no iron tool on them; you shall build an altar to the LORD your God of uncut stones. And you shall offer burnt offerings on it to the LORD your God,...). It expressed the king's sense of the sanctity of the work. Does not sound to me like the Deuteronomy passage really pertains here.*¹⁷⁰

The Cambridge Bible makes an interesting and similar observation: *The LXX. gives λίθοις ἀκροτόμοις, which implies that the stones were made of their necessary shape at the quarry. The idea of this preparation at a distance, so that there might be as little noise as possible while the building was in progress, was probably derived from the command (Ex. 20:25—If you make me an altar of stone, you shall not build it of hewn stones, for if you wield your tool on it you profane it.; Deut. 27:5–6a—And there you shall build an altar to the LORD your God, an altar of stones. You shall wield no iron tool on them; you shall build an altar to the LORD your God of uncut stones.—ESV) that no iron tool should be used in the erection of the altar. This previous exact preparation must have made the transport a matter of serious care.*¹⁷¹

What the Cambridge Bible seems to be saying is, Solomon may have looked back on these verses and (incorrectly) applied them.

Keil and Delitzsch present what is likely the case: *[The] stones...were so perfectly tooled and prepared when first broken in the quarry, that when the temple walls were built no iron instruments were required to prepare them any further.*¹⁷²

Thomas Coke: *The true reason why no noise was heard in the building of the temple was, that the stones and all other materials were hewn and squared and fitted at a distance; so that when brought to the place where the temple was to stand, there was nothing to do but to join them together; and this might be done not only for the ease and convenience of the carriage, but also for the magnificence of the work, and in commendation of the workmen's skill and ingenuity.*¹⁷³

Thenius: *all the stone-work had been so prepared in advance, that in the actual putting up of the building, stone-cutting was no longer necessary.*¹⁷⁴

Chuck Smith: *So all of the cutting of the stone was done at the quarry, which was, of course, under the city. And they would cut the stones to size and all there, and then bring them out and just lay them in. So there was no noise of a hammer or any iron or tool at the actual construction site of the temple.*¹⁷⁵

¹⁶⁹ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:7.

¹⁷⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:37–38 (Homilies by J. Waite) (slightly edited).

¹⁷¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:7 (edited; verse text added and expanded).

¹⁷² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:7–8.

¹⁷³ From <http://www.studylight.org/commentaries/tcc/1-kings-6.html> accessed April 27, 2017.

¹⁷⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:7 (Exegetical and Critical).

¹⁷⁵ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 6:1–38.

The Lack of Noise by the Use of Tools (Various Commentators)

Benson: *The house — was built of stone made ready — Hewed and squared, and so fitted for their several uses and places, according to the direction of the architect, that they might be joined together without any other labour than the putting them one by or upon another. So that there was neither hammer nor axe, &c. — The stones were laid without any noise, there being nothing to be done but to join them together. Thus it was ordered, partly for the ease and convenience of carriage; partly for the magnificence of the work, and commendation of the workmen's skill and diligence.*¹⁷⁶

Gill notes: *Josephus says; and these so admirably polished, and so artificially joined together, that not the least sign of an axe, or of any working tool, could be discerned [at the job site].*¹⁷⁷

Thomas Toke Lynch: *[T]he rearing of the Temple is not so much an example for literal imitation as it is a prophecy of ultimate realization. There must have been a reason for that peculiar and exceptional method of building which was adopted in the case of the Temple, and that reason must have been a Divine one. It did not occur to this semi-barbarous people to build the Temple in this way. The method was revealed to them. What was its reason? Doubtless, in the first place, to educate a race with imperfect ideas of reverence into a higher conception of the sacredness of Divine things. The average Jew entered the Temple with a deeper awe when he remembered the august sanctities with which its erection had been hedged about.*¹⁷⁸

L. M. Grant has an interesting perspective: *Verse 7 informs us that when the stones were quarried they were completely finished at the quarry, formed to exact size to fit in place, so that no hammer, chisel or other tool was heard in the actual building. This required remarkable skill. It pictures the skill of the Lord Jesus in hewing out sinners from the caverns of sin and fitting them perfectly for use in the house of God He is building today, the Church. The work goes on quietly but effectively, with no fanfare or ostentation. The world over the Lord is adding to the Church daily those who are being saved.*¹⁷⁹

Although many came up with deep and spiritual reasons for this parenthetical verse, Thenius may be correctly explaining the reason for it. The stonework had been so perfectly cut that, it all just fell into place upon arrival at the job site.

There were men of Tyre who were skilled in the areas of cut and finished stonework; and also those skilled in building with stone (possibly there was some overlap here). Apparently the decision was made to have all of this take place in Tyre, where the men lived, rather than to ship half of them down to Jerusalem to complete the work.

A second reason might be this: once a stone was made ready, and its place in the foundation or the wall determined, it could be shipped down to Jerusalem. Let's say that these stones were shipped half prepared or unprepared; then those shaping the stonework in Jerusalem may damage a stone, or cause it to break; then all of that work would have been for naught. If you have ever worked with a building package and it is sent down to you, you expect everything to fit together according to the plans. Let's say that you decide to do some unauthorized cutting (not listed in the plans). You may find yourself with 10 rafters which are too short.

Essentially, they were shipping a building package to Jerusalem; completely prepared to be put into place. This concentrated the number of stone workers in one area—close to their homes. So, this may have been related very much to practicality.

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¹⁷⁶ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:7.

¹⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:7.

¹⁷⁸ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

¹⁷⁹ From <http://www.studylight.org/commentaries/lmg/1-kings-6.html> accessed April 27, 2017.

One of the most common interpretations applied to this verse is that there is some kind of religious reverence indicated by the lack of noise made by tools. I am skeptical, to say the least.

1Kings 6:7 When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

Commentators Note, Religious Reverence Explains the Lack of Noise

Meyer: *[The Temple] was completed in sacred silence, 1Kings 6:7. The awful sanctity of the shrine would have been violated if its construction had been marred by the harsh and violent sounds that generally accompany the mason's toil. "Like some tall palm the noiseless fabric sprang." In nature, God works so silently that we do not realize His activities.*¹⁸⁰

The Expositor's Bible Commentary: *When Justinian, boastfully exclaimed, as he looked at his church, "I have vanquished thee, O Solomon," and when the Khalif Omar, pointing to the Dome of the Rock, murmured, "Behold, a greater than Solomon is here," they forgot the vast differences between them and the Jewish king in the epoch at which they lived and the resources which they could command. The Temple was built in "majestic silence."*

*"No workman's axe no ponderous hammer rung.
Like some tall palm the noiseless fabric sprung."*

Expositor's Bible Commentary continues: *This was due to religious reverence. It could be easily accomplished, because each stone and beam was carefully prepared to be fitted in its exact place before it was carried up the Temple hill.*¹⁸¹

A. Rowland: *This was due partly to the reverential feelings of those engaged in so holy a work. "The Lord is in his holy temple, let all the earth keep silence before him." If we are upbuilding Christian character in ourselves, or in our children; if we are helping to rear the spiritual temple of God, such reverence, as opposed to thoughtlessness, flippancy, etc; should characterize us.*

A. Rowland continues: *The silence of the building was not only the outcome of devout feeling, but it was (like the temple itself) symbolical of spiritual truth; as we propose to show. A noble temple is being reared (1Cor. 3:16, 1Cor. 3:17; Eph. 2:22; 1Peter 2:5). This temple is imperishable and unassailable; that of Solomon's was pillaged (1Kings 14:25; 2Kings 12:17), polluted by the unworthy (2Kings 21:4-7), burnt by the enemy (2Kings 25:9). The erection described in our text teaches us something of the work which is still carried on by the builders of the true temple.*¹⁸² Rowland goes into much greater detail; but I decided to leave all of that out.

Most of those who made comments on this, often took a view similar to Rowland's.

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1Kings 6:7 When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

¹⁸⁰ F. B. Meyer, *Through the Bible by Day (A Devotional Commentary)*; from e-Sword, 1Kings 6:1-13.

¹⁸¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

¹⁸² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:7 (Building in silence).

Legitimate and Insightful Views on the Lack of Noise (Various Commentators)

Guzik provides an interesting and accurate application: *Often the greatest work in the Kingdom of God happens quietly. Yet the building site of the temple was only quiet because there was a lot of noise and diligent work at the quarry.*¹⁸³

MacLaren: *Destructive work is noisy, constructive work is silent. God was in 'the still small voice,' not in the wind or the earthquake or the fire. Christ's own career, how silent it was! Drums are loud and empty. The spread of the kingdom was unnoticed by the world's great ones—Caesars, philosophers, patricians, and it silently grew underground.*¹⁸⁴

This is an excellent observation that few people make. No one ought to know Who Jesus is, historically speaking. (1) He wrote nothing down; (2) His ministry was extremely short (Jesus' public ministry was only 3–4 years; He died at a very young age—in his mid-30's¹⁸⁵); and He confined Himself to a very small physical space (His ministry took place principally between Galilee and Jerusalem—70–75 miles). We ought to know the Caesar's of that era—and some people do—but far, far more people know Who Jesus is. Even in the educated United States, were we to ask the man on the street, *name anything said or done by any Cæsar*; and *name anything said or done by Jesus*; the people who could answer the latter question might be at 100 to 1 of those who could answer the first.

MacLaren continues: *[The advance of Christianity within a nation] transform society by slow, often unnoticed, degrees, by radical change of individuals' habits.*¹⁸⁶

Let me add that, apart from a few exceptions, the spiritual advance of most people is slow and quiet, but often remarkable when one compares the end with the beginning.

Matthew Arnold may have expressed the spiritual reason the most clearly: *There is a certain sacredness in silence; reverence is ever quiet. In a room where one is lying dying, whoever enters, by a natural instinct treads softly and speaks low. From our earliest years we have been taught that in a church, where reverence is due to the sacred functions and uses of the building, our behaviour ought to be the reverse of loud and boisterous. And this, which early training and habit have made a second nature to us even in respect of buildings which in themselves are not fitted to inspire awe, or even respect, is felt to be natural and instinctive when the church, by its structure, possesses that power. In an old Gothic church or cathedral, where the height, the gloom, the mass, the antiquity, all at once impress one, every reverent-minded person will experience an instinctive repulsion to frivolity or clamour. And as we, in God's house, in recognition of His holy Name and worship, restrain ourselves from loud speech and secular noises, so on the other hand the vast and impressive silences of Nature may at times convey to us a sense of the presence of God. In mountain solitudes on an early summer morn, there is such a silence as may be felt. It is Nature paying her devotions to her Maker. Such sounds as there are do not break the silence, they only make it audible—the whisper of a breeze in the grass, the murmur of water from among the trees. It is as if Nature were holding her breath, yet finding just voice enough to say, "The Lord is in his holy temple: let all the earth keep silence before him."*¹⁸⁷

I believe that the Cambridge Bible (listed in the previous doctrine) provides the best possible explanation for the spiritual significance of the lack of noise: Solomon read and misapplied two verses from the Pentateuch (Ex. 20:25 Deut. 27:5).

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¹⁸³ David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:7–10.

¹⁸⁴ Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, 1Kings 6:7.

¹⁸⁵ We believers know that He was resurrected; but the world does not know this.

¹⁸⁶ Alexander MacLaren, D. D., Litt. D., *Expositions Of Holy Scripture*; from e-Sword, 1Kings 6:7.

¹⁸⁷ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

1Kings 6:7 When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

It was quite fascinating how this short verse, and the odd thing that it says, generates so much commentary; some of which is quite interesting.

Contrasting Quietude and Noise (Various Commentators)

D. J. Burrell has some interesting comments when: *This is God's method everywhere, not only in Nature but also in History and in Grace. It is His method in History. History as written is for the most part the history of what made a noise. The sound of warriors rushing to battle, the clashing of armour, the groans of the conquered, and the shouts of the conqueror fill our ears. Take up any ordinary English History, and is it not so? Does it not concern itself mainly with the movements of kings and earls and generals, and a few prominent men in Church and State who did something illustrious? And yet it is evident that these were at no time the whole of life. The vast body of life is always unhistoric; the quiet world is not reported because it is quiet; and yet it is in this region that much of the best life has been lived.*

Burrell continues: *The landing of Cæsar with his hosts in Britain was not so significant an event as the landing of St. Augustine bearing a white Christ on a silver cross. The marching forth to the Crusades of Richard Cœur de Lion was not so important in its ultimate issues as the quiet demand of Stephen Langton in the meadow at Runnymede. The victories of Drake upon the high seas were of less real moment than the embarking of a few pilgrims from Delft Haven in search of religious freedom. The charge of the Light Brigade at Balaklava was not so worthy of immortality in song as the play of a bare-legged lad in an English village, who at about that time was making clay engines furnished with hemlock sticks for pipes. The best history of Anglo-Saxon civilization is Green's History of the English People, which is constructed on the assumption that the victories of peace are more renowned than those of war.*

Carlyle adds to this: *The oak grows silently, in the forest, a thousand years; only in the thousandth year, when the woodman arrives with his axe, is there heard an echoing through the solitudes; and the oak announces itself when, with far-sounding crash, it falls. How silent too was the planting of the acorn; scattered from the lap of some wandering wind! Nay, when our oak flowered, or put on its leaves (its glad Events), what shout of proclamation could there be? Hardly from the most observant a word of recognition. These things befell not, they were slowly done; not in an hour, but through the flight of days: what was to be said of it? This hour seemed altogether as the last was, as the next would be.*

For most believers who grow in the grace and knowledge of the Lord Jesus Christ, the actual growth is a rather quiet process, interspersed with life's normal difficulties (and some unusual ones). The believer's quiet interaction with life, between what occurs in his life and the doctrine in his soul, is rarely loud or mind-bending; rarely do the changes which take place in your life stand out as clear landings which you have suddenly stepped up to. Life and spiritual growth tend to be much more subtle than that.

Unless otherwise noted, from *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

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1Kings 6:7 When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.

By *weird*, I mean *wrong*.

Weird Interpretations and Applications of 1Kings 6:7 (Various Commentators)

Theodoret suggests that the stones were caused by God to grow so that they did not need to be hewn.¹⁸⁸ That strikes me as being pretty bizarre. Don't misunderstand me here—I am not saying that God lacks this ability; I am simply alleging that God did not do this.

Benson: *And as this temple was a manifest type, both of Christ's church upon earth, and of the heavenly Jerusalem; so this circumstance signified, as to the former, that it is the duty of the builders and members of the church, as far as in them lies, to take care that all things be transacted there with perfect peace and quietness; and that no noise of contention, or division, or violence, be heard in that sacred building; and for the latter, that no spiritual stone, no person, shall bear a part in that heavenly temple, unless he be first hewed, and squared, and made meet for it in this life.*¹⁸⁹

Waite (from the previous group of comments) then adds: *The building up of the Church of God is a silent, hidden process. Outward visible agencies must be employed, but the real constructive forces are out of sight. Truth works secretly and silently in the souls of men. "The kingdom of God cometh not with observation." Noise and show are out of harmony with the sanctity of it. Clamour and violence only hinder the work. Let us not mistake a restless, busy, fussy zeal for the externalities of Church life for true spiritual service. This is often in inverse ratio to the amount of real edification. The best machinery works with least friction and noise. The quiet, thoughtful workers, who move on steadily by the inspiration of their holy purpose, without much public recognition, may after all be the most efficient builders of the temple of God.*¹⁹⁰ Although Waite does make some interesting points here, which do apply to the Christian life; I don't know that any of them apply to the relative quietness of building the Temple of God.

Gill: *[N]one are to be laid in the spiritual building of the church, but such as are first hewed and squared by the Spirit, grace, and word of God: or who have an experience of the grace of God, are sound in the faith, and of becoming lives and good conduct; and the other denotes, that such as are therein, whether ministers or members, should do all they do for the edification of the church in a quiet and peaceable manner, without clamour, contention, fights, and tumults.*¹⁹¹

G. Matheson: *The stones in the spiritual House of God are prepared beforehand. Believers having been hewn out from the quarry of humanity by the grace of God are called by St. Peter "living stones." They are not inert masses of rock, not senseless blocks of marble, but full of life, feeling, and action; and they are thus designated because Christ, as "the tried corner-stone," "the sure foundation," is called "a living stone," and diffuses His own life through all parts of the spiritual temple which rests on Him. So every stone in it, from the foundation to the top-stone, is made a precious, a glistening, a living stone, through the indwelling life of Jesus, the Prince of life. So long, then, as the soul of the believer rests on Jesus Christ alone for salvation, and on nothing else, it has spiritual Life. Build it upon any other foundation, and it is a senseless stone; only as laid by the Holy Ghost "upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone," can it receive in itself the life of Christ, and become through the impartation of His own vitality a living stone.*

Matheson continues: *Yet how much spiritual trimming and dressing, how much hewing and squaring does he need to fashion him aright for the position which the Divine Architect intends he shall occupy hereafter! There are sharp angles of character to be rounded off; unsightly protuberances of conduct to be chipped away; many roughnesses of temper to be smoothed down; many flaws and cracks of mind and heart to be chiselled out; and then, when the general form of the stone is prepared, how much severe friction is required to give it the right polish, and bring out all its beauties, so that its smooth surface may fling back the rays of the Sun of righteousness!*

¹⁸⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:7–8.

¹⁸⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:7.

¹⁹⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:37–38 (Homilies by J. Waite) (slightly edited).

¹⁹¹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:7.

Weird Interpretations and Applications of 1Kings 6:7 (Various Commentators)

Matheson continues: *One would think, from such words as those of the text, that there was no room for struggle in the religious life, or in the conversion into that life. The whole building grows up softly, silently, almost mystically, and we are tempted to feel as if there were no sympathy in that temple with the wrestling of our hearts. Nay, but hast thou forgotten that the struggle was all past ere ever the building was begun? Forgotten that the stone was “made ready before it was brought thither”? What a world of meaning lies unspoken in that little clause! Before these stones came into unity they all existed in individual separation, in isolation, in solitude. Before they passed into the stage of silent building they had each to go through a process of noise and conflict, had each to be hewn into symmetry with its place in the coming temple. There is a great unrecorded battle of the spiritual life hinted at in this “making ready”; it is but a flash of thought, but it is a flash that lights up our whole experience and reveals us to ourselves. It tells us that the silence is not the first but the last thing, that there is a making ready for the symmetry ere the symmetry is reached. It tells us that Saul of Tarsus has his struggle ere the light from heaven breaks upon his view—that conflict where he finds it so hard to kick against the goads. It tells us that Nicodemus has his solitary walk by night ere he can take up the dead Christ from the shadow of the cross—that solitary walk wherein he feels deserted by the old and not yet convinced by the new.*¹⁹²

As an interpretation of this passage, I believe that Matheson is way off; but he may have certainly used the building of the Temple as an illustration, which is fine. I probably included far too much of Matheson, given that, with all his flowery speech, I don't know that much is there to edify the believer.

Matheson also went off into heresy: *The greater part of the preparation to which we are subjected as professing Christians is of a disciplinary character, and hence is fitly represented by the axe, the hammer, and the tool of iron. Prosperity not only is the destruction of fools, but in the great majority of cases it hardens the heart of the nominal Christian, so that Christ Himself is forced to say, “How hardly shall they that have riches enter into the kingdom of God!”*¹⁹³

We are saved by faith alone in Christ alone. Is Matheson saying that the prosperous Christian will be stopped at heaven's gates by the Lord? In life, there are many distractions, including prosperity. Yet, God does make some believers prosperous. This is no indication of a kink in their souls; nor does it mean that their spiritual life is significantly better than Charley Brown down the street who lives in a house which is inferior. These kind of judgments are similar to saying, Charley wore a blue shirt to church; but Lucy was significantly more spiritual because she wore a lavender dress. These things are indicative of nothing.

Can prosperity be a distraction? Of course it can; so can poverty.

Trapp: *In the house indeed no tool was heard, no noise was made, to show that there should be no contentions in the Church militant, and that there shall be no afflictions or sufferings in the Church triumphant.*¹⁹⁴

Generally speaking, one does not take the construction of the Temple and suggest that it is a type of the founding and building of the church. One may be illustrative of the other, but not typical.

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A Wrong Emphasis in the Church Today: One of the things which I have noticed among some believers today—and this directly relates to Theodoret's statement above—is they are overly enthused about miracles and signs, even though they themselves have probably never witnessed a true miracle (where they have actually seen something with acts contrary to the laws of nature). Theodoret seems to think that one could go to some random quarry, pull out some of the rocks, and they would somehow fit together without any need of shaping or bonding material. That strikes me as preposterous, even though we are speaking of the Temple of God here. It is not that

¹⁹² *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

¹⁹³ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

¹⁹⁴ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:7.

I don't believe that God could do this; I simply do not believe that there was any necessary reason for Him to do this.

We might view the power of God similar to my view of the government. If a service or product is listed in the Yellow Pages, that means that the government does not need to provide that service or product. Similarly, if God is able, through His Spirit working in us (or, sometimes simply by using man's actions, good or bad) to produce His ends, then a miracle is not required. A congregation may choose to build or buy a church for themselves; do you really think that it is necessary for God to miraculously form the church out of the ground?

We read in the Bible over and over again about the power of the Word of God; and some of us witnessed Billy Graham proclaiming the cross of Christ; and hundreds and thousands of people would respond in faith (and their faith completely turned our nation around). Billy Graham did not do any magic tricks; he did not walk into a hospital and heal every person put before him; he did not speak in tongues. He did the most powerful thing a man could do—functioning in the realm of his gift of evangelism, he proclaimed the Word of God; he proclaimed salvation to those who would believe. Now, was God, through Billy Graham, able to heal hundreds or thousands of people? Of course God is able! Was it necessary for God to do this? No; people responded to the evangelism of Billy Graham because of the power of the Word of God. Miracles were not required.

It is a grave error among so many believers today who think that they must perform some sort of miracle in order for others to believe in Jesus. Not true! People need to hear the Word of God proclaimed to them by evangelists, by pastors and by their friends. 1Peter 3:15a **But in your hearts sanctify Christ as Lord. Always be prepared to articulate a defense to everyone who asks you to give the reason for the hope that you have.** (Berean Study Bible)

Paul discusses evangelism several times in his epistles. You will *never* find this in the Pauline epistles: “Step one: find some random sick guy and heal him; Step two: tell those watching you about Jesus Christ.” We are to present the clear, unadulterated truth of Jesus Christ—that He died for our sins and rose again by the power of God; and that whoever believes in Him will also be raised up in the last day. The active believer today needs to trust in the tools which God has given him (which are not the same tools given to the early church).

Were there miracles performed by the Lord Jesus Christ? Of course! These were the signs of His power; this was *His credit card*, as R. B. Thieme, Jr. was often wont to say; these signs and miracles revealed Him to be Who He said He was. Did God perform a dozen or so miracles by the hand of Moses? Of course He did! But, this was a particularly important time in history—the establishment of the nation Israel (just as God performed some miracles in the early church). However, once Israel was established; a succession of miracles was no longer needed; once the early church had been established, where the Word of God was written and in the forefront, God no longer needed to draw people to Himself by signs and wonders.

What we find here leads me to dealing with this particular topic:

Criticizing the Ministry of Another

I have many times made reference to a particular pastor in my city who is well-known and lives in a very nice, expensive house—and many Christians trash-talk this person. He stands or falls before his own Master; it is not my job to evaluate his ministry or his money, and it is none of your business. If you choose to criticize him personally, based on rumor or even on personal experience, then you face the discipline of God.

Now, on the other hand, let's say you hear a tv preacher say something that is totally wrong—it is not your duty to email everyone you know or do a facebook posting to excoriate that man or his ministry. If you want to criticize what he says, then you can give the correct doctrine from upon whatever soapbox you happen to have. There is no need to bring his name into to mix.

Criticizing the Ministry of Another

I have quoted Matheson and have criticized him—two things about that: (1) this is related directed to this passage and an faulty interpretation of it; and (2) Matheson is gone and probably with the Lord (I assume that, despite this particular statement, he exercised faith in Jesus Christ).

My point is, it is not up to you to evaluate every Christian ministry and then post on facebook your observations. You can certainly evaluate a church and a pastor-teacher to determine, *should I go back there or not?* But, if you decide to not ever return, do not go out in the church parking lot and try to convince the parishioners of your wise decision.

Soon after I was saved, I was introduced to the tapes of R. B. Thieme, Jr. I listened to them and was quite enthusiastic; but his ministry was far, far away from where I lived, so I decided to simply go out and find a church which carefully taught the Bible verse-by-verse, book by book. There were dozens of churches within a short driving distance, so I figured, *how hard can this be?* I went to at least 3 churches which I can recall today (besides the 2 or 3 other churches that I was already familiar with). Let me tell you that 2 of them were quite unsatisfactory; and one of them was okay when the assistant pastor was teaching. One of the worst churches was a holy roller church, and when they started doing the whole tongues things at the end, I decided, *I need to get the hell out of here!*

It was perfectly legit for me to church shop and find a place that I could spiritually grow in; it was not legitimate for me to stand out in the parking lot and tell people why I did not like their church and why they should not go to it (I did not do that). Interestingly enough, I ended up in a taper's church, which formed in my hometown around that time.

What was the connection between the topics? You will note how I taught about miracles and signs doctrinally, without naming the names of any particular individuals.

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H. D. Rawnsley: *There is one "sight" in Jerusalem, often left unvisited by those who go to the Holy City. This is the great cavern under a portion of the city, known locally as Solomon's quarries. The entrance to this cavern is found just outside the Damascus Gate, on the north side of the city, and opposite Jeremiah's Grotto. The entrance is very small and obscurely located. For some reason, the place is little thought of by the local guides; but it is certainly well worth a visit. The "quarries" are not a natural cavern, but a cavern made by the taking out of immense quantities of rock. The cavern extends for a long distance under the city, gradually sloping towards the south. It is 700 feet to its inner end; it varies from 60 to 300 feet in width, and averages 30 feet in height, the roof being supported by large pillars of the native rock. In the walls and overhead the traces of chisels are everywhere to be seen, and the chips from the hewn rock lie thick under foot. In many places the stones have been left half cut out, and the marks of the chisel and pick are as fresh as if the quarrymen had only just left their work; even the black patches made by the smoke of their lamps are still visible. The best archæologists agree that there is no improbability in the supposition that the great stones used in the substructure of the Temple of Solomon and in its surrounding walls were obtained from this quarry and fitted for their places in this underground workshop. The stones were prepared in this quarry and in others, were made to the right shape and size, and were then taken to the Temple site; and the building went up from prepared material, without the sound of hammer or axe or any tool of iron while it was in building.*

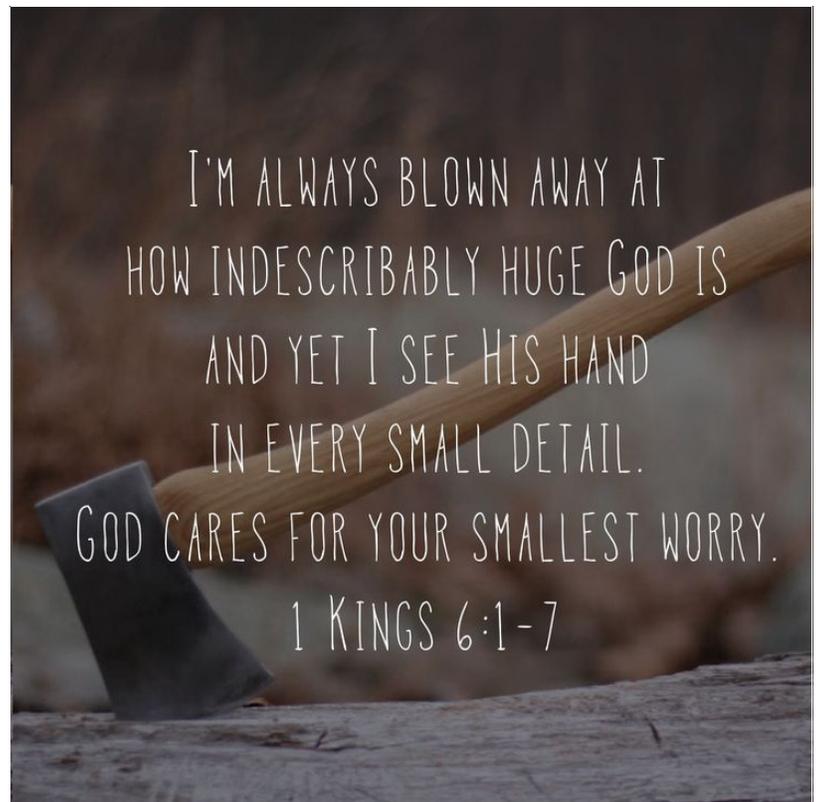
Rawnsley continues: *As I wandered round the walls of Jerusalem with one who knew intimately all that is at present known of its antiquities, how well I remember the sudden surprise that came upon me when he said: "There you see those blocks, with huge chamfered edges, and rough middle dressings. They are by their tooled edges and the masons' marks, of which some have been discovered, probably, almost certainly, the work of Solomon's builders." There, now level with the ground, as Christ said they should one day be, and extending from forty to eighty feet below it, according to the*

disposition of the native rock underneath, was in very deed stone lying close to stone even as on that day when, as we read in the sixth chapter of the First Book of the Kings, “Solomon built the house, and finished it.” It took one’s breath away; such centuries had passed and the stones had not cried out, but to-day they were eloquent. And as I gazed upon those gigantic blocks of Judæan limestone, bedded together so nicely that a sixpence could not pass between, my thoughts naturally went off to the masons who built so wonderfully and laid the stones so well. In gazing I saw again the swart-faced builders of Solomon, and the dark-eyed, dark-bearded masons of Hiram who did hew the stones, and the “stone squarers” working so diligently with plumbline and square. But though about me the air seemed to breathe the scent of the cedar and the fir from the great side galleries, the porches, and the chambers that Solomon built, and to feel the dazzle of the golden lilies and knops and pomegranates and the glory of the “palm trees and cherubim,” one could not forget the motive for all those wonderful buildings—those mighty stones which, you remember, so touched the heart of one of the disciples of Jesus of Nazareth, ten centuries after, that as he went out of the Temple he said, as we read in St. Mark 13:1, “Master, see what manner of stones and what buildings are here”—one could not, I repeat, forget that that motive was worship and praise of the Invisible, the worship of Jehovah, the praise of the great I AM.¹⁹⁵

Jamieson, Fausset and Brown: A subterranean quarry has been very recently discovered near Jerusalem, where the temple stones are supposed to have been hewn. There is unequivocal evidence in this quarry that the stones were dressed there; for there are blocks very similar in size, as well as of the same kind of stone, as those found in the ancient remains. Thence, probably, they would be moved on rollers down the Tyropean valley to the very side of the temple.¹⁹⁶

Summary View of 1Kings 6:1–7 (a graphic); from [PinImage](#); accessed April 30, 2017.

This description is actually of the fine detailed work done by Kings David and Solomon; as well as King Hiram and his workers. By comparison to God, their work would have seemed crude.



On the other hand, give that period of time, their tools and their experience, this was quite an amazing achievement; one which is to be tempered by God’s explicit warning to Solomon.

Chapter Outline

Charts, Graphics and Short Doctrines

¹⁹⁵ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7 (slightly edited).

¹⁹⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:7. I believe that they cite Porter, *Tent and Kahn*.

An entrance of the side the middle unto a side of the house [on] the right; and by stairs they go up upon the middle [story] and from the middle [story] unto the third [story].

1Kings
6:8

The door for the middle side rooms [was] to the right side of the house; so that [the priests and Levites] could go up by the stairs to the middle [story], and from the middle [story] they could go up to the third [story].

There was an entryway at the right side of the Temple which led to the middle side rooms. They go up the stairs from there to the middle story, and then up from there to the third story.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	An entrance of the side the middle unto a side of the house [on] the right; and by stairs they go up upon the middle [story] and from the middle [story] unto the third [story].
Revised Douay-Rheims	The door for the middle side was on the right hand of the house: and by <u>winding</u> stairs they went up to the middle room, and from the middle to the third.
Peshitta (Syriac)	The door of the middle chamber was on the south side of the house; and it went up with <u>winding</u> stairs into the middle chamber, and out of the middle into the third.
Septuagint (Greek)	And the <u>porch of the under side</u> was below the right wing of the house, and <i>there was a winding</i> ascent into the middle <i>chamber</i> , and from the middle to the third story.

Significant differences: The Greek appears to have *porch of the under side* rather than *An entrance of the side the middle unto a side*. The Greek, Latin and Syriac all include the concept of *winding* regarding the stairs. It is possible that this meaning is included in the Hebrew word as well.

Limited Vocabulary Translations:

Bible in Basic English	The door to the lowest side rooms was in the right side of the house; and they went up by twisting steps into the middle rooms, and from the middle into the third.
Good News Bible (TEV)	The entrance to the lowest story of the annex was on the south side of the Temple, with stairs leading up to the second and third stories.
Names of God Bible	The entrance to the first story was on the south side of the temple. A staircase went up to the middle story and then to the third story.
NIRV	The entrance to the first floor was on the south side of the temple. A stairway led up to the second floor. From there it went on up to the third floor.
New Simplified Bible	The entrance to the lowest story of the annex was on the south side of the Temple. It had stairs leading up to the second and third stories.

Thought-for-thought translations; paraphrases:

Contemporary English V.	The entrance to the bottom storage rooms was on the south side of the building, and stairs to the other rooms were also there.
The Living Bible	The bottom floor of the side rooms was entered from the right side of the Temple, and there were winding stairs going up to the second floor; another flight of stairs led from the second to the third.
New Berkeley Version	The door of the lowest side rooms was on the right side of the house and by winding steps one could go up to the middle side chambers and from the middle to the third.

New Century Version	The entrance to the lower rooms beside the Temple was on the south side. From there, stairs went up to the second-floor rooms. And from there, stairs went on to the third-floor rooms.
New Life Version	The door for the first floor room was on the right side of the house. They would go up steps to the second floor, and from the second to the third.
New Living Translation	The entrance to the bottom floor was on the south side of the Temple. There were winding stairs going up to the second floor, and another flight of stairs between the second and third floors.

Partially literal and partially paraphrased translations:

American English Bible	There was a vestibule that was attached to the right side of bottom room of the building, which had a winding stairway in the middle that led to the third story.
Beck's American Translation	The middle structure opened to the south side of the temple, and a winding staircase went up to the middle structure and from the middle to the third structure.
International Standard V	A passageway to the side chamber was constructed on the south side of the Temple by which people [Lit. <i>they</i>] could ascend winding stairs to the middle story, then from there to the third story.
New Advent (Knox) Bible	There was a door in the middle of the pent-house on the southern side of the building; from this a spiral staircase led to the first floor, and another to the top floor.
Translation for Translators	The entrance to the bottom level/story <i>of that attached structure</i> was on the south side of the temple. There were stairs from the bottom level/story to the middle and top level/story.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The door for the middle side <i>section</i> , is to be to the right side of the house; and was to ascend the stairwell to the middle, and from the middle to the third one.
Ferrar-Fenton Bible	Folding gates with a platform were at the right side of the building, with stairs going up to that platform, and from this platform to a third.
God's Truth (Tyndale)	And the door of the middle gallery was in the end of the house on the right side. And men went up with winding stairs into the middle gallery, and out of the middle into the third.
Jubilee Bible 2000	The door for the middle wing <i>was</i> in the right side of the house; and they went up with winding stairs into the middle <i>wing</i> and out of the middle into the third.
Lexham English Bible	The doorway of the side room in the middle of the side of the temple [was] on the south; they went up with a stairway to the middle and from the middle to the third [floor].
Tree of Life Version	The doorway to the lowest story of the side chambers was on the right side of the House. They went up by winding stairs to the middle story, and from the middle to the third.
Urim-Thummim Version	The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle chamber, and out of the middle into the third.

Catholic Bibles (those having the imprimatur):

The Heritage Bible	The door for the middle section was in the right side of the house, and they went up by winding stairs into the middle <i>section</i> , and out of the middle into the third.
New American Bible (2002)	The entrance to the lowest floor of the annex was at the right side of the temple, and stairs with intermediate landings led up to the middle story and from the middle story to the third.
New American Bible (2011)	The entrance to the middle story was on the south side of the house; stairs led up to the middle story and from the middle story to the third.

Revised English Bible The entrance to the lowest arcade was in the right-hand corner of the house; there was access by a spiral stairway from that to the middle arcade, and from the middle arcade to the highest.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The entrance to the lowest floor was on the south side of the house; a spiral staircase went up to the middle floor and on to the third.

The Complete Tanach The door of the lowest chamber (was) in the right side of the house, and with winding stairs they went up into the middle (chamber), and from the middle into the third.

The door of the lowest chamber was in the right side of the house:

Jonathan rendered this word הַנוֹכִית as “the lowest,” not הַנוֹכִית [which is] between the upper and lower ones [as is usually translated]. Because the five chambers on the southern side had one opening to the outside which was in the lowest story. And this [second usage of the word הַנוֹכִית in this same verse] “and with winding stairs they went up into the middle (הַנוֹכִית) chamber,” Jonathan rendered הַנוֹכִית; “the middle” because these chambers were not opened to the outside. There were three openings to each [of the chambers]. Thus is this taught in the Tractate Midos (4: 3), “One was to the chamber on the right and one was to the chamber on the left and one to the chamber above.” And the prophet teaches us here that [only] one of the lower [chambers] on the southern side had an opening to the outside and [only] through that opening can we enter all of the chambers on all sides. And the “middle chamber” of the verse, עֲלִצָה הַנוֹכִיתָה, is not the middle one between the upper and the lower, but the middle one of the five chambers on the southern side which had an opening to the outside in the lowest story. And this is the meaning of “and with winding stairs they went up” לַע הַנוֹכִיתָה “into the middle chamber” which was above it, signifying that הַנוֹכִיתָה עֲלִצָה was below.

With winding stairs: Jonathan rendered the word לול, a winding staircase, and that is called in our language vis (o.f.) and in German Vindelstein, and the commonly used name is schvindel stieg, and that is a structure of stone pillars made in the form of stairs, and he who goes on them is likened to one spiraling around a column and ascending on it several cubits high without inclining the steps as [would be necessary] by an ordinary ladder because its spiral serves as its incline.

into the third: Heb. מִישִׁילָשׁ, like מִישִׁילָשׁ.

exeGesés companion Bible The portal for the middle rib is in the right shoulder of the house; and they ascend with spiral stairs to the middle, and from the middle to the third.

Hebraic Roots Bible The door for the middle side section was in the right side of the house. And they went up with winding stairs into the middle one; and from the middle one into the third.

JPS (Tanakh—1985) The entrance to the middle [story of] the side chambers was on the right side of the House; and winding stairs led up to the middle chambers, and from the middle chambers to the third story.

Orthodox Jewish Bible The door for the middle story was in the right side of the Beis [*Hamikdash*]; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	The entrance to the lowest side chamber was on the right [or south] side of the house; and they would go up winding stairs to the middle [level], and from the middle to the third.
The Expanded Bible	The entrance to the lower rooms beside the Temple [‘house] was on the south side. From there, [winding] stairs went up to the second-floor rooms. And from there, stairs went on to the third-floor rooms.
Kretzmann’s Commentary	The door for the middle chamber, the side-structure, or wings, was in the right side of the house, on the south side; and they went up with winding stairs into the middle chamber, inside the side-structure, and out of the middle into the third.
NET Bible®	The entrance to the bottom [The Hebrew text has “middle,” but the remainder of the verse suggests this is an error.] level of side rooms was on the south side of the temple; stairs went up [<i>Heb</i> “by stairs they went up.”] to the middle floor and then on up to the third floor.
The Voice	The entrance into the lowest level was on the right side of the temple. From there a winding staircase led up to the middle level, and from there, to the top level.

Literal, almost word-for-word, renderings:

Concordant Literal Version	The opening of the middle side [is] at the right shoulder of the house, and with windings they go up on the middle one, and from the middle one unto the third.
English Standard Version	The entrance for the lowest story was on the south side of the house, and one went up by stairs to the middle story, and from the middle story to the third.
Green’s Literal Translation	The door for the middle side section was in the right side of the house. And they went up with winding stairs into the middle one; and from the middle one into the third.
NASB	The doorway for the lowest side chamber was on the right side of the house; and they would go up by winding stairs to the middle <i>story</i> , and from the middle to the third.
Webster’s Bible Translation	The door for the middle chamber was in the right side of the house: and they went up with winding stairs into the middle <i>chamber</i> , and out of the middle into the third;...
World English Bible	The door for the middle side rooms was in the right side of the house. They went up by winding stairs into the middle floor, and out of the middle into the third.
Young’s Updated LT	The opening of the middle side is at the right shoulder of the house, and with windings they go up on the middle one, and from the middle one unto the third.

The gist of this passage: There was a door or opening which led to stairs that would take a person to the middle and top floor of the annex building.

1Kings 6:8a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
pethach (פֶּתַח) [pronounced PEH-thahkh]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong’s #6607 BDB #835
tsâlê‘ (צַלַּע) [pronounced TSAY-lawg’]	<i>rib, side; plank, board; leaves</i> [of a door]	feminine singular noun with the definite article	Strong’s #6763 BDB #854
There are two different spellings of this word.			

1Kings 6:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).</i>			
Keil and Delitzsch: <i>From this there were derived for עֲלֵצ the meanings side, side piece or side wall, e.g., of the ark, Ex. 25:12, Ex. 25:14, etc., of the dwelling, Ex. 26:20, Ex. 26:26, etc., of the altar, Ex. 27:7, etc., the side wall or slope of a mountain, 2Sam. 16:13, the side portion of the human body, i.e., the rib, Gen. 2:21–22, the sides or leaves of a door in 1Kings 6:34 of the present chapter, and when used of buildings, the side pieces or portions built out which lean against the main building; and lastly, the idea of a piece which shows a large side, i.e., a broad plank (1Kings 6:15–16). The meaning planks or beams, as it were ribs or rib-work, is unfounded.¹⁹⁷ I may need to unpack this statement.</i>			
tîyḵôwn (תִּיכֹוֹן) [pronounced tee-KOHN]	middle, central midst	feminine singular adjective with the definite article	Strong's #8484 BDB #1064
There is a very similar, alternate spelling for this word.			
Keil and Delitzsch: <i>This is the rendering according to the Masoretic text; and the only thing that appears strange is the use of הַנְּכִיטָה first of all for the middle room of the lower story and then for the middle story; and the conjecture is a very natural one, that the first הַנְּכִיטָה may have been an error of the pen for הַנְּתַחֲתָה, in which case עֲלֵצ does not signify the side room, but is used in a collective sense for the row of side rooms in one story, as in Ezek. 41:5, 9, 11.¹⁹⁸</i>			
Lange: <i>The word עֲלֵצ in 1Kings 6:8, and in Ezek. 41:5; Ezek. 41:9; Ezek. 41:11, is like עוֹצֵי in 1Kings 6:5; 1Kings 6:10, in the singular, and stands collectively for the whole of the side-chambers.¹⁹⁹</i>			
'el (אֶל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kâthêph (כַּתְּפָה) [pronounced kaw-THAFE]	side, shoulder, shoulder-blade; shoulder pieces; side; slope [of a mountain]; supports [of a laver]	feminine singular construct	Strong's #3802 BDB #509
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108
y ^e mânîy (יְמִינֵי) [pronounced yehm-aw-NEE]	right hand, right	feminine singular adjective with the definite article	Strong's #3233 BDB #412

Translation: The door for the middle side rooms [was] to the right side of the house;... This first portion of the verse is the most confusing. Many believe that this ought to read, *the entrance to the first floor [was]...* However, when it comes to disputed readings, it is the most confusing and least clear reading which is generally preferred (an exception to this would be when a word appears to have been miscopied or a letter in a word destroyed by time). So, the idea is, we pretty much all understand that we can get to the bottom floor; there would have been an entrance or perhaps it was left open at one end. However, the question is, *how do you get to the second floor?*

¹⁹⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:5–8.

¹⁹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:7–8.

¹⁹⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:8 (Exegetical and Critical).

And to the third? That is what this verse purports to answer. To get to the middle story, there is an entrance at the right side of the Temple. What is less than clear to us today is, are we looking at the temple, and this is the right hand side from our vantage point? Or, are we the Temple, looking out to the public end and this is the right hand side? Or, are we standing in the side rooms, looking out, and it is the right hand side of us? Not really pressing questions spiritually speaking; but this would give us a clue as to the thinking of the Hebrew mind regarding position of the viewer and language.

This is a description of what was built rather than a description of the building of the structure. It appears that there was a middle room, and an entryway to that middle room at the right hand side of the Temple.

The Pulpit Commentary: *[That is,] the south side, called the right side here...because when a man looks towards the east, or sun-rising, which is esteemed the most glorious part of the heavens, and to which men most frequently look for divers reasons, the south is on his right hand; whereby it is implied that there was another door on the left, or the north side, leading to the chambers on that side, though for brevity sake it be not mentioned here.*²⁰⁰

Whedon: *So far as the scripture text gives us any information, this one door in the south side seems to have been the only entrance into all of the side-chambers.*²⁰¹

1Kings 6:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
lûwlfîym (לולִיִּם) [pronounced <i>lool-EEM</i>]	<i>stairs, steps; staircase, ladder</i>	masculine plural noun	Strong's #3883 BDB #533
Strong's: From an unused root meaning <i>to fold back; a spiral step: - winding stair.</i> ²⁰²			
The NET Bible: <i>The word translated "stairs" occurs only here. Other options are "trapdoors" or "ladders."</i> ²⁰³			
ʿâlâh (הָלַעַ) [pronounced <i>ġaw-LAWH</i>]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 rd person masculine plural, Qal imperfect	Strong's #5927 BDB #748
ʿal (לַעַ) [pronounced <i>ġah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
tîykôwn (תּוֹכֹנ) [pronounced <i>tee-KOHN</i>]	<i>middle, central midst</i>	feminine singular adjective with the definite article	Strong's #8484 BDB #1064

Translation: ...so that [the priests and Levites] could go up by the stairs to the middle [story],... There were stairs, possibly near the entrance, and those led up to the middle floor.

²⁰⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:8.

²⁰¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:8.

²⁰² Strong's Exhaustive Concordance by James Strong, S.T.D., LL.D., 1890; from e-Sword, Strong's #3883.

²⁰³ From <https://bible.org/netbible/index.htm?1ki6.htm> (footnote); accessed March 18, 2017.

The Pulpit Commentary: *into the middle story, or row of chambers, and so in the following words, out of the middle story; for these stairs could not lead up into each of the chambers, nor was it needful or convenient it should do so, but only into the story, which was sufficient for the use of all the chambers.*²⁰⁴

1Kings 6:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tîykôwn (תִּיכֹוֹן) [pronounced <i>tee-KOHN</i>]	<i>middle, central midst</i>	feminine singular adjective with the definite article	Strong's #8484 BDB #1064
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
sh ^e lishîym (שְׁלִישִׁים) [pronounced <i>sh^eli-SHEEM</i>]	<i>third, a third part, a third time; chambers [of the third story]</i>	masculine/feminine adjective/ordinal numeral with the definite article	Strong's #7992 BDB #1026

The NET Bible: *The translation reads with a few medieval Hebrew mss, the Syriac Peshitta, and Vulgate hashÿlishit (hashÿlishit, "the third") rather than MT hashÿlishim (hashÿlishim, "the thirty").*²⁰⁵

My Hebrew Bible shows *hashÿlishim*, but it is said to mean *third*. In any case, that is the accepted understanding of the word, in context.

Translation: *...and from the middle [story] they could go up to the third [story].* The stairs continued up to the third and highest floor of the Temple. So, whatever stairs were available appear to be in the same general area. This description seems to indicate that there is just one set of stairs.

1Kings 6:8 *There was an entryway at the right side of the Temple which led to the middle side rooms. They go up the stairs from there to the middle story, and then up from there to the third story. There is more commentary on this than you might expect.*

Descriptions of the Annex Access (Various Commentators)

Trapp: *The door for the middle chamber [was] in the right side of the house: and they went up with winding stairs into the middle [chamber], and out of the middle into the third.*²⁰⁶

²⁰⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:8.

²⁰⁵ From <https://bible.org/netbible/index.htm?1ki6.htm> (footnote); accessed March 18, 2017.

²⁰⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:8.

Descriptions of the Annex Access (Various Commentators)

Barnes: *The chambers on the ground-floor were possibly reached each by their own door in the outer wall of the lean-to. The middle and upper floors were reached by a single door in the right or south wall, from which a winding staircase ascended to the second tier, while another ascended from the second to the third. The door to the stairs was in the outer wall of the building, not in the wall between the chambers and the temple. That would have desecrated the temple far more than the insertion of beams.*²⁰⁷

Keil and Delitzsch: *“A door (פֶּתַח, a opening for the entrance) to the middle side chamber (of the lower story) was on the right side (the southern side) of the house, and a winding staircase led up into the middle (room of the middle story) and out of the middle into the third rooms,” i.e., the rooms of the third story.*

Keil and Delitzsch: *The perfectly groundless assumption of Thenius, that the outer building had most probably an inner door as well, which connected it with the temple, does just as much violence to the decorum of the Holy Place.*

Keil and Delitzsch: *The only question is, whether it was made in the middle of the right side or in the front by the side of the porch. If the Masoretic text is correct, there is no doubt about the former. But if we read הַנְּתִיחַ הַיָּמִינִי, the text leaves the question undecided. The winding staircase was not constructed in the outer wall itself, because this was not thick enough for the purpose, and the text states pretty clearly that it led from the lower story into the middle one, and thence still higher, so that it was in the centre of the building.*²⁰⁸

Benson: *[T]hey entered to go up into the middle row of chambers;...[on] the right side — That is, in the south side, called the right side, because, when a man looks toward the east, the south is on his right hand. There was another door on the left, or the north side, leading to the chambers on that side. They went up with winding stairs —...leading up to the gallery, out of which they went into the several chambers. Into...the middle story, or row of chambers;...for these stairs could not lead up into each of the chambers, nor was it needful, but only into the story, which was sufficient for the use of all the chambers.*²⁰⁹

The Cambridge Bible: *The LXX. and Targum here give ‘lowest’ instead of ‘middle;’ doubtless because otherwise there is no mode of access to the lower side-chambers specified. The manner of reaching the middle story is sufficiently indicated in the next clause. On the contrary the compiler of Kings may have considered that there was no need to mention any entrance to the lower row of chambers. That would be a matter of course, and there may have been more than one, but the place and way of reaching the other two flights of rooms did need notice. There may also have been some access from the lowest side chambers into the Temple, if these chambers were used for storing the sacred oil and other provisions for the service.*²¹⁰

Lange: *According to 1Kings 6:8, the entire side-structure had but one door, which was placed on the south side: whether in the middle (Thenius) or at the foremost apartment near the porch (Ewald, Merz) is uncertain; probably the latter. That a door within the house opened into the side-structure, has been erroneously concluded from Ezek. 41:5. The walls of the house were nowhere broken through, and certainly the historical account knows nothing of such a door. The winding stairway obviously was within the side-structure.*²¹¹

²⁰⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:8.

²⁰⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:7–8.

²⁰⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:8.

²¹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:8.

²¹¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:8 (Exegetical and Critical).

Descriptions of the Annex Access (Various Commentators)

The Pulpit Commentary: *we get a perfectly clear meaning from the text as it stands, viz; that "the door (leading to) the middle floor was (on the ground floor) on the right side," etc. It is hardly likely that all the compartments on the ground floor had only one approach, and the doors which communicated with them may well have been passed over as requiring no special notice. But the historian feels it necessary to state how the second and third stories were reached, and the staircase which led to them causes him to speak of the position of the door which opened upon it... This word (צַדְדָּה) almost implies that the door was in the external wall of the side structure, not in the wall of the holy place... What was the exact position of the door, whether in the centre, or at either angle, it is impossible to say... it is very doubtful whether the staircase would or could be constructed within it.*²¹²

Whedon: *Out of the middle chamber of the middle story into the middle chamber of the third story. So the staircase was not on the outside of the house, as is usual in the East, but on the inside. No mention is made of windows in the side-chambers, but this is naturally inferred from 1Kings 6:4.*²¹³

Whedon: *The position of these windows is not stated, and we are left to infer that they were set wherever needed, and wherever they would help to enhance the architectural finish and beauty of the building. Hence they were probably both in the upper part of the main building and also in the side-chambers.*²¹⁴

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And so he builds the house and so he complete him and so he covers the house beams and planks in the cedar.

1Kings
6:9

He built the house and completed it. He roofed [lit., he covers] the house using beams and planks of cedarwood.

Solomon built the house and completed it; and then he roofed it over with rafters and planks of cedarwood.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he builds the house and so he complete him and so he covers the house beams and planks in the cedar.
Revised Douay-Rheims Peshitta (Syriac)	So he built the house, and finished it: end he covered the house with roofs of cedar. So he built the house and finished it; and roofed the house with beams and boards of cedar.
Septuagint (Greek)	So he built the house and finished it; and he made the ceiling of the house with cedars.

Significant differences: The Latin and Greek shortened the final sentence.

Limited Vocabulary Translations:

²¹² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:8.

²¹³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:8.

²¹⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:4.

Easy English	So (Solomon) built the temple and he finished it. He made the roof out of beams (of wood) and cedar boards.
Easy-to-Read Version–2006	Solomon finished building the main part of the Temple and then covered it inside with cedar boards.
Good News Bible (TEV)	So King Solomon finished building the Temple. He put in a ceiling made of beams and boards of cedar.
<i>The Message</i>	Solomon built and completed The Temple, finishing it off with roof beams and planks of cedar.
Names of God Bible	When he had finished building the walls, he roofed the temple with rows of cedar beams and planks.
NIRV	So Solomon built the temple and finished it. He made its roof out of beams and cedar boards.
New Simplified Bible	King Solomon finished building the Temple. He put in a ceiling made of beams and boards of cedar.

Thought-for-thought translations; paraphrases:

Common English Bible	He completed the temple with a roof of cedar beams and cross-planks.
Contemporary English V.	The roof of the temple was made out of beams and cedar boards. The workers finished building the outside of the temple.
The Living Bible	After completing the Temple, Solomon paneled it all, including the beams and pillars, with cedar.
New Berkeley Version	So he built the house and completed it; he paneled the house, beams, and pillars, with cedar.
New Century Version	Solomon put a roof made from beams and cedar boards on the Temple.
New Life Version	And he made the roof of the house of large pieces of cedar wood.
New Living Translation	After completing the Temple structure, Solomon put in a ceiling made of cedar beams and planks.

Partially literal and partially paraphrased translations:

American English Bible	Then after the [exterior] was built, Solomon had the [interior walls] covered with cedar [panels].
Beck's American Translation	When he finished building the temple, he roofed the house with rows of cedar beams.
International Standard V	<i>Interior Finishing with Gold and Cedar</i> After Solomon [Lit. <i>he</i>] built the Temple and finished it, he covered the Temple with beams and planks made of cedar.
New Advent (Knox) Bible	When he had finished building the walls of the house, Solomon covered it in with cedar rafters; then, over the whole of it, he built an added storey five cubits high, and roofed the house with planks of cedar. V. 10 is included for context.
Translation for Translators	So Solomon's workers finished building the <i>framework of the</i> temple. They made the ceiling from cedar beams and boards.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to build the house of it, and was to complete it, even was he to panel the house with rows of cedar beams.
Ferrar-Fenton Bible	Thus the structure was built, and they completed it by wainscoting the building with planks of cedar.
God's Truth (Tyndale)	And so he built the house and finished it, and roofed it with beams of Cedar timber made hollow and joined together.
Jubilee Bible 2000	So he built the house and finished it and covered the house with work of cedar placed in order.

Lexham English Bible	So he built the house and finished it. He covered the temple [with] rafters and wood planks and with the cedars.
NIV, ©2011	So he built the temple and completed it, roofing it with beams and cedar planks.

Catholic Bibles (those having the imprimatur):

New American Bible (2002)	When the temple was built to its full height, it was roofed in with rafters and boards of cedar.
New Jerusalem Bible	Having finished building the Temple, he roofed the Temple with a coffered ceiling of cedar wood.
Revised English Bible	So Solomon built the house and finished it, having constructed the terrace five cubits high against the whole building, braced the house with struts of cedar, and roofed it with beams and coffering of cedar. The REB combined vv. 9–10.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	So he built the house, and after finishing it, he put its roof on — cedar planks over beams.
The Complete Tanach	And he built the house, and finished it, and he covered the house with panelling and joined planks of cedar.

And he covered: An expression of covering of the ceiling.

With panelling and joined planks of cedar: [There were] two ceilings. [The] one made for beauty was below, and [the] one of planks of cedar was above. That of panelling was the lower one. And Jonathan rendered מִיִּבֵּג as מִיִּבְּנֵה, but I do not know what they are. And I did hear in the name of Rabbi Menachem... that they are boards woven beautifully in the form of a design, and it is called in our language (o.f.) celed and in German it [is called] gehimmelt and that is an expression of [something] heavenly [in appearance or in height] as the highest part of the beam. And I say they are hollowed bricks, and they are like half a round reed, which are used as coverings for houses [in German, dekziegel].

panelling: In Aramaic, vaulted canes.

joined planks: Planks of cedar were laid over the panels, to provide a footing for when they would go to oversee the maintenance of the house [Temple]. Similarly, Jonathan renders, “and above them [the panels] were rows of joined planks made of cedars beams.” The word תִּפְכָּר [in the Targum] denotes adjacency [as the planks were adjoining to each other]. Elsewhere (II Sam. 22:12) it says, “thick clouds of the sky” for which the Targum renders: “a cluster of light clouds” [which gave the appearance of thick clouds].

exeGesés companion Bible	And he builds the house; and finishes and ciels the house with carvings and shingles of cedar:...
JPS (Tanakh—1985)	When he finished building the House, he paneled the House with beams and planks of cedar.
Orthodox Jewish Bible	So he built the Beis [Hamikdash], and finished it; and covered the Beis [Hamikdash] with beams and boards of cedar.
<i>The Scriptures</i> 1998	So he built the House and completed it, and he panelled the House with beams and boards of cedar.

Expanded/Embellished Bibles:

The Expanded Bible	Solomon put a ·roof [ceiling] made from beams and cedar boards on the ·Temple [^house]. So he finished building the Temple [^house] as well as the bottom floor
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that was beside the Temple [‘house]. The ExB appears to combine portions of vv. 9–10.

Kretzmann’s Commentary **So he built the house and finished it; and covered the house with beams and boards of cedar.** This was the roof-construction, a flat roof, whose cedar-beams were covered with cedar-boards, as the roof proper.

NET Bible® **He finished building the temple [Heb “built the house and completed it.”] and covered it [Heb “the house.”] with rafters [The word occurs only here; the precise meaning is uncertain.] and boards made of cedar [Heb “and rows with cedar wood.”].**

The Voice **Solomon completed the temple, and he roofed it with beams and cedar boards.**

Literal, almost word-for-word, renderings:

Concordant Literal Version **And he builds the house, and completes it, and covers the house [with] beams and rows of cedars.**

Emphasized Bible **So he built the house, and finished it,—and ceiled the house with planks and beams of cedar; and built the gallery against all the house, five cubits in height,—and so fastened the house, with timber of cedar. V. 10 is included for context.**

New King James Version **So he built the temple and finished it, and he paneled the temple with beams and boards of cedar.**

Webster’s Bible Translation **So he built the house and finished it; and covered the house with beams and boards of cedar.**

World English Bible **So he built the house, and finished it; and he covered the house with beams and planks of cedar.**

Young’s Updated LT **And he builds the house, and completes it, and covers the house with beams and rows of cedars.**

The gist of this passage: After completing the overall structure, Solomon roofed the house, using beams and cedar wood, probably overlapped.

1Kings 6:9a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	3 rd person masculine singular, Qal imperfect	Strong’s #1129 BDB #124
’êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong’s #1004 BDB #108
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong’s # BDB #253

1Kings 6:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâlâh (כָּלָה) [pronounced kaw-LAWH]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #3615 BDB #477

Translation: He built the house and completed it. Perhaps this means, *and he continued to build the house until it was completed.* This project took 7 years to complete.

Barnes: *That is, the external shell of the house. The internal fittings were added afterward. See 1Kings 6:15–22.*²¹⁵

1Kings 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
çâphan (סָפַח) [pronounced saw-FAHN]	<i>to cover, to cover in, to panel, to wainscot, to hide, to conceal; to roof</i>	3 rd person masculine singular, Qal imperfect	Strong's #5603 & #8226 BDB #706
This word probably means <i>roofed</i> (depending upon the context).			
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
gêbîym (גִּבִּיִּם) [pronounced gayb-EEM]	<i>beams, rafters</i>	masculine plural noun ³	Strong's #1356 BDB #155
This word is found thrice in Scripture and with 2 very different meanings. 1Kings 3:9 (<i>beams, rafters</i>); 2Kings 3:16 (<i>ditches</i>); Jer. 14:3 (<i>pits</i>). Therefore, these are considered homonyms. When the NET Bible says that this word occurs only here, that is a reference to this particular use of the word.			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
s ^e dêrôth (שִׁדְרוֹת) [pronounced seh-d-ay-ROWTH]	<i>technical building term possibly meaning planks, siding, pillars, studs</i>	feminine plural noun	Strong's #7713 BDB #690

²¹⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:9.

1Kings 6:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The Pulpit Commentary: <i>The same word is used of [rows, ranks, lines of] soldiers 2Kings 11:8, 15.</i> ²¹⁶			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'erez (אֲרֵז) [pronounced EH-rez]	<i>cedar</i>	masculine singular noun with the definite article	Strong's #730 BDB #72

Translation: He roofed [lit., *he covers*] the house using beams and planks of cedarwood. There are two views here: (1) This is a reference to the roof of the house (it is a cedar roof with cedar beams); or (2) this is the trim and finish work, which is done at the end of a project to make everything look pretty. The AEB, HCSB, NKJV, NLT, the Scriptures (1998) and the Jewish Tanakh appears to go with #2; but most translations appear to agree with #1.

I believe that this properly refers to the roof; whereas, the finish work and subdivision of the interior of the Temple will be found in vv. 14–16 (*So Solomon built the house and finished it. He lined the walls of the house on the inside with boards of cedar. From the floor of the house to the walls of the ceiling, he covered them on the inside with wood, and he covered the floor of the house with boards of cypress. He built twenty cubits of the rear of the house with boards of cedar from the floor to the walls, and he built this within as an inner sanctuary, as the Most Holy Place.—ESV*).

There was a roof on King David's house and there were roofs on the buildings done by Hiram; therefore, we must assume that there was some level of expertise here. It does not appear that a pitch was put on this roof, as there is no mentions of that; however, there would have been reasonable precautions taken to keep the rain from coming into the building.

The effectiveness of a roof also depends upon the overall climate. A very good roof in one area might be a lousy roof elsewhere (I used to have a flat roof on my house, and it did not work since I lived in an area with considerable rain).

1Kings 6:9 *Solomon built the house and completed it; and then he roofed it over with rafters and planks of cedarwood.*

Various Commentators on the Temple's Roof—Sloped or not

Barnes: *Roofed it with a wooden roof, sloped like our roofs.*²¹⁷

Lange believes the roof to be a flat roof with a parapet, which was common in that part of the world. Even though Thenius suggests that there was a *flat roof vaulting*, Lange writes: *in the ancient Orient there were never any arched roofs.*²¹⁸

²¹⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:9.

²¹⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:9.

²¹⁸ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:9–10 (Exegetical and Critical).

Various Commentators on the Temple's Roof—Sloped or not

Gill: *with hollow boards, as the Targum, which formed an arch ceiling to it, and made it look very grand and beautiful; and then over them were laid beams and planks of cedar, not properly as a flat roof to it, but rather as a flooring for other buildings; for upon this, as in 1Kings 6:10, there were chambers built.*²¹⁹

The Cambridge Bible: *[S]ee Fergusson, Temples of the Jews, pp. 19 seqq., where the author shews that the covering of the Tabernacle was made with a ridge and sloped to both sides, and that the cedar beams and boards (R.V. planks) spoken of in this verse were to imitate, as nearly as could be done in wood, the Tabernacle roof. Mr Fergusson has suggested (p. 28) that there were most probably pillars inside the Temple to support the beams of the roof. 'No cedar beams that were available could be laid across an opening 30 feet free without sagging to an unpleasant extent.'*²²⁰

The Pulpit Commentary: *It has been universally held till quite lately that the roof was either vaulted (Thenius) or flat (Bähr, Keil). But Mr. Fergusson has alleged some reasons for believing that it was a span or gable roof. It is true that Oriental buildings almost invariably have externally flat(internally arched) roofs. In Palestine, because of the scarcity of timber, no other form is possible. But the temple, as we have seen, was constructed after the model of the tabernacle, and the latter, as the name almost implies, and as necessity would require, had a ridged roof. It does not necessarily follow, however, as Fergusson assumes, that the temple followed the tabernacle in this respect. It is obvious that when a "house was built unto the name of the Lord," the form of the tent might be abandoned as inappropriate. It is true that this shape would be consecrated to them by many centuries of use, but it is also possible that in a house it would strike them as altogether bizarre.*²²¹

Poole: *[T]he arched beams and boards wherewith the top of the house was covered, which was made of other wood, which was more pliable than cedar, and would better endure bowing and bending.*²²²

Whedon: *The form or shape of the roof is left entirely uncertain. Many conclude, from the silence of the text, that, like Oriental buildings generally, its roof was flat. Others maintain, that, as it was modelled after the tabernacle, (compare Wisdom of Solomon, chapter 1Kings 9:8,) its roof was a gable, like that of an ordinary tent.*²²³

Poole: *He built a roof (to wit, a flat and plain roof, called yatzhah, because of the exact resemblance it has with the floor of a house) over all the house, according to the manner of all the Israelitish buildings, which were flat at the top; of which see Deut. 22:8 Joshua 2:6 2Sam. 11:2. The inner roof was arched, 1Kings 6:9, that it might be more beautiful and glorious to behold; but the outward roof was flat.*²²⁴

Dummelow: *[Solomon] Roofed or cieled it. Whether the roof was flat or gable-shaped is uncertain, though, as houses were generally flat-topped, this was probably no exception.*²²⁵

The order in which things were done is not dramatically different from today. Whereas, we put up a skeletal structure first, roof it, then place siding around the studs; in the ancient world, the structure was (in this case) made from stones, pieced together in order to have a solid exterior wall system. Then the roof was added; after which, the interior was finished.

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²¹⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:9.

²²⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:9.

²²¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:9.

²²² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:9.

²²³ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:9.

²²⁴ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:10.

²²⁵ From <http://www.studylight.org/commentaries/dcb/1-kings-6.html> accessed April 27, 2017.

This verse will be very nearly repeated in 1Kings 6:14 So Solomon built the house and finished it.

And so he builds the structure against all the house, five cubits his height. And so he grasps the house in lumbers of cedar.

1Kings
6:10

Solomon [lit., *he*] also built a structure along the entire house, [each story being] 5 cubits high. He joined [the structure with] the house with cedar boards.

Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he builds the structure against all the house, five cubits his height. And so he grasps the house in lumbers of cedar.
Revised Douay-Rheims	And he built a floor over all the house five cubits in height, and he <u>covered</u> the house with timber of cedar.
Peshitta (Syriac)	And then he built additional rooms against the whole house, five cubits high, and <u>they</u> were fastened to the house with timbers of cedar.
Septuagint (Greek)	And he made the <u>partitions</u> through all the house, each five cubits high, and <u>enclosed each partition</u> with cedar boards.

Significant differences: This is a moderately difficult verse to translate and understand. The second verb is a masculine singular; the Syriac has it as a masculine plural. That second verb means *to grasp* (in the Hebrew); but it translated *cover* in the Latin and *enclose* in the Greek. The Greek has *each partition* rather than *the house*.

Limited Vocabulary Translations:

Bible in Basic English	And he put up the line of side rooms against the walls of the house, fifteen cubits high, resting against the house on boards of cedar-wood.
Easy English	And he built the rooms all along the sides of the temple. Each room was 5 cubits high. Cedar beams fastened (the rooms) to the temple.
Easy-to-Read Version–2006	Then he finished building the rooms around the Temple. Each story was 5 cubits tall. The cedar beams in these rooms rested on a ledge of the Temple wall.
International Children's B.	He also finished building the bottom floor that was beside the Temple. It was 7½ feet high. It was attached to the Temple by cedar beams.
God's Word™	He built each story of the annex 7½ feet high alongside the entire temple. Its cedar beams were attached to the temple.
Good News Bible (TEV)	The three-storied annex, each story 7½ feet high, was built against the outside walls of the Temple, and was joined to them by cedar beams.
The Message	The supporting structure along the outside walls was attached to The Temple with cedar beams and the rooms in it were seven and a half feet tall.
New Simplified Bible	The three-story annex, each story seven and one half feet high, was built against the outside walls of the Temple. Cedar beams were used to join it to them.

Thought-for-thought translations; paraphrases:

Common English Bible	Then he built the side rooms all around the temple. They were seven and a half feet high. He attached them to the temple with cedarwood.
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Contemporary English V.	Storage rooms seven and a half feet high were all around the temple, and they were attached to the temple by cedar beams.
The Living Bible	As already stated, there was an annex on each side of the building, attached to the Temple walls by cedar timbers. Each story of the annex was 7½ feet high.
New Century Version	So he finished building the Temple as well as the bottom floor that was beside the Temple. This bottom floor was seven and one-half feet high and was attached to the Temple by cedar beams.
New Life Version	He built the three floors against the outside wall of the house. Each one was as high as a man could raise his hand. They were joined to the house with big pieces of cedar wood.
New Living Translation	As already stated, he built a complex of rooms along the sides of the building, attached to the Temple walls by cedar timbers. Each story of the complex was 7 1/2 feet high.

Partially literal and partially paraphrased translations:

American English Bible	He also built the interior chamber in the middle of the Temple, which stood seven-and-a-half feet high, and it was held together with cedar beams.
Beck's American Translation	And he built each structure 5 cubits high alongside the whole temple, and their cedar beams rested on the temple.
International Standard V	He constructed this structure to adjoin the entire Temple, five cubits high, and fastened it to the Temple with cedar timbers.
Translation for Translators	They built the structure that had three levels/stories, that was against the walls of the temple. Each level/story was 7-1/2 feet high, and was joined to the temple with cedar beams.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to build that spreading out from the house, five cubits in height, and they were to be fastened to the house, by cedar wood.
Ferrar-Fenton Bible	Lastly he built a story Over all the building five cubits in height [= 14 ft. 7 in.], and covered in the structure with beams and planks of cedar. These platforms seem to have been what we now call " Landings," or broad steps leading up to the verandah, and the old translators, not being accustomed to such, sadly confused their versions.—F. F.
God's Truth (Tyndale)	And then he built chambers over all the temple of five cubits height, and coupled the house together with beams of Cedar.
HCSB	He built the chambers along the entire temple, joined to the temple with cedar beams; each story was 7½ feet high.
Jubilee Bible 2000	And <i>then</i> he built the wing against all the house, five cubits high; and they rested on the house <i>with</i> timber of cedar.
Tree of Life Version	He built the stories of the side-structure against the whole House, each five cubits high, and they were fastened to the House with timbers of cedar.
Thenius	He fastened it (each separate story of the building) to the temple-house with cedar wood, namely, with the cedar beams which formed the flooring and roofing of the three stores.
Urim-Thummim Version	And he constructed the side-chambers all along the Temple. The height of each was 5 cubits [7 1/2 feet], and they were attached to the Temple by planks of cedar.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Each story of the structure which he built surrounding the House was five cubits high joined to the House with cedar timber.
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New American Bible (2011)	He built the substructure five cubits high all along the outside of the house, to which it was joined by cedar beams.
New English Bible	So he built the house and finished it, having constructed the terrace five cubits high against the whole building, braced the house with struts of cedar and roofed it with beams and coffering of cedar. Vv. 9–10 are combined.
New Jerusalem Bible	Round the outside of the Temple he then built the annex which was five cubits high and was joined to the Temple by cedar-wood beams.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Each floor of the annex surrounding the house was eight-and-three-quarters feet high and was attached to the house with beams of cedar.
The Complete Tanach	And he built the chambers against all the house, (each) five cubits high; and he covered the house with timber of cedar.

Five cubits high: [was the height] of each chamber. Therefore their [total] height of the three stories was fifteen cubits besides the thickness of the ceiling.

And he covered the house: That was the upper covering of the roof, and the covering mentioned above (6:9) that was the ceiling of the upper story.

exeGesés companion Bible	...and he builds chambers against all the house, five cubits high: and they hold on the house with timber of cedar.
JPS (Tanakh—1985)	He built the storied structure against the entire House—each story 5 cubits high, so that it encased the House with timbers of cedar.
Orthodox Jewish Bible	And then he built chambers against all the Beis [<i>Hamikdash</i>], five cubits high; and they rested on the Beis [<i>Hamikdash</i>] with timber of cedar.
<i>The Scriptures</i> 1998	And he built the side rooms of the structure against all the House, each five cubits high, and they were fastened to the House with cedar beams.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	Then he built the extensions [of rooms] against the entire house, each [story] five cubits high; and they were attached to the house with timbers of cedar.
The Expanded Bible	This bottom floor was seven and one-half feet [¹ five cubits] high and was attached to the Temple [¹ house] by cedar beams.
Kretzmann's Commentary	And then he built chambers against all the house, five cubits high, for each story; and they rested on the house with timber of cedar, whose ends, resting upon the top of the walls of the Temple, served to unite the side structure with the main building.
NET Bible®	He built an extension all around the temple; it was seven and a half feet high [<i>Heb</i> "five cubits." This must refer to the height of each floor or room.] and it was attached to the temple by cedar beams.
The Voice	He constructed the structure on the outside of the temple as well. Each level was 7½ feet high and was connected to the temple by cedar beams.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And he builds the couch against all the house, five cubits [is] its height, and it takes hold of the house by cedar-wood.
English Standard Version	He built the structure against the whole house, five cubits high, and it was joined to the house with timbers of cedar.
Green's Literal Translation	And he built the side-stories on all the house, <i>each</i> five cubits <i>in</i> height; and they held <i>to</i> the house <i>with</i> cedar wood.

NASB	He also built the stories against the whole house, each five cubits high; and they were fastened to the house with timbers of cedar.
New King James Version	And he built side chambers against the entire temple, each five cubits high; they were attached to the temple with cedar beams.
Webster's Bible Translation	And <i>then</i> he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.
World English Bible	He built the floors all along the house, each five cubits high; and they rested on the house with timber of cedar.
Young's Updated LT	And he builds the couch against all the house, five cubits is its height, and it takes hold of the house by cedar-wood.

The gist of this passage: Solomon built an annex of rooms around the Temple, and they are tied to the building with the cedar wood (probably the ceiling beams).

1Kings 6:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
yâtsûwa' (עֹצֵי) [pronounced <i>yaw-TSOO-ahj</i>]	<i>story, a single floor; a chamber, a structure; an extension; in poetry: couch, bed</i>	masculine singular noun with the definite article	Strong's #3326 BDB #426–#427
The Pulpit Commentary: <i>Gesenius remarks that the word is used here and in 1Kings 6:10 in the masculine of the whole of the side structure, while in 1Kings 6:6 it is used in the feminine of the single stories.</i> ²²⁶			
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
châmêsh (שָׁמֵשׁ) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (אֲמוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

²²⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:5.

Translation: Solomon [lit., he] also built a structure along the entire house, [each story being] 5 cubits high. Solomon built an additional structure along the outside of the house at nearly 8 feet in height for each of the 3 stories.

You will note that things have not changed dramatically over the years. 3000 years ago, 7.5' ceilings were built in Israel, and today, 8' ceilings are typical in most homes (more expensive homes have higher ceilings). My guess is, the height of the ceilings was relative to the tallest men who were in the home. In my house, I can touch my ceiling (my 8' ceiling); and my guess is, the average tall man could touch the ceiling in a 7.5' high room. One translation made note of this concept. The New Life Version reads: *He built the three floors against the outside wall of the house. Each one was as high as a man could raise his hand. They were joined to the house with big pieces of cedar wood.*

Now, that may seem like an odd statement to some, but man simply builds his house to fit his physical needs. It is always interesting being in homes which are 100 or 200 years old—typically, these homes are smaller in many different ways.

Poole: *Against all the house; which interpreters understand of those chambers described 1Kings 6:5,6. But why should that be repeated again, and that so darkly and confusedly, after he had particularly and exactly treated of them (unless to give an account of the height of each chamber, or story, which before was not done)?*²²⁷

1Kings 6:10 Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards.

The Height of the Annex (Various Commentators)

Keil and Delitzsch: *[T]he side buildings...consisted of three stories. The height given must also be understood as referring to the height within. Consequently the side buildings had an internal height of 3 x 5 cubits, and reckoning the floorings and the roof of the whole building an external height of 18 or 20 cubits; so that the temple-house, which was thirty cubits high within and about thirty-two without, rose about twelve or fourteen cubits above the side building, and there was plenty of room for the windows in the side walls.*²²⁸

Benson: *[W]e are to understand that those below, and those in the middle, and those above, were all of an equal height, namely, five cubits. So they were fifteen cubits in all, which was five less than the height of the house, for that was twenty cubits; otherwise there would have been no room for the windows, which, it is probable, were above all these chambers, in the top of the house.*²²⁹

The Cambridge Bible: *We ought perhaps to make some allowance for the thickness of floors and roofs. So that the whole height to which this three-storied structure rose may have been much more than 15 cubits, if five cubits were the inside height of each range of rooms. Mr Fergusson (p. 27) says 'It hardly admits of dispute that with the requisite thickness of their roofs they make up the 20 or 21 cubits which are necessary to bring up their roofs to the level of that of the Holy of Holies.'*²³⁰

Woodsworth: *Their flooring and roofing being added, they reached together to about eighteen or twenty cubits in height; so that there would be room for the windows of the temple to be opened out, like clear story windows, above them.*²³¹

²²⁷ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:10.

²²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:10.

²²⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:9–10.

²³⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:10.

²³¹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:10.

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1Kings 6:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
'âchaz (אָחַז) [pronounced <i>aw-KHAHZ</i>]	<i>to grasp, to take hold of, to seize; to take [by hunting, fishing]; to hold [something taken]; to take possession of</i>	3 rd person masculine singular, Qal imperfect	Strong's #270 BDB #28
Some translators have to <i>join</i> .			
Keil and Delitzsch: <i>the suffix is wanting in אָחַז, and that אָחַז is never followed by אָחַז in the sense of with. All the other explanations are unsuitable. אָחַז signifies neither "he covered the house" (Chald., Vulg., Luther), nor "he overlaid the house;" moreover, the roofing of the house has been already mentioned in 1Kings 6:9, and there is no trace to be found of any overlaying or covering of the outside with cedar wood.</i> ²³²			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
'erez (אֲרֵז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation: He joined [the structure with] the house with cedar boards. He affixed the outside structure to the house itself with boards cut from cedar.

Interestingly enough, the annex building is somehow connected to or related to the roofing, as vv. 9–10 appear to be chiefly about the roofing of the Temple. The annex and the Temple appear to be separate buildings, not even sharing a wall in common²³³; but the buildings appear to be connected with cedar beams. How exactly that

²³² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:10.

²³³ The ceiling/floor between each story is supported by rockwork which is in addition to the rockwork which makes up the walls of the Temple.

works, the text is not entirely clear (which explains all of the disagreements between the flat and pitched roofs in the previous verse).

Earlier, I suggested that the roof line may have been flat in that era. I don't see a verse which suggests otherwise except here. Here, however, we have an annex which is below the roof line of the main building, which would, therefore, place the beams at an angle, aiding tremendously in water run off. That is assuming that, these two buildings are tied together by rafters (upon which, the roof will sit).

So, the text here certainly would allow for a pitched roof, with the beams running from the higher Temple to the lower annex. However, this would have been entirely uncharacteristic of the building practices of the ancient orient.²³⁴ That does not mean that a pitched roof is entirely out of the question; but if something were being built which was quite different from the ways things were done, then we would expect some clear text telling us about this. For instance, it was not common to carve flowers and pomegranates into the walls and then to cover the walls in gold—but we are specifically told, that is what was done in the Temple.

1Kings 6:10 Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards.

The Connection of the Annex to the Temple (Various Commentators)

Keil and Delitzsch: *[T]he building was fastened to the house by the joists of the cedar beams belonging to the different stories, which rested upon rebates of the temple wall, so that it was firmly attached to the temple-house, without any injurious insertions into the sanctuary itself. This is apparently the only explanation, that can be grammatically sustained, of words that have received such different interpretations.*²³⁵

Lange: *The mention of the side-structure here is in reference to the roofing. While 1Kings 6:9 speaks of the roofing of the house, 1Kings 6:10 states how it is related to that of the side-structure. Therefore the height is again mentioned, with the observation, "and he fastened the house with timber of cedar." If Solomon be the subject with the preceding יִבְנֶה (Thenius), or יִבְנֶה (Keil), the sense is: the roofing of the three stories (five cubits high each) of the side-structure was done with cedar timbers, which, with their ends, lay upon the rests of the walls of the temple, and likewise united the side-structure with the house, thus making it a complete whole.*²³⁶

The Cambridge Bible: *they rested on the house; i.e. On the shoulders or rebatements mentioned in 1Kings 6:6. The other ends of these cedar beams were embedded in the outside wall of the encasing story-work.*²³⁷

Jamieson, Fausset and Brown: *The temple is here distinguished from the wings or chambers attached to it - and its roofing was of cedar-wood.*²³⁸

Whedon: *Rested on the house with timber of cedar — Rather, were fastened to (κρη) the house by means of cedar beams set into the side-walls or rebatements described 1Kings 6:6.*²³⁹

So, we have the original Temple wall; but next to this wall (right up against it) is a rise of rocks to the top of the first floor; a thinner rise of rocks behind that rising up to the 2nd floor; and a thinner yet rise of rocks behind that rising to the top of the 3rd floor. See the graphic below:

²³⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:9–10 (Exegetical and Critical).

²³⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:10.

²³⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:9–10 (Exegetical and Critical).

²³⁷ *The Cambridge Bible for Schools and Colleges*; 1882–1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:10.

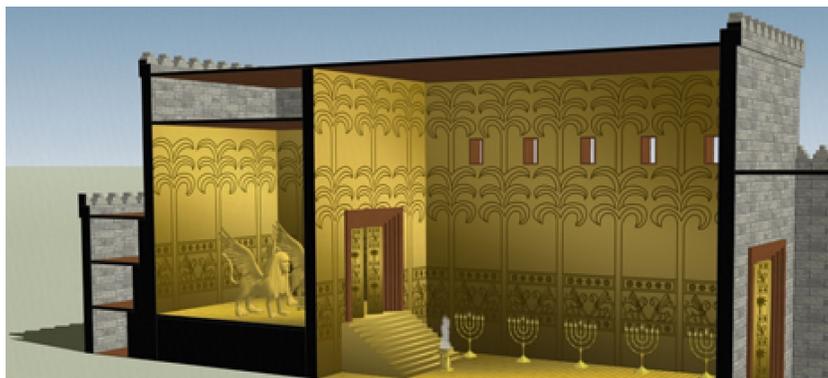
²³⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:10.

²³⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:10.

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Cut-away View of the Temple and the Temple Annex (a graphic); from [Ritmeyer.com](#); accessed April 16, 2017. Graphic edited to better reveal the structure of the annex.



1Kings 6:10 Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards. For whatever reason, the verse seems to center on the building of the first floor of the annex

(literally, this reads: *And so he builds the structure against all the house, five cubits his height. And so he grasps the house in lumbers of cedar.*). I have had to add some verbiage in order for this to make sense (to me). Could these words have dropped out of the text at some point? Possibly. Perhaps the 3 floors are to be understood in the Hebrew text as it stands. I do not see that; but the problem may be my own misunderstanding of the Hebrew words (see the Hebrew exegesis).

1Kings 6:10 Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards.

Summarizing the Annex Structure (by Various Commentators)

The Pulpit Commentary: *The three stories would altogether measure fifteen cubits, and of course something must be allowed for joists, floors, etc. The entire height of the side structure (exterior) would consequently be about 18 or 20 cubits. And as the house was internally 30 cubits high, the exterior measurement would probably be about 32 cubits. It has hence been inferred that between the side structure and the top of temple wall there would be a clear space of 12 or 14 cubits, in which the windows were inserted. But this is based on the assumption that the side structure had a flat roof, which is by no means certain. If the roof leaned against the walls of the house, with a low pitch, there would still be space amply sufficient for the clerestory windows.*²⁴⁰

Jamieson, Fausset and Brown: *[T]he beams of the side stones rested on the ledges of the temple wall. The wing was attached to the house; it was connected with the temple, without, however, interfering injuriously with the sanctuary.*²⁴¹

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There are quite a number of disagreements as to many of the specifics of the ancient Temple. College Press tried to find areas of agreement.

²⁴⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:10.

²⁴¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:10.

Agreement on the Temple Structure (College Press)

1. The measurements of the main building exclusive of the porch (1Kings 6:3) and the side chambers (1Kings 6:5) are first given. If the cubit be reckoned as eighteen inches,^[169] this building was ninety feet long, thirty feet wide, and forty–five feet high (1Kings 6:2). From these figures it is obvious that the Temple, in comparison with many church buildings, was a very small building. However, the Temple was never meant for the congregation of worshipers, but only for the presence of God and the priests who ministered before that presence. The congregation never met within this building; rather they offered their worship towards it. Worshipers congregated in the great courtyard which surrounded the Temple.

^[169] A cubit was the distance from the tip of the elbow to the tip of the middle finger.

2. Before the main building was a porch or vestibule which extended across the entire front or east end of the Temple, and which was fifteen feet in depth (1Kings 6:3).
3. The windows are next discussed, and there is quite some disagreement as to the precise meaning of the Hebrew words which describe them. Most scholars now are inclined to regard the windows as being made of fixed lattices, i.e., lattices which were not movable as in domestic architecture (cf. 2Kings 1:2; 2Kings 13:17). As to the number of Temple windows, the text is silent. Keil^[170] conjectures that, there were no more than six on each side and probably none in the back.

^[170] Keil, BCOT, p. 74.

4. Around the outside wall of the entire building (exclusive of the porch or front) Solomon built three stories or floors which were divided by partitions into distinct compartments (1Kings 6:5). The chambers varied in width, those on the first floor being 7½ feet, those on the second 9 feet, and those on the third floor 10½ feet in width. This difference in the width of each tier was due to successive rebatement of the wall from story to story. The outside of the Temple wall took the shape of three (or four) steps, and presented three ledges for the beams which supported the three floors. For some reason the builders did not wish to tie those beams into the wall itself.^[171] The fact that a total rebatement of 4½ feet in the wall of the Temple furnishes an indication of the thickness of the wall.^[172]

^[171] Some think because they wished to preserve the great and costly stones of the Temple intact; others, because it was inappropriate to make these chambers which were not directly connected with worship, part of the sacred edifice.

^[172] Keil (BCOT, p. 71) estimates the thickness at the base of the Temple wall to have been about 9 feet, a thickness quite in keeping with the remains of great buildings from antiquity. In Ezekiel's Temple (Eze_41:5) the thickness of the walls was 7 1/2 feet.

The detailed description of rebatements in 1Kings 6:6 may have been intended to emphasize the fact that no iron tool had to be used to join those chambers to the wall of the Temple proper. Verse seven then amplifies this point by noting the remarkable fact that no iron tool was used on any of the Temple stones.

The stones used in the Temple construction were "perfect," i.e., they were so hewn and prepared at the quarry that no sound of any iron tool was heard at the Temple site when the stones were brought together. The King James erroneously renders the Hebrew word *massa* "before it was brought there." The word simply means "quarry." The location of this quarry is uncertain. It may have been that some of the massive foundation stones were brought from the Lebanon mountains along with the wood. But no doubt the bulk of the stone was quarried in Jerusalem itself. Dr. J.T. Barclay, the first missionary to be sent forth by churches of the Restoration movement, discovered just outside the north wall of Jerusalem the entrance to a vast quarry, which stretched back down and under the Temple mount.^[173] Immense quantities of stone have been cut from this mammoth cave through the course of Jerusalem's history.

^[173] Barclay, CGK, p. 118.

Agreement on the Temple Structure (College Press)

The ground level chambers no doubt had doors which are passed over by the sacred historian. He does, however, feel compelled to relate how one was able to enter the second and third stories. The door leading to the second story was on the ground floor on the right (i.e., south) side of the building. This door seems to have been in the external wall^[174] of the side structure, not in the wall of the sanctuary itself. This door led to a winding stairway which, it would appear, was the only means of access to the upper stories (1Kings 6:8). It cannot certainly be ascertained whether this entrance to the upper stories was located in the middle of the right side or in the front by the side of the porch.

^[174] Gray (OTL, p. 156), however, thinks this entrance to the side chambers was from within.

5. The roof of the house was made of beams and boards of cedar wood (1Kings 6:9). The roof was most likely flat as was customary in ancient temples and houses.

The height of these side chambers is brought out in 1Kings 6:10. Each story was 7½ feet high. The three stories would altogether measure 22½ feet. With allowance for the joists and floors, the entire exterior height of the structure would be in the neighborhood of 27–30 feet high. This would leave a clear space of something like 18–21 feet between the side structure and the top of the Temple proper, assuming, of course, that the roof of the side chambers was flat. The side chambers were “fastened to the house with cedar beams,” i.e., the joists which supported the different stories rested upon the rebates in the Temple wall.

There is no indication as to how many separate chambers the three tiers about the Temple contained. Keil estimates that there were thirty. Doubtlessly each chamber had a window, but this is not indicated in the text. These chambers served as storage area for Temple treasures and gifts to the Temple which were made in all kinds of produce. Perhaps some of them were occupied by the priests who were on duty in the Temple.^[175]

^[175] Tuck (FTK, p. 101) sees the main purpose of the side chambers as structural. They were intended as buttresses to support the walls of the main building “which were liable to bulge out in consequence of the great weight of the cedar roof.”

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 6:2–10.

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It may seem like we are concentrating far too much on various sets of details, and that may be true. This is simply the way that I think and reason—and maybe it is going to lead somewhere and maybe not. Often I do not know until I have begun a process of reasoning.

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God's Conditional Promises to Solomon

This sudden change of topic, some may find jarring. I think once you hear the explanation for these words from God, then this will make a great deal of sense.

Whedon: At first sight this and the next three verses seem like an interpolation, or a slightly changed form of what is stated 1Kings 9:4–5. But a closer study will show that this is the manner of the sacred writers. They seem ever conscious that they are writing sacred history, and so a communication of

*this kind, coming to Solomon during the building of the temple, must not be omitted, and is well introduced at this point, where the description turns from the outer to the inner walls.*²⁴²

The Cambridge Bible: *The LXX. (Vat.) omits these three verses, as if intending to bring the whole narrative of the building into closer connexion.*²⁴³

And so is a word of Y^ehowah unto Solomon, to say, “The house the this which you are building, if you walking in My ordinances and My judicial decisions you do and you have kept all My commandments to walk in them and I have established My word with you which I spoke unto David, your father. And I have lived in a midst of sons of Israel and I will not forsake My people Israel.”

1Kings
6:11–13

The word of Y^ehowah came to Solomon, saying, “[Regarding] this house which you are building: if you walk in My ordinances and you execute My judicial requirements and if you have kept all of My commandments [by] walking in them, then I will establish My word with you, just as I promised David, your father. Furthermore, I will live among the sons of Israel and I will not forsake My people Israel.”

The word of Jehovah comes to Solomon, with this content: “Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: ‘I will live among the sons of Israel and I will not forsake My people Israel.’ ”

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so is a word of Y ^e howah unto Solomon, to say, “The house the this which you are building, if you walking in My ordinances and My judicial decisions you do and you have kept all My commandments to walk in them and I have established My word with you which I spoke unto David, your father. And I have lived in a midst of sons of Israel and I will not forsake My people Israel.”
Revised Douay-Rheims	And the word of the Lord came to Solomon, saying: This house, which you build, if you will walk in my statutes, and execute my judgments, and keep all my commandments, walking in them, I will fulfil my word to you which I spoke to David your father. And I will dwell in the midst of the children of Israel, and will not forsake my people Israel.
Peshitta (Syriac)	And the word of the LORD came to Solomon, saying, Concerning this house which you are building, if you will walk in my statutes and execute my judgments and keep all my commandments to walk in them, then I will perform my word with you, which I spoke to David your father; And I will dwell among the children of Israel, and I will not forsake my people Israel.
Septuagint (Greek)	Missing in the LXX.
Significant differences:	The biggest problem is this passage is missing in the Greek.

Limited Vocabulary Translations:

Bible in Basic English	{\I And the word of the Lord came to Solomon, saying, About this house which you are building: if you will keep my laws and give effect to my decisions and be guided
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²⁴² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:11.

²⁴³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:11.

Easy English	<p>by my rules, I will give effect to my word which I gave to David your father. And I will be ever among the children of Israel, and will not go away from my people. So Solomon made the building of the house complete.} v. 14 is included for context. And the word of the LORD came to Solomon. (The LORD) said, 'You are building this temple (for me). I will do everything for you that I promised to your father David. But you must (do these things):</p> <ul style="list-style-type: none"> · You must obey my laws. · You must obey my rules. · You must do everything that I order you to do. <p>If you do those things, I will live among the Israelites. And I will not leave my people Israel.'</p>
<i>The Message</i>	<p>The word of GOD came to Solomon saying, "About this Temple you are building—what's important is that you live the way I've set out for you and do what I tell you, following my instructions carefully and obediently. Then I'll complete in you the promise I made to David your father. I'll personally take up my residence among the Israelites—I won't desert my people Israel."</p>
Names of God Bible	<p>Yahweh spoke to Solomon, saying, "This concerns the temple you are building: If you live by my laws, follow my rules, and keep my commands, I will fulfill the promise I made about you to your father David. I will live among the Israelites and never abandon my people."</p>
NIRV	<p>A message came to Solomon from the LORD. The LORD said, "You are now building this temple. Follow my orders. Keep my rules. Obey all my commands. Then I will make the promise I gave your father David come true. I will do it through you. I will live among my people Israel. I will not desert them."</p>

Thought-for-thought translations; paraphrases:

Common English Bible	<p>The LORD'S word came to Solomon, Regarding this temple that you are building: If you follow my laws, enact my regulations, and keep all my commands faithfully, then I will fulfill for you my promise that I made to your father David. I will live among the Israelites. I won't abandon my people Israel</p>
Contemporary English V.	<p>The LORD told Solomon: If you obey my commands and do what I say, I will keep the promise I made to your father David. I will live among my people Israel in this temple you are building, and I will not desert them.</p>
The Living Bible	<p>Then the LORD sent this message to Solomon concerning the Temple he was building: "If you do as I tell you to and follow all of my commandments and instructions, I will do what I told your father David I would do: I will live among the people of Israel and never forsake them."</p>
New Berkeley Version	<p>The word of the LORD came to Solomon, saying: About this house which you are building, if you walk in My statutes, carry out My judgments, and observe all My commandments, I will fulfill My promise concerning you which I made to David your father. And I will abide with the children of Israel and will never leave My people Israel.</p>
New Century Version	<p>The LORD said to Solomon: "If you obey all my laws and commands, I will do for you what I promised your father David. I will live among the Israelites in this Temple, and I will never leave my people Israel."</p>
New Life Version	<p>Now the word of the Lord came to Solomon, saying, "If you obey My Laws and keep My Word, then I will keep My promise with you, which I spoke to your father David about this house you are building. I will live among the sons of Israel. And I will not leave My people Israel alone."</p>
New Living Translation	<p>Then the LORD gave this message to Solomon: "Concerning this Temple you are building, if you keep all my decrees and regulations and obey all my commands, I will fulfill through you the promise I made to your father, David. I will live among the Israelites and will never abandon my people Israel."</p>

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, Jehovah sent word to Solomon, saying, 'Regarding this [Temple] that you're building for Me; if you will follow My instructions and decisions, and obey all My Commandments, the thing that I said to your father David will prove true... I will camp in the midst of the sons IsraEl, and I won't abandon My people IsraEl.'
Beck's American Translation	The LORD spoke to Solomon: "About this temple you are building—if you live according to My rules and do what I order and are careful to live according to My commandments, I will do what I promised you as I told your father David, and I will live among the Israelites and not forsake My people Israel."
International Standard V	Then this message from the LORD came to Solomon: "Concerning [The Heb. lacks <i>Concerning</i>] this Temple that you're building, if you live your life [Lit. <i>you walk</i>] according to my statutes, carry out my ordinances, and keep all of my commands, and live according to them, then I will do what I promised to your father David. I will reside among the Israelis and will never abandon my people Israel.
New Advent (Knox) Bible	This was a message the Lord sent to Solomon: So thou art building me a house? Follow, then, my commandments, execute my decrees, hold fast to all the laws I have given thee, and by these guide thy steps. So I will grant thee fulfilment of the promise I made to thy father David; I will come and live among the sons of Israel, and not forsake my people any more.
Translation for Translators	Then Yahweh said this to Solomon: " <i>I want to tell you</i> about this temple that you are building. If you continually obey all my statutes and laws and commands, I will do for you what I promised to your father David. 13 I will live among the Israeli people, <i>in this temple</i> , and I will never abandon them."

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The concern of Jehovah is to be on Solomon, to the intent: As for the house you is to be building, was you to walk in my prescription and effect my custom, and is to have kept my commandments, even is you to walk in them, then I am to have established the concern, that I am to have spoken to David, your father. I am to have dwelt in the midst of the sons of Israel - was I to leave behind my people Israel?
Ferrar-Fenton Bible	Then the word of the EVER-LIVING afterwards came to Solomon saying, •'About the House which you have built for Me, if you walk according to my Institutions, and practise my Decrees, and regard all my Commandments, to guide yourself by them, then I will confirm the promise I gave you, which I promised to David your father ; and I will rest in the midst of the Children of Israel, and will not abandon My People of Israel."
God's Truth (Tyndale)	And the word of the Lord came to Salomon, saying: concerning the house which you are in building, if you will walk in mine ordinances and execute my laws and keep all my commandments, to walk in them: then will I make good unto you, my promises which I promised David your father. And I will dwell among the children of Israel and will not forsake my people Israel.
NIV–UK	The word of the LORD came to Solomon: 'As for this temple you are building, if you follow my decrees, observe my laws and keep all my commands and obey them, I will fulfil through you the promise I gave to David your father. And I will live among the Israelites and will not abandon my people Israel.'
Tree of Life Version	Then the word of Adonai came to Solomon saying: "As for this House which you are building, if you will walk in My statutes, execute My ordinances and keep all My mitzvot by walking in them, then I will establish My word with you, which I spoke to your father David, I will dwell among the children of Israel, and will not forsake My people Israel."

Urim-Thummim Version And the Word of YHWH came to Solomon saying, Concerning this Temple that you are building, if you will walk in my statutes, and institute my judgments, and observe all my commandments to walk in them; then I will perform my Word with you that I spoke to David your dad: And I will live among the children of Israel, and will not forsake my people Israel.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The word of Yahweh was directed to Solomon, "If you observe my statutes, obey my ordinances, keep all my commands and follow them, I will fulfill everything I said to David your father regarding this House. There I will be in the midst of the Israelites and not forsake my people Israel."

The Heritage Bible And the word of Jehovah came to Solomon, saying, *As to this house which you are building - if you will walk in my enactments, and do my judgments, and hedge about all my commandments to walk in them, then I will raise up my word with you, what I spoke to David, your father; And I will permanently reside in the midst of the children of Israel, and will not leave my people, Israel.*

New American Bible (2002) This word of the LORD came to Solomon: "As to this temple you are building - if you observe my statutes, carry out my ordinances, keep and obey all my commands, I will fulfill toward you the promise I made to your father David. I will dwell in the midst of the Israelites and will not forsake my people Israel."

The word of the LORD . . . my people Israel: the oracle, which came as a climax at the completion of the work, was an expression of God's acceptance and approval. Nevertheless the fulfillment of God's promises to David and his royal descendants will depend on their observance of his ordinances and commands.

New American Bible (2011) The word of the LORD came to Solomon: As to this house you are building—if you walk in my statutes, carry out my ordinances, and observe all my commands, walking in them, [2 Sm 7:13–16.] I will fulfill toward you my word which I spoke to David your father. I will dwell in the midst of the Israelites and will not forsake my people Israel.

New Jerusalem Bible And the word of Yahweh came to Solomon, "With regard to this temple which you are now building, if you follow my statutes and obey my ordinances and faithfully follow my commandments, I shall fulfil the promise which I made about you to your father David. And I shall make my home among the Israelites and never forsake Israel my people.'

Revised English Bible Then the word of the LORD came to Solomon, saying, "As for this house which you are building, if you are obedient to my ordinances and conform to my precepts and loyally observe all my commands, then I will fulfil my promise to you, the promise I gave to your father David, and I will dwell among the Israelites and never forsake my people Israel."

Jewish/Hebrew Names Bibles:

Complete Jewish Bible Then this word of Adonai came to Shlomo: "Concerning this house which you are building: if you will live according to my regulations, follow my rulings and observe all my mitzvot and live by them, then I will establish with you my promise that I made to David your father — I will live in it among the people of Isra'el, and I will not abandon my people Isra'el."

exeGesés companion Bible And the word of Yah Veh comes to Shelomoh, saying,
This house you build,
if you walk in my statutes and work my judgments
and guard all my misvoth to walk in them;
then I raise with you

the word I worded to David your father:
and I tabernacle among the sons of Yisra El,
and forsake not my people Yisra El.

JPS (Tanakh—1985)

Then the word of the Lord came to Solomon, “With regard to this House you are building—if you follow My laws and observe My rules and faithfully keep My commandments, I will fulfill for you the promise that I gave to your father David: I will abide among the children of Israel, and I will never forsake My people Israel.”

Orthodox Jewish Bible

And the Devar Hashem came to Sh'lomo, saying,
Concerning this Beis [Hamikdash] which thou art building, if thou wilt walk in My statutes, and execute My judgments, and be shomer over all My mitzvot to walk in them; then will I perform My word (promise) with thee, which I spoke unto Dovid thy father;

The Scriptures 1998

And I will dwell among the Bnei Yisroel, and will not forsake My people Yisroel.
And the word of יהוה came to Shelomoh, saying, “This House which you are building – if you walk in My laws, and do My right-rulings, and shall guard all My commands and walk in them, then I shall confirm My word with you, which I spoke to your father Dawid, and shall dwell in the midst of the children of Yisra’el, and not forsake My people Yisra’el.”

Expanded/Embellished Bibles:

The Amplified Bible

Now the word of the LORD came to Solomon, saying, “Concerning this house which you are building, if you will walk in My statutes and execute My precepts and keep all My commandments by walking in them, then I will carry out My word (promises) with you which I made to David your father. I will dwell among the sons (descendants) of Israel, and will not abandon My people Israel.”

The Expanded Bible

The ·LORD said [·word of the Lord came] to Solomon: “If you ·obey [follow; walk in] all my laws and commands, I will ·do for you [fulfill] what I promised your father David. I will ·live [dwell; make my home] among the Israelites in this Temple, and I will never ·leave [abandon; forsake] my people Israel.”

Kretzmann’s Commentary

And the word of the LORD came to Solomon, probably through one of the prophets, saying, Concerning this house which thou art in building, if thou wilt walk in My statutes, and execute My judgments, and keep all My commandments to walk in them, then will I perform My word with thee which I spake unto David, thy father, that contained in the wonderful Messianic promise, 2Sam. 7:13; and I will dwell among the children of Israel, and will not forsake my people Israel. The eternal confirmation and establishment of the throne of David included the living of Jehovah among His people, presupposed this, in fact. “Such a promise necessarily encouraged and strengthened Solomon in his great and difficult undertaking, as it reminded and urged him to the performance of his sacred obligations. ” (Lange.)

NET Bible®

The Lord said [*Heb* “the word of the Lord was.”] to Solomon: “As for this temple you are building, if you follow [*Heb* “walk in.”] my rules, observe [*Heb* “do.”] my regulations, and obey all my commandments [*Heb* “and keep all my commandments by walking in them.”], I will fulfill through you the promise I made to your father David. [*Heb* “I will establish my word with you which I spoke to David your father.”] I will live among the Israelites and will not abandon my people Israel.”

The LXX lacks vv. 11-14.

The Voice

The voice of the Eternal One spoke to Solomon.
Eternal One: Regarding the temple which you are building: if you live by My laws and enforce My ways, if you honor My instructions by keeping them, then I will honor the promise I made to your father, David, *and establish that promise with you.* I will live among the Israelites, and I will not abandon *the community of Israel*, My people.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And the word of Yahweh is unto Solomon, saying, `This house that you are building—if you do walk in My statutes, and My judgments do do, yea, have done all My commands, to walk in them, then I have established My word with you, which I spoke unto David your father, and have tabernacled in the midst of the sons of Israel, and do not forsake My people Israel.
Darby Translation	And the word of Jehovah came to Solomon saying, As to this house which thou art building, if thou wilt walk in my statutes, and practise mine ordinances, and keep all my commandments to walk in them, then will I perform my word as to thee which I spoke unto David thy father; and I will dwell among the children of Israel, and will not forsake my people Israel.
NASB	Now the word of the LORD came to Solomon saying, “Concerning this house which you are building, if you will walk in My statutes and execute My ordinances and keep all My commandments by walking in them, then I will carry out My word with you which I spoke to David your father. I will dwell among the sons of Israel, and will not forsake My people Israel.”
New King James Version	Then the word of the LORD 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 will not forsake My people Israel.”
New Standard Bible	Now the word of Yahweh came to Solomon, "Concerning this house which you are building, if you will walk in my statutes and obey my ordinances and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father. And I will dwell among the children of Israel, and will not forsake my people Israel."
Young’s Updated LT	And the word of Jehovah is unto Solomon, saying, “This house that you are building—if you will walk in My statutes, and My judgments will do, yea, have done all My commands, to walk in them, then I have established My word with you, which I spoke unto David your father, and have tabernacled in the midst of the sons of Israel, and do not forsake My people Israel.”

The gist of this passage: The Word of God is brought to Solomon, telling him to walk in His statutes, to do His ordinances and to keep His commandments, so that God’s Word is established with Solomon, that He would live among the children of Israel and not forsake them.

In the previous chapter, in the midst of the chapter, there was some sort of a spiritual break; and we have a similar thing occurring here in the middle of this chapter.

1Kings 6:11			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong’s # BDB #253
hâyâh (הַיָּה) [pronounced <i>haw-YAW</i>]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	3 rd person masculine singular, Qal imperfect	Strong’s #1961 BDB #224

1Kings 6:11

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
dābār (דָּבַר) [pronounced daw ^b -VAWR]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular construct	Strong's #1697 BDB #182
YHWH (יהוה) [pronunciation is possibly y ^h oh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Sh ^e lômôh (שְׁלֹמֹה) [pronounced sh ^e l-oh-MOH or shloh-MOH]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'âmar (אָמַר) [pronounced aw-MAHR]	<i>to say, to speak, to utter; to say [to oneself], to think; to command; to promise; to explain; to intend; to decide; to answer</i>	Qal infinitive construct	Strong's #559 BDB #55

Translation: [The word of Y^ehowah came to Solomon, saying,...](#) We do not know how the word of Y^ehowah comes to Solomon; but I do not recall any instances where God spoke directly to Solomon. It is reasonable to suppose that God spoke to prophets, like Gad or Nathan, who then spoke to David or to Solomon. As discussed earlier, it is very likely that the official position of prophet became necessary when the people decided that they needed to be ruled by a king. What God did not want was to speak directly to a king, who already had complete power over nation Israel because he was king.

It is reasonable to ask, *what is the difference between Moses and David? God spoke directly to Moses and he acted as the head of the Jewish people.* Let me suggest that a king can both make laws and enforce laws, including executions (as Solomon did). Despite Moses' divine authority, he made various applications of the Law (which are found in Deuteronomy); but all executions were actually handled by God (for instance, Korah and his followers). It has to be clear to every king of Israel that he is *not* the ultimate power in Israel.

The Cambridge Bible: *We are not told by what means this divine communication was made, whether in a vision, or through Nathan the prophet, as the original message came to David (2Sam. 7:4).*²⁴⁴

There is a reason for this—David and Solomon were both sovereign kings over a nation unto God. If God always spoke to them directly, this would have been a great temptation to their ego. On the one hand, God speaks to them directly; and, on the other, they rule over a great nation. However, if God uses an intermediary with them, then they understand that they are not the greatest thing in the kingdom. They may rule over Israel; but God speaks to another man, who then speaks the truth to them. This affords both men the opportunity for humility.

²⁴⁴ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:11.*

Solomon will twice speak with the Lord directly (1Kings 3:5 9:2); so we may reasonably suppose that God is speaking to Solomon here through Nathan (or another prophet). We do not need to know which prophet is speaking to Solomon, because, *It is not the man but the message which is important.*²⁴⁵ We have the message recorded for us in the Word of God.

The ESV (capitalized) used below.

1Kings 6:11 *The word of Y^ehowah came to Solomon, saying,...*

The Word of the LORD Comes to Solomon (Various Commentators)

The College Press Bible Study: *While this promise is absent from the Greek or Septuagint version of the Old Testament, there is no substantial reason to question its genuineness.*²⁴⁶

Keil and Delitzsch: *In what way this promise was communicated to Solomon is not more precisely stated. But the expression "And the word of Jehovah came" seems to point to a prophetic medium. And this is in harmony with 1Kings 9:2, according to which Jehovah only revealed Himself to Solomon twice by an actual appearance.*

Trapp: *And the word of the Lord came, ... By Abijah or some other prophet, even while he was in building, for his instruction and encouragement.*²⁴⁷

The College Press Bible Study: *The word of the Lord came to Solomon on this occasion (1Kings 6:11) probably through a prophetic intermediary (Nathan?). That God spoke to Solomon directly is ruled out by 1Kings 9:2 (As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon.) which alludes to the second direct revelation to that king. The promise contained in these words is essentially a renewal of that gracious promise made by Nathan to David some years earlier.*²⁴⁸

Lange: *The interruption of the description of the temple, by these verses, shows plainly that what is therein stated took place during the progress of the building. From 1Kings 9:1–2 (As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, the LORD appeared to Solomon a second time, as he had appeared to him at Gibeon.), comp. with 1Kings 3:5 (At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you."), it is clear that we have to think not of a revelation of Jehovah, but of a divine promise communicated through a prophet (perhaps Nathan), such as happened to David (2Sam. 7:12 sq. and 1Chron. 22:10), to which reference is made in 1Kings 6:12. Solomon thereby obtained the promise that Jehovah, as He had formerly dwelt among the people in a "tabernacle," for the sign and pledge of the covenant established with Israel, would dwell in the house about to be built, and that the covenant–relation also should continue, if the king upon his part should keep the covenant, and walk in the ordinances of Jehovah. Such a promise necessarily encouraged and strengthened Solomon in his great and difficult undertaking, as it reminded and urged him to the performance of his sacred obligations.*²⁴⁹

Gill: *The word of prophecy, as the Targum, foretelling what would be the case of this building, according to the obedience or disobedience of him and the people of Israel; which was brought to him either by an impulse of the Spirit of God upon him; or by the hand of a prophet, as Kimchi thinks; and some of the Jewish writers^(v), as he particularly, name Ahijah the Shilonite as the prophet that was sent with this message to him.*²⁵⁰

²⁴⁵ R. B. Thieme, Jr. said this on numerous occasions.

²⁴⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:11–13.

²⁴⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:11.

²⁴⁸ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:11–13 (text of the passage is added).

²⁴⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:11–19 (Exegetical and Critical) (slightly edited).

²⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:11. Gill cites ^(v) Seder Olam Rabba, c. 20. p. 53.

The Word of the LORD Comes to Solomon (Various Commentators)

Jamieson, Fausset and Brown: *[T]he word of the Lord came to Solomon — probably by a prophet. It was very seasonable, being designed: first, to encourage him to go on with the building, by confirming anew the promise made to his father David (2Sam. 7:12–16).*²⁵¹

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1Kings 6:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective with a definite article	Strong's #2088, 2090 (& 2063) BDB #260
ʾăsher (אֲשֶׁר) [pronounced uh-SHER]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
ʾattâh (אַתָּא) [pronounced aht-TAW]	<i>you (often, the verb to be is implied)</i>	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>building, constructing; erecting; rebuilding, restoring</i>	Qal active participle	Strong's #1129 BDB #124

Translation: ...[\[Regarding\] this house which you are building:](#)... This is an interesting approach to what God will say to Solomon. Solomon is building the Temple, a building that will be replicated at least twice after his death; and will figure into Israel's relationship with God for the next 900 years.

God needs to bring Solomon back to earth; God needs to provide balance and guidance to Solomon. So a prophet (presumably) speaks to him.

1Kings 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾîm (אִם) [pronounced eem]	<i>if, though; lo, behold; oh that, if only; when, whenever; since, though when (or, if followed by a perfect tense which refers to a past event)</i>	primarily an hypothetical particle	Strong's #518 BDB #49

²⁵¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:11–13.

1Kings 6:12b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hâlak ^e (הלך) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
chuqqôwth (תּוֹקָה) [pronounced <i>khoo-KOWTH</i>]	<i>those things which are established or defined; statutes, ordinances, laws [often of God]</i>	feminine plural noun with the 1 st person singular suffix	Strong's #2708 BDB #349

Translation: ...if you walk in My ordinances... God has established laws, statutes and ordinances, which Solomon is supposed to *walk in*. Let me suggest that these are the portions of the Law devised to guide Solomon daily or weekly; and they may include the sacrifices and the concept of clean and unclean.

The ESV; capitalized will be used throughout, unless otherwise noted.

The Doctrine of Statutes (Ordinances)

1. The Hebrew word found here is: chuqqôwth (תּוֹקָה) [pronounced *khoo-KOWTH*], which means *those things which are established or defined; statutes, ordinances, laws [often of God]*. Strong's #2708 BDB #349.
2. The first time this word occurs, it is grouped with the others, but without any explanation. God tells Isaac not to go out of the Land of Promise into Egypt. Gen 26:2–5 *And the LORD appeared to him and said, "Do not go down to Egypt; dwell in the land of which I shall tell you. Sojourn in this land, and I will be with you and will bless you, for to you and to your offspring I will give all these lands, and I will establish the oath that I swore to Abraham your father. I will multiply your offspring as the stars of heaven and will give to your offspring all these lands. And in your offspring all the nations of the earth shall be blessed, because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."*
3. Generally speaking, *statutes* appear to be closely associated with the Levites and Levitical ceremony. Ex. 27:21 (*In the tent of meeting, outside the veil that is before the testimony, Aaron and his sons shall tend it from evening to morning before the LORD. It shall be a statute forever to be observed throughout their generations by the people of Israel.*) 28:43 29:9
4. However, statutes also applied to the people. We have Gen. 26:5 above; Lev. 3:16–17 (*"And the priest shall burn them on the altar as a food offering with a pleasing aroma. All fat is the LORD's. It shall be a statute forever throughout your generations, in all your dwelling places, that you eat neither fat nor blood."*); Lev. 19:19 1Kings 6:12.
5. Sometimes, these statutes were in contrast with disobedience and death: Ex. 28:43 Lev. 10:9
6. These statutes were to be obeyed throughout all generations. Lev. 7:36 10:9 16:34
7. Disobedience to God's statutes could result in the people being expelled from the land (Lev. 20:22); and keeping them would result in them dwelling in security in the land (Lev. 25:18).
8. Despite disobedience resulting in death, statutes tend to be related to ceremony, rather than to morality. Lev. 19:19
9. Whoever was addressed was to keep, observe, do or walk in God's statutes. Lev. 18:5 19:37 25:18 26:3
10. Lev. 26:46 *These are the statutes and rules and laws that the LORD made between Himself and the people of Israel through Moses on Mount Sinai.*
11. Statutes, therefore, may be understood to be the ceremonial laws, observed by the Levites, priests and

The Doctrine of Statutes (Ordinances)

the people of God. They are not necessarily associated with human morality.

Many more examples could have been given for every point above.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

David Guzik: *This was a conditional promise to Solomon and his descendants. It depended on the obedience of Solomon and his descendants.*²⁵²

1Kings 6:12c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 1 st person singular suffix	Strong's #4941 BDB #1048
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	2 nd person masculine singular, Qal imperfect	Strong's #6213 BDB #793

Translation: ...and you execute My judicial requirements... God has set down specific laws and He has given specific ways that prosecution must be dealt with in court; and He gives the penalties for breaking these laws. It is up to Solomon, as the highest court, to enforce these laws and to guide the court systems below him to make certain that these things are observed.

Since the words *statutes* and *judgments* are often found together, we will begin this doctrine by distinguishing them from one another. The ESV is used below unless otherwise noted.

The Doctrine of Judgments (or rules, judicial decisions)

1. The Hebrew word is: mîsh^epâṭîym (מִשְׁפָּטִים) [pronounced *mish^e-paw-TEEM*], which means, *laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences*. Strong's #4941 BDB #1048.
2. In the KJV, this word is nearly always translated *judgment(s)*.
3. Jamieson, Fausset and Brown gives a nice comparison: *By statutes were meant all ordinances respecting religion and the rites of divine worship; and by judgments, all enactments relative to civil matters. The two embraced the whole law of God.*¹
4. Matthew Poole has a similar position: *The statutes; the laws which concern the worship and service of God. The judgments; the laws concerning your duties to men. So these two comprehend both tables, and the whole law of God.*²

²⁵² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:11–13 (slightly edited).

The Doctrine of Judgments (or rules, judicial decisions)

5. From Enter the Bible: "*Ordinance*" (*mishpat*, vv. 1, 8) is the decision rendered by a judge (*shofet*) in regard to a dispute. Such decisions were remembered and eventually gathered into a body of law that effectively set precedent for similar cases.³
6. Thomas Constable: "*judgments*" (*ordinances*, Deuteronomy 4:1) were decisions God revealed in answer to specific needs. The judgments set precedent for future action (e.g., the case of Zelophehad's daughters).⁴
7. This is used for *judicial precedent* in Num. 27:11 35:29.
8. This word refers simply to a judicial decision in Num. 35:12 Deut. 16:17–19 17:8–9 Judges 4:5. The implication is not that this is a simple judicial decision, but that it is just and in accordance with the laws and doctrines of God.
9. The first time that we come across this word, it is here: Gen. 18:17–19 The LORD said, "Shall I hide from Abraham what I am about to do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I have chosen him, that he may command his children and his household after him to keep the way of the LORD by doing righteousness and justice, so that the LORD may bring to Abraham what he has promised him."
 - 1) Here, we might understand this to mean, *righteousness is the principle of integrity; justice is the function (application or execution) of integrity.* (R. B. Thieme, Jr.)
 - 2) If we apply Poole's differentiation here, this simply means that Abraham would consistently function in accordance with the laws and dictates of God; and that he would interact with men with integrity.
10. In many places, this word refers to a *judicial decision*, a *judicial verdict*, a *judicial precedent*.
 - 1) Ex. 23:6 "You shall not deny justice to your poor people in their lawsuits. (WEB)
11. Sometimes, this word will be used for the final judicial verdict of God.
 - 1) In this way, it is associated with the breastplate and the ephod of God. Ex. 28:15 Num. 27:21
12. This word is used to mean that one acts honestly and with integrity when interaction with other men. Lev. 19:35–36 "You shall do no wrong in judgment, in measures of length or weight or quantity. You shall have just balances, just weights, a just ephah, and a just hin: I am the LORD your God, who brought you out of the land of Egypt.
13. God acts in accordance with perfect justice; God is perfect justice. Deut. 32:4
 - 1) This is sometimes a very difficult doctrine to believe and to adhere to, when we consider the concept of eternal judgment and those who choose against God. It is human nature to think, *there must be another way*; yet we must understand and believe that God is perfect justice and righteousness.
 - 2) We find God's judgment in Deut. 32:39–41 "See now that I, even I, am He, and there is no god beside me; I kill and I make alive; I wound and I heal; and there is none that can deliver out of My hand. For I lift up My hand to heaven and swear, As I live forever, if I sharpen My flashing sword and my hand takes hold on judgment, I will take vengeance on My adversaries and will repay those who hate Me.
14. This word can simply refer to *justice*, where the court system makes fair and reasonable decisions regarding all parties involved. A perversion of such justice was found with Samuel's sons. 1Sam. 8:3 Yet his sons did not walk in his ways but turned aside after gain. They took bribes and perverted justice. David ran a good and fair courtroom; his actions regarding his people were considered fair and just. 2Sam. 8:15 So David reigned over all Israel. And David administered justice and equity to all his people. Absalom, David's son, perverted the notion of justice, finding those who lost their cases before King David and sympathizing with them. He was one of the first men in recorded history to use victimhood as a means of political gain. 2Sam. 15:2–6.

I got as far as the book of Samuel. I may want to pick up this doctrine at another time.

¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, Deut. 4:1.

² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Deut. 4:1.

³ From enterthebible.org accessed May 15, 2015.

⁴ From <http://www.studylight.org/commentaries/dcc/view.cgi?bk=4&ch=4> accessed May 15, 2015.

Chapter Outline

Charts, Graphics and Short Doctrines

1Kings 6:12d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
shâmar (שָׁמַר) [pronounced <i>shaw-MAR</i>]	<i>to keep, to guard, to protect, to watch, to preserve</i>	2 nd person masculine singular, Qal perfect	Strong's #8104 BDB #1036
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
mits ^e ôwth (מִצְוָה) [pronounced <i>mits^e-OHTH</i>]	<i>prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments</i>	feminine plural noun with the 1 st person singular suffix	Strong's #4687 BDB #846
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
hâlak ^e (הָלַךְ) [pronounced <i>haw-LAHK^e</i>]	<i>to go, to come, to depart, to walk; to advance</i>	Qal infinitive construct	Strong's #1980 (and #3212) BDB #229
b ^e (ב) [pronounced <i>b^eh</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity with the 3 rd person masculine plural suffix	No Strong's # BDB #88

Translation: ...and if you have kept all of My commandments [by] walking in them,... Now, here we switched to a perfect tense rather than in imperfect tense, and I am not sure why. Generally, the imperfect tense is used for a process, for an action over a period of time, or for a future action. The perfect tense generally refers to viewing a specific action from its completion; it looks at an action as a singular event, even though it may take place over a period of time.

Solomon is to keep the commandments of God (I presume the Ten Commandments and I am not sure what to add to this); and that these commandments are to guide Solomon himself in his daily walk.

These comments were culled from an earlier doctrine.

Commentators on Commandments (or, prohibitions, constraints)

1. The Hebrew word is: mits^eôwth (מִצְוָה) [pronounced *mits^e-OHTH*], which means *prohibitions, precepts, those things which are forbidden, constraints, proscriptions, countermands; commandments*. Strong's #4687 BDB #846.
2. Jack Ballinger: "My commandments" (*mitswah* cognate of *vb. tswah* to command/order) stresses the authority aspect of the divine directives.¹

Commentators on Commandments (or, prohibitions, constraints)

3. Robert Dean: "Commandments" basically means mandates; "statutes" are the specific stipulations contained within God's mandates. We can speak of the mandates of Scripture: the prohibitions and the positive commands as the law of God in a generic sense. These are specific mandates that relate to His righteousness.²
4. Ron Snider: Commandments stress the specific things which Abraham was told, like leave Ur, and separate from your family.³

¹ From <http://www.versebyverse.org/classnotes/Genesis/Gen26.htm> accessed July 23, 2015.

² From <http://phrasearch.com/Trans/DBM/setup/Genesis/Gen120.htm> accessed July 26, 2015.

³ Ron Snider, [Genesis 26](#), accessed July 26, 2015.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 6:11–13 The word of Jehovah comes to Solomon, with this content: "Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: 'I will live among the sons of Israel and I will not forsake My people Israel.' "

The noun which God wants Solomon to keep is the feminine plural noun *mits^evâh* (מִצְוָה) [pronounced *mits^e-VAH*].

The Commandments of God

1. This is the feminine plural of *mits^evâh* (מִצְוָה) [pronounced *mits^e-VAH*], which means, *commandment, prohibition, precept, that which is forbidden, constraint, proscription, countermand*. Strong's #4687 BDB #846. This is nearly always translated *commandment* or *commandments* in the KJV and as *command* or *commands* in Young's. It is most often found as a plural.
2. This word is found only once in Genesis, never in Job; and mostly in the Pentateuch, although it is found throughout the Old Testament. This is why finding this noun here in Genesis is so unusual.
3. Although we do not find this noun except here in Genesis and then in the Law, its verbal cognate is found many places in the book of Genesis. It is the Piel of *tsâvâh* (צָוָה) [pronounced *tsaw-VAW*], which means *to commission, to mandate, to lay charge upon, to give charge to, charge, command, order; to instruct* [as in, giving an order]. This is a verb found almost exclusively in the Piel. Strong's #6680 BDB #845.
 - 1) The verb is associate with the Tree of the Knowledge of Good and Evil; God *commanded* Adam and the woman not to eat of it. Gen. 2:16 3:11, 17
 - 2) This verb is associated with God tells Noah what to do. Gen. 6:22 7:5, 9, 16
 - 3) Interestingly enough, we do not find this word associated with God and Abraham. The only time this word is used is when the pharaoh gives command concerning Abraham (Gen. 12:20).
 - 4) However, again, circumcision comes to mind, where God commanded Abraham concerning circumcision (although that particular verb is not used).
4. Back to the noun: after God made the bitter waters sweet, He spoke to the Jews about keeping the commandments of God in Ex. 15:26 (the second time this word is found in the Bible).
5. This is the word used with the phrase *Ten Commandments* in Ex. 20:6 34:29 Lev. 27:34 Deut. 4:13 5:10, 29 10:4.

The Commandments of God



Graphic is from <http://yahwehistruth.com/> accessed April 23, 2014.

6. These commandments are often associated with life and death. Prov. 4:4 7:1–2
7. These commandments are often associated with the Jews prospering in the land of Canaan. Ex. 15:26 Deut. 4:40 5:29 6:17ff Deut. 11:8
8. These commandments are often associated with blessing and cursing. Lev. 25:14ff Psalm 89:31–34 Isa. 48:18
9. Keeping these commandments was showing love toward God. Deut. 5:10 7:9 Joshua 22:5 Daniel 9:4
10. The Jews were to keep these commandments in memory of what God had done for them. Deut. 8:11–14 Psalm 78:7 Prov. 3:1
11. Keeping these commandments were for the benefit of the Jews in the land. When the commandments were not kept, there were great problems. Deut. 10:13 Judges 2:17 1Kings 2:3 Isa. 48:18
12. Keeping these commandments indicated a fear/respect of God. Deut. 6:1–2 8:6 Psalm 112:1
13. It is a sign of wisdom to keep the commandments of God. Prov. 10:8
14. The Jews were not to add or take from these commandments. Deut. 4:2
15. Whether or not the Jews chose to keep God's commandments were a test to them. Deut. 8:2
16. Although obeying the commandments of God is an individual matter, most often these commands, as you may have noticed above, are associated with Israel as a nation.
17. These appear to be the most important mandates to come from God.
18. Based upon the points above, I would associate the commandments with the laws of divine establishment. It is these laws which are to the benefit of the people in the land, which would be naturally associated with blessing and cursing (cursing when the commandments are not kept).
19. Adhering to the laws of divine establishment result in blessing from God as well as natural blessing, which a nation can expect from following the directives of God.
20. Therefore, logically, such laws are also appropriate to us today—particularly commandments #5–10, most of which were probably known and understood by Abraham without having God delineate them.
21. We may assume, based upon this verse, that Abraham adhered to these commandments in some form or another. He would have learned these as a young man, likely from his father or grandfather; and he held to these values for all of his life.

The Commandments of God

22. When encountering God, God would tell Abraham what to do (go west, Abram).
23. Based on how this word is used in Exodus and elsewhere, let me suggest that this word is closely associated with moral laws and the laws of divine establishment. Many of these would have been understood, passed down by the patriarchs.
24. Parents always pass something along to their children. If it is not an adherence to law and delegated authority, then it is antinomianism. Having listened to the rationalizations of parents, some simply raise their children not to bother them too much, and that is the extent of their training. This is how a young person simply picks up the norms and standards of his contemporaries, which are never very high.

You will certainly notice some overlap, where the other words found in this verse are found in some of the passages noticed above. There is clearly an overlap as well in the way that these words are used elsewhere in Scripture.

Gill: *[I]f you will walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; even all the laws of God, moral, ceremonial, and judicial; and this respects not only Solomon personally, but his successors, and even all the people of Israel.*²⁵³

1Kings 6:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wāw conjunction	No Strong's # BDB #251
qûwm (קוּם) [pronounced <i>koom</i>]	<i>to cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform [a testimony, a vow, a commandment, a promise]</i>	1 st person singular, Hiphil perfect	Strong's #6965 BDB #877
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
dâbâr (דָּבָר) [pronounced <i>daw^b-VAWR</i>]	<i>word, saying, doctrine, thing, matter, command; business, occupation; case; something; manner</i>	masculine singular noun with the 1 st person singular suffix	Strong's #1697 BDB #182
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object); with the 2 nd person masculine singular suffix	Strong's #854 BDB #85
'âsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81

²⁵³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:12 (slightly edited).

1Kings 6:12e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'āsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, so that, in that; for that, since; which; when, at what time; who; where, wherever; the fact that = how; in order that, because that, because; as, like as; yea, even, yea even; until that; then, so [in an apodosis].</i> Here, I translated it <i>just as</i> .		
dābar (דָּבַר) [pronounced <i>daw^b-VAHR</i>]	<i>to speak, to talk [and back with action], to give an opinion, to expound, to make a formal speech, to speak out, to promise, to propose, to speak kindly of, to declare, to proclaim, to announce</i>	1 st person singular, Piel perfect	Strong's #1696 BDB #180
'el (אֶל) [pronounced <i>ehl</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Dāvid (דָּוִד); also Dāvīyd (דָּוִיִּד) [pronounced <i>daw-VEED</i>]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187
'āb (אָב) [pronounced <i>aw^bv</i>]	<i>father, both as the head of a household, clan or tribe; ancestor, grandfather; founder, civil leader, military leader; master, teacher</i>	masculine singular noun with the 2 nd person masculine singular suffix	Strong's #1 BDB #3

Translation: ...then I will establish My word with you, just as I promised David, your father. At this point, we know that we are at the *then* portion of our sentence. This is set up in an *if...then...* form. The verbs which are 2nd person masculine singular make up the *if...* portion of the sentence; then what God does (using the 1st person singular for the verbs) is the *then...* portion of the sentence. Vv. 11–13 (highlighting the *if...then...*): **The word of Y^ehowah came to Solomon, saying, “[Regarding] this house which you are building: if you walk in My ordinances and you execute My judicial requirements and if you have kept all of My commandments [by] walking in them, then I will establish My word with you, just as I promised David, your father. Furthermore, I will live among the sons of Israel and I will not forsake My people Israel.”**

Dummelow: *The erection of the Temple was an external and material indication of Solomon's allegiance to the Lord; but to obtain the Almighty's continued favour, it was necessary besides to submit his life and conduct to the control of God's moral laws.*²⁵⁴

God is going to *o cause to raise up, to cause to stand, to establish, to fulfill; to uphold, to perform* [a testimony, a vow, a commandment, a promise] His Word with Solomon, just as He promised David. God here refers back to the Davidic Covenant, where God made a number of promises to David; some of them being about David's sons and David's Greater Son (there was an overlap in these promises; or parallels).

What God promised to David, these things are also promised to Solomon; as long as he held to the things which God required him to hold to.

²⁵⁴ From <http://www.studydrive.org/commentaries/dcb/1-kings-6.html> accessed April 27, 2017.

God's Word to David was: When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his [His] kingdom. He shall build a house for My name, and I will establish the throne of his [His] kingdom forever. I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, but My steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. And your house and your kingdom shall be made sure forever before Me. Your throne shall be established forever." In accordance with all these words, and in accordance with all this vision, Nathan spoke to David. (2Sam. 7:12–17; ESV; capitalized) These words—this promise—God would fulfill. Notice that there is a double-fulfillment: (1) first to Solomon, the son, who will establish the Davidic dynasty; and secondly to (2) Jesus Christ, the Greater Son of David, Who will establish His kingdom (and the throne of His kingdom) forever. Or, in the alternative, we can understand as this being completely applicable to Solomon the son, but his reign will be as a type of the Lord's reign in the **Millennium**.

1Kings 6:11–12 The word of Jehovah comes to Solomon, with this content: "Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father:..."

Walking in the Lord's Statues, etc. (Various Commentators)

Gill: "...then will I perform my covenant with you, which I spoke unto David your father"; by Nathan the prophet: not only that he should build an house for God, which should be a settled dwelling place, but that his own house and kingdom should be established for a long time to come, and his posterity should enjoy the presence of God in this house, provided regard was had to the precepts and ordinances of the Lord; (2Sam. 7:12).²⁵⁵

Jamieson, Fausset and Brown: [God spoke to Solomon in order] to warn him against the pride and presumption of supposing that after the erection of so magnificent a temple, he and his people would always be sure of the presence and favor of God. The condition on which that blessing could alone be expected was expressly stated. The dwelling of God among the children of Israel refers to those symbols of His presence in the temple, which were the visible tokens of His spiritual relation to that people.²⁵⁶

Trapp: "Concerning this house that you are building, if you will walk in my statutes and obey my rules and keep all my commandments and walk in them, then I will establish my word with you, which I spoke to David your father..." That Solomon might not trust to the external work, he is given to know that his obedience to God's holy law is expected, if ever he mean to inherit the promises. There were in later times that cried *ad ravim usque*, "The temple of the Lord, The temple of the Lord!" who yet were destroyed for their iniquities. {Jer. 7:4} So the Papists cry out, like so many oyster peddlers, The Church, the Church: and not a few among us, We are believers, can [say] our creed, have had our Christendom, &c. {Matt. 7:22}.²⁵⁷

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1Kings 6:11–13 The word of Jehovah comes to Solomon, with this content: "Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: 'I will live among the sons of Israel and I will not forsake My people Israel.' "

²⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:12 (slightly edited).

²⁵⁶ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:11–13.

²⁵⁷ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:12 (edited).

ESV; capitalized is used below:

Similar Passages to 1Kings 6:11–12

Scripture	Text/Commentary
<p>1Kings 2:1–4 When David's time to die drew near, he commanded Solomon his son, saying, "I am about to go the way of all the earth. Be strong, and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules, and His testimonies, as it is written in the Law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me, saying, 'If your sons pay close attention to their way, to walk before Me in faithfulness with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'</p>	<p>King David, before he dies, reminds his son Solomon of the importance of God's Word, God's promises, and the obedience of Solomon and the people to God's commandments and statutes.</p>
<p>1Kings 3:10–14 It pleased the Lord that Solomon had asked this. And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. And if you will walk in My ways, keeping My statutes and My commandments, as your father David walked, then I will lengthen your days."</p>	<p>A young, newly-crowned Solomon asked God for wisdom, and God responded (probably through a prophet) that He would give Solomon wisdom and much more—but Solomon was to walk in God's ways, keep His statutes and His commandments.</p>
<p>1Kings 8:22–25 Then Solomon stood before the altar of the LORD in the presence of all the assembly of Israel and spread out his hands toward heaven, and said, "O LORD, God of Israel, there is no God like you, in heaven above or on earth beneath, keeping covenant and showing steadfast love to Your servants who walk before You with all their heart; You have kept with Your servant David my father what You declared to him. You spoke with your mouth, and with Your hand have fulfilled it this day. Now therefore, O LORD, God of Israel, keep for Your servant David my father what You have promised him, saying, 'You shall not lack a man to sit before Me on the throne of Israel, if only your sons pay close attention to their way, to walk before Me as you have walked before Me.'</p>	<p>In Solomon's dedication of the Temple, he speaks aloud of God and how God has fulfilled His promises to King David. God told David that future kings needed to walk before Him as David had.</p>
<p>1Kings 9:1–3 As soon as Solomon had finished building the house of the LORD and the king's house and all that Solomon desired to build, the LORD appeared to Solomon a second time, as He had appeared to him at Gibeon. And the LORD said to him, "I have heard your prayer and your plea, which you have made before Me. I have consecrated this house that you have built, by putting My name there forever. My eyes and My heart will be there for all time.</p>	<p>God apparently did appear to Solomon on two occasions. God appeared to Solomon after Solomon completed building the Temple. God set apart the Temple from all else.</p>

Similar Passages to 1Kings 6:11–12

Scripture	Text/Commentary
<p>1Kings 9:4–5 And as for you, if you will walk before Me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping My statutes and My rules, then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.'</p>	<p>God's warning to Solomon is to walk before Him and his father David did, keep His statutes and commandments; and God promises to established the Davidic throne forever in Israel.</p>
<p>1Kings 9:6–9 But if you turn aside from following Me, you or your children, and do not keep My commandments and My statutes that I have set before you, but go and serve other gods and worship them, then I will cut off Israel from the land that I have given them, and the house that I have consecrated for my name I will cast out of my sight, and Israel will become a proverb and a byword among all peoples. And this house will become a heap of ruins. Everyone passing by it will be astonished and will hiss, and they will say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'"</p>	<p>If the people of God rebel against Him, then God would subject them to the 5th stage of national discipline.</p>
<p>1Sam. 12:6 And Samuel said to the people, "The LORD is witness, Who appointed Moses and Aaron and brought your fathers up out of the land of Egypt.</p>	<p>When making Saul the king before the people, Samuel says these words.</p>
<p>1Sam. 12:13–14 And now behold the king whom you have chosen, for whom you have asked; behold, the LORD has set a king over you. If you will fear the LORD and serve him and obey his voice and not rebel against the commandment of the LORD, and if both you and the king who reigns over you will follow the LORD your God, it will be well.</p>	<p>Samuel presents Saul to the people, the king which they have chosen. He warns the people and the king to obey God.</p>
<p>1Sam. 12:15–17 But if you will not obey the voice of the LORD, but rebel against the commandment of the LORD, then the hand of the LORD will be against you and your king. Now therefore stand still and see this great thing that the LORD will do before your eyes. Is it not wheat harvest today? I will call upon the LORD, that He may send thunder and rain. And you shall know and see that your wickedness is great, which you have done in the sight of the LORD, in asking for yourselves a king."</p>	<p>Asking for a king to reign over them was an evil that Israel participated in; and Samuel warns them that if they rebel against God's commandments, He will discipline them.</p>
<p>1Chron. 28:2–3 Then King David rose to his feet and said: "Hear me, my brothers and my people. I had it in my heart to build a house of rest for the ark of the covenant of the LORD and for the footstool of our God, and I made preparations for building. But God said to me, 'You may not build a house for My name, for you are a man of war and have shed blood.'</p>	<p>David built a place for the Ark of God, although he knew that he could not build a Temple for God, even though that was in his mind. This became the center of Y^ehowah worship while David was king.</p>

Similar Passages to 1Kings 6:11–12

Scripture	Text/Commentary
<p>1Chron. 28:5–8 And of all my sons (for the LORD has given me many sons) he has chosen Solomon my son to sit on the throne of the kingdom of the LORD over Israel. He said to me, 'It is Solomon your son who shall build My house and My courts, for I have chosen him to be My son, and I will be his father. I will establish his kingdom forever if he continues strong in keeping My commandments and My rules, as he is today.' Now therefore in the sight of all Israel, the assembly of the LORD, and in the hearing of our God, observe and seek out all the commandments of the LORD your God, that you may possess this good land and leave it for an inheritance to your children after you forever.</p>	<p>God made it clear to David that his son Solomon would build the Temple that David had in his mind to build.</p>
<p>1Chron. 28:9–10 "And you, Solomon my son, know the God of your father and serve Him with a whole heart and with a willing mind, for the LORD searches all hearts and understands every plan and thought. If you seek Him, He will be found by you, but if you forsake Him, He will cast you off forever. Be careful now, for the LORD has chosen you to build a house for the sanctuary; be strong and do it."</p>	<p>David includes a solemn warning to Solomon to obey God and to serve Him.</p>
<p>2Chron. 7:12, 16 Then the LORD appeared to Solomon in the night and said to him: "I have heard your prayer and have chosen this place for Myself as a house of sacrifice...For now I have chosen and consecrated this house that My name may be there forever. My eyes and My heart will be there for all time.</p>	
<p>2Chron. 7:17–18 And as for you, if you will walk before Me as David your father walked, doing according to all that I have commanded you and keeping My statutes and My rules, then I will establish your royal throne, as I covenanted with David your father, saying, 'You shall not lack a man to rule Israel.'</p>	
<p>2Chron. 7:19–20 "But if you turn aside and forsake my statutes and my commandments that I have set before you, and go and serve other gods and worship them, then I will pluck you up from my land that I have given you, and this house that I have consecrated for my name, I will cast out of my sight, and I will make it a proverb and a byword among all peoples.</p>	
<p>2Chron. 7:21–22 And at this house, which was exalted, everyone passing by will be astonished and say, 'Why has the LORD done thus to this land and to this house?' Then they will say, 'Because they abandoned the LORD, the God of their fathers Who brought them out of the land of Egypt, and laid hold on other gods and worshiped them and served them. Therefore He has brought all this disaster on them.'"</p>	
<p>Psalms 132:11–12 The LORD swore to David a sure oath from which he will not turn back: "One of the sons of your body I will set on your throne. If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne."</p>	

Similar Passages to 1Kings 6:11–12

Scripture	Text/Commentary
<p>Psalm 132:13–15 For the LORD has chosen Zion; he has desired it for his dwelling place: "This is my resting place forever; here I will dwell, for I have desired it. I will abundantly bless her provisions; I will satisfy her poor with bread.</p>	
<p>Psalm 132:16–18 Her priests I will clothe with salvation, and her saints will shout for joy. There I will make a horn to sprout for David; I have prepared a lamp for my anointed. His enemies I will clothe with shame, but on him his crown will shine."</p>	
<p>Zech. 3:6 And the angel of the LORD solemnly assured Joshua, "Thus says the LORD of hosts: If you will walk in My ways and keep My charge, then you shall rule My house and have charge of My courts, and I will give you the right of access among those who are standing here.</p>	<p>God speaks to Joshua, the High Priest during the time of Zechariah.</p>
<p>Zech. 3:8–10 Hear now, O Joshua the high priest, you and your friends who sit before you, for they are men who are a sign: behold, I will bring My servant the Branch. For behold, on the stone that I have set before Joshua, on a single stone with seven eyes, I will engrave its inscription, declares the LORD of hosts, and I will remove the iniquity of this land in a single day. In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree."</p>	
<p>Col 1:21–23 And you, who once were alienated and hostile in mind, doing evil deeds, he has now reconciled in his body of flesh by his death, in order to present you holy and blameless and above reproach before him, if indeed you continue in the faith, stable and steadfast, not shifting from the hope of the gospel that you heard, which has been proclaimed in all creation under heaven, and of which I, Paul, became a minister.</p>	
<p>Wesley: <i>God expresses the condition upon which his promise and favour is suspended; and by assuring him thereof in case of obedience, he plainly intimates the contrary upon his disobedience. Thus he was taught, that all the charge he and the people were at, in erecting this temple, would neither excuse them from obedience to the law of God, nor shelter them from his judgments in case of disobedience.</i>²⁵⁸</p>	
<p>Chapter Outline</p>	<p>Charts, Graphics and Short Doctrines</p>

L. M. Grant: *While the temple was still in building, God spoke to Solomon, telling him seriously that God's dwelling in the temple would be conditional upon Solomon's obedience to God's statutes, his executing God's judgments and keeping His commandments (vs.11-13). How different this is to the fact that the Church of God is now established as "a habitation of God in the Spirit" (Ephesians 2:21-22). God's presence in the Church is not conditional on our obedience, but is based upon the permanent value of the sacrifice of the Lord Jesus, a divine work, with no condition of man's work involved at all.*

L. M. Grant continues: *Neither Solomon personally nor his family nor his subjects fulfilled the conditions God set down, so that eventually God withdrew from the temple. Ezekiel records the glory departing in stages (Ezekiel 8:4; Ezekiel 9:3; Ezekiel 10:18; Ezekiel 11:23). God did bear long with Israel's disobedience, but*

²⁵⁸ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:13.

eventually, as the Lord Jesus said, "Your house is left to you desolate" (Matthew 23:38). This was solemnly finalized when the Lord Jesus, the Son over God's house, was rejected and crucified. What could the temple be without its Lord? ²⁵⁹

1Kings 6:13a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
I would suggest that <i>in fact</i> , <i>furthermore</i> , and <i>as well as</i> are reasonable translations for the wâw conjunction.			
shâkan (שָׁכַן) [pronounced <i>shaw-KAHN</i>]	<i>to tabernacle, to pitch a tent; to dwell, to reside, to live in, to domicile at, to settle, to settle down, to encamp</i>	1 st person singular, Qal perfect	Strong's #7931 BDB #1014
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תָּוֶק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תּוֹבֵךְ. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bânîym (בְּנֵי) [pronounced <i>baw-NEEM</i>]	<i>sons, descendants; children; people; sometimes rendered men; young men, youths</i>	masculine plural construct	Strong's #1121 BDB #119
Yis ^{er} â'êl (יִסְרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: *Furthermore, I will live among the sons of Israel...* One of the things which God promises was, *he would live [tabernacle] among the sons of Israel*. That means, as Solomon understood it, that God would have a special presence with Israel; which was a part of Israel's history prior to this (God's Presence with the Tabernacle of Israel and with the Ark of God); and this Presence would continue to be with Israel, with the Ark in the Holy of Holies.

In addition, there would be a literal fulfillment to this as well, as we read in John 1:1–3, 14 *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth.* (ESV; capitalized) The Creator God, the True God of the Universe, would also live among men, bodily, subject to the same life that we all face.

²⁵⁹ From <http://www.studylight.org/commentaries/lmg/1-kings-6.html> accessed April 27, 2017.

1Kings 6:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lô' (לֹא or לוֹ) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
'âzab (עָזַב) [pronounced <i>gaw-ZA^{BV}</i>]	<i>to loosen ones bands; to let go [one from being in bonds]; to leave [forsake, desert]; to leave off, to cease from [anything]</i>	1 st person singular, Qal imperfect	Strong's #5800 BDB #736
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'am (עַם) [pronounced <i>gahm</i>]	<i>people; race, tribe; family, relatives; citizens, common people; companions, servants; entire human race; herd [of animals]</i>	masculine singular collective noun with the 1 st person singular suffix	Strong's #5971 BDB #766
Yis ^e râ'êl (יִשְׂרָאֵל) [pronounced <i>yis-raw-ALE</i>]	<i>God prevails; contender; soldier of God; transliterated Israel</i>	masculine proper noun; God-given name to Jacob; and national name for the Jewish people	Strong's #3478 & #3479 BDB #975

Translation: ...and I will not forsake My people Israel.” Another promise is, God would never forsake His people Israel. For the present time, God has set Israel aside and does not work through nation Israel; but God works through individual Jews as they are saved.

1Kings 6:13 (a graphic); from **A Little Perspective**; accessed April 29, 2017.

1Kings 6:12e–13 “...then I will establish My word with you, just as I promised David, your father. Furthermore, I will live among the sons of Israel and I will not forsake My people Israel.” Right in the midst of this chapter, God tells Solomon what is important. The gist of this is, *no matter how amazing and beautiful this Temple ends up being, what is important is your attitude toward the God of Israel and the fact that God would dwell among His people and He will not forsake them.*

I do not know how literally 1Kings 6:13 was taken. I am unaware of Jewish commentators suggesting that God would live among the children of Israel in a very real way, as the LORD did.



1Kings 6:12e–13 “...then I will establish My word with you, just as I promised David, your father. Furthermore, I will live among the sons of Israel and I will not forsake My people Israel.”

God’s Protection Promised to His People (includes Various Commentators)

Guzik: *I will perform My word with you . . . And I will dwell among the children of Israel: God promised an obedient Solomon that he would reign and be blessed, fulfilling the promises God made to David about his reign (2Sam. 7:5–16). He also promised that His special presence would remain among Israel as a nation. We might say that there was nothing particularly new in this promise. These are essentially the same promises of the Old Covenant made to Israel at Sinai. But this was an important reminder and renewal of previous promises.*

Guzik then adds: *And I will dwell among the children of Israel: God was careful to not say that He would live in them temple the way pagans thought their gods lived in temples. He would dwell among the children of Israel. The temple was a special place for man to meet with God.*²⁶⁰

Gill: *And I will dwell among the children of Israel,.... In this house [that he was] now building, and which was in the middle of the land, and where He [God] would meet with them, and accept their sacrifices, not only of slain beasts, but of prayer and praise; and will not forsake My people Israel; and leave them to the mercy of their enemies, and to be carried captive by them, but protect and defend them.*²⁶¹

²⁶⁰ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:11–13.

²⁶¹ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 6:13 (slightly edited).

God's Protection Promised to His People (includes Various Commentators)

1Kings 6:11–13 The word of Jehovah comes to Solomon, with this content: “Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: I will live among the sons of Israel and I will not forsake My people Israel.” This may seem like a very odd thing to throw right into the middle of 1Kings 6, which is all about the building of this Holy Temple; but the idea is, the Temple is a type—as a House for the Ark of God, where God is living in the midst of His people, Israel. But 1000 years from now, God will dwell among His people Israel in the flesh. He will walk among them in this very city. Now hear God's promise to David: “I will live among the sons of Israel and I will not forsake My people Israel.” We find this fulfilled in John 1:1–3, 14 *In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him was not any thing made that was made. And the Word became flesh and dwelt among us, and we have seen His glory, glory as of the only Son from the Father, full of grace and truth.* (ESV; capitalized) Where better to place these words of God than in the midst of the building of the Temple?

God never fully forsakes His people, as we know that Israel remains in prophecy until the end of time; and that God will rule from nation Israel in the Millennium. However, there will be periods of time, because of negative volition, that God will appear to be forsaking His people. Thrice, Israel or portions of Israel are expelled from the land: 721 B.C. the northern kingdom is placed under the 5th cycle of discipline; in 598 B.C., the southern kingdom suffers the 5th cycle of discipline; and in A.D. 70, the people of Israel are removed from the land a third time.

This actually prophesies many things: (1) God would remain with nation Israel, giving a special Presence to them in the Holy of Holies; (2) God would walk among His people in the future; (3) God would rule His people in the Millennium. As an added bonus, God would indwell every Church Age believer in the Church Age.

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God sets Solomon straight with regards to his priorities: 1Kings 6:11–13 The word of Jehovah comes to Solomon, with this content: “Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: ‘I will live among the sons of Israel and I will not forsake My people Israel.’” The key to the worship of Y^ehowah is not the magnificence of the building or the precision of the building specs, but it is knowledge, devotion and obedience to God. We find this same theme in Hosea 6:6 *I desire graciousness and not sacrifice; and knowledge of God more than burnt-offerings.* (slightly abridged from the UPDV) Samuel denounced King Saul with these words: But Samuel replied, “What is more pleasing to the LORD: your burnt offerings and sacrifices or your obedience to his voice? Listen! Obedience is better than sacrifice, and submission is better than offering the fat of rams.” (1Sam. 15:22; NLT) It is *never* the religious building, the animal sacrifices, or the various holy rituals which are observed; it is knowledge, obedience and devotion to God and to His Word.

1Kings 6:11–13 The word of Jehovah comes to Solomon, with this content: “Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: I will live among the sons of Israel and I will not forsake My people Israel.”

Various Commentators on 1Kings 6:11–13

Clarke: *[This message] appears [to be] different [from 1Kings 9:2ff]; it was a word to encourage him while building; to warn him against apostasy, and to assure him of God's continued protection of him and his family, if they continued faithful to the grace which God had given.*²⁶²

The Cambridge Bible: *It is clear from this that the message came before the completion of the house, and that this is the proper place for its mention, from whatever source the compiler drew it.*²⁶³

Benson: *Here God expresses the condition upon which his promise and favour is suspended; and, by assuring him thereof in case of obedience, he plainly intimates the contrary upon his disobedience. Thus he was taught, that all the charge he and the people were at, in erecting this temple, would neither excuse them from obedience to the law of God, nor shelter them from God's judgments in case of disobedience. **And I will dwell among the children of Israel** — As I have done in the tabernacle. **And will not forsake my people** — But protect them in the good land I have given them.*²⁶⁴

The Cambridge Bible: *[This] is a message in the genuine prophetic spirit. The Temple has no value of its own, except so far as it is the sign and witness of obedience to Jehovah.*²⁶⁵

The Cambridge Bible: *This is an expansion of the promise made to David. The same words are used (Ex. 29:45–46—**"I will dwell among the people of Israel and will be their God. And they shall know that I am the LORD their God, Who brought them out of the land of Egypt that I might dwell among them. I am the LORD their God."**—ESV; capitalized) in connexion with the furnishing and completion of the tabernacle. As God's presence in both Tabernacle and Temple was to point on to the Incarnation, the fitness of the phrase on both occasions is manifest.*²⁶⁶

The College Press Bible Study: *In effect the message of the Lord contained an implied commendation of Solomon for having begun such a noble work as the construction of the Temple. If Solomon continued to follow the leading and direction of the Lord, God would establish or confirm the words of promise spoken to David in 2Sam. 7:12 ff. (1Kings 6:12). In addition, a new element was introduced into the promise. God promised that He would dwell in the midst of His people (1Kings 6:13).*

The College Press Bible Study continues: *Just as God had pledged that He would occupy the Tabernacle (Ex. 25:8; Ex. 29:45), so now He assured Solomon that the house being constructed would be His earthly dwelling place. These verses point to the conditional character of God's association with the Temple, a point emphasized again and again by the prophets of Israel. It was the prophetic recognition of this conditional aspect of Israel's relation to God which made it possible for the destruction of the Temple to be recognized not as a sign of divine impotence, but rather as a result of unfaithfulness to the covenant. Thus encouraged by the gracious promise of the Lord, Solomon proceeded with the construction of the interior of the Temple (1Kings 6:14).*²⁶⁷

²⁶² Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:11.

²⁶³ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:12.

²⁶⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:11–13 (slightly edited).

²⁶⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:11.

²⁶⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:13 (text of the Scripture added and expanded).

²⁶⁷ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:11–14.

Various Commentators on 1Kings 6:11–13

Hawker: *This message from the Lord forms a most interesting parenthesis in the midst of the work. The Lord was pleased to let Solomon know that his eye was upon him in what he was engaged; and his arm should support and direct him through it. Busy as the king was from day to day, and in the Lord's work; still he must find time to attend to the Lord himself. Personal communion with Jesus must never be lessened or interrupted by the most busy life. In ministers especially, the more the public duties of the sanctuary call them forth, the more need have they to be frequent in private waiting upon Jesus. That man can have but little real regard, whatever outward zeal he may seem to show, for the souls of others, who hath no sense of the worth of his own. Jesus took from the silence of the night to make up the want of leisure in the day.*²⁶⁸

Matthew Henry: *Here is, I. The word God sent to Solomon, when he was engaged in building the temple. God let him know that He took notice of what he was doing, the house he was now building, 1Kings 6:12. None employ themselves for God without having His eye upon them. "I know your works, your good works." He assured him that if he would proceed and persevere in obedience to the divine law, and keep in the way of duty and the true worship of God, the divine loving-kindness should be drawn out both to himself (I will perform My word with you) and to his kingdom: "Israel will be ever owned as My people; I will dwell among them, and not forsake them." This word God sent him probably by a prophet,*

1. *That by the promise he might be encouraged and comforted in his work. Perhaps sometimes the great care, expense, and fatigue of it, made him ready to wish he had never begun it; but this would help him through the difficulties of it, that the promised establishment of his family and kingdom would abundantly recompense all his pains. An eye to the promise will carry us cheerfully through our work; and those who wish well to the public will think nothing too much that they can do to secure and perpetuate to it the tokens of God's presence.*

2. *That, by the condition annexed, he might be awakened to consider that though he built the temple ever so strong the glory of it would soon depart, unless he and his people continued to walk in God's statutes. God plainly let him know that all this charge which he and his people were at, in erecting this temple, would neither excuse them from obedience to the law of God nor shelter them from his judgments in case of disobedience. Keeping God's commandments is better, and more pleasing to Him, than building churches.*

Henry continues: *II. The work Solomon did for God: So he built the house (1Kings 6:14), so animated by the message God had sent him, so admonished not to expect that God should own his building unless he were obedient to his laws: "Lord, I proceed upon these terms, being firmly resolved to walk in your statutes." The strictness of God's government will never drive a good man from his service, but quicken him in it. Solomon built and finished, he went on with the work, and God went along with him till it was completed. It is spoken both to God's praise and his: he grew not weary of the work, met not with any obstructions (as Ezra 4:24), did not out-build his property, nor do it by halves, but, having begun to build, was both able and willing to finish; for he was a wise builder.*²⁶⁹

²⁶⁸ Robert Hawker *The Poor Man's Commentary*; ©1805; from e-sword, 1Kings 6:11–13.

²⁶⁹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:11–14 (edited).

Various Commentators on 1Kings 6:11–13

Keil and Delitzsch: *וְגוּ תִּיבָה וְגוּ* is placed at the head absolutely: “As for the house which you are building (הַבַּיִת, a participle), if you walk in My statutes, ... I will set up My word, which I spoke to your father David.” The reference is to the promise in 2Sam. 7:12. of the everlasting establishment of this throne. God would fulfil this for Solomon if he would walk in the commandments of the Lord, as his father had already urged upon him when He handed over the kingdom (1Kings 2:3). The promise in 1Kings 6:13, “I will dwell in the midst of the children of Israel,” does not contain a second promise added to the one given in 2Sam. 7:12, but simply a special application of it to the building of the temple which had already been commenced. The eternal establishment of the throne of David involved the dwelling of God among His people, or rather is founded upon it. This dwelling of God is now to receive a new and lasting realization. The temple is to be a pledge that the Lord will maintain for His people His covenant of grace and His gracious presence. In this respect the promised, “I will dwell in the midst of the children of Israel, and not forsake my people Israel,” is a confirmation of the word which Jehovah had spoken to David, although, so far as the actual words are concerned, it is more closely connected with Lev. 26:11, when the highest blessing attendant upon the faithful observance of the commandments of God is summed up in the promise, “I will make My abode among you, and My soul will not despise you.”²⁷⁰

Matthew Henry: *None employ themselves for God, without having his eye upon them. But God plainly let Solomon know that all the charge for building this temple, would neither excuse from obedience to the law of God, nor shelter from his judgments, in case of disobedience.*²⁷¹

James Burton Coffman: *Needless to say, Solomon paid no attention whatever to the implied warning of this word.*²⁷²

The general idea of this passage is this: God is telling Solomon, “What you are building here—this house dedicated to Me—is all nice and wonderful, but what is important is, that you keep My commandments and that you obey Me. Religious trappings will never be enough.”

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That God would not forsake Israel, or His people in any dispensation, is a theme of many passages: Deut. 31:6, 8 1Sam. 12:22 1Chron. 28:9, 20 Heb. 13:5.

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Solomon Oversees the Interior Details of the Temple

2Chronicles 3:4–7

A number of translations end a section with v. 14 and begin a new section with v. 15. I have combined vv. 14–18 as these are all related to finishing out the Temple (which continues in subsequent verses). Most translations considered these verses as a single unit, usually confining them to one paragraph.

Some understand the first two phrases of this section to pick up where 1Kings 6:9 left off, since they are the same two phrases (except that Solomon’s name is added in v. 14).

Keil and Delitzsch: *1Kings 6:14 (cf. 1Kings 6:9) resumes the description of the building of the temple, which had been interrupted by the divine promise just communicated.*²⁷³

²⁷⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:11–13 (edited).

²⁷¹ Matthew Henry, *Matthew Henry’s Concise Commentary on the Whole Bible*; from e-Sword, 1Kings 6:11–14.

²⁷² From <http://www.studydrive.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

²⁷³ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:14–35.

The College Press Bible Study: *Thus encouraged by the gracious promise of the Lord, Solomon proceeded with the construction of the interior of the Temple (1Kings 6:14).*²⁷⁴

Gill: *So Solomon built the house, and finished it. He went on with it until he had completed it, animated and encouraged by the promise of the divine Presence in it, provided a proper regard was had to the will and ways of God. Abarbinel thinks the above message was sent him in the midst of his work, to strengthen and caution him from a dependence on the continuance of the fabric, because of the strength of it; since its perpetuity depended on his, his successors', and the people's conduct and behaviour; wherefore conscious to himself of his own integrity, and hoping well of posterity, he was not discouraged, but proceeded in his undertaking until he had brought it to perfection.*²⁷⁵

1Kings 6:1–10 was all about the exterior of the Temple; the remainder of this chapter is all about the interior. This is a brief overview of what is to come:

The Interior of the House — 1Kings 6:15–35 (from College Press)

1Kings 6:15 resumes the description of the building of the Temple which was interrupted in 1Kings 6:11–14 by the account of the divine communication which came to Solomon. In this paragraph the author discusses

- (1) the paneling and partitioning of the house (1Kings 6:15–22)
- (2) the cherubim of the Debir (1Kings 6:23–28)
- (3) interior decorations (1Kings 6:29–30); and (4) the Temple doors (1Kings 6:31–35).

The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 6:15–35.

Chapter Outline

And so builds Solomon the house and so he completes him. And so he builds walls of the house from house-ward with boards of cedars. From a floor of house as far as walls of the ceiling he has covered over [with] wood from a house and so he covers over a floor of the house with boards of cypress. And so he builds twenty a cubit from backs of the house with boards of cedars from the floor as far as the walls. And so he builds to him from a house for an innermost room for a holy of the holies. And forty the cubits was the house; this the palace to my faces. And cedar unto the house opposite the door a carving of ball shapes and open flowers. The all [was] cedar; [there is] no stone seen.

1Kings
6:14–18

Charts, Graphics and Short Doctrines

Solomon built the house and completed it. He built the walls of the house inside [lit., *from house-ward*] with cedar boards. From the floor of the house to the highest part of the walls [lit., *the walls of the ceiling*], he has covered [them] over [with] wood on the inside [lit., *from the house*], and he has covered the floor of the house with cypress wood. He built 20 cubits from the rear of the house with cedar boards from the floors to the walls; and he built for it inside [lit., *from the house*] to [be] an inner sanctuary, the Holy of Holies. He built the front chamber [lit., *house*] 40 cubits [in length], a magnificent room, this towards the front. And [there is] cedar in the house opposite the door carved [like] gourds and open flowers. Everything [visible is covered with] cedar; [there is] no stone [or rock] [to be] seen.

²⁷⁴ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 6:11–14.*

²⁷⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:14.

Solomon built the house and then did the finishing work. Inside, he covered the rock walls with cedar board. He covered over the walls of the interior of the house from floor to ceiling with wood. He built wood floors using cypress wood. At the rear of the house, inside the house, he built an inner sanctuary of 20 cubits which would be the Holy of Holies. The front portion itself is 40 cubits, a magnificent room, built as a testimony before the face of God. When entering the Temple, opposite the door is cedarwood carved to look like gourds and open flowers. Everything on the interior is overlain with cedar; one could not see any stone or rock anywhere.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so builds Solomon the house and so he completes him. And so he builds walls of the house from house-ward with boards of cedars. From a floor of house as far as walls of the ceiling he has covered over [with] wood from a house and so he covers over a floor of the house with boards of cypress. And so he builds twenty a cubit from backs of the house with boards of cedars from the floor as far as the walls. And so he builds to him from a house for an innermost room for a holy of the holies. And forty the cubits was the house; this the palace to my faces. And cedar unto the house opposite the door a carving of ball shapes and open flowers. The all [was] cedar; [there is] no stone seen.
Revised Douay-Rheims	So Solomon built the house and finished it. And he built the walls of the house on the inside, with boards of cedar, from the floor of the house to the top of the walls, and to the <u>roots</u> , he covered it with boards of cedar on the inside: and he covered the floor of the house with planks of fir. And he built up twenty cubits with boards of cedar at the hinder part of the temple, from the floor to the <u>top</u> : and made the inner house of the oracle to be the holy of holies. And the temple itself before the doors of the oracle was forty cubits long. And all the house was covered within with cedar, having the turnings, and the joints thereof artfully wrought and carvings <u>projecting out</u> : all was covered with boards of cedar: and no stone could be seen <u>in the wall at all</u> .
Peshitta (Syriac)	So Solomon built the house and finished it. And he covered the walls of the house within with boards of cedar, from the floor of the house, to the rafters of the ceiling; and he covered them on the inside with wood, and he covered the floor of the house with boards of cypress. And <u>Solomon</u> built twenty cubits in extent on the sides of the house, both the floor and the walls with boards of cedar; and he built within it the Holy of Holies. And the house, that is, the inner sanctuary, was forty cubits long. And the house was covered within with cedar, which was carved with buds and open flowers; all was cedar; there was no stone seen in it.
Septuagint (Greek)	¹⁵ And he <u>framed</u> the walls of the house within with cedar boards, from the floor of the house and on to the inner walls and to the beams: he lined the parts enclosed with boards within, and compassed the inward parts of the house with planks of fir. ¹⁶ And he built the twenty cubits from the top of the wall, one side from the floor to the beams, and he made it from the oracle to the most holy place. ¹⁷ And the temple was forty cubits in extent, ¹⁸ ¹⁹ in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord.
Significant differences:	The Greek lacks v. 14 (because there are so many differences with the Greek, I have sometimes included the verse numbers to help in the comparison). The Greek has <i>framed</i> rather than <i>covered</i> . The Latin has <i>roots</i> instead of <i>floor</i> ; <i>top</i> instead of <i>walls</i> . Solomon's name is added into the section about building the Holy of Holies in the Syriac.

It is difficult to understand the Hebrew when it comes to the larger room found in the Temple and the other translations attempted to smooth this out. The Latin adds the words *projecting out* and *in the wall at all*. The Greek leaves v. 18 out altogether.

In other words, we have a passage which appears to have been mangled with significant disagreements in the other languages. Despite being one of the most problematic verses, there is nothing which will confuse our general understanding of what is being described. Some specifics may be difficult to latch a hold on. Most of the English translations smoothed everything out.

Limited Vocabulary Translations:

Bible in Basic English	The walls of the house were covered inside with cedar-wood boards; from the floor to the roof of the house they were covered inside with wood; and the floor was covered with boards of cypress-wood. And at the back of the house a further space of twenty cubits was shut in with boards of cedar-wood, for the inmost room. And the house, that is, the Temple, in front of the holy place was forty cubits long. <i>All the inside of the house was cedar-wood, ornamented with designs of buds and flowers; no stonework was to be seen inside.</i> V. 14 is considered to be a part of the previous section in the BBE.
Easy English	So Solomon built the temple and he finished it. He put boards (that his men made from) cedar wood on the inside walls. The boards went from the floor of the temple to its ceiling. (The men) covered the floor of the temple with pine wood. 16 (Solomon) made a Most Holy Place at the back of the temple. It was inside the temple and it was 20 cubits long. It had cedar boards from floor to ceiling. It made a very special place (inside the temple). The room in front of this (Most Holy) Place was 40 cubits long. (They made) the inside of the temple with cedar (wood). (They made) pictures (in the wood) of plants like flowers. (They made) everything out of cedar (wood). You could not see any stone. It says 'Solomon made'. But it means that his men did the work. He told them what they should do. The temple itself was the Holy Place. They believed that God lived there. Because the holy God lived there it also was called holy. Only the priests could go into this temple. At the back was a Most Holy Place. Only the leader of the priests could go in to it, and that only on one day every year. The usual name for this Most Holy Place was the sanctuary, or the holy of holies. A sanctuary is the most holy part of any temple or church. Bible students have many problems with these verses. Here are two of them.
Easy-to-Read Version–2006	When Solomon finished the stonework on the Temple, the stone walls inside the Temple were covered with cedar boards from floor to ceiling. Then the stone floor was covered with pine boards. They built an inner room 20 cubits long in the back part of the Temple. This room was called the Most Holy Place. They covered the walls in this room with cedar boards, from floor to ceiling. In front of the Most Holy Place was the main part of the Temple. This room was 40 cubits long. They covered the walls in this room with cedar boards—none of the stones in the walls could be seen. They carved pictures of flowers and gourds into the cedar.
God's Word™	When Solomon had finished building the temple's frame, he began to line the inside walls of the temple with cedar boards. He paneled the inside of the temple with wood from floor to ceiling. He covered the floor of the temple with cypress planks. He sectioned off a 30-foot-long room at the rear of the temple with cedar boards from the floor to the rafters. He built it to serve as an inner room, the most holy place. The 60-foot-long room at the front of the temple served as the main hall. Gourds and flowers were carved into the cedar paneling inside the temple. Everything was covered with cedar. No stone could be seen.
Good News Bible (TEV)	So Solomon finished building the Temple. The Interior Furnishings of the Temple

The inside walls were covered with cedar panels from the floor to the ceiling, and the floor was made of pine. An inner room, called the Most Holy Place, was built in the rear of the Temple. It was 30 feet long and was partitioned off by cedar boards reaching from the floor to the ceiling. The room in front of the Most Holy Place was 60 feet long. The cedar panels were decorated with carvings of gourds and flowers; the whole interior was covered with cedar, so that the stones of the walls could not be seen.

The Message

Solomon built and completed The Temple. He paneled the interior walls from floor to ceiling with cedar planks; for flooring he used cypress. The thirty feet at the rear of The Temple he made into an Inner Sanctuary, cedar planks from floor to ceiling—the Holy of Holies. The Main Sanctuary area in front was sixty feet long. The entire interior of The Temple was cedar, with carvings of fruits and flowers. All cedar—none of the stone was exposed.

NIRV

So Solomon built the temple and finished it. He put cedar boards on its inside walls. He covered them from floor to ceiling. He covered the temple floor with juniper boards. He put up a wall 30 feet from the back of the temple. He made it with cedar boards from floor to ceiling. That formed a room inside the temple. It was the Most Holy Room. The main hall in front of the room was 60 feet long. The inside of the temple was covered with cedar wood. Gourds and open flowers were carved on the wood. Everything was cedar. There wasn't any stone showing anywhere.

Thought-for-thought translations; paraphrases:

Common English Bible

So Solomon constructed the temple and completed it. He built the walls within the temple with cedar planks, paneled from the floor to the ceiling. He overlaid the floor of the temple with pine planks. At the back of the temple he built thirty feet of cedar panels from the floor to the ceiling. Solomon built the inner sanctuary, the most holy place. In front of this, the main hall was sixty feet. The cedar inside the temple was carved with gourds and blossoming flowers. The whole thing was cedar. No stone was seen.

Contemporary English V.

So Solomon's workers finished building the temple. The floor of the temple was made out of pine, and the walls were lined with cedar from floor to ceiling. The most holy place was in the back of the temple, and it was thirty feet square. Cedar boards standing from floor to ceiling separated it from the rest of the temple. The temple's main room was sixty feet long, and it was in front of the most holy place. The inside walls were lined with cedar to hide the stones, and the cedar was decorated with carvings of gourds and flowers.

The Living Bible

At last the Temple was finished. The entire inside, from floor to ceiling, was paneled with cedar, and the floors were made of cypress boards. The thirty-foot inner room at the far end of the Temple—the Most Holy Place—was also paneled from the floor to the ceiling with cedar boards. The remainder of the Temple—other than the Most Holy Place—was sixty feet long. Throughout the Temple the cedar paneling laid over the stone walls was carved with designs of rosebuds and open flowers.

New Berkeley Version

So Solomon brought the house to completion. The inside walls of the house he covered with cedar boards from the floor to the rafters of the ceiling — he overlaid the inside with wood and covered the floor of the house with cypress boards. At the back of the house he enclosed a space of about 30 feet with cedar boards for himself inside the house an inner room, a sanctuary. The house, the part of the temple before it [The first room of the sanctuary, usually called "the holy place."], was 60 feet long. The cedar covering the inside of the house was decorated with designs of rosebuds and open flowers; only the cedar, and no stone, was visible.

New Century Version

So Solomon finished building the Temple. The inside walls were covered from floor to ceiling with cedar boards. The floor was made from pine boards. A room thirty feet long was built in the back part of the Temple. This room, called the Most Holy

Place, was separated from the rest of the Temple by cedar boards which reached from floor to ceiling. The main room, the one in front of the Most Holy Place, was sixty feet long. Everything inside the Temple was covered with cedar, which was carved with pictures of flowers and plants. A person could not see the stones of the wall, only the cedar.

New Life Version

So Solomon built the house and finished it. He built the walls of the house on the inside with pieces of cedar wood. He put wood over the inside walls from the floor of the house to the roof. And he put pieces of cypress wood over the floor of the house. An inside room called the most holy place was built in the back part of the house with pieces of cedar wood, from the floor to the roof and as wide as ten long steps. The rest of the house, the center room in front of the most holy place, was as long as twenty long steps. There was cedar on the house within, cut to look like gourds and open flowers. It was all cedar. No stone was seen.

New Living Translation

The Temple's Interior

So Solomon finished building the Temple. The entire inside, from floor to ceiling, was paneled with wood. He paneled the walls and ceilings with cedar, and he used planks of cypress for the floors. He partitioned off an inner sanctuary—the Most Holy Place—at the far end of the Temple. It was 30 feet deep and was paneled with cedar from floor to ceiling. The main room of the Temple, outside the Most Holy Place, was 60 feet long. Cedar paneling completely covered the stone walls throughout the Temple, and the paneling was decorated with carvings of gourds and open flowers.

Partially literal and partially paraphrased translations:

American English Bible

Well after that, Solomon went on to finish the Temple. He paneled all its interior walls from its floors to its beams, with cedar. It was vaulted with timbers on the inside, and the walls were ribbed with pine. So inside, the measurement from the floor to the ceiling beams was thirty feet. And inside the entryway, he built the Holy of Holies. However, the front of the Temple rose sixty feet high at the entrance. Now, the interior cedar panels were all carved with decorations of gourds and spread leaves, and none of the stonework could be seen from the inside.

International Standard V

So Solomon kept on building the Temple and finished it. Then he built the inside walls of the Temple, lining them from floor to ceiling with cedar boards, and overlaying the Temple floor with boards made of cypress wood. He lined 20 cubits [i.e. about 30 feet; a cubit was about eighteen inches] of the rear part of the Temple from floor to ceiling with cedar boards specially constructed for the inside to serve as the Most Holy Place. The rest of the main nave in the front was 40 cubits [i.e. about 60 feet; a cubit was about eighteen inches] long. Cedar [i.e. a genus of coniferous evergreen in the family Pinaceae; and so throughout the book] carvings in the form of gourds and blooming flowers covered the entire interior of the Temple so that no stone could be seen.

New Advent (Knox) Bible

So Solomon pressed on with the building of the house, until all was finished. Its walls within were cedar-panelled, from the floor to the top of the walls, where the rafters sprang, no panel but was of cedar; only the floor was covered with planks of fir. The furthest part of the temple was cedar-panelled to a height of twenty cubits from top to bottom; it was this inmost recess that he made into a shrine, a place all holiness, and before the doors of this shrine the remaining forty cubits of length made up the temple proper. All was cedar panelling, rounded and fitted with the craftsman's utmost skill, embossed with carving, cedar everywhere, and no stone in the walls allowed to shew itself.

Translation for Translators

Solomon's *workers worked* to finish building the temple. On the inside, they lined/covered the walls with cedar boards. They lined/covered them from the floor to the ceiling. They made the floor from cypress boards. Inside the back part of the

temple they built an inner room, called the Very Holy Place. It was 30 feet long. All the walls of this room were lined with cedar boards. In front of the Very Holy Place there was a room that was 60 feet long. The cedar *boards on the walls* inside the temple were decorated with carvings of gourds and flowers. *The walls were completely covered with cedar boards, with the result that the stones of the walls behind them could not be seen.*

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	Solomon was to build the house and complete it. He was to build the walls of the house, the inside, with boards of cedar, from the floor of the house, the walls are to be paneled, even is the inside to have been laid over with wood, and he was to overlay the floor of the house with boards of fir. He was to construct, by twenty cubits, at the far side of the house, both the floor and the walls, with boards of cedar. He was to build it on the inside, for the oracle, even the set apart set apart. On the inside, the temple that is to be turned towards it, is to be forty cubits. The cedar for the house, that is to be turned towards the inside, carvings gourd-shaped, and being open flowers, they are to be of cedar - is there stone to have been showing?
Ferrar-Fenton Bible	Thus Solomon built the Temple and finished it. He also built walls around the Temple, with a sheltering verandah of cedar; while the ceiling of the House, as well as its walls, he panelled with that wood; but he laid the floor of the building, and the verandahs, with fir-wood. He also built twenty cubits broad at the back of the House as a verandah, of cedar, from the floor to the height of the walls. He built it for himself, as a Lecture Hall to discuss Philosophy with Philosophers. And this building was forty cubits from the Temple. The inside of the building was of cedar, covered with running foliage and open flowers. The whole was of cedar; no stone was used.
God's Truth (Tyndale)	And so therefore Salomon built the house and finished it and siled the walls of the house within, with ribs of Cedar tree: even from the pavement unto the roof did he sile it within, and boarded the floor of the house with planks of fir. And he siled twenty cubits in the end of the temple both floor and walls with Cedar, and dressed it within to be the *quere and place most holy. And the first house, that is to say, the body of the temple, was forty cubits long. And the Cedar of the house within was carved with knops (knobs) and graven with flowers, and all was Cedar timber, so that no stone was seen.
HCSB	When Solomon finished building the temple, he paneled the interior temple walls with cedar boards; from the temple floor to the surface of the ceiling he overlaid the interior with wood. He also overlaid the floor with cypress boards. Then he lined 30 feet of the rear of the temple with cedar boards from the floor to the surface of the ceiling, and he built the interior as an inner sanctuary, the most holy place. The temple, that is, the sanctuary in front of the most holy place, was 60 feet long. The cedar paneling inside the temple was carved with ornamental gourds and flower blossoms. Everything was cedar; not a stone could be seen.
NIV, ©2011	So Solomon built the temple and completed it. He lined its interior walls with cedar boards, paneling them from the floor of the temple to the ceiling, and covered the floor of the temple with planks of juniper. He partitioned off twenty cubits at the rear of the temple with cedar boards from floor to ceiling to form within the temple an inner sanctuary, the Most Holy Place. The main hall in front of this room was forty cubits long. The inside of the temple was cedar, carved with gourds and open flowers. Everything was cedar; no stone was to be seen.
Urim-Thummim Version	So Solomon constructed the Temple and finished it. And he erected the walls of the Temple on the inside with boards of cedar, both the floor of the Temple, and the walls of the ceiling, and he covered them on the inside with wood, and covered the

floor of the Temple with planks of fir. And he erected the 20 cubits [30 feet] on the sides of the Temple with boards of cedar, from the floor to the walls; and he built for it within, for the Holy of Holies, for the Sacred Place. And the house, that is, the Temple, in front of the Sacred Place was 40 cubits [60 feet] long. And the cedar of the Temple inside was carved with ball-shaped open flowers: all was cedar and there was no stone seen.

Catholic Bibles (those having the imprimatur):

- Christian Community (1988) So, Solomon built the House and finished it. He covered the interior walls of the temple with cedar boards; so that in the interior from the floor of the House to the rafters of the ceiling only wood could be seen. The floor also was covered with cypress boards. Solomon covered twenty cubits of the rear of the House with cedar boards from floor to rafter to serve as an inner sanctuary – the Most Holy Place. The front of the house, that is the Sanctuary, was forty cubits long. In all the interior of the House, the cedar was carved in the form of gourds and open flowers; all was of cedar and no stone was to be seen.
- The Heritage Bible And Solomon built the house, and finished it. And he built the walls of the house inside with boards of cedar, both the floor of the house and the walls of the ceiling; and he sheeted over the inside with wood, and sheeted over the floor of the house with planks of fir. And he built twenty cubits on the flanks of the house, both the floor and the walls with boards of cedar, and he built it within for the oracular sanctuary, for the holy of holies. And the house that is the temple from its face was forty cubits. And the cedar of the interior facing of the house was sculptured with ornaments of opening fruit and glistening buds; all was cedar; no stone was seen.
- New American Bible (2002) When Solomon finished building the temple, its walls were lined from floor to ceiling beams with cedar paneling, and its floor was laid with fir planking. At the rear of the temple a space of twenty cubits was set off by cedar partitions from the floor to the rafters, enclosing the sanctuary, the holy of holies. The nave, or part of the temple in front of the sanctuary, was forty cubits long. The cedar in the interior of the temple was carved in the form of gourds and open flowers; all was of cedar, and no stone was to be seen.
- New English Bible So Solomon built the LORD's house and finished it.
The Interior furnishings of the temple. - 2Chr.3.8-14
He lined the inner walls of the house with cedar boards, covering the interior from floor to rafters with wood; the floor he laid with boards of pine. In the innermost part of the house he partitioned off a space of twenty cubits with cedar boards from floor to rafters and made of it an inner shrine, to be the Most Holy Place. The sanctuary in front of this was forty cubits long. The cedar inside the house was carved with open flowers and gourds; all was cedar, no stone was left visible.
- New Jerusalem Bible Solomon finished building the Temple. He lined the inside of the Temple walls with panels of cedar wood-panelling them on the inside from the floor of the Temple to the beams of the ceiling -- and laid the floor of the Temple with juniper planks. The twenty cubits measured from the end of the Temple he built of cedar planks from the floor to the beams, and this part was reserved as the Debir, the Holy of Holies. The Temple measured forty cubits -- the Hekal -- in front of the Debir. There was cedar wood round the inside of the Temple, ornamentally carved with gourds and rosettes; all was cedar wood, with no stone showing.
- Revised English Bible So Solomon built the LORD's house and finished it. He panelled the inner walls of the house with cedar boards, covering the interior from floor to rafters with wood; the floor he laid with boards of pine. In the innermost part of the house he partitioned off a space of twenty cubits with cedar boards from floor to rafters and made of it an inner shrine, to be the Most Holy Place. The sanctuary in front of this

was forty cubits long. The cedar inside the house was carved with open flowers and gourds; all was cedar, no stone was left visible.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

So Shlomo finished building the house. The insides of the walls of the house he built with boards of cedar: from the floor of the house to the joists of the ceiling he covered them on the inside with wood, and he covered the floor of the house with boards of cypress. The thirty-five-foot back portion of the house he built with boards of cedar from the floor to the joists and reserved this part of the house to be a sanctuary, the Especially Holy Place; while the rest of the house, that is, the temple in front, was seventy feet long. The cedar covering the house was carved with gourds and open flowers; all was cedar; no stone was visible.

The Complete Tanach

And Solomon built the house and finished it. And he built the walls of the house within boards of cedar; from the floor of the house till the joists of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of cypress.

Within with boards of cedar: [He placed the] boards of cedar against the stone wall in order to coat it with gold, as he says below (6: 21) "And Solomon overlaid the house from within with pure gold," and it is impossible to coat the gold on top of the stones [directly], except with wood and nails.

The joists of the ceiling: The boards of the attic.

The floor of the house: [He covered] the entire floor.

And he built the twenty cubits at the end of the house with boards of cedar; from the floor unto the joists (of the ceiling), and he built it within, for a Sanctuary, for the Holy of Holies.

And he built the twenty cubits at the end of the house: The twenty cubits which were at the end of the Temple and beyond, and those twenty cubits which were at the end of the house, they are the house containing the Ark cover [that is, the Holiest of Holies].

Unto the joists: Until the ceiling did he make the walls of cedar to cover the wall of stone in order to coat it [with] gold.

And he built it: Those [very] twenty cubits.

Within for a sanctuary: Inward of the partition [called] 'Amma Traksin' which separated between the [area of] forty [cubits] and that of twenty. And [it was] that partition which is called 'Dvir.'

For the Holy of Holies: He set aside those twenty cubits.

And forty cubits was the house, that is the Temple before (the Sanctuary).

The Temple before: In front of the partition towards the outside.

And the cedar of the house within (was) carved with knobs and open flowers; all (was) cedar; there was no stone seen.

And the cedar of the house within was carved with knobs: This means: and those boards of cedar which he made for the house within to cover the walls of stone, were carved with figured carvings and forms

of fragments resembling knobs, מִיְקָפִים Imosjls in (o. f.).

And open flowers: Jonathan rendered this: and cords and flowers in the form of chains.

Open: יְרוּטָפִים is an expression of cords in the language of the Talmud, like “as the rope (יְרוּטִיפִים) through the loophole” (Moed Katan 29a).

Flowers: מִיְצָצִים is an expression of flowers, like “and it bloomed blossoms (יְצִיצֵי צִיּוֹן)” (Deut. 17:23). [Translated together it means] cords and blossoms. But Menachem [in establishing the roots of the words], related this word יְרוּטָפִים to ‘open,’ maintaining it is of biblical derivation, an expression of “the opening of (רֶטֶף) the womb” (Exodus 13: 15) and as “they open (וְרִיטְפִים) the lip” (Psalms 22:8).

All was cedar there was no stone seen: [The Targum translates:] All of the house was covered with boards of cedar, no stone was seen.

Carved with knobs: Jonathan rendered [this:] and engraved was a resemblance of eggs.

exeGeses companion Bible And Shelomoh builds and finishes the house:
and he builds the walls of the house
with ribs of cedar inside
- both the floor of the house
and the walls of the ceiling:
and he overlays them on the house with timber
and overlays the floor of the house
with ribs of cypress:
and he builds twenty cubits
on the flanks of the house
from the floor to the walls with ribs of cedar:
he even builds a house for the pulpit
- for the Holy of Holies.
And the house
- the manse at the face in front, forty cubits;
and the cedar inside the house
are carvings with knobs and open blossoms;
all cedar; no stone is seen.

Hebraic Roots Bible And Solomon built the house, and finished it. And he built the walls of the house inside with beams of cedar, from the floor of the house to the walls of the ceiling. He overlaid the inside with wood, and covered the floor of the house with boards of fir. And he built the twenty cubits on the back part of the house with boards of cedar, from the floor to the walls. And he built for it inside, for the sanctuary, for the Holy of Holies. And the house was forty cubits, that is, the Sanctuary before it. And the cedar for the house inside was with carvings of gourds and flowers spread out; the whole was cedar; not a stone was seen.

JPS (Tanakh—1985) When Solomon had completed the construction of the House, he paneled the walls of the House on the inside with planks of cedar. He also overlaid the walls on the inside with wood, from the floor of the House to the ceiling. And he overlaid the floor of the House with planks of cypress. Twenty cubits from the rear of the House, he built [a partition] of cedar planks from the floor to the walls; he furnished its interior to serve as a shrine, as the Holy of Holies. The front part of the House, that is, the

Orthodox Jewish Bible	<p>Great Hall, measured 40 cubits. The cedar of the interior of the House had carvings of gourds and calyxes; it was all cedar, no stone was exposed.</p> <p>So Sh'lomo built the Beis [Hamikdash], and finished it.</p> <p>And he built the walls of the Beis [Hamikdash] within with boards of cedar, from the floor of the Beis [Hamikdash] to the rafters of the ceiling; and he covered them on the inside with wood, and covered the floor of the Beis [Hamikdash] with planks of cypress.</p> <p>And he built twenty cubits on the sides of the Beis [Hamikdash], from the floor to the rafters with boards of cedar; he even built them for it within, even for the Debir, even for the Kodesh HaKodashim.</p> <p>And the Beis, that is, the Heikhal in front of it, was forty cubits long.</p> <p>And the cedar of the Beis [Hamikdash] within was carved with gourds and open flowers; all was cedar; there was no stone seen.</p>
The Scriptures 1998	<p>So Shelomoh built the House and completed it. And he built the walls of the House inside with cedar boards, from the floor of the House to the ceiling he panelled them on the inside with wood, and covered the floor of the House with planks of cypress.</p> <p>And he built twenty cubits at the rear of the House, from floor to the walls, with cedar boards. And he built it inside as the Speaking Place, as the Most Set-apart Place. And the House was forty cubits, it is the hēkal before it. And the cedar for the House inside was carved with ornaments and open flowers; all was cedar, not a stone was seen.</p>

Expanded/Embellished Bibles:

The Amplified Bible	<p>So Solomon built the house (temple) and finished it. He built the walls of the interior of the house [that is, the Holy Place and the Holy of Holies] with boards of cedar, from the floor of the house to the rafters of the ceiling. He overlaid the interior with wood, and he overlaid the floor of the house with boards of cypress. He built twenty cubits on the rear of the house with boards of cedar from the floor to the ceiling; he built its interior as the [inner] sanctuary, the Holy of Holies. The [rest of the] house, that is, the temple in front of <i>the Holy of Holies</i>, was forty cubits long. The cedar on the house within had wood carvings <i>in the shape</i> of gourds and open flowers. Everything was cedar; no stone was visible.</p>
The Expanded Bible	<p>So Solomon finished building the ·Temple [house]. The inside walls were ·covered [paneled] from floor to ceiling with cedar boards. The floor was made from ·pine [cypress; juniper] boards. A room ·thirty feet [twenty cubits] long was built in the back part of the ·Temple [house]. This room, called the ·Most Holy Place [Holy of Holies], was an inner ·room [sanctuary] ·separated from the rest of the Temple by [or paneled with] cedar boards which reached from floor to ·ceiling [rafters]. The ·main room [main hall; nave], the one in front of ·the Most Holy Place [it], was ·sixty feet [forty cubits] long. Everything inside the ·Temple [house] was covered with cedar, which was carved with pictures of flowers and ·plants [open flowers]. A person could not see the stones of the wall, only the cedar.</p>
Kretzmann's Commentary	<p>So Solomon built the house and finished it, under the inspiration of this promise. The Temple of Solomon is a type of the great Temple of the New Testament, the Christian Church. There Jehovah lives in the midst of His people, through His Word and Spirit. But only those who truly believe and live a life of faith are citizens with the saints and of the household of God.</p> <p>Verses 15-38</p> <p>The Ornamentation of the Temple</p> <p>And he built the walls of the house within with boards of cedar, veneering the stone walls with this fine lumber, both the floor of the house and the walls of the ceiling, literally, "from the floor of the house to the walls of the ceiling"; and he covered them on the inside with wood, and covered the floor of the house with planks of fir, with</p>

cypress-flooring. And he built twenty cubits on the sides of the house, the rear or western end of the entire Sanctuary, both the floor and the walls with boards of cedar, from the floor to the beams of the ceiling; he even built them, this space, for it within, even for the oracle, even for the Most Holy Place, which was thus separated from the Holy Place by a partition of cedar-wood. And the house, that is, the temple before it, the Holy Place, was forty cubits long. And the cedar of the house within, in the walls and ceilings, was carved with knobs and open flowers, raised work in flowers and festooning; all was cedar; there was no stone seen.

NET Bible®

So Solomon finished building the temple [Heb “built the house and completed it.”]. He constructed the walls inside the temple with cedar planks; he paneled the inside with wood from the floor of the temple to the rafters of the ceiling. He covered the temple floor with boards made from the wood of evergreens. He built a wall 30 feet in from the rear of the temple as a partition for an inner sanctuary that would be the most holy place. [Heb “He built twenty cubits from the rear areas of the temple with cedar planks from the floor to the walls, and he built it on the inside for an inner sanctuary, for a holy place of holy places.”] He paneled the wall with cedar planks from the floor to the rafters. The main hall in front of the inner sanctuary was 60 feet long [Heb “and the house was forty cubits, that is, the main hall before it.”]. The inside of the temple was all cedar and was adorned with carvings of round ornaments and of flowers in bloom. Everything was cedar; no stones were visible. [Heb “Cedar was inside the temple, carvings of gourds (i.e., gourd-shaped ornaments) and opened flowers; the whole was cedar, no stone was seen.”]

The Voice

Solomon built the temple, and he completed the task. He covered the inner walls with cedar boards, overlaying the stone inner walls with wood from the floor to the ceiling, and he laid the floor with cypress boards. He covered 30 feet of the back end of the temple with cedar boards that reached from the floor to the ceiling. He made this inner place the most holy sanctuary. The part of the temple in front of the inner sanctuary was 60 feet long. The cedar paneling inside of the temple was carved with gourds and flowers. There was no stone showing *between the wood panels*. Only the cedar boards could be seen.

Literal, almost word-for-word, renderings:

Modern English Version

So Solomon built the house and finished it. He built the interior walls of the house with boards of cedar. From the floor of the house to the ceiling, he covered them on the inside with wood; and he covered the floor of the house with planks of fir. He lined twenty cubits on the sides of the house, both the floor and the walls, with boards of cedar, and he even lined them within, even the inner sanctuary and the Most Holy Place. The house, that is, the nave in front of the inner sanctuary, was forty cubits long. The cedar of the house within had carvings of gourds and open flowers. All was cedar. There was no stone seen.

NASB

So Solomon built the house and finished it. Then he built the walls of the house on the inside with boards of cedar; from the floor of the house to the ceiling he overlaid *the walls* on the inside with wood, and he overlaid the floor of the house with boards of cypress. He built twenty cubits on the rear part of the house with boards of cedar from the floor to the ceiling; he built *them* for it on the inside as an inner sanctuary, *even* as the most holy place. The house, that is, the nave in front of *the inner* sanctuary, was forty cubits *long*. There was cedar on the house within, carved *in the shape* of gourds and open flowers; all was cedar, there was no stone seen.

New King James Version

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 cypress. 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*.

And in front of it the temple sanctuary was forty 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.

New Standard Bible

The Interior furnishings of the temple. 1Kgs.6.15-38 - 2Chr.3.8-14

He lined the walls of the house on the inside with boards of cedar; from the floor of the house to the rafters of the ceiling, he covered them on the inside with wood; and he covered the floor of the house with boards of cypress. He built twenty cubits of the rear of the house with boards of cedar from the floor to the rafters, and he built this within as an inner sanctuary, as the most holy place. The house, that is, the nave in front of the inner sanctuary, was forty cubits long. The cedar within the house was carved in the form of gourds and open flowers; all was cedar, no stone was seen.

Young's Updated LT

And Solomon builds the house and completes it; and he builds the walls of the house within with beams of cedar, from the floor of the house unto the walls of the ceiling; he has overlaid with wood the inside, and covers the floor of the house with ribs of fir. And he builds the twenty cubits on the sides of the house with ribs of cedar, from the floor unto the walls; and he builds for it within, for the oracle, for the holy of holies. And forty by the cubit was the house, it is the temple before it. And the cedar for the house within is carvings of knobs and openings of flowers; the whole is cedar, there is not a stone seen.

The gist of this passage:

The finishing word is done on the interior of the Temple, where the walls and floor are lined with cedar, covering up any stone. There are designs carved into the cedar walls as well. At the rear of the Temple, Solomon built the Holy of Holies.

1Kings 6:14a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	to build, to construct; to erect; to rebuild, to restore	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
Sh ^o lômôh (שְׁלֹמֹה) [pronounced sh ^o -l-oh-MOH or shloh-MOH]	peace, peaceful; transliterated Solomon	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun with the definite article	Strong's #1004 BDB #108

Translation: Solomon built the house... Solomon was the building project manager. He probably tweaked the design of the Temple, beginning with his father David's specifications.

We often hear of this or that builder. The person who *built* your house probably never picked up an air hammer during the entire construction of your house. He probably did not drill a single hole; he probably did not smooth out even a square foot of your foundation. Now, ideally speaking, your builder has done many of those sorts of

jobs in the past, and can oversee the work done—and, if need be, he could even do some of the work (but, usually, he won't).

So, even though Solomon is said to build the Temple, there is very little physical work that he did. He probably assisted developing the plans for the Temple and he may have put the final plans together himself (but, originally being guided by his father while he was still alive). Although David originally developed the plans for the Temple (1Chron. 28:11–12), we do not know how detailed they were or how much they were modified by Solomon. Furthermore, we do not know what Hiram's contribution was. He had a history of building projects, so he knew what was possible and what was not.

When purchasing plans for an addition I had built for my house, I believed them to be reasonably detailed; however, the builders who then executed the plans then let me know that they were not. For myself and the architect, the plans seemed to be all that were needed; but for those doing the actual building, they had to make quite a number of adjustments or specifications to result in the house addition being properly built.

So, King David probably had the plans of how the Temple was to look and its dimensions. Perhaps Solomon determined what the foundation ought to be; and perhaps Hiram modified that; and also produced the stonework which could be laid in place.

We know that the plans were so well designed that, all of the stonework was put into place without tools (v. 7); and the stones probably were not just the foundation but the entire structure of the building.

1Kings 6:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
kâlâh (כָּלָה) [pronounced <i>kaw-LAWH</i>]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #3615 BDB #477

V. 4:14a–b repeats v. 9a almost exactly. Solomon's name is added to v. 14.

Translation: ...and completed it. When building a house, it might be understood to occur in two stages. You build the house itself, but then you pretty it up with the finish work. This makes the difference between a job that looks amateurish and a job that looks professionally done. The finish work does not really affect the structure, but it often hides imperfections of the building (and there are always imperfections which need to be hidden). The finish work is what makes the house (or building) attractive.

V. 14 is followed by some specific things that Solomon did when building the Temple—specifically, this is the finish work which he does. And, again, Solomon may or may not participate directly in any of the building. He probably designed some of what is built (operating on his father David's original plans) and has a picture in his mind of what he wants it all to look like.

I do this work all of the time, but rarely do I have a picture in my mind of what the finished product will look like (unless it is a small portion of a room). Only in a few instances, for a specific portion of a project, do I put together a picture of what something ought to be. For instance, at one house, there was a two-story entryway, but, because of the architecture (contemporary), there was an opening above, overhead, so that, during a rain, a

person standing at the front door was unmercifully harassed by the rain. So, time had to be spent determining what could be built at the entrance, so that it kept the rain off a visitor, and yet looked like it was part of the original design of the house. Something like that, I have to have a good picture of it in my head, so that the end result looks professional, and as if it had always been there. The key to adding anything to a structure is, it should never look as if someone added it on after the fact. My master builder built it, making it look even better than I imagined in my head.

For some people, building projects are quite enjoyable; and there are some people who have the overall view in mind; and can take bare ground and transform it into the structure which they envision.

For some people, this is great fun to have a picture in your mind of what this or that will look like, and then putting it down on paper or describing it, and then seeing the finished product (or doing it yourself and seeing the finished product). Solomon will spend many years working on the Temple; therefore, we would expect him to write about it.

Personally, I have been involved in many small building projects, which I enjoy thinking about, designing and even participating in the construction. Now, I do not keep a journal of every nail that I drive, but, I do often take photographs before, during and after. These pictures can be quite satisfying, to see the project at conception and then seeing where it ends up. Therefore, from a human angle, Solomon's detailed description here (since he did not own a camera) is to be expected.

So, we understand from the human angle, why Solomon included this information in the writing of Scripture; but why did God the Holy Spirit include it? Let me suggest a few things: the Temple was a part of God's plan, even though it was an original idea from King David. God knew, in His omniscience, that David would conceive of and pass along his ideas for a Temple to Solomon; and that Solomon would build it. However, God never directed either man in this project regarding its architecture (God did speak to Solomon, as we read in vv. 11–13). However, God appeared to allow David and Solomon a free hand in the design and building of the Temple. However, what is recorded here logically would become the blueprint for the two subsequent Temples which were built. That is, God wanted the design of the Temple to follow this pattern; He did not want subsequent builders to go out and study heathen temples and then build the Temple of God using their designs. This chapter (along with the others) provides us of a permanent record of what Solomon did.

In this project, God has come into the picture one time, in vv. 11–13, to provide focus, apart from the Temple itself. It is as if God is saying, "I know that you are building the Temple and that this will be the center of Jewish worship for hundreds of years; but this is what I expect: [walk in My statutes and obey My rules and keep all My commandments and walk in them, then I will establish My word with you, which I spoke to David your father.](#)" (ESV; capitalized) God focuses Solomon upon what is important.

Thought always needed to be given to the interior of the Temple, so that the same sorts of things could be kept there in the interior, which were a part of the typology of Israel. Visiting other Temples would not have been helpful in that regard. A study of these chapters would be.

Let me also make the point that, the Temple was not like a church today. When we come to church, we go inside of the church building for teaching, fellowship, singing, and giving. They did not do this for the Temple of God. The priests went into the Temple; the people did not. The priests took care of a number of different things inside of the Temple (the lighting of the candles, the unleavened bread, etc.); but the people did not participate in these things. Many of them knew what was going on inside of the Temple, but that was not the building that they went into.

At this point, we turn to the interior of the Temple:

1Kings 6:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
qîyr (רִיקָ) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural construct	Strong's #7023 BDB #885
bayith (תַּיִב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (תַּיִב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the locative hê	Strong's #1004 BDB #108
<p>The hê locale (which I call the locative hê or the directional hê) is a word, after a verb of motion, with the <i>âh</i> (ה) ending. This is called the <i>directive hê</i> or the <i>he locale</i>, which often indicates direction and puts somewhat of an adverbial spin on the noun. Essentially, it answers the question <i>where?</i> The pronunciation of the word does not change. The directional hê indicates the direction in which something moves. It is often used with the noun <i>heaven</i> and the most literal rendering in the English would be <i>heavenward</i>. We can also indicate the existence of the hê directional by supplying the prepositions <i>to</i> or <i>toward</i>.</p>			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsâlê' (עֲלֵצ) [pronounced <i>TSAY-lawg'</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	masculine plural construct	Strong's #6763 BDB #854
<p>BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).</i></p>			
<p>Perhaps in the plural, this means <i>side [rooms], side chambers; annexed rooms.</i></p>			
'erez (אֲרֵז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72

Translation: He built the walls of the house inside [lit., from house-ward] with cedar boards. Several times, we have the expression *from house-ward*. Owens translates this *the inside, inside the house*; and that seems reasonable, given the kind of work that is taking place.

Much of the work is done in cedarwood, and cedar can be a wonderful smelling, long-lasting wood. Even when exposed to the elements, it wears well for decades; and on the interior of a building, it will last pretty much as long

as the building lasts. I know this, as I have been recently working on a home built with a lot of cedar on the inside and outside.

It would make sense that Solomon build this Temple with the cedar on the inside, but with mostly rock and stone on the outside. The cedar is used to *pretty it up*. This is the finish work that Solomon is doing.

Structurally, the walls are already there. He has built much of the Temple from stone and cut rock. However, on the interior, he is going to finish up the work with cedarwood.

In most residential homes, a combination of brick, mortar and 2x4 studs are used to build the structure. On the outside, where there is no brick, some sort of siding which resists weather well is often used. On the inside, wallboard or plaster board is often used, because it is so easily manipulated, cut into, and imperfections covered over. Like wood, it can even be bent to some degree (although this is not commonly done).

In a house, it is typical to put in trim around the floor, which covers up any imperfections or open areas at the bottom. We put trim around our doors and windows, because an opening cut for a door or a window is never exactly perfect (nor do we want it to be, as wood expands and contracts with the weather). And then we put trim boards around it in order to cover up the open spaces. There is a natural breathing process which occurs, so that the wood around the windows never expands to a point of breaking the windows.

1Kings 6:15b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qar ^e qa ^c (עֲקָרָה) [pronounced <i>kahr-KAHQ</i>]	<i>floor, bottom; ground</i>	masculine singular construct	Strong's #7172 BDB #903
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
'ad (דְּעַד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (מִן ... דְּעַד) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
qīy (רִיב) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural construct	Strong's #7023 BDB #885
The NET Bible: <i>The MT reads תּוֹרִיק (qīrot, "walls"), but this should be emended to תּוֹרוֹק (qorot, "rafters"). See BDB 900 s.v. הַרְוֹק.</i> ²⁷⁶			
çippun (פֶּסֶס) [pronounced <i>sihp-POON</i>]	<i>ceiling; cover, cover in, panel, wainscoting</i>	masculine singular noun with the definite article	Strong's #5604 BDB #706
Keil and Delitzsch: <i>The expression תּוֹרִיק פֶּסֶס, "walls of the ceiling," is very striking here, and renders it probable that תּוֹרִיק is only a copyist's error for תּוֹרוֹק, "beams of the ceiling."</i> ²⁷⁷			

²⁷⁶ From <https://bible.org/netbible/index.htm?1ki6.htm> (footnote); accessed March 19, 2017.

²⁷⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:15.

1Kings 6:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tsâphâh (הִפָּצַ) [pronounced tsaw-FAW]	to lay out [over], to cover over; to make an overlay; to plate; to stud	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
'êts (עץ) [pronounced ġayts]	tree, wood; wooden post, [wooden] stake, a staff; gallows; [collectively for] a forest of trees	masculine singular noun	Strong's #6086 BDB #781
min (מִן) [pronounced min]	from, off, out from, of, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	house, residence; household, habitation as well as inward	masculine singular noun; pausal form	Strong's #1004 BDB #108

Translation: From the floor of the house to the highest part of the walls [lit., the walls of the ceiling], he has covered [them] over [with] wood on the inside [lit., from the house]. Solomon describes here what is being done on the interior walls. He goes from the floor to the ceiling with this finish work. He covers all of the walls with wood. Today, this would be known as onsite paneling. The wood interior is built right there.

The Cambridge Bible: [The R. V. reads] 'from the floor of the house unto the walls of the ceiling.' The expression means from top to bottom.²⁷⁸

We know that the stones were all cut and shaped prior to arriving at the building site. It is not clear whether this was true of the cedarwood or not.

Now, if you happen to live in a home where everything is wall board, and you do not see any wood, let me tell you that there is a wonderful aroma from cedarwood. It does not last for very long, but fresh-cut cedar wood smells exquisite.

1Kings 6:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	and so, and then, then, and; so, that, yet, therefore, consequently; because	wâw consecutive	No Strong's # BDB #253
tsâphâh (הִפָּצַ) [pronounced tsaw-FAW]	to lay out [over], to cover over; to make an overlay; to plate; to stud	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
'êth (אֶת) [pronounced ayth]	untranslated generally; occasionally to, toward	indicates that the following substantive is a direct object	Strong's #853 BDB #84

²⁷⁸ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:15.

1Kings 6:15c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qar ^e qa ^c (עֲקָרָה) [pronounced <i>kahr-KAHG</i>]	<i>floor, bottom; ground</i>	masculine singular construct	Strong's #7172 BDB #903
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsâlê ^c (עֲלֵצ) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	masculine plural construct	Strong's #6763 BDB #854

BDB full set of definitions: *side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).*

Perhaps in the plural, this means *side [rooms], side chambers; annexed rooms.*

b ^e rôwsh (הַבְּרוֹשׁ) [pronounced <i>b^{eh}rohsh</i>]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine singular noun	Strong's #1265 BDB #141
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Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

Translation: ...and he has covered the floor of the house with cypress wood. Whereas I have recently worked with cedarwood, I don't know anything about cypresswood. Why does Solomon use cedarwood for the walls and cypresswood for the floors? My guess is, the cypresswood is probably a denser wood and can handle foot traffic better than the cedarwood. Often, wood flooring in the US is made from oak, which can be a very pretty and durable wood. There are many other materials used (like bamboo) and the end result can be quite extraordinary.

I originally thought that the floors were the foundation, a smoothed out stone; but Solomon used cypresswood for the flooring. The big difference is the *give* beneath the feet. There is no *give* whatsoever with stone (or cement); but a wood floor is warmer and easier on the feet.

Gill: [Solomon] covered the floor of the house with planks of fir: which Hiram sent him, 1Kings 5:8; which is differently interpreted; by Josephus cypress; by others, as the Tigurine version, pine tree wood; it is very probable it was of the cedar kind, and not the floor only, but the ceiling also, 2Chron. 3:5.²⁷⁹

1Kings 6:14–15 Solomon built the house and then did the finishing work. Inside, he covered the rock walls with cedar board. He covered over the walls of the interior of the house from floor to ceiling with wood. He built wood floors using cypress wood.

Various Commentators on the Interior of the Temple

Gill: [A]s yet he had only built the stone walls of it without, but now he wainscotted it with cedar boards.²⁸⁰

²⁷⁹ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:15.

²⁸⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:15.

Various Commentators on the Interior of the Temple

Stanley: *Its massive stonewalls were entirely cased in cedar, so as to give it the appearance of a rough log house.*²⁸¹

Keil and Delitzsch: *The whole of the inside of the house was covered with wood, so that nothing was to be seen of the stone wall (1Kings 6:18). On the other hand, the biblical text knows nothing of any covering of the outer walls also with wood, as many have assumed.*²⁸²

L. M. Grant: *The temple inside was paneled with beams and boards of cedar (v.9). The tabernacle was built of acacia boards (Exodus 26:15). Acacia is a hard, desert wood and speaks of humanity in temporary circumstances of desert experience...But the cedar of the temple, a specially enduring wood, speaks of believers in glory, in the Father's house, also clothed with gold, the symbol of divine glory, reflecting the beauty of Christ for eternity, not only on earth.*²⁸³

The Pulpit Commentary: *The practice of covering stone walls with a lining of wood, which in turn was ornamented with gold or colour (Jer. 22:14), seems to have had its origin in Phoenicia (Bnhr), and may have been suggested to Solomon by his Zidonian workmen (Cf. 2Chron. 2:14).*²⁸⁴

The College Press Bible Study: *The interior stone walls of the Temple were lined with wood in order to make it possible to overlay them with gold from the floor to the "walls of the ceiling," i.e., the point where the walls meet the ceiling. According to the Chronicler (2Chron. 3:6) the interior walls were also ornamented with precious stones. The wood flooring in the Temple was fir, more technically the Aleppo pine (1Kings 6:15). Thirty feet from the west end of the house, Solomon constructed a partition from floor to ceiling which separated the Debir or most holy place from the rest of the house (1Kings 6:16). That portion of the structure in front of the Debir was sixty feet long (1Kings 6:17). The cedar paneling in the house was covered with engraved work. Authorities are divided as to the nature of this engraved work, some arguing that it was bas-relief, and others, that figures were cut into the wood. The "gourds" were oval ornaments (resembling the wild gourd) which ran in rows along the walls (Keil). The "open flowers" (lit., burstings of flowers) are probably to be understood as flower blossoms. These beautiful walls of wood completely covered the stone walls on the interior of the Temple (1Kings 6:18).*

The College Press Bible Study continues: *At the rear of the Temple structure Solomon constructed the Debir,^[176] the Holy of Holies, which served the primary purpose of housing the ark of the covenant (1Kings 6:19). On the inside the Debir was a cube of thirty feet. The Holy of Holies of the Tabernacle was a cube of fifteen feet, and the New Jerusalem was a cube of twelve thousand furlongs. Geometric symbolism is obviously intended in these passages with the cube most likely symbolizing absolute perfection. The Debir was overlaid with pure (lit., shut up) gold from which all impurities had been removed. The lavish use of gold in the interior of the Temple must also have had symbolic import as it was never seen except by the priests. Perhaps the gold symbolized light and purity (Job. 37:22-23; Rev. 21:18), and hence was most appropriate for the abode of Him who dwells in light (1Tim. 6:16). The overlaying was not gilding, but little plates of gold were attached to the wood with nails. In front of the Debir was a small stone altar that Solomon covered with cedar (1Kings 6:20). Upon the altar incense was offered before the Invisible Presence of God within the Debir.*²⁸⁵

^[176] The word Debir is derived from a Semitic root signifying back or behind, i.e., the hindmost or inner most room. There is no reason to relate this word to dabar, "to speak" and thereby associate the word with an oracle. Honor, JCBR, p. 92.

²⁸¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:15.

²⁸² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:15.

²⁸³ From <http://www.studyLight.org/commentaries/lmg/1-kings-6.html> accessed April 27, 2017.

²⁸⁴ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:15.

²⁸⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:15-35 (comments).

Various Commentators on the Interior of the Temple

Treasury of Scriptural Knowledge: *[Solomon] lined or wainscoted the walls with cedar, the floor being covered with planks of fir.*²⁸⁶

Expositor's Bible Commentary on the interior of the Temple: *Before it, as in the Tabernacle, hung an embroidered curtain (Masak). It was probably supported by four pillars on each side. In the interspaces were five tables on each side, overlaid with gold, and each encircled by a wreath of gold (zer). On these were placed the cakes of shewbread. At the end of the chamber, on each side the door of the Holiest, were five golden candlesticks with chains of wreathed gold hanging between them. In the center of the room stood the golden altar of incense, and somewhere (we must suppose) the golden candlestick of the Tabernacle, with its seven branches ornamented with lilies, pomegranates, and calices of almond flowers. Nothing which was in the darkness of the Holiest was visible except the projecting golden staves with which the Ark had been carried to its place. The Holy Place itself was lighted by narrow slits.*²⁸⁷

The cedarwood represents the humanity of Jesus Christ; and the gold represents His Deity. He must be both, and perfect righteousness, in order to die for our sins and then to save us as a result of that.

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1Kings 6:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'es'rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

²⁸⁶ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:15.

²⁸⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

1Kings 6:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yar ^e kâthayim (פִּיתְּכָרִי) [pronounced <i>yahr-kaw-thah-YIM</i>]	<i>flanks, both sides, extreme parts, recesses, remote regions; haunches, buttocks [but always used of inanimate objects]—rear, back [of something]</i>	feminine dual construct	Strong's #3411 BDB #438
This can refer to interior area, but <i>the parts farthest in</i> or <i>the inmost recesses</i> .			
The Cambridge Bible: <i>And he built twenty cubits on the sides of the house</i> This rendering does not make very clear what is intended. The word translated 'sides' is often used for the innermost part of anything, as of a cave (1Sam. 24:4), and of the recesses of a forest, as Lebanon (Isa. 37:24). So here it signifies the innermost part of the Temple building as you looked from the porch, i.e. toward the farthest wall of the most holy place. The sense then becomes more manifest. He built at twenty cubits from this extreme end something with boards of cedar. Thus he made a separation of the most holy place, which was twenty cubits long, from the holy place. ²⁸⁸			
bayith (תֵּיב) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tsâlê ^c (עֲלֵצ) [pronounced <i>TSAY-lawg</i>]	<i>rib, side; plank, board; leaves [of a door]</i>	masculine plural construct	Strong's #6763 BDB #854
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark)</i> .			
Perhaps in the plural, this means <i>side [rooms], side chambers; annexed rooms</i> .			
'erez (אֲרָז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
qar ^e qa ^c (קֶרְקַע) [pronounced <i>kahr-KAHG</i>]	<i>floor, bottom; ground</i>	masculine singular noun with the definite article	Strong's #7172 BDB #903
'ad (דְּעַ) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
Together, min... 'ad (דְּעַ ... מִן) mean <i>from...to</i> or <i>both...and</i> ; as in <i>from soup to nuts</i> or <i>both young and old</i> .			
qîyr (רִיק) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine plural noun with the definite article	Strong's #7023 BDB #885

²⁸⁸ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:16.

1Kings 6:16a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
The NET Bible: <i>The MT has מִיעֵלָק (qy'la'im, "curtains"), but this should be emended to תּוֹרוֹק (qorot, "rafters"). See BDB 900 s.v. תּוֹרוֹק.²⁸⁹</i>			
The Pulpit Commentary: <i>The expression walls of the cieling," though it may be taken to mean "the walls where they join the ceiling," is peculiar, and the suggestion that for תּוֹרוֹק walls, we should read תּוֹרוֹק beams—the word of the parallel verse in 2Chronicles—has everything in its favour.²⁹⁰</i>			
I believe that I have placed this footnote in the right place; and I doubled checked other references and I appear to have the correct word here. There is not a lot of difference between <i>walls</i> and <i>curtains</i> (apparently) in the Hebrew.			

Translation: He built 20 cubits from the rear of the house with cedar boards from the floors to the walls;... For this section of the interior of the sanctuary, Solomon appears to come out 20 cubits (approximately 30 ft.) from the back wall. It is difficult to tell from the verbiage here, but it will be explained in more detail in this and the next passage.

1Kings 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun	Strong's #1004 BDB #108
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510

²⁸⁹ From <https://bible.org/netbible/index.htm?1ki6.htm> (footnote); accessed March 19, 2017.

²⁹⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:16.

1Kings 6:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e bîyr (דְּבִיר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun	Strong's #1687 BDB #184
This is also spelled d ^e bir (דְּבִיר) [pronounced <i>dehb-EER</i>].			
Owens translates this word <i>Oracle</i> .			
The Cambridge Bible: <i>The Hebrew says merely 'for an oracle.' This name for the most holy place is taken from the Vulgate 'oraculum.' The LXX. merely transliterates the Hebrew δαβίρ. The word is connected with the verb רבד (davar), usually rendered 'to speak,' and hence the notion of 'oracle' as the place where God revealed Himself. So Aquila and Symmachus rendered it sometimes by χρηματιστήριον, and Jerome gives λαλητήριον as an explanation. But the root, or its Arabic cognate, has a sense from which the meaning 'hinder portion' might come. Hence some consider the name merely as signifying the innermost part of the Temple building.</i> ²⁹¹			
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, a most holy thing; possibly, a sacred [holy, set apart] place</i>	masculine singular construct	Strong's #6944 BDB #871
In the singular, it often means <i>sacred dwelling place, sanctuary, inner room [reserved for spiritual things]</i> .			
qôdesh (קֹדֶשׁ) [pronounced <i>koh-DESH</i>]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine plural noun with the definite article	Strong's #6944 BDB #871
I am not sure that I have a handle on the difference between the singular and the plural.			

Translation: ...and he built for it inside [lit., from the house] to [be] an inner sanctuary, the Holy of Holies. In the Tabernacle, there was a Holy of Holies; and Solomon was building it inside the Temple as well. Solomon is copying much of what was done for the Tabernacle, but making the building more permanent. That is, there was the Holy of Holies designed for the Tabernacle; and Solomon recognized that needed to be done for the Temple.

The *oracle* here is clearly the same as the *Holy of Holies*. Previously, the Holy of Holies was a section partitioned off in the Tabernacle, wherein was the Ark of God (Ex. 26:33–34). Officially, the Holy of Holies is now the back chamber of the Temple.

It is called the *oracle* (based upon the verb *to speak*) because God sometimes would communicate with his saints here (Ex. 25:21–22 30:6 Lev. 16:2). Exodus 25:21–22 “And you shall put the mercy seat on the top of the ark, and in the ark you shall put the testimony that I shall give you. There I will meet with you, and from above the mercy seat, from between the two cherubim that are on the ark of the testimony, I will speak with you about all that I will give you in commandment for the people of Israel.” Moses spoke to God here. I do not recall anyone else speaking to God in the Holy of Holies.

²⁹¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:16.

The Ark of God was supposed to be placed in the Holy of Holies; something which never took place during Saul's reign, David's lifetime and for a portion of Solomon's. Solomon will correct this.

1Kings 6:16 He [Solomon] built twenty cubits of the rear of the house with boards of cedar from the floor to the walls, and he built this within as an inner sanctuary, as the Most Holy Place. (ESV)

Various Commentators on the Holy of Holies

Treasury of Scriptural Knowledge: *The oracle was the sanctuary, or holy of holies, in which there was nothing but the ark of the covenant, including the tables of the law, and into which the high priest alone was to enter but once a year.*²⁹²

The Expositor's Bible Commentary: *The entrance to the Holiest, the Debir, or oracle, which corresponded to the Greek adytum, was through a two-leaved door of olive wood, 6 feet high and broad, overlaid with gold, and carved with palms, cherubim, and open flowers. The partition was of cedar wood. The floor of the whole house was of cedar overlaid with gold. The interior of this "Oracle," as it was called-for the title "Holy of Holies" is of later origin-was, at any rate in the later Temples, concealed by an embroidered veil of blue, purple, and crimson, looped up with golden chains. The Oracle, like the New Jerusalem of the Apocalypse, was a perfect cube, 30 feet broad and long and high, covered with gold, but shrouded in perpetual and unbroken darkness.*

The Expositor's Bible Commentary: *No light was ever visible in it save such as was shed by the crimson gleam of the thurible of incense which the high priest carried into it once a year on the Great Day of Atonement. In the center of the floor must apparently have risen the mass of rock which is still visible in the Mosque of Omar, from which it is called Al Sakhra, "the Dome of the Rock."*²⁹³

The Cambridge Bible: *[T]hese twenty cubits were thus shut off and made into a separate room (cf. 2Chron. 3:8). There was a doorway for access in this cedarwood partition (see 1Kings 6:31), and before this probably were put the 'chains of gold' spoken of in 1Kings 6:21. From 2Chron. 3:14 it seems that there was a vail in front of the whole of this woodwork, though no mention of it is made here.*

The Cambridge Bible continues: *It is very difficult to come to a clear idea about the room here provided. It seems certain that it was enclosed on three sides by the chambers built round about, so that there could have been no windows in it, nor any mode of escape for the smoke of the incense, except by openings under the eaves. It appears not to have been as high as the roof of the 'holy place'. We must remember that it was to be entered by one person only, and that but once a year.*²⁹⁴

The College Press Bible Study: *Since the height of the Debir was thirty feet and the height of the entire Temple structure was forty-five feet, there must have been some space above the Debir.^[177] Keil identifies this space as the "upper chambers" of 2Chron. 3:9 which were overlaid with gold. But what purpose would such a space serve? Perhaps this chamber was empty and served only to procure the cubical shape of the Debir beneath. It has also been suggested that the relics of the Tabernacle were stored in this upper chamber.*²⁹⁵

^[177] This assumes (1) that the Temple had a flat roof, and (2) that the height of the roof was uniform throughout the whole structure. It is possible that the roof of the Debir section of the building was some fifteen feet lower than that of the house.

²⁹² *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:16.

²⁹³ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

²⁹⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:16.

²⁹⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:15-35 (Comments).

Various Commentators on the Holy of Holies

Matthew Henry: *The oracle, or speaking-place (for so the word signifies), the holy of holies, so called because thence God spoke to Moses, and perhaps to the high priest, when he consulted with the breast-plate of judgment. In this place the ark of the covenant was to be set, 1Kings 6:19. Solomon made every thing new, and more magnificent than it had been, except the ark, which was still the same that Moses made, with its mercy-seat and cherubim; that was the token of God's presence, which is always the same with his people whether they meet in tent or temple, and changes not with their condition.*

Whedon: *The oracle [is]...the most holy...place...where the presence and glory of Jehovah were supposed to have their central throne on earth (Ex. 26:33-34).*²⁹⁶

Dummelow: *In the Holy of Holies (the Presence chamber of the Divine King) there was nothing except the ark (containing the Decalogue), the cover of which was regarded as the throne of the Lord, who was thought of as seated between the cherubim that overshadowed it (2 Kings 19:15). In the Holy Place there were situated the Altar of Incense and the Table of Shewbread. In the court before the House stood the Altar of Burnt Offerings and the several vessels used by the priests in their ablutions (1 Kings 7:23)...But it differed from most other sanctuaries of antiquity in containing no image; so that though the conception of divine worship had not yet become independent of locality or material oblations (see John 4:21-24), the conception of the Deity Himself was purely spiritual.*²⁹⁷

There would also be a curtain installed, which was in front of the Holy of Holies. 2Chron. 3:14 Heb. 9:3

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Although David and Solomon are real people; and although the Tabernacle and the Temple are real structures that were build and used, they are types as well. They look forward to the coming of our Lord and to His Millennial reign.

Contrasting the Tabernacle and the Temple; Contrasting David and Solomon

Tabernacle (Holy Tent)	Temple
Designed by God and given to the early Israelites to build.	Designed by David (with some possible input from his son Solomon) and the actual building was overseen by Solomon and possibly by Hiram. We have no idea how much revision was done to David's original plans.
This is a temporary structure which could be broken down, moved easily and then set up easily. It served Israel well when in the desert-wilderness; and when the place of meeting was changed, and moved to different cities.	The Temple was designed to be a permanent structure (as permanent as man is able to make). It would be built and rebuilt in Jerusalem.
The measurements of the Tabernacle were all multiples of 5.	The measurements of the Temple are all multiples of 10 (it was essentially twice the size of the Tabernacle).

²⁹⁶ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874-1909; from E-sword; 1Kings 6:16 (slightly edited).

²⁹⁷ From <http://www.studylight.org/commentaries/dcb/1-kings-6.html> accessed April 27, 2017.

Contrasting the Tabernacle and the Temple; Contrasting David and Solomon

Tabernacle (Holy Tent)

Temple

I am not sure as to the importance of this. However, the Pulpit Commentary writes: *It is also to be observed that every dimension of the temple was either ten cubits—the holy of holies was a cube of ten cubits—or a multiple of ten, just as the dimensions of the tabernacle are either five cubits or multiples of five. Now this decimal arrangement can hardly have been accidental. Not only had the Jews ten fingers, but they had ten commandments, and a system of tenths or tithes, and this number, therefore, was to them, no doubt, the symbol of completeness, just as five was the sign of imperfection. The very dimensions, consequently, of the house are a testimony to the perfections of the Being to whose service it was dedicated.*²⁹⁸

David is presented as very human and always at war.

Solomon is presented as pursuing the knowledge of God in a time of peace and prosperity.

I should point out that this speaks nothing about the comparable character of David and Solomon. Solomon enjoyed peace because David was a man of war. It was certainly not a matter of, Solomon wanting to spend his life in peace and David wanting to spend his life in conflict.

The Tent of Meeting (= the Tabernacle) was used in the time of David; although there were actually two places of worship—the Tabernacle itself and the tent which David had built to house the Ark of God. The Ark of God should have been kept in the Tabernacle, but it was not.

The Temple became the central place of worship during the time of Solomon and for subsequent kings. The original Ark of God would be kept there.

David represents Jesus Christ in his 1st and 2nd advents. Jesus *tabernacled* among us (John 1:1–3, 14).

Solomon represents Jesus Christ in His Millennial reign. This is a semi-permanent kingdom which lasts for 1000 years; and there is perfect environment on earth.

There are two natures to the Lord—human and divine; also known as the Hypostatic Union—not unlike the two places of worship. There were two places of worship and two high priests.

In the little that we know of the Millennium, there is less emphasis given to the two natures of the Lord, as He is in a resurrection body.

David, in the wars he had to fight, and in the revolutions that he had to put down, represents the Lord in His 2nd advent, destroying the armies which are attacking Israel, and later putting down the Gog and Magog rebellion.

Solomon, reigning during an era of peace, represents the Lord on the throne of Jerusalem; ruling over the entire earth.

Despite the many failures of David and Solomon, during the time that they were in fellowship and functioning within the plan of God, they were types of the Lord Jesus Christ.

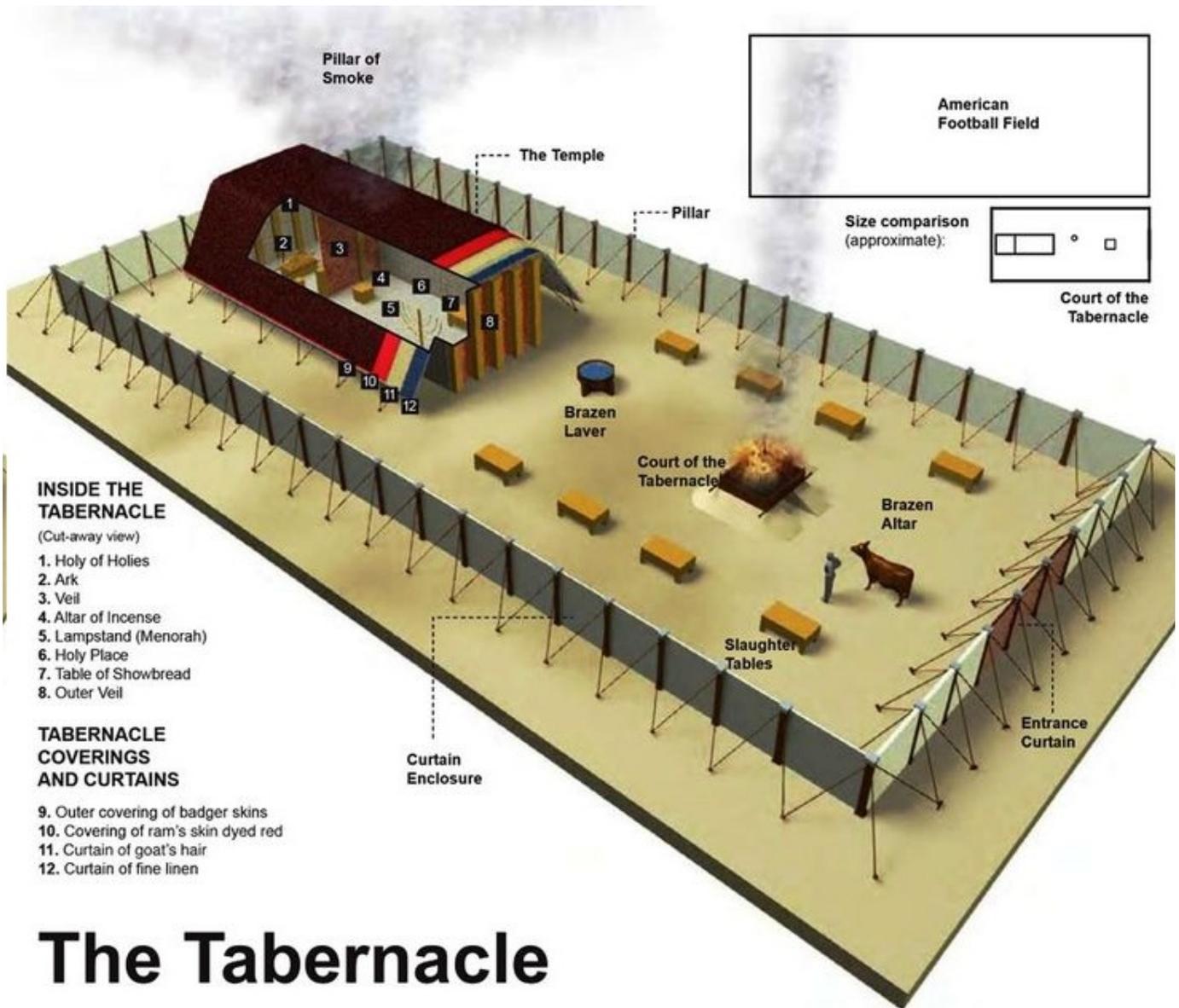
[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Sometimes, much more can be conveyed with a graphic, than can be understood from a paragraph. File the following graphics under, *a picture is worth a thousand words*.

²⁹⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:1–38 (Exposition).

The Tabernacle and the Temple (graphics); from [PinImage](#) and from [teach4God.com](#); accessed April 30, 2017.

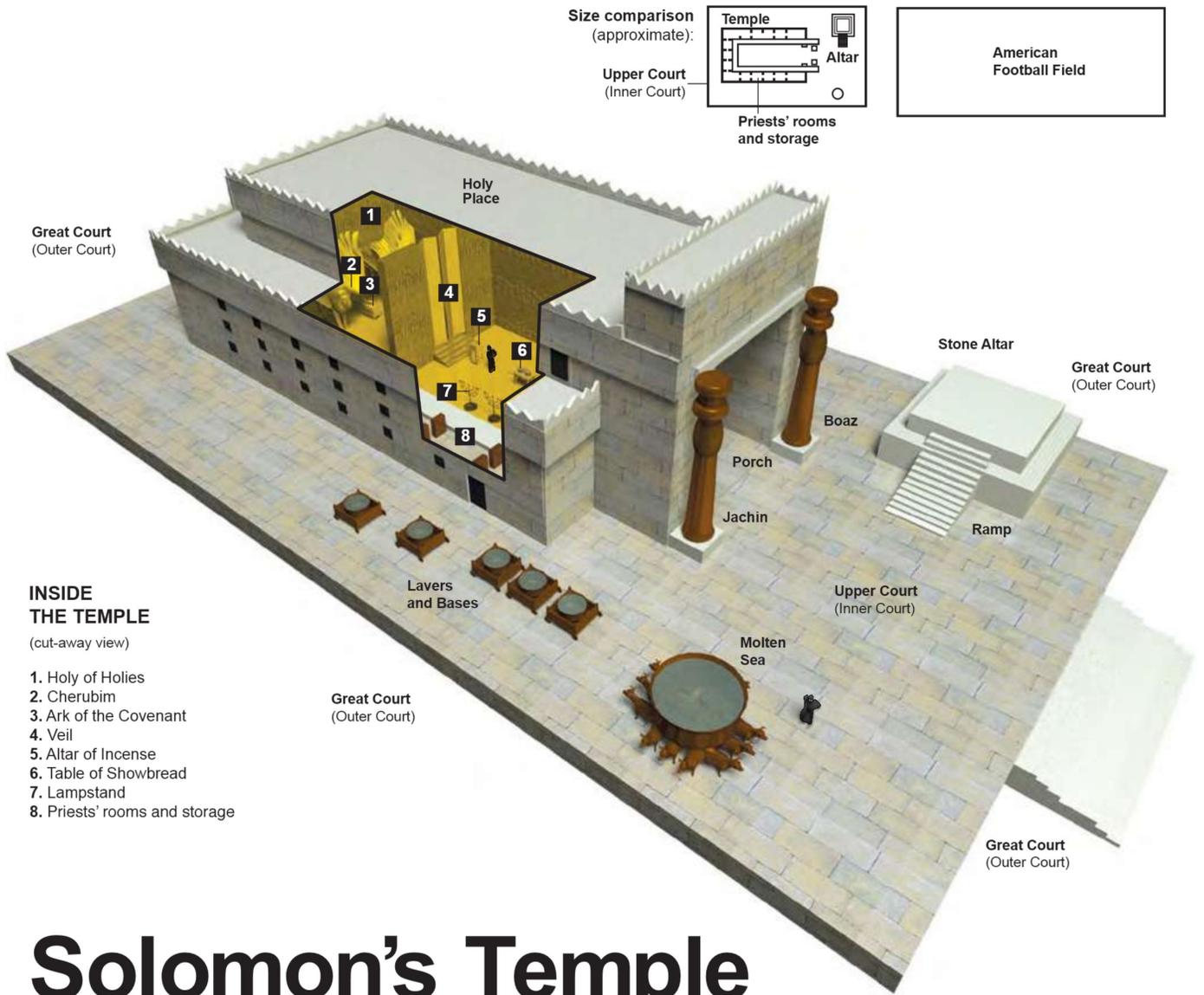


The Tabernacle

This portable temple was built in the wilderness by the Israelites circa 1450 BC after they were freed from Egyptian slavery. The tabernacle was the first temple dedicated to God and the first resting place of the ark of the covenant. It served as a place of worship and sacrifices during the Israelites' 40 years in the desert while conquering the land of Canaan.

GRAPHIC BY KARBEL MULTIMEDIA,
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Bear in mind that, no one has ever seen the Tabernacle today who is alive today; so artist conceptions of the Tabernacle (and of the Temple) are simply good guesses, based upon the text which we have and, to some extent, their imagination.



Solomon's Temple

The First Temple, erected by King Solomon, was built to replace the Tabernacle and house the Ark of the Covenant. The Temple was completed in 957 BC after seven years of labor, but it was destroyed by the Babylonians in 587 BC.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2008 LOGOS BIBLE SOFTWARE

There are many assumptions made in the Temple graphic above: the shortened height of the front porch (which is said to be considerably taller than the overall Temple); the windows in the annex rooms (insofar as I recall, they are not mentioned); and the flat roof with the parapet. This artist's vision may be correct; we just don't know for certain.

1Kings 6:17

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'ar ^e bâ'îym (אַרְבַּעִים) [pronounced <i>ar^e-BAW-GEEM</i>]	<i>forty</i>	undeclinable plural noun	Strong's #705 BDB #917
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
I am not sure when we use the definite article; or when the plural is appropriate.			
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108
hûw' (אוּהוּ) [pronounced <i>hoo</i>]	<i>he, it; him, himself as a demonstrative pronoun: that, this (one); same</i>	3 rd person masculine singular, personal pronoun; sometimes the verb <i>to be</i> , is implied	Strong's #1931 BDB #214
hêychâl (לְחַיִּה) [pronounced <i>hay-KHAWL</i>]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the definite article	Strong's #1964 BDB #228
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 1 st person plural suffix	Strong's #6440 BDB #815

Literally, this would be translated *to faces of me, to my faces*. Together, these words mean *before me, before my face, in my presence, in my sight, in front of me; before me (in the sense of, before my time), prior to my being here*.

The Cambridge Bible is difficult to understand here: *Here signifying the holy place, which was in front of the oracle. The word which in this verse is rendered 'before it' is an adjective, and this form is found only here. It qualifies the noun 'Temple,' and signifies 'that which is in front,' viz. of the oracle.*²⁹⁹

Translation: He built the front chamber [lit., house] 40 cubits [in length], a magnificent room, this towards the front. The Temple is 60 cubits long, and we might understand that to be its depth, as, at the rear of the Temple, the Holy of Holies is built. That comes out 20 cubits, leaving a remaining 40 cubits from the front door to the Holy of Holies. So the 40 cubits refers to what remains inside of the Temple, apart from the Holy of Holies. The overall Temple is 60 cubits long, 20 cubits wide and 30 cubits high—1Kings 6:2.

²⁹⁹ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:17.*

The word found here, hēychâl (הַיְחַל) [pronounced *hay-KHAWL*], probably refers to the larger room inside of the Temple (there is the Holy of Holies and the *Heychal*. It appears that later, this became the common name for the entire building or building complex.

This final phrase could be translated *toward his face, toward its front*. We are speaking of the room of the Temple which is in front of the Holy of Holies. The front door of the Temple led into this room.

Keil and Delitzsch: *Most of the more recent commentators, on the other hand, follow the example of C. B. Michaelis and J. Simonis, and render it, after the Arabic, the hinder portion or back room, which is favoured by the antithesis יִנְפַל לְכִיָּהּ, the front sanctuary (1Kings 6:17). The words of the text, moreover, are not to be understood as referring to a cedar wall in front of the Most Holy Place which rose to the height of twenty cubits, but to all four walls of the Most Holy Place, so that the wall which divided the hinder room from the Holy Place is not expressly mentioned, simply because it is self-evident. The words also imply that the whole of the hinder space of the house to the length of twenty cubits was cut off for the Most Holy Place, and therefore the party wall must also have filled the whole height of the house, which was as much as thirty cubits, and reached, as is expressly stated, from the floor to the roof. There remained therefore forty cubits of the house (in length) for יִנְפַל לְכִיָּהּ, the front palace, i.e., the Holy Place of the temple (1Kings 6:17).*³⁰⁰

Whedon: *The temple before the most holy place; the anterior part of the main building after partitioning off twenty cubits from the hinder end for the holy of holies.*³⁰¹

1Kings 6:18a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'erez (אֶרֶז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine plural noun	Strong's #730 BDB #72
'el (אֶל) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
penîymâh (פְּנִימָה) [pronounced <i>pehn-EE-maw</i>]	<i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i>	adverb of location	Strong's #6441 BDB #819
Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.			
miqla'ath (מִקְלָאֶת) [pronounced <i>mihk-LAH-gath</i>]	<i>a carving, a sculpture; possibly a bas relief</i>	feminine singular noun	Strong's #4734 BDB #887

³⁰⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:16–18.

³⁰¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:17.

1Kings 6:18a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>פִּקְאֵיִם (פִּקְאֵיִם) [pronounced PEH-kawg- eem]</p>	<p>an architectural term: knob-shaped or ball-shaped or gourd-shaped carved wood or metal ornament</p>	<p>masculine plural noun</p>	<p>Strong's #6497 BDB #825</p>
<p>The Cambridge Bible: <i>There is a feminine form of the word here rendered 'knops,' which in 2Kings 4:39 is used of 'wild gourds.' Hence 'gourds' is put on the margin of A.V. and R.V. The ornaments were in relief, and were perhaps somewhat of that shape. The Targum describes them as 'egg-shaped.' The Vat. LXX. (not Alex.) omits the verse altogether.</i>³⁰²</p>			
<p>וְ (or וֵ) (ו, or ו) [pronounced weh]</p>	<p>and, even, then; namely; when; since, that; though; as well as</p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>פִּתּוּר (פִּתּוּר) [pronounced paw- TOOR]</p>	<p>opened</p>	<p>Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct</p>	<p>Strong's #6358 & #6362 BDB #809</p>
<p>צִיָּצִים (צִיָּצִים) [pronounced tseets- TSEEM]</p>	<p>blossoms, flowers</p>	<p>masculine plural noun</p>	<p>Strong's #6731 BDB #847</p>
<p>The Pulpit Commentary: <i>[L]it. burstings of flowers. These words again are very variously interpreted. Thenius: festoons of flowers; Keil: open flower buds; Gesen.: expanded flowers.</i>³⁰³</p>			

Translation: And [there is] cedar in the house opposite the door carved [like] gourds and open flowers. So, you walk into the Temple, through the front door, and what you see in front of your is carved cedar, which is carved to look like gourds and flowers.

Today, the similar sort of design we might find in trim wood. These designs, for the most part, are done by machine; in Solomon's day, those designs were done by hand.

Trim Molding (a photograph); from Vandykes.com; accessed March 20, 2017. The interior of the Temple was very ornate like this, except it was not just the trim but all the walls.



Barnes: *Imitations of the vegetable world are among the earliest of architectural ornaments. They abound in the architecture of Egypt and Persia. In that of Assyria they occur more sparingly.*³⁰⁴

³⁰² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:18.

³⁰³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:18.

³⁰⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:18.

Matthew Henry: *The wainscot of the temple...was of cedar (1Kings 6:15), which was strong and durable, and of a very sweet smell.*³⁰⁵

More about the **carvings** will be found in **v. 29**.

1Kings 6:18b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kôl (כֹּל) [pronounced kohl]; also kol (כֹּל) [pronounced kol]	<i>all, all things, the whole, totality, the entirety, everything</i>	masculine singular noun with the definite article	Strong's #3605 BDB #481
'erez (אֶרֶז) [pronounced EH-rez]	<i>cedar</i>	masculine singular noun	Strong's #730 BDB #72
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34
'eben (אֶבֶן) [pronounced EH ^B -ven]	<i>a stone [large or small] [in its natural state, as a building material]; stone ore; used of tablets, marble, cut stone; used of a tool or weapon; a precious stone, gem; rock; a weight of the balance</i>	feminine singular noun	Strong's #68 BDB #6
râ'âh (רָאָה) [pronounced raw-AWH]	<i>to be seen, to be visible; to let oneself be seen, to appear; to present oneself; to be provided [cared] for (i.e., looked after)</i>	3 rd person masculine singular, Niphal perfect	Strong's #7200 BDB #906

Translation: **Everything [visible is covered with] cedar; [there is] no stone [or rock] [to be] seen.** On the interior, for the walls and floors, no stone or rock could be seen. Everywhere you looked, you would only see cedar.

This suggests that the foundation and walls were all made from stone, but that there was interior work of cedar and cypress (possibly, fir) throughout. Most of the wainscoting was cedarwood.

Gill: *[T]he wainscotting of the house, the sides of it at least, if not the floor, and the carved work of it; and this was done, that the gold might be laid upon it, which could not be done on stone as on wood.*³⁰⁶

So, essentially, we first had the building of the Temple itself; but much of what has been described in vv. 14–18 has been finishing work.

³⁰⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

³⁰⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:18.

Solomon builds the Holy of Holies and Does the Finishing Work For It

2Chronicles 3:8–9

This is one of the few passages where I consulted with other translations before doing the nearly literal translation. I did not follow any particular translation closely, but there were several words and phrases which I was not completely comfortable with. After including the work of many other translators, I will certainly go back and do some revision. There were some portions of 1Kings 6–8 that I had to struggle with so much, as to not even work out a full translation of some passages. Much of that is because the vocabulary and sometimes the sentence structure is such that, it fits the material, but it is not commonly found in the rest of the Old Testament. Since the vocabulary and rhythm of the language is changed, it makes it more difficult for someone like me to develop a good translation.

Every discipline has its own vocabulary; and translators, over the years, have done tremendous work with the Bible—particularly in chapters like this, where we have a number of building terms which are peculiar to this section of the Word of God, and therefore, are difficult to translate.

There are quite a number of differences between ancient translations and the Hebrew, suggesting that this was either difficult for them to translate and/or they had many manuscript problems to deal with.

And an innermost room in a midst of the house from indoors he prepared to give there an Ark of a Covenant of Y^ehowah. And to faces of an oracle 20 a cubit long and 20 a cubit wide and 20 a cubit high. And so he overlays him [with] gold covering up and so he overlays an altar of cedar. And so overlays Solomon the house from indoors [with] a gold covering up. And so he crosses over in a chain of gold to faces of the innermost room. And so he overlays him [with] gold. And all the house he has overlain [with] gold as far as completing all the house. And all the altar which [is] towards the innermost room he has overlain [with] gold.

1Kings
6:19–22

He prepared the inner sanctuary in the midst of the house [in order] to place there the Ark of the Covenant of Y^ehowah. And the dimensions [lit., *faces*] of the inner sanctuary [are] 20 cubits long by 20 cubits wide by 20 cubits high. He overlaid it with a covering of gold and he overlaid the altar of cedar [with gold]. Solomon overlaid the room [lit., *the house*] inside [with] a covering of gold. He made a partition [with] chains of gold before the inner sanctuary, and he overlaid that [with] gold. He overlaid the entire house [with] gold until he completed the entire house. Also, he overlaid the entire altar, which belonged to the inner sanctuary, [with] gold.

Solomon prepared the inner sanctuary in the midst of the Temple, in order to place the Ark of the Covenant of Jehovah there. This inner sanctuary, also known as the Holy of Holies, was 30' x 30' x 30'. He overlaid it with a covering of gold and he overlaid the altar of cedar [with gold]. He overlaid the inner room with a covering of gold on the inside; and made a partition from chains of gold which were in front of the inner sanctuary, which he also overlaid with a covering of gold. He overlaid the entire house with gold until the entire house had been completed. He also overlaid the entire altar with gold, which was in front of the Holy of Holies.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And an innermost room in a midst of the house from indoors he prepared to give there an Ark of a Covenant of Y^ehowah. And to faces of an oracle 20 a cubit long and 20 a cubit wide and 20 a cubit high. And so he overlays him [with] gold

covering up and so he overlays an altar of cedar. And so overlays Solomon the house from indoors [with] a gold covering up. And so he crosses over in a chain of gold to faces of the innermost room. And so he overlays him [with] gold. And all the house he has overlain [with] gold as far as completing all the house. And all the altar which [is] towards the innermost room he has overlain [with] gold.

Revised Douay-Rheims

And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord. Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered and overlaid it with most pure gold. And the altar also he covered with cedar. And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold: the whole altar of the oracle he covered also with gold.

Peshitta (Syriac)

And the holy place he made in the inner part of the house, to set there the ark of the covenant of the LORD. And the length of the holy place was twenty cubits, and the breadth was twenty cubits, and the height was twenty cubits; and he overlaid it with pure gold; and he covered the altar with gold. And Solomon overlaid the house within with pure gold; and he made a doorpost in front of the sanctuary, and overlaid it with gold. And the whole house he overlaid with gold, until all the house was finished; also the whole altar that was in the sanctuary he overlaid with gold.

Septuagint (Greek)

¹⁷ And the temple was forty cubits in extent, ^{18 19} in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord. ²⁰ The length was twenty cubits, and the breadth was twenty cubits, and the height of it was twenty cubits. And he covered it with perfect gold, and he made an altar in front of the oracle, and covered it with gold. ^{21 22} And he covered the whole house with gold, till he had finished gilding the whole house. Again, the LXX is quite different from the Masoretic text.

Significant differences:

I had problems translating the beginning of the second sentence. The other languages left out *faces of*, as that smoothed out their translations considerably.

The Hebrew has the altar being overlaid with cedar; the Greek and Syriac have *gold* instead.

The Hebrew has a chain (chains?) of gold; but that Latin has *plates with nails of gold*. This gold chain is not mentioned in the Syriac or in the Greek. The Syriac adds in a doorpost in front of the sanctuary that is also overlaid with gold.

The Greek leaves out the altar and the Holy of Holies all being covered in gold at the very end of this passage.

Limited Vocabulary Translations:

Bible in Basic English

And he made ready an inmost room in the middle of the house, in which to put the ark of the agreement of the Lord. And the inmost room was twenty cubits square and twenty cubits high, plated over with clear gold, and he made an altar of cedar-wood, plating it with gold. Solomon had all the inside of the house covered with gold, and he put chains of gold across in front of the inmost room, which itself was covered with gold. Plates of gold were put all through the house till it was covered completely and the altar in the inmost room was all covered with gold.

Easy English

(Solomon) made the (Most Holy) place inside the temple for the ark of the LORD's covenant. This (Most Holy Place was called) the inside sanctuary. It was 20 cubits long, 20 cubits wide and 20 cubits high. (Solomon) put pure gold on everything (in the sanctuary). He also did this with the cedar altar. Solomon covered everything inside the temple with pure gold. Also, he put a curtain that they made out of gold

in front of the sanctuary. (Everything in the sanctuary) he covered with gold. So he covered everything inside (the temple) with gold. He also covered with gold the altar by the inside sanctuary. Was the altar in verse 22 in the temple, or in the inside sanctuary? Or were there two altars?

Easy-to-Read Version–2006	Solomon finished the inner room in the back part of the Temple. This room was for the Box of the Lord's Agreement. This room was 20 cubits long, 20 cubits wide, and 20 cubits high. Solomon covered this room with pure gold. He also covered the cedar altar with gold. He covered the inside of the Temple with pure gold and wrapped gold chains around it. The inside of the Temple was covered with gold, and the altar in front of the Most Holy Place was covered with gold.
International Children's B.	The Inner Sanctuary within The Temple was for housing the Chest of the Covenant of God. This Inner Sanctuary was a cube, thirty feet each way, all plated with gold. The Altar of cedar was also gold-plated. Everywhere you looked there was pure gold: gold chains strung in front of the gold-plated Inner Sanctuary—gold everywhere—walls, ceiling, floor, and Altar. Dazzling!
Good News Bible (TEV)	In the rear of the Temple an inner room was built, where the Lord's Covenant Box was to be placed. This inner room was 30 feet long, 30 feet wide, and 30 feet high, all covered with pure gold. The altar was covered with cedar panels. The inside of the Temple was covered with gold, and gold chains were placed across the entrance of the inner room, which was also covered with gold. The whole interior of the Temple was covered with gold, as well as the altar in the Most Holy Place.
Names of God Bible	He prepared the inner room of the temple in order to put the ark of Yahweh's promise there. The inner room was 30 feet long, 30 feet wide, and 30 feet high. Solomon covered it and the cedar altar with pure gold. He covered the inside of the temple with pure gold. He put golden chains across the front of the inner room which was covered with gold. He covered the entire inside of the temple with gold. He also covered the entire altar in the inner room with gold.
NIRV	Solomon prepared the Most Holy Room inside the temple. That's where the ark of the covenant of the Lord would be placed. The Most Holy Room was 30 feet long. It was 30 feet wide. And it was 30 feet high. Solomon covered the inside of it with pure gold. He prepared the cedar altar for burning incense. He covered it with gold. Solomon covered the inside of the main hall with pure gold. He placed gold chains across the front of the Most Holy Room. That room was covered with gold. So Solomon covered the inside of the whole temple with gold. He also covered the altar for burning incense with gold. It was right in front of the Most Holy Room.

Thought-for-thought translations; paraphrases:

Common English Bible	He set up the inner sanctuary inside the temple so that he could put the chest containing the Lord's covenant there. The inner sanctuary was thirty feet in length, width, and height. Solomon overlaid it with pure gold and covered the altar with cedar. Solomon covered the temple's interior with pure gold. He placed gold chains in front of the inner sanctuary and covered it with gold. He overlaid the whole temple inside with gold until the temple was completely covered. He covered the whole altar that was in the inner sanctuary with gold.
Contemporary English V.	The sacred chest was kept in the most holy place. This room was thirty feet long, thirty feet wide, and thirty feet high, and it was lined with pure gold. There were also gold chains across the front of the most holy place. The inside of the temple, as well as the cedar altar in the most holy place, was covered with gold.
The Living Bible	The inner room was where the Ark of the Covenant of the Lord was placed. This inner sanctuary was thirty feet long, thirty feet wide, and thirty feet high. Its walls and ceiling were overlaid with pure gold, and Solomon made a cedar-wood altar for this room. Then he overlaid the interior of the remainder of the Temple—including the

	cedar altar—with pure gold; and he made gold chains to protect the entrance to the Most Holy Place.
New Century Version	Solomon prepared the inner room at the back of the Temple to keep the Ark of the Agreement with the LORD. This inner room was thirty feet long, thirty feet wide, and thirty feet high. He covered this room with pure gold, and he also covered the altar of cedar. He covered the inside of the Temple with pure gold, placing gold chains across the front of the inner room, which was also covered with gold. So all the inside of the Temple, as well as the altar of the Most Holy Place, was covered with gold.
New Life Version	Then he built the most holy place inside the house, in which to put the special box of the agreement. The most holy place was as long as ten long steps, as wide as ten long steps, and more than five times taller than a man. He covered it with pure gold. And he covered the altar with cedar. Solomon covered the inside of the house with pure gold. He crossed the front of the most holy place with chains of gold, and he covered it with gold. He covered the whole house with gold, until all the house was finished. And he covered the whole altar by the most holy place with gold.
New Living Translation	He prepared the inner sanctuary at the far end of the Temple, where the Ark of the Lord's Covenant would be placed. This inner sanctuary was 30 feet long, 30 feet wide, and 30 feet high. He overlaid the inside with solid gold. He also overlaid the altar made of cedar. Then Solomon overlaid the rest of the Temple's interior with solid gold, and he made gold chains to protect the entrance to the Most Holy Place. So he finished overlaying the entire Temple with gold, including the altar that belonged to the Most Holy Place.

Partially literal and partially paraphrased translations:

American English Bible	Also, in the entryway in the center of the Temple, a place was made to hold the Chest of the Sacred Agreement of Jehovah. The room was thirty feet long, thirty feet wide, and thirty feet tall, and it was totally enclosed and covered in gold. Then he built an Altar in front of the Temple entrance and he covered it with gold. In fact, by the time of its completion the whole building was covered with gold.
International Standard V	Solomon [Lit. <i>He</i>] also prepared an inner sanctuary within the Temple where the LORD's Ark of the Covenant was placed. The inner sanctuary was 20 cubits [i.e. about 30 feet; a cubit was about eighteen inches (and so throughout this passage)] long, 20 cubits wide, and 20 cubits high, and overlaid with pure gold. The altar was also overlaid with cedar. Solomon overlaid the inside of the Temple with pure gold, fastened gold chains across the front of the inner sanctuary, and overlaid it with gold. He finished the Temple by overlaying it entirely with gold, including overlaying with gold the whole altar that was by the inner sanctuary.
New Advent (Knox) Bible	And there in the midst, in the inmost part of the building, stood the shrine in which the ark of the Lord was to rest; twenty cubits in length, width, and height, and covered with plates of pure gold; plated, too, was the cedar altar. Then he covered all the rest of the building, the ante-room of the shrine, with plates of pure gold, fastened with golden nails. Nothing in the temple but was sheathed in gold, the altar that stood before the shrine with the rest.
Translation for Translators	At the back of the temple they made the Very Holy Place, in order to put the Sacred Chest there. That room was 30 feet long, 30 feet wide, and 30 feet high. They covered the walls with very thin sheets of pure gold. <i>For burning incense</i> they also made an altar of cedar <i>boards</i> . Solomon told them to cover the other walls inside the temple with very thin sheets of pure gold and to fasten gold chains across the entrance to the Very Holy Place. They covered all the walls of the temple and the altar that was outside the Very Holy Place with <i>very thin sheets of gold</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The oracle is to have been arranged in the middle of the house, turned towards the inside, and is there to set the ark of the covenant of Jehovah. The oracle that is turned before, is to be twenty cubits in length, twenty cubits in breadth, and twenty cubits in height, even was he to overlay it, being closed over with gold, and he was to lay over the altar with cedar. Even was Solomon to overlay the house, turned toward within it, being closed over with gold. There were to pass through chains of gold, turned toward the oracle, and they were to be overlaid with gold. The inside is he to have overlaid with gold, till he is to the entire house; indeed the altar by the oracle, is he to have over laid with gold.
Ferrar-Fenton Bible	And in the interior of the Temple he constructed a Recess in which to place the Ark of the Covenant of the EVER-LIVING. And the surface of the Recess was twenty cubits long, and twenty cubits wide, and twenty cubits broad, and was surmounted by a railing of cedar plated with gold. Solomon also protected the House and its top with a golden railing, and formed golden chains before the Recess, and covered them with gold. He also covered the whole of the Temple with gold to the top. All the House and all the Altar, that was opposite the Recess, were plated with gold. Vv. 16—23. My translation of this very difficult passage is totally different in purport to that usually given, but I believe it to be he correct one, as it is self-consistent, and does not contradict other portions of the record, as the current versions do.—F. F
God's Truth (Tyndale)	And the quere that was within the temple, he prepared to set there the Ark of the appointment of the Lord. And the quere was twenty cubits long, and twenty in breadth and twenty in height. And he siled it with pure gold, and boarded the altar with Cedar. *quere: room where questions are asked; enquire And Salomon siled the house within also with pure gold. And he made golden bars run along the quere, which he had covered with gold. And the whole house he overlaid with gold until he had ended it. And the altar that was in the quere he overlaid with gold also.
HCSB	He prepared the inner sanctuary inside the temple to put the ark of the Lord's covenant there. The interior of the sanctuary was 30 feet long, 30 feet wide, and 30 feet high; he overlaid it with pure gold. He also overlaid the cedar altar. Next, Solomon overlaid the interior of the temple with pure gold, and he hung gold chains across the front of the inner sanctuary and overlaid it with gold. So he added the gold overlay to the entire temple until everything was completely finished, including the entire altar that belongs to the inner sanctuary.
Jubilee Bible 2000	And he prepared the oracle in the house within, to set there the ark of the covenant of the LORD. And the oracle in the forepart was twenty cubits in length and twenty cubits wide and twenty cubits high, and he overlaid it with pure gold and likewise covered the altar <i>which was of cedar</i> . So Solomon overlaid the house within with pure gold, and he closed the door of the oracle with chains of gold, and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house; also the whole altar that was in front of the oracle he overlaid with gold.
Urim-Thummim Version	And the Holy of Holies he prepared in the Temple inside, to set there the Ark of the Covenant of YHWH. And before the Holy of Holies is 20 cubits [30 feet] in length, and 20 cubits [30 feet] in width, and 20 cubits [30 feet] is its height; and he overlaid it with refined gold, and overlaid the Altar with cedar. So Solomon overlaid the Temple inside with pure gold: and he made a partition by the chains of gold before the Holy of Holies; and he overlaid it with gold. And the whole Temple he overlaid with gold, until he had finished all of the Temple: also the whole Altar that was by the Holy of Holies he overlaid with gold.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) The inner sanctuary in the innermost part of the building had been destined to house the ark of the covenant of Yahweh. It was twenty cubits long, twenty cubits

wide, and twenty cubits high, overlaid with pure gold. He also made an altar of cedar. Solomon overlaid the interior of the House with pure gold. He closed the inner sanctuary with golden chains and overlaid it with gold. Solomon overlaid the entire House with gold. He also overlaid with gold the whole altar in the inner sanctuary.

The Heritage Bible

And he set up the oracular sanctuary inside of the house, to give there the ark of the covenant of Jehovah. And before the face of the oracular sanctuary was twenty cubits in length, and twenty cubits in width, and twenty cubits in its height, and he sheeted it over with pure gold; and sheeted over the cedar altar. And Solomon sheeted over the inner face of the house with pure gold, and he crossed over the chains of gold before the face of the oracular sanctuary; and he sheeted it over with gold. And the whole house he sheeted over with gold, until he had completed all the house, and he sheeted over all the altar that was by the oracular sanctuary with gold.

New American Bible (2002)

In the innermost part of the temple [The innermost part of the temple: the sanctuary or holy of holies reserved exclusively for the Lord. Here through his presence he dwelt as on a throne between the cherubim above the ark of the covenant (⇒ 1Kings 6:23-28; ⇒ 2 Chron 3:10-13). See note on ⇒ Exodus 25:18-20.] was located the sanctuary to house the ark of the LORD'S covenant, 4 twenty cubits long, twenty wide, and twenty high [Twenty (cubits) high: it is usually supposed that the holy of holies was of this height because it had a raised floor, five cubits above the floor level of the nave, rather than a dropped ceiling. The building was twenty-five cubits high (⇒ 1 Kings 6:2) according to the reading here followed.]. Solomon overlaid the interior of the temple with pure gold. He made in front of the sanctuary a cedar altar, overlaid it with gold, and looped it with golden chains. The entire temple was overlaid with gold so that it was completely covered with it; the whole altar before the sanctuary was also overlaid with gold.

New American Bible (2011)

In the innermost part of the house [**The innermost part of the house:** the inner sanctuary or holy of holies reserved exclusively for the Lord, enthroned upon the cherubim over the ark of the covenant (2 Chr 3:10–13).] [**Cherubim:** probably in the form of human-headed winged lions. The cherubim over the ark formed the throne for the invisible Lord. Cf. Ps 80:2. For a more detailed description of the somewhat different cherubim in the Temple of Solomon, see 1 Kgs 6:23–28; 2 Chr 3:10–13.] he set up the inner sanctuary to house the ark of the LORD's covenant. In front of the inner sanctuary (it was twenty cubits long, twenty wide, and twenty high, and he covered it with pure gold), he made an altar of cedar. Solomon covered the interior of the house with pure gold, and he drew golden chains across in front of the inner sanctuary, and covered it with gold. He covered the whole house with gold, until the whole house was done, and the whole altar that belonged to the inner sanctuary he covered with gold.

New English Bible

He prepared an inner shrine in the furthest recesses of the house to receive the Ark of the Covenant of the LORD. This inner shrine was twenty cubits square and it stood twenty cubits high; he overlaid it with red gold and made an altar of cedar. And Solomon overlaid the inside of the house with red gold and drew a Veil [Veil: prob. rdg, Heb omitted] with golden chains across in front of the inner shrine [prob. rdg, Heb adds and overlaid it with gold]. The whole house he overlaid with gold until it was all covered; and the whole of the altar by the inner shrine he overlaid with gold.

New Jerusalem Bible

In the inner part of the Temple he designed a Debir, to contain the ark of the covenant of Yahweh. The Debir was twenty cubits long, twenty cubits wide, and twenty high, and he overlaid it on the inside with pure gold. He made an altar of cedar wood in front of the Debir and overlaid it with gold. He overlaid the whole Temple with gold, the whole Temple entirely.

New RSV

The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the Lord. The interior of the inner sanctuary was twenty

cubits long, twenty cubits wide, and twenty cubits high; he overlaid it with pure gold. He also overlaid the altar with cedar [Meaning of Heb uncertain]. Solomon overlaid the inside of the house with pure gold, then he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold. Next he overlaid the whole house with gold, in order that the whole house might be perfect; even the whole altar that belonged to the inner sanctuary he overlaid with gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

The thirty-five-foot back portion of the house he built with boards of cedar from the floor to the joists and reserved this part of the house to be a sanctuary, the Especially Holy Place; while the rest of the house, that is, the temple in front, was seventy feet long. The cedar covering the house was carved with gourds and open flowers; all was cedar; no stone was visible. In the inner part of the house he set up the sanctuary, so that the ark for the covenant of *ADONAI* could be placed there. This sanctuary was thirty-five feet long, wide and high; and it was overlaid with pure gold. In front of it he set an altar, which he covered with cedar. Shlomo overlaid the interior of the house with pure gold and had chains of gold placed before the sanctuary, which itself he overlaid with gold. The entire house he overlaid with gold until it was completely covered with it. He also overlaid with gold the entire altar that belonged to the sanctuary.

The Complete Tanach

And the Sanctuary he prepared in the midst of the house within, to set there the ark of the covenant of the Lord.

And the Sanctuary in the midst of the house: The partition called 'Ammah Traksin.'

To set: Heb. ותתל, like תתל.

And within the Sanctuary (was) twenty cubits in length, and twenty cubits in breadth, and twenty cubits its height, and he overlaid it with pure gold; and he covered the altar with cedar.

And within the Sanctuary: [Literally, before the partition, that is] within that partition [was] an area of twenty [cubits] long and twenty [cubits] wide.

And twenty cubits its height: That is to say, [according to literal translation,] the height of the room of the Holy of Holies was lower than that of the Temple.

and he overlaid it: The 'Dvir,' which is the partition.

Pure gold: Our Sages explained (Yoma 45a) this [word רוּגָס, which means closed, to describe gold, as follows:] at the time this type of gold was opened to be sold, all other stores [selling gold] were closed, because of their comparatively inferior quality. But Jonathan rendered this: good gold. He [most likely,] meant to translate [the word רוּגָס, closed, as follows]: he who has any of this gold 'locks' it away for himself.

And he covered the altar with cedar: That is the golden altar [used for the burning] of incense, but I am perplexed, why was that of Moses hidden?

And Solomon overlaid the house from within with pure gold; and he barred with chains of gold before the Sanctuary, and he overlaid it with gold.

The house: [This is] the house of the Holy of Holies.

And he barred: Heb. רבעיו, an expression of [attaching] bolts.

With chains: Heb. תוקותֶיב [is translated as] chains.

And the whole house he overlaid with gold, until all the house was finished; and the whole altar that (was) by the Sanctuary he overlaid with gold.

And the whole house: All of the entire Temple.

exeGesés companion Bible

And he prepares the pulpit
midst the house inside,
to give there the ark of the covenant of Yah Veh:
and the face of the pulpit,
twenty cubits long and twenty cubits wide
and twenty cubits high;
and he overlays it with concentrated gold;
and overlays the sacrifice altar with cedar.
And Shelomoh overlays the house inside
with concentrated gold;
and he makes an overpass by the chains of gold
at the face of the pulpit;
and he overlays it with gold:
and he overlays the whole house with gold
until he consummates all the house:
and he overlays the whole sacrifice altar by the pulpit
with gold;...

Hebraic Roots Bible

And he prepared the Holy of Holies in the midst of the house, to place the ark of the covenant of YAHWEH there. And the face of the Holy of Holies was twenty cubits in length, and twenty cubits in height. And he overlaid it with refined gold, and overlaid the altar with cedar. And Solomon overlaid the house inside with refined gold, and caused it to pass over in chains of gold to the face of the Holy of Holies, and overlaid it with gold. And he overlaid all of the house with gold, until all of the house was complete. And he overlaid with gold all of the altar that belonged to the Holy of Holies.

Israeli Authorized Version

And the oracle he prepared in the house within, to set there the ark of the covenant of YY . And the oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with pure gold; and so covered the altar which was of cedar. So Shlomo overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle; and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that was by the oracle he overlaid with gold.

JPS (Tanakh—1985)

In the innermost part of the House, he fixed a Shrine in which to place the Ark of the Lord's Covenant. The interior of the Shrine was 20 cubits long, 20 cubits wide, and 20 cubits high. He overlaid it with solid gold; he similarly overlaid [its] cedar altar. Solomon overlaid the interior of the House with solid gold; and he inserted golden chains into the door of the Shrine. He overlaid [the Shrine] with gold, so that the entire House was overlaid with gold; he even overlaid with gold the entire altar of the Shrine. And so the entire House was completed.

Orthodox Jewish Bible

And the Devir he prepared in the Beis [Hamikdash] within, to set there the Aron Brit Hashem.
And the Devir was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure zahav (gold); and so covered the mizbe'ach which was of cedar.

So Sh'lomo overlaid the Beis [Hamikdash] within with pure zahav (gold); and he drew chains of zahav (gold) across, in front of the Devir; and he overlaid it with zahav.

And the whole interior he overlaid with zahav (gold), in order that kol haBeis be perfect; also the whole Mizbe'ach that belonged to the Devir he overlaid with zahav (gold).

The Scriptures 1998

And he prepared the Speaking Place in the midst of the House, to place the ark of the covenant of הוהי there. And the front of the Speaking Place was twenty cubits long, and twenty cubits wide, and twenty cubits high. And he overlaid it with refined gold, and overlaid the altar of cedar. And Shelomoh overlaid the inside of the House with refined gold, and made gold chains pass over the front of the Speaking Place, and overlaid it with gold. Thus he overlaid the entire House with gold, until the entire House was completed. And the entire altar that was by the Speaking Place he overlaid with gold.

Expanded/Embellished Bibles:

The Amplified Bible

Then he prepared the Holy of Holies within the house in order to put the ark of the covenant of the LORD there. The Holy of Holies was twenty cubits in length, twenty cubits in width, and twenty cubits in height (a cube), and he overlaid it with pure gold. He also overlaid the cedar altar [with gold]. Solomon overlaid the interior of the house with pure gold, and he drew chains of gold across the front of the Holy of Holies (inner sanctuary), and he overlaid it with gold. Then he overlaid the entire house with gold, until the whole house was finished. He also overlaid the entire [incense] altar which was by the Holy of Holies with gold.

The Expanded Bible

Solomon prepared the inner ·room [sanctuary] ·at the back of [within] the ·Temple [house] to keep the Ark of the ·Agreement [Treaty; Covenant; Ex. 25:10] with the Lord. This inner ·room [sanctuary] was ·thirty feet [twenty cubits] long, ·thirty feet [twenty cubits] wide, and ·thirty feet [twenty cubits] high. He covered this ·room [sanctuary] with pure gold, and he also covered the altar of cedar. So all the inside of the ·Temple [house], as well as the altar of the ·Most Holy Place [inner sanctuary], was covered with gold.

Kretzmann's Commentary

And the oracle, the Most Holy Place, he prepared in the house within to set there the Ark of the Covenant of the Lord. And the oracle, this room, in the forepart, was twenty cubits in length and twenty cubits in breadth and twenty cubits in the height thereof, a perfect cubical space, which may have had an unused attic room, if the Sanctuary was thirty cubits high over its entire length; and he overlaid it with pure gold, in the form of thin sheets; and so covered the altar, which was of cedar, this being the altar of incense, which stood against the immediate wall of the Most Holy Place and was almost considered a part of its equipment, Ex. 30:6; Ex. 40:5-26. So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle, these chains evidently being fastened to the east wall of the Most Holy Place and serving to hold the bolts of the doors in place; and he overlaid it with gold. And the whole house, both rooms of the Sanctuary, he overlaid with gold, until he had finished all the house; also the whole altar that was by the oracle, the altar of incense, he overlaid with gold.

NET Bible®

He prepared the inner sanctuary inside the temple so that the ark of the covenant of the Lord could be placed there. The inner sanctuary was 30 feet [*Heb* "twenty cubits" (this measurement occurs three times in this verse).] long, 30 feet wide, and 30 feet high. He plated it with gold [*Heb* "with plated gold" (or perhaps, "with pure gold").], as well as the cedar altar [*Heb* "he plated [the] altar of cedar."]. Solomon plated the inside of the temple with gold [*Heb* "with plated gold" (or perhaps, "with pure gold").]. He hung golden chains in front of the inner sanctuary and plated the inner sanctuary [*Heb* "it."] with gold. He plated the entire inside of the temple with

gold, as well as the altar inside the inner sanctuary [*Heb* “all the temple he plated with gold until all the temple was finished; and the whole altar which was in the inner sanctuary he plated with gold.”].

The Voice

Solomon then prepared the inner sanctuary in the temple specifically to hold the Eternal’s covenant chest. This inner sanctuary was 30 feet long, 30 feet wide, and 30 feet high. The walls were gilded, and the altar was paneled with cedar. Solomon covered the inside of the temple with the purest gold. He stretched gold chains in front of the inner sanctuary and covered it in gold. He gilded the entire temple as the finishing touch to his work. The altar beside the inner sanctuary was covered with gold as well.

Literal, almost word-for-word, renderings:

Emphasized Bible

And, the shrine in the midst of the house within, made he ready,—for placing there, the ark of the covenant of Yahweh. And, the interior of the shrine, was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height, and he overlaid it, with pure gold,—and overlaid the altar with cedar. Thus then did Solomon overlay the house within, with pure gold,—and he drew chains of gold across the front of the shrine, and overlaid it with gold; yea, all the house, overlaid he with gold, until he had made all the house into one whole,—even all the altar that was by the shrine, overlaid he with gold.

English Standard V. – UK

The inner sanctuary he prepared in the innermost part of the house, to set there the ark of the covenant of the LORD. The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high, and he overlaid it with pure gold. He also overlaid an altar of cedar. And Solomon overlaid the inside of the house with pure gold, and he drew chains of gold across, in front of the inner sanctuary, and overlaid it with gold. And he overlaid the whole house with gold, until all the house was finished. Also the whole altar that belonged to the inner sanctuary he overlaid with gold.

Modern English Version

He prepared the inner sanctuary in the inner part of the house in order to set there the ark of the covenant of the LORD. The inner sanctuary was twenty cubits long, twenty cubits wide, and twenty cubits high. He overlaid it with pure gold. He also overlaid the altar of cedar. So Solomon overlaid the interior of the house with pure gold, and he made a partition with gold chains in front of the inner sanctuary, and he overlaid it with gold. He overlaid the whole house with gold as well as the whole altar that was by the inner sanctuary.

New European Version

The Inner Sanctuary

He prepared an inner sanctuary in the midst of the house within, to set there the ark of the covenant of Yahweh. Within the inner sanctuary was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in its height; and he overlaid it with pure gold: and he covered the altar with cedar. So Solomon overlaid the house within with pure gold: and he drew chains of gold across before the inner sanctuary; and he overlaid it with gold. The whole house he overlaid with gold, until all the house was finished: also the whole altar that belonged to the inner sanctuary he overlaid with gold.

New King James Version

And he prepared the inner sanctuary inside the temple, to set the ark of the covenant of the LORD there. 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. 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. 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.

Third Millennium Bible

And the oracle he prepared in the house within, to set there the ark of the covenant of the LORD. And the oracle in the forepart was twenty cubits in length and twenty

cubits in breadth and twenty cubits in the height thereof; and he overlaid it with pure gold, and so covered the altar which was of cedar. So Solomon overlaid the house within with pure gold; and he made a partition by the chains of gold before the oracle, and he overlaid it with gold. And the whole house he overlaid with gold, until he had finished all the house; also the whole altar that was by the oracle he overlaid with gold.

Young's Updated LT

And the oracle in the midst of the house within he has prepared, to put there the ark of the covenant of Jehovah. And before the oracle is twenty cubits in length, and twenty cubits in breadth, and twenty cubits is its height; and he overlays it with gold refined, and overlays the altar with cedar. And Solomon overlays the house within with gold refined, and causes it to pass over in chains of gold before the oracle, and overlays it with gold. And the whole of the house he has overlaid with gold, till the completion of all the house; and the whole of the altar that the oracle hath, he has overlaid with gold.

The gist of this passage:

Solomon also oversaw the work done on the Holy of Holies. He made is 30'x30'x30', and all the altar was overlaid with gold. The Ark of God was placed in the Holy of Holies.

19-22

1Kings 6:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
d ^e bîyr (רִיבְיָר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun	Strong's #1687 BDB #184
This is also spelled d ^e bir (רִבְדָּ) [pronounced <i>dehb-EER</i>].			
Owens translates this word <i>Oracle</i> .			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תְּבֵקָה) [pronounced <i>taw-VEK^{eh}</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêt ^h preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תְּבֵקָה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

1Kings 6:19

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
penîymâh (פְּנִימָה) [pronounced <i>pehn-EE-maw</i>]	<i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i>	adverb of location	Strong's #6441 BDB #819
Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.			
kûwn (כּוּן) [pronounced <i>koon</i>]	<i>to erect (to stand up perpendicular), to set up, to establish, to prepare, to strengthen, to be stabilized</i>	3 rd person masculine singular, Hiphil perfect	Strong's #3559 BDB #465
lâmed (ל) [pronounced <i>l'</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
nâthan (נָתַן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	Qal infinitive construct	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
shâm (שָׁמָּה) [pronounced <i>shawm</i>]	<i>there; at that time, then; therein, in that thing</i>	adverb of place	Strong's #8033 BDB #1027
'êth (אֵת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
'ărôwn (אֲרוֹן) [pronounced <i>uh-ROHN</i>]	<i>ark, chest; Ark</i>	masculine singular construct	Strong's #727 BDB #75
b ^e rîyth (בְּרִית) [pronounced <i>b^ereeth</i>]	<i>covenant; pact, alliance, treaty, alliance, contract</i>	feminine singular construct	Strong's #1285 BDB #136
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: He prepared the inner sanctuary in the midst of the house [in order] to place there the Ark of the Covenant of Y^ehowah. At this point, Solomon is preparing the Holy of Holies, called the *inner sanctum* or the *innermost sanctuary* in this passage.

The Christian Community Bible: *The most sacred part of the Temple, the most Holy Place, contained only the Ark with the stone slabs on which the covenant of Yahweh with his people had been confirmed. Before this room was another one, the Holy Place, where the sacred candlesticks burned and incense was kindled. Here, too, were placed the twelve loaves that were offered every week. (See*

1 S 21:5.) An entrance hall completed the house and all around were wide and spacious courtyards where the people stood praying.³⁰⁷

The Geneva Bible: *That is, in the most inward place of the house.*³⁰⁸

The inner sanctuary is where the Ark of God would go; and according to the Law of Moses, only the High Priest would enter into the room once a year, on the Day of Atonement, to sprinkle blood on the altar.

The Holy of Holies was a part of the Tabernacle and the Ark of God was supposed to be in the Tabernacle. However, for all of the lives of Kings Saul and David, it was not. Before Saul became king over Israel, the Ark was removed from the Tabernacle and taken into war and it was never returned to the Tabernacle after that. King David eventually brought the Ark of God into Jerusalem, but he prepared a tent for it, which appears to have become a second place of worship during David's reign (however, that comes from inference and not from any set of direct statements).

This is a basic summary of the Ark of God without Scriptural references.

The Ark of God (a Summary)

1. The Ark of God is also called the Ark of the Covenant, the Ark of the Testimony, the Ark of Y^ehowah.
2. The Ark of God was one of the pieces of furniture of the Tent of Meeting which represented the God-man, Christ Jesus.
3. It was built out of Acacia wood (which represented Christ's humanity) and overlaid with gold (which represented His Deity).
4. Inside the Ark were three items: (1) the tablets of the Law, representing God's perfect standards and our inability to reach these standards; (2) a golden pot of manna, representing God's perfect provision for us (manna was a perfect food); and (3) Aaron's rod which budded, which represents the resurrection from the dead (the rod was a dead staff on which buds came forth).
5. On the Ark was a mercy seat and on both sides of the mercy seat were two angels, or cherubim. The mercy seat represents our point of contact with God (which is upon the Ark itself, above the three items mentioned); and the cherubim represent the angelic conflict, of which we are a part.
 - 1) The Angelic Conflict refers to the fact that we are a part of an unseen conflict.
 - 2) Our very actions are being observed and even discussed in heaven by elect and fallen angels.
6. The Ark was kept in the Holy of Holies, which was a room inside the Tent of Meeting. Only the High Priest went into this room once a year on the Day of Atonement to sprinkle blood upon the mercy seat, which represents the blood of our Savior for our sins.
7. The Ark was never to be directly touched. The poles were placed into those metal rings, and then 4 people could lift up and transport the Ark without incident.
8. Because the Ark was kept in the Holy of Holies, it was not seen by the Israelites as Christ had not come yet. The Ark was a shadow image of the Christ to come, and the most exact image of God of the Tabernacle furniture.
9. In the ancient world, the Ark was a unique religious object. The Jews treated the Ark with great deference, but they did not worship the Ark. The Ark clearly was closely related to God (it symbolized His



³⁰⁷ From <http://www.pbible.org/english/> (1Kings 6:14 footnote); accessed March 25, 2017.

³⁰⁸ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 6:19.

The Ark of God (a Summary)

Son), but it was never worshiped as God, despite the fact that it was the most holy artifact which the Jews had.

The Ark of the Covenant (a photograph); from Shoebat.com; accessed March 21, 2017. So that there is no confusion, this is not the actual Ark, but a guess as to what the Ark looked like. From my own studies, it seems that the two angels are larger. This will be discussed in detail when we get down to where Solomon is building the ark.

During the reigns of Saul and David, the Ark of God was not in the Tabernacle (which is where it belonged), but kept in storage for a very long time, until David brought the Ark to Jerusalem, apparently erecting a tent of worship for it. So, for awhile, the Tabernacle was in one place (if memory serves, Gibeon) and the Ark of God was in Jerusalem, in a temporary worship tent (people did not go in to see or touch the Ark).

Solomon will take this Ark, the one built by Moses (under his direction), and it will be placed into the Temple, into the Holy of Holies.

The complete doctrine of the **Ark of God** ([HTML](#)) ([PDF](#)) ([WPD](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815

Together, they mean *upon the face of, before, before the face of, in the presence of, in the sight of, in front of*. When used with God, it can take on the more figurative meaning *in the judgment of*. This can also mean *forwards; the front part* [or, the edge of a sword]. L^epânîym (לפָּנֵי) can take on a temporal sense as well: *before, of old, formerly, in the past, in past times*. Literally, this means *to faces of*.

Could this phrase be used to mean *dimension(s)*?

d ^e bîyr (דְּבִיר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184
'es ^e rîym (עֶשְׂרִים) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
'ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
'ôrek ^e (אֶרֶךְ) [pronounced <i>OH-reck</i>]	<i>length; forbearance, self-restraint</i>	masculine singular noun	Strong's #753 BDB #73

1Kings 6:20a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘es ^e rîym (עֲרִימ) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
‘ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
rôchab (רֹחַב) [pronounced <i>ROH-khab^v</i>]	<i>breadth, width, expanse</i>	masculine singular noun	Strong's #7341 BDB #931
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘es ^e rîym (עֲרִימ) [pronounced <i>ges^e-REEM</i>]	<i>twenty</i>	plural numeral adjective	Strong's #6242 BDB #797
‘ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun	Strong's #6967 BDB #879

Translation: *And the dimensions [lit., faces] of the inner sanctuary [are] 20 cubits long by 20 cubits wide by 20 cubits high.* We are inside of the Temple, and a very large room was constructed inside of the Temple—the Holy of Holies, which is 30' x 30' x30'. So this is a fairly large room inside of the Temple, which room only housed the Ark of God and was not used for anything else. The size of the room possibly shows respect for the Ark of God.

There are some difficulties with translating the first part of this verse and one word is ignored by most translators. The Cambridge Bible discusses this: *The two words thus rendered would, if they stood alone, be rendered 'before the oracle.'* In this verse, however, this cannot be the meaning. But in standing before such a room as is here described, it is in front of you, and you see the interior. In this way 'before the oracle' may be taken to indicate what is seen when you stand there.³⁰⁹

So that there is no confusion—the Jews did not believe that God was confined to this room; nor did they believe that He was in the Ark, or indwelt the Ark, or anything like that. The Bible teaches that God is **immanent and transcendent**. He can give a localized manifestation of His Person when He so chooses to (this is very rare, even in the Bible).

The Pulpit Commentary: *To the ancients the square seemed the most appropriate shape to express the idea of moral perfection. The idea of the cube consequently was that of entire completeness, of absolute perfection.*³¹⁰

³⁰⁹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:20.

³¹⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:20.

The New Jerusalem will also be a perfect cube. Rev. 21:16 **The city lies foursquare, its length the same as its width. And he measured the city with his rod, 12,000 stadia. Its length and width and height are equal.** (ESV)

The dimensions make the Holy of Holies with a lower height than the Tabernacle. It is not clear if the Holy of Holies had a ceiling over it. Some even claim that there is an additional room up there; but that seems unlikely to me. Keil suggests that the upper chambers spoken of in 2Chron. 3:9 (**The weight of gold for the nails was fifty shekels. And he overlaid the upper chambers with gold.**) refer to a room above the Holy of Holies.³¹¹ It is odd that such a room is not mentioned here in Kings; but then, what are the upper chambers in 2Chron. 3:9? In any case, the dimensions of the Holy of Holies allow for another 10 cubits (15 feet) between the top and the roof of the Temple.

L. M. Grant: *The inner sanctuary also had walls of cedar and was 20 cubits in all three dimensions (vs. 16, 20). This was 10 cubits less in height than the temple proper, but nothing is said as to what was done with the other ten cubits.*³¹²

What is above the Holy of Holies? (Various Commentators)

The Pulpit Commentary: *Böhr...argues forcibly against this idea [of a room over the Holy of Holies]. He says, inter alia, that there was no approach provided to these chambers; but our account is so manifestly imperfect that this argument is at the best a precarious one. He sees in the "upper chambers" (the Hebrew word is plural) the upper stories of the side structure.*

The Pulpit Commentary: *How was the ceiling, whether with or without this upper chamber, and whether at the height of twenty or thirty cubits—how was it supported? For "no cedar beam could be laid across a space of twenty cubits without sinking in the centre by its own weight." Fergusson hence argues that the roof must have been carried on pillars—four in the sanctuary and ten in the hall. He remarks that they were used in the house of the Forest of Lebanon, where they were less suitable than here.*³¹³

I have seen one design where one steps up to the Holy of Holies, it being on a platform. The problem with that is, this would be a 15' high platform, if its ceiling would be the ceiling of the Temple. Steep stairs (which are not spoken of anywhere) would have to come out 10' at the bare minimum. Whereas, raising up the Holy of Holies 4' or 6' with stairs leading up to it would be architecturally pleasing (as per the picture), we just do not have a description which fits this concept.

Temple Interior and Holy of Holies (a graphic); from **Other Food (Daily Devos)**; accessed April 18, 2017.



Keil and Delitzsch: *The Most Holy Place had therefore the form of a perfect cube in the temple as well as in the tabernacle, only on an enlarged scale. Now, as the internal elevation of the house, i.e., of the whole of the temple—house, the hinder portion of which formed the Most Holy Place, was thirty cubits, there was a space of about ten cubits in height above the Most Holy Place and below the roof of the temple—house for the upper rooms mentioned in 2Chron. 3:9, on the nature and purpose of which nothing is said in the two accounts.*³¹⁴

³¹¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:20.

³¹² From <http://www.studylight.org/commentaries/lmg/1-kings-6.html> accessed April 27, 2017.

³¹³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:20.

³¹⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:20.

What is above the Holy of Holies? (Various Commentators)

Poole: [T]he ten cubits at the top were covered with some other wood or thing, or were left open, that it might thereby receive both light from the candlesticks, and smoke from the altar of incense.³¹⁵

It appears to be man's natural desire to discuss what we do not find explicitly laid out in the Scriptures.

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1Kings 6:20b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâgar (סָגַר) [pronounced saw-GAHR]	<i>to shut up, to close up</i>	Qal passive participle	Strong's #5462 BDB #688

In the Qal passive participle, this is given the translation *pure* in the KJV (1Kings 6:20–21 7:49–50 10:21 2Chron. 4:20, 22 9:20); but, perhaps the meaning is *covered up, closed over, overlaid*.

Translation: [He overlaid it with a covering of gold...](#) I believe that here, we are given a general, overall description of what is to follow. Solomon is overlaying this entire room with a coating of gold.

Now, most translators, deferring to the KJV, understand the Qal passive participle of çâgar (סָגַר) [pronounced saw-GAHR] to mean *pure*, referencing the character of the gold. I think the idea here is, it is being cover up, covered over or overlain with the gold. For the most part, some of the most accurate translations disagree with me here (for instance, the CLV, Webster, WEB, ESV and Green's literal translation all use the word *pure* or a synonym for it).

Gold is very malleable and has the property of being able to be beat down into a very, very thin sheet; and very little of it is required in order to cover some object with gold.

*Gill: Florus, the Roman historian, calls it the golden heaven, as it were, into which Pompey went, and saw the great secret of the Jewish nation, the ark.*³¹⁶

The New Jerusalem will also be made of gold. Rev. 21:21 **And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.** (ESV)

³¹⁵ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:16.

³¹⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:20. He cites De Gest. Roman. I. 3. c. 5.

Even though the Catholic church is a long ways from being considered orthodox, many of the changes in the church and the philosophy over the past 300 years have been good. At one time, the Catholic church actively discouraged the people from having a copy of the Word of God; and they had services and read the Word of God in Latin, long after this was a language that common man understood.

Over the past few hundred years—particularly in the past 50 years—there have been a number of translations made in the English which have been approved by the Catholic church. Many of these have commentary, and that commentary is, at times, very helpful. This is a big improvement over the Catholic Church of the Middle Ages.

Over the years, I have spoken to many people brought up in the Catholic Church. On the one hand, their Christian walk is based in legalism and they have learned very little spiritual information in church, so little spiritual growth is achieved. On the other hand, many of the Catholics that I have spoken to understand that their salvation is based upon their faith in Jesus Christ and what He has done for them and not based upon their relationship to the Catholic Church (there are some exceptions to this).

And, while on this topic, I should point out that, while there are *Catholic* Bibles and *Jewish* Bibles, their translations, for the most part, are not slanted toward Catholic or Jewish theology—their footnotes and commentary are, to a limited extent, but their translations are not. You can take any passage from a Catholic Bible and put it side-by-side the same passage from a Jewish Bible, and, if there are no *Yiddish* phrases or words, you would be hard pressed to determine which Bible was Catholic and which was Jewish. In most Biblically based religions and denominations, there is a very high premium placed upon translating the Bible accurately. Even if a translator is steeped in Judaism or in Catholicism, this rarely comes out in their translation. The only thing about a *Jewish* Bible which stands out is, they will more often transliterate a word from the original Hebrew whereas a Catholic or Protestant translator would more likely translate that word. And, no matter who is doing the translating, proper nouns are generally transliterated (although the end result can be pretty far from the actual original word).

The KJV and many translations based upon the KJV often used a stilted vocabulary or structure, which is often quite accurate, but not always readable. For the most part, I have found Catholic and Jewish Bibles to be more readable (not in all cases, of course; the Jewish Orthodox Bible is almost unreadable). I have also noticed that Catholic and Jewish Bibles often have better and more imaginative translations for specific words or phrases. The Revised English Bible, the Complete Jewish Bible,³¹⁷ the Heritage Bible, the Complete Tanach, Kaplan's translation, the New American Bible (both versions) and the New English Bible are among my favorite translations. I think that we are greatly blessed to have such a plethora of English translations to call upon.

1Kings 6:20c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun	Strong's #4196 BDB #258
'erez (אֲרֵז) [pronounced <i>EH-rez</i>]	<i>cedar</i>	masculine singular noun; pausal form	Strong's #730 BDB #72

³¹⁷ I do realize that this is a *Christian* Bible translation.

Translation: ...and he overlaid the altar of cedar [with gold]. It is possible that the word *altar* here refers to the table or platform that Ark of God sat upon.

Outside of the Tabernacle, there was an altar, and it would be drenched with blood, and have hundreds and even thousands of animal sacrifices offered on it, where they would be burned. For this reason, this would reasonably continue to be outside and in front of the Temple.

What took place by way of public religious worship was outside of the Temple. There were very limited functions for the High Priest and the Levites regarding the Temple (or the Tabernacle).

The Cambridge Bible: *Some have preferred to render literally thus, 'And before the oracle—twenty cubits was it in length, and twenty cubits in breadth, and twenty cubits in the height thereof, and he overlaid it with pure gold—he overlaid also the altar with cedar.' But the accents of the Hebrew do not favour such a parenthetical clause, and the last sentence is very awkward.*

The Cambridge Bible continues: *The LXX. (Vat.) omits at the beginning of the verse 'before the oracle,' then takes the next sentences as a specification of the size of the oracle, and makes an addition to the last clause thus, 'and he made an altar before the oracle and overlaid it with gold,' making no mention of the cedar at all. Most probably this represents the correct text.*³¹⁸

However, in context, we appear to be dealing with this interior room, the Holy of Holies; and whatever might be in that room (which would be the Ark or possibly a platform for the Ark—which does not appear to be specifically referenced). Furthermore, we appear to have almost a repetition of these words in v. 22. So, what are the two altars spoken of here and in v. 22? When we come to v. 22, we will discuss this in more detail.

1Kings 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect	Strong's #6823 BDB #860
Sh ^o lômôh (שְׁלֹמֹה) [pronounced <i>sh^o-l-oh-MOH</i> or <i>shloh-MOH</i>]	<i>peace, peaceful; transliterated Solomon</i>	masculine singular, proper noun	Strong's #8010 BDB #1024
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577

³¹⁸ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:20.*

1Kings 6:21a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
penîymâh (פְּנִימָה) [pronounced <i>pehn-EE-maw</i>]	<i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i>	adverb of location	Strong's #6441 BDB #819
Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.			
Owens translates <i>from indoors</i> simply as <i>indoors</i> .			
zâhâb (זָהָב) [pronounced <i>zaw-HAW^{BV}</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
çâgar (סָגַר) [pronounced <i>saw-GAHR</i>]	<i>to shut up, to close up</i>	Qal passive participle	Strong's #5462 BDB #688

In the Qal passive participle, this is given the translation *pure* in the KJV (1Kings 6:20–21 7:49–50 10:21 2Chron. 4:20, 22 9:20); but, perhaps the meaning is *covered up, closed over, overlaid*.

Translation: *Solomon overlaid the room [lit., the house] inside [with] a covering of gold.* The entire inner room inside the Temple—the Holy of Holies—was also given a covering of gold.

There is the possibility that the entire interior of the Temple was overlaid in gold. This would have required a lot of gold.

King David, while he was still alive, gathered a great many things in anticipation for the building of the Temple. Even though David was not going to be the one to build the Temple, he was quite jazzed about it, and very involved in the preparation for it. Part of that preparation would be the collection of gold to be used in the Temple.

1Kings 6:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (וּ) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
‘âbar (עָבַר) [pronounced <i>gaw^B-VAHR</i>]	<i>to impregnate; to become pregnant; to cause [make] to cross [pass over]</i>	3 rd person masculine singular, Piel imperfect	Strong's #5674 BDB #716

In 1Kings 6:21, Owens translates this *he drew across*.

1Kings 6:21b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>Whedon: <i>Gesenius, Ewald, Keil, and Bahr take רבעי (he made to pass through), in the sense of bolting, or fastening: He closed up or bolted by chains of gold before the oracle.</i>³¹⁹ Although Whedon then asks, <i>what was bolted?</i> There are two possibilities which come to my mind: (1) a veil was attached (it is spoken of in 2Chron. 3:14) or (2) the chains themselves were bolted or attached to something.</p>			
<p>Bahr: <i>Obviously the bolting chains were not a movable but a fixed contrivance running across the entire wall. They held together the parts of the wall made of cedar, like the bolts on the planks of the tabernacle, (Ex. 26:26,) and likewise represented the oracle as a barred, closed room.</i>³²⁰</p>			
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rattôwq (קוֹתֵר) [pronounced raht-TOKE]	<i>chain</i>	feminine plural noun	Strong's #7569 BDB #958
zâhâb (בְּהָרָז) [pronounced zaw-HAW ^{BV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פְּנֵי) [pronounced paw-NEEM]	<i>face, faces, countenance; presence</i>	masculine plural construct (plural acts like English singular)	Strong's #6440 BDB #815
<p>Together, they mean <i>upon the face of, before, before the face of, in the presence of, in the sight of, in front of</i>. When used with God, it can take on the more figurative meaning <i>in the judgment of</i>. This can also mean <i>forwards; the front part</i> [or, the edge of a sword]. L^epânîym (לְפָנַיִם) can take on a temporal sense as well: <i>before, of old, formerly, in the past, in past times</i>. Literally, this means <i>to faces of</i>.</p>			
d ^e bîyr (רִבְדָּ) [pronounced dehb-EER]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184

Translation: He made a partition [with] chains of gold before the inner sanctuary,... This was one of the more difficult sentences to translate. I copied Webster, and translated the verb *made a partition of*. It appears that Solomon used chains of gold much the way that hippies would hang beads in the doorways of their homes. At some point, these acted as a partition in front of the inner sanctuary (assuming that I got the translation correct).

³¹⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:21.

³²⁰ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:21.

Here is how others translated this: He stretched gold chains across the front of the inner sanctuary,... (VW); So Solomon overlaid the house within with pure gold: and he made a partition by the chains of gold before the oracle;... (BSV); Solomon overlaid the inside of the Temple with pure gold, fastened gold chains across the front of the inner sanctuary,... (ISV); And he drew chains of gold across before the Holy of Holies. (MKJV); And Shelomoh overlaid the inside of the House with refined gold, and made gold chains pass over the front of the Speaking Place,... (The Scriptures 1998+) Sometimes I quoted v. 21a-b and sometimes just v. 21b. Several translators called the Holy of Holies *the oracle*.

Were the gold chains hanging down inside the room, partitioning off the Ark of God? Did they become the doorway into the Holy of Holies? I am not completely clear on this point yet. In any case, there was a door to enter into the Holy of Holies (v. 31). There can still be gold chains hanging on either side of that door. I would think that they would form a partition in the Holy of Holies; which would look quite nice, but not have any practical reason for being there—why else would such a partition exist? Once the High Priest has entered into the Holy of Holies, then these gold chains simply provide another *point of entry*? Bear in mind, there are many things related to this Temple which have no practical use. The walls will be cedarwood; and then carved into these walls would be figures of cherubim, palm trees and flowers—none of that serves a practical purpose.

What About these Gold Chains? (Various Commentators)

Barnes: *The chains of gold...form[ed] a barrier between the holy place and the holy of holies.*³²¹

The Cambridge Bible: *The words literally signify 'he caused to pass over with chains,' i.e. he made with chains of gold something that went across either the whole of the dividing wall or over the doorway which was made therein. From 2Chron. 3:5, 16 it seems as if chains had been used for ornamentation on other parts of the walls and pillars. The LXX. (Alex.) renders 'he drew a curtain across by means of chains of gold.'*

The Cambridge Bible continues: *As the clause stands, the word must refer to the oracle. Thus in the beginning of the verse 'the house within' will refer to the holy place, and this last clause to the most holy place.*³²²

Lange raised some questions about these chains of gold: *According to Calmet and others, it was only the, door of the Debir, which had two leaves. But in that case it would have been necessary to take away the chains on the day of Atonement—a thing nowhere hinted at, and in itself highly improbable. Obviously the bolting chains were not a movable but a fixed contrivance running across the entire wall. They held together the parts of the wall made of cedar, like the bolts on the planks of the tabernacle (Ex. 26:26), and likewise represented the Debir as a barred, closed room. A further argument for this: תוקותו comes from קתר, which means to bind, to chain together, and in Arabic to shut up, and the expression נופץ the concealed, the closed, is used by Ezek. (1Kings 7:22) of the holy of holies.*

Lange continues: *The supposition of v. Meyer and Grüneisen, that there was in the cedar wall an opening above the door, which like the capitals of the two brazen columns was covered (1Kings 7:15 sq.; 2Chron. 3:16) with a net or lattice-work, is just as untenable as that the chains served the purpose of decoration only (Jahn).—In 1Kings 6:22 all that had been said hitherto about the gilding, [done with thin plates and not with gold-leaf.—E. H.] is again brought together and emphasized. It is by no means declared by the expression "the whole house," that the interior of the porch was gilt (Thenius): it refers only to the holy place and to the holy of holies, since the porch is explicitly distinguished from the house (Keil).*³²³

The Preacher's Complete Homiletical Commentary: *He made a partition by the chains of gold—i.e., he made the partition to go upon golden chains; or worked the partition by golden chains.*³²⁴

³²¹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:20.

³²² *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:21.

³²³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 6:20-22 (Exegetical and Critical).

³²⁴ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 6:21 (Critical and Explanatory Notes).

What About these Gold Chains? (Various Commentators)

The Pulpit Commentary: *So [Heb. And. The ornamentation of the holy place is next mentioned] Solomon overlaid the house [as well as the oracle] within with pure gold: and he made a partition by the chains of gold before the oracle [These words are extremely obscure. The prevailing view is that of Gesenius, al; that רָבַעַי = "he bolted," etc. But, if so, what did the chains bolt? Bähr says, the boards of the cedar partition, just as the bars fastened together the boards of the tabernacle (Ex. 26:26–29). Gesen. himself understands the doors, "he bolted the doors of the oracle," so as to keep them closed, except on the day of atonement. But the literal rendering is, "he carried over with chains of gold before the oracle," where nothing is said of either boards or doors. The more natural interpretation, therefore, would perhaps be: he carried on the gold plates of the house in chains of gold across the partition, and so fastened it to the side walls. Perhaps this was done to avoid any fracture of, or insertion into, the stonework]; and he overlaid it [What? Keil says, the cedar altar last mentioned at the end of verse 20. But the altar has now dropped out of the reader's, and therefore presumably out of the writer's mind. It would be more natural to understand the words of the oracle just mentioned, but the adornment of the oracle has already been related (verse 20), and it is hardly likely that having stated that it was covered with pure gold in one verse, he would mention that it was overlaid with gold in the next. It looks as if the cedar partition were referred to, the boards "before the oracle"] with gold.³²⁵*

The College Press Bible Study: *1Kings 6:21 is extremely difficult to translate and interpret, and opinions as to its meaning are quite varied. It would seem that gold chains hung in front of the partition which separated the Debir from the remainder of the building. Whether these chains had some functional purpose^[178] or were placed there purely for aesthetic reasons cannot be ascertained. The clause, "and he covered it with gold," probably refers to the cedar partition itself, though this is by no means certain.^[179] As a matter of fact the whole house, possibly including the porch (2Chron. 3:4), was covered with gold^[180] as well as the altar of incense which stood before the Debir (1Kings 6:22).³²⁶*

^[178] Keil (BCOT, p. 78) believes that the door to the Debir was fastened shut with these gold chains until the Day of Atonement.

^[179] Keil (13COT, p. 79) thinks it is the cedar-covered stone altar mentioned in 1Ki 6:20 which is being alluded to here.

^[180] Stinespring (ID13, R-Z, 537) suggests that the text refers to inlay rather than overlay. Pfeiffer (UK, p. 63) concurs in this interpretation.

Guzik: *There were gold chains across the veil separating the Holy Place from the Most Holy Place. "The gold chains, stretched across the front of the inner sanctuary, served to strengthen the concept of the inaccessibility of this Most Holy Place." (Patterson and Austel).³²⁷*

Keil and Delitzsch: *The following words רָבַעַי וְגוֹ are very obscure. If we rendered them, "he caused to pass over in (with) golden chains before the hinder room," we could only think of an ornament consisting of golden chains, which ran along the wall in front of the hinder room and above the folding doors. But this would be very singularly expressed. We must therefore take רָבַעַי, as Gesenius, de Wette, and many of the earlier commentators do, according to the Chaldaean usage in the sense of bolting or fastening: "he bolted (fastened) with golden chains before the hinder room;" and must assume with Merz and others that the doors into the Most Holy Place (except on the day of atonement) were closed and fastened with golden chains, which were stretched across the whole breadth of the door and stood out against the wall.*

³²⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:21. The Pulpit Commentary often has the text of the verse interspersed with explanatory commentary.

³²⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:15–35 (Comments).

³²⁷ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:14–38.

What About these Gold Chains? (Various Commentators)

Then Keil and Delitzsch add: *Note: The conjecture of Thenius, that תַּכְרֶפֶה-תָּא (the curtain) has dropped out of the text and should be restored (“he carried the curtain across with golden chains”), is very properly described by Merz as “certainly untenable,” since, apart from the fact that not one of the older versions contains the missing words, chains would have impeded the moving of the curtain. It is true that, according to 2Chron. 3:14, there was a curtain before the Most Holy Place; but as it is not mentioned so early as this even in the Chronicles, this would not be its proper position in the account before us, but it would be most suitably mentioned either in connection with or after the reference to the doors of the Most Holy Place in 1Kings 6:31–32.*³²⁸

Benson discusses both the chains and the curtain: *So Solomon overlaid the house within with pure gold — Or, that house, the oracle, or the most holy place; which he made as sumptuous as he could. And he wade a partition by the chains of gold — The most holy place was separated from the sanctuary by a partition, before which there was a veil also, which hung upon golden chains. Thus, it seems, this passage is to be understood; for the partition itself did not depend upon chains. Or perhaps these golden chains hung down from the wall only for ornament. Before the oracle — In the outward part of the wall or partition which was erected between the oracle and the holy place; which is properly said to be before the oracle, for there the veil was hung, and there the bars, or whatsoever it was which fastened the doors of the oracle, were placed. He overlaid it with gold — Namely, the partition; which he here distinguishes from the house, or the main walls of the house, which he had in the former part of this verse told us were overlaid with gold; and now he affirms as much of the partition.*³²⁹

Gill: *[B]etween the holy and the most holy, and were instead of a veil in the tabernacle of Moses between them; here was also a veil beside the partition made by chains of gold across the oracle; for the partition was a wall of the thickness of a cubit, as Maimonides says; and in 2Chron. 3:14 express mention is made of a veil of blue, &c. and in imitation of this had the Heathens their deities within veils.*³³⁰

Wesley explains that the chains are a part of a partition between the Holy of Holies and the front of the Temple: *[Solomon] made a veil, which was a farther partition between the holy, and the most holy; which veil did hang upon these golden chains.*³³¹

*Thenius thinks the word veil has fallen out of the text, and by supplying it reads, he carried the veil by golden chains over before the oracle.*³³²

In reading the various commentaries, I wonder at this point, is the veil in front of the Holy of Holies, pulled across the room on chains so that it is parallel to the front of the Temple? If this is the situation, then there is an additional compartment or space or room behind the veil next to the Holy of Holies. In that case, is the altar of incense behind the veil in that space or is it in front of it?

In the alternative, is the curtain drawn around the Holy of Holies on 2 sides?

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Despite the confusion of vv. 20 and 22, we do know a great deal about the Holy of Holies.

The Holy of Holies (also called, *the Oracle*)

1. In the back of the Tabernacle, and in the back of Solomon’s Temple, there was a room called the *Holy*

³²⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:21–22 (slightly edited).

³²⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:21 (slightly edited).

³³⁰ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 6:21. Gill cites Hilchot Beth Habechirah, c. 4. sect. 2. and Apulei Metamorph. l. xi. p. 176.

³³¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:21.

³³² *Whedon’s Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:21.

The Holy of Holies (also called, *the Oracle*)

of Holies or the Oracle or the Most Holy Place.

2. In the Holy of Holies was kept the Ark of God; and no one, for the most part, ever saw this Ark (which is a wooden chest covered over in gold with a mercy seat on top of it).
3. The Ark of God represents the Lord Jesus Christ (the wood is His humanity; the gold is His Divine nature); and the fact that He is not seen is a type of Christ, Who existed then, but was not seen.
4. Once a year, the High Priest would come into the Holy of Holies and sprinkle blood on the Mercy Seat. The idea was, this was a type of the Lord dying for our sins, giving His blood for our lives.
5. The fact that the High Priest does this once a year indicates that this will be one time for all mankind.
6. Heb. 7:17–28 For it is witnessed of him, "You are a priest forever, after the order of Melchizedek." For on the one hand, a former commandment is set aside because of its weakness and uselessness (for the law made nothing perfect); but on the other hand, a better hope is introduced, through which we draw near to God. And it was not without an oath. For those who formerly became priests were made such without an oath, but this one was made a priest with an oath by the one who said to him: "The Lord has sworn and will not change his mind, 'You are a priest forever.'" This makes Jesus the guarantor of a better covenant. The former priests were many in number, because they were prevented by death from continuing in office, but he holds his priesthood permanently, because he continues forever. Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.
7. Heb. 8:1–13 Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the holy places, in the true tent that the Lord set up, not man. For every high priest is appointed to offer gifts and sacrifices; thus it is necessary for this priest also to have something to offer. Now if he were on earth, he would not be a priest at all, since there are priests who offer gifts according to the law. They serve a copy and shadow of the heavenly things. For when Moses was about to erect the tent, he was instructed by God, saying, "See that you make everything according to the pattern that was shown you on the mountain." But as it is, Christ has obtained a ministry that is as much more excellent than the old as the covenant he mediates is better, since it is enacted on better promises. For if that first covenant had been faultless, there would have been no occasion to look for a second. For he finds fault with them when he says: "Behold, the days are coming, declares the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt. For they did not continue in my covenant, and so I showed no concern for them, declares the Lord. For this is the covenant that I will make with the house of Israel after those days, declares the Lord: I will put my laws into their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach, each one his neighbor and each one his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest. For I will be merciful toward their iniquities, and I will remember their sins no more." In speaking of a new covenant, he makes the first one obsolete. And what is becoming obsolete and growing old is ready to vanish away.
- 8.

At a later time, I need to return and complete this doctrine and then post it separately.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

1Kings 6:21c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel imperfect with the 3 rd person masculine singular suffix	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and he overlaid that [with] gold. It is not clear what is being overlain with gold here. Is this the doorway, the outside wall? It is not clear to me. What makes the most sense is, these are the outside walls of the inner sanctum (the Holy of Holies). So, everything related to the Holy of Holies—the inner and outer walls—were overlaid with gold. Obviously, King David had gathered up a lot of gold.

1Kings 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced zaw-HAW ^B V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
'ad (עַד) [pronounced gahd]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723

1Kings 6:22a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tam (תַּמַּ) [pronounced tahm]	<i>to be finished, be completed; completely, wholly, entirely (as auxiliary with verb); to be finished, come to an end, cease; to be complete (of number); to be consumed, be exhausted, be spent; to be finished, be consumed, be destroyed; to be complete, be sound, be unimpaired, be upright; to complete, finish; to be completely crossed over</i>	Qal infinitive construct	Strong's #8552 BDB #1070
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article; pausal form	Strong's #1004 BDB #108

Translation: He overlaid the entire house [with] gold until he completed the entire house. Here, Solomon is said to overlay the entire house with gold. Was this the entire inner room or was this the entire Temple? It seems most logical that he overlaid the Holy of Holies with gold, but not the rest of the Temple. In v. 21a, the word *house* appears to be used as a synonym for the *innermost room*. This is not a stretch of the language, as the Holy of Holies would be the *house* for the Ark of God.

E. De Pressense: *Let us freely recognize the claims of religious art. The extreme Puritanism which thinks it honours God by a contemptuous disregard of the aesthetic, is scarcely less mistaken than the idolatrous materialism which makes beauty of form the primary consideration. It was not for nothing that God made the earth so fair, the sky so glorious; and it was under Divine inspiration that the temple of Jerusalem was reared in such magnificence and majesty as to strike all beholders. Only let us never forget to seek the Divine idea beneath the beauty of the form. When we admire merely the beautiful, whether in a temple, as did the disciples, or in the great world of nature, the warning words of Christ fall upon our ear: "As for these things which ye behold, the days will come in the which there shall not be left one stone upon another" (Luke 21:6)...Love is the crowning beauty. It is like the precious vase of ointment which Mary of Bethany broke over the feet of Christ. Beauty is the fit associate of worship, so long as it is kept subordinate, and does not distract our minds from the higher spiritual realities of which it is but symbolic. Let us seek in the temple of nature the high and holy God, of whom it is said, that "the invisible things of Him are clearly seen from the creation of the world, being understood by the things that are made" (Rom. 1:19). Let us recognize His presence beneath the arches of the mediaeval cathedral, among the memorials of a worship which we ourselves have left behind. Let us seek Him in the great monuments of Christian art, whether reared by poet, musician, painter, or sculptor. Let it be our aim to glorify Him in the forms of our worship, while we sedulously guard against the worship of the form, which is sheer idolatry. Such are the principles of Christian aesthetics.*³³³

³³³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:2 (The temple is described as the house which King Solomon built for the Lord).

1Kings 6:22b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced <i>kohl</i>]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
miz ^e bêach (מִזְבֵּחַ) [pronounced <i>miz-BAY-ahkh</i>]	<i>altar; possibly monument</i>	masculine singular noun with the definite article	Strong's #4196 BDB #258
'ăsher (אֲשֶׁר) [pronounced <i>uh-SHER</i>]	<i>that, which, when, who, whom; where; in that, in which, in what</i>	relative pronoun; sometimes the verb <i>to be</i> is implied	Strong's #834 BDB #81
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
d ^e bîyr (דְּבִיַר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184
The Cambridge Bible: <i>The preposition is not significant of position, but of possession. Read 'the whole altar that belonged to the oracle.' The priest who offered incense continually on this altar in the holy place could not enter the most holy place, but the altar on which the offering was made, though standing without, was looked upon as a part of the more sacred portion of the building, and placed close to the dividing wall.</i> ³³⁴ This approach is reflected in my translation and in the translation of the ESV.			
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^BV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: Also, he overlaid the entire altar, which belonged to the inner sanctuary, [with] gold. There is another reference to the altar, and it appears that it is a part of the inner sanctuary—but that is not completely clear.

Most people identify the altar spoken of in vv. 20 and 22 with the Altar of Incense; but there are real problems with that interpretation. Another possible explanation is, because the altar of sacrifice is so prominent in the worship services of Israel, that Solomon either built another altar, overlaid it with gold, and placed it in the inner sanctuary. It would occur to me that Solomon could have taken the old Bronze Altar from the Tabernacle and covered it with gold and placed it into the Holy of Holies (but the text of v. 20 does not really allow for that).

³³⁴ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:22.

James Burton Coffman: *It is clear that, in a general sense, Solomon built the temple somewhat after the pattern of the Tabernacle which God had given to Moses, although approximately doubling the dimensions of some portions of it. However, there is no statement here that Solomon followed any divine instructions whatever, either in the kinds of wood used, or in the lavish expenditure of incredible wealth in the use of pure gold to overlay the whole building.*³³⁵

Now, the Ark of God was right there in Jerusalem. Solomon would have had access to this article of furniture before anything else.

The Pulpit Commentary on v. 22: *And the whole house he overlaid with gold [This no mere repetition, more Hebraico, as Bñhr and Keil would have us think. Something additional must surely be referred to, and 2Chron. 3:4 warrants us in understanding this statement to include the porch, the interior of which was gilded. Because the porch is elsewhere (2Chron. 3:3) distinguished from the "house," it does not follow that it can never be comprehended under that term] until he had finished all the house: also [Heb. and]. the altar that was by [Heb. to. See on verse 20] the oracle he overlaid with gold.*³³⁶

At the end of v. 20 and at the end of v. 22, we speak of altars being overlaid with gold (presumably). Are there two altars? Is this a reference twice to the same altar? The furniture of the Davidic Tent and Tabernacle will be brought later in 1Kings 8 (which may simply be ceremonial, bringing the Ark of God and the furniture of the Tabernacle). Perhaps, we ought to have a more expanded understanding or view of what an altar is? Or can we simply blame the confusion on poorly transmitted text?

What are the altars of 1Kings 6:20 & 22? (Includes Various Commentators)

1Kings 6:19–22 He prepared the inner sanctuary in the midst of the house [in order] to place there the Ark of the Covenant of Y^ehowah. And the dimensions [lit., faces] of the inner sanctuary [are] 20 cubits long by 20 cubits wide by 20 cubits high. He overlaid it with a covering of gold and he overlaid the altar of cedar [with gold]. Solomon overlaid the room [lit., the house] inside [with] a covering of gold. He made a partition [with] chains of gold before the inner sanctuary, and he overlaid that [with] gold. He overlaid the entire house [with] gold until he completed the entire house. **Also, he overlaid the** entire altar, which belonged to the inner sanctuary, [with] gold.

The Septuagint (Greek) ¹⁷And the temple was forty cubits in extent, ^{18,19}in front of the oracle in the midst of the house within, in order to put there the ark of the covenant of the Lord. ²⁰The length was twenty cubits, and the breadth was twenty cubits, and the height of it was twenty cubits. And he covered it with perfect gold, and he made an altar in front of the oracle, and covered it with gold. ^{21,22}And he covered the whole house with gold, till he had finished gilding the whole house. The LXX is quite different from the Masoretic text. It is no less difficult to understand. There is no mention of an altar in this passage.

Revised Douay-Rheims And he made the oracle in the midst of the house, in the inner part, to set there the ark of the covenant of the Lord. Now the oracle was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in height. And he covered and overlaid it with most pure gold. And the **altar** also he covered with cedar. And the house before the oracle he overlaid with most pure gold, and fastened on the plates with nails of gold. And there was nothing in the temple that was not covered with gold: the whole **altar** of the oracle he covered also with gold. Even though the Douay-Rheims appears to solve the difficulties of these 2 verses (first the altar is overlaid with cedar and then with gold), we must bear in mind that it is a translation, just as the Greek LXX is a translation—therefore, there will be some effort made to smooth out the Hebrew.

³³⁵ From <http://www.studylight.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

³³⁶ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:22.

What are the altars of 1Kings 6:20 & 22? (Includes Various Commentators)

There is a problem with identifying the two altars of vv. 20 and 22. V. 20c: *...and he overlaid the altar of cedar [with gold].* V. 22b: *Also, he overlaid the entire altar, which belonged to the inner sanctuary, [with] gold.* An argument is made for the corruption of the text, as the LXX is so much different—whole verses are lacking in the LXX. Are there two altars? Is this a reference to the same altar—first overlaid with cedar and then with gold? Is there simply a serious corruption of the text here?

Could Solomon be plaiting the Mercy Seat in v. 20 and the altar of incense in v. 22? At this point, nothing is actually said about the furniture. The Ark is mentioned in v. 19, but not as already being there (it will be brought to the Temple in 1Kings 8:1–4 (along with the other holy furniture). If the Ark is brought in later, the mercy seat is over the Ark. Or, are we speaking of the mercy seat, even though this plaiting is taking place at a different location (to later be brought to the Temple)? Was an altar built for the Holy of Holies (which would not be used)? Was an altar built for the inside of the Temple (different from the altar of incense)?

If this is the Mercy Seat, then why is it not called that? What happened to the original Mercy Seat?

We must bear in mind that, this really cannot refer to the altar of incense without casting doubt on 1Chron. 28:18a *...the altar of incense made of refined gold...* However, the Chronicles passage suggests that Solomon made a new altar of incense, as Ex. 37:25a reads: *He made the altar of incense of acacia wood.* That Solomon made a new Altar of Incense is confirmed in 1Kings 7:48 (*So Solomon made all the vessels that were in the house of the LORD: the golden altar, the golden table for the bread of the Presence,...*). The Grace Bible Church of Baytown **suggests** that this altar of incense was made of both gold and wood.

One could make the argument that Solomon took the original Altar of Incense and gave it a new coating of gold. This would involve a great deal of explaining and interpretation of the passages listed above and it probably not how we should understand this. The problem with Solomon making all of the furniture from scratch is, we are again left with the problem of *what altar is overlaid first with cedar and then with gold?* But, if Solomon merely refashioned the Altar of Incense from the previous one, why overlay it with cedarwood? What not simply recast it in gold? My answer would be, perhaps the flat surface of the altar was first covered in cedarwood and then all of it was recast with gold.

Barnes: *“and he covered the altar (of incense) with cedar.” The altar was doubtless of stone, and was covered with cedar in preparation for the overlaying with gold. This overlaying was not gilding, but the attachment of thin plates of gold, which had to be fastened on with small nails. Such a mode of ornamentation was common in Babylonia, in Assyria, and in Media.*³³⁷

Benson: *[Solomon] prepared [the Most Holy Place] — That is, he adorned and fitted it for the reception of the Ark. Solomon made every thing new but the Ark: that, with its mercy-seat, was still the same that Moses made. This was the token of God’s presence, which is with his people, whether they meet in tent or temple, and changes not with their condition. And the oracle in the forepart — That is, in the innermost part, before mentioned, which is called the forepart, because it was before him that entered into the house. And he overlaid it with pure gold — Not merely gilded it, but covered it with plates of gold. For the gold amounted to six hundred talents, as is said 2Chron. 3:8. And so covered the altar — That is, the Altar of Incense, with gold. (1Kings 7:48; 1Chron. 28:18).*³³⁸

³³⁷ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 6:20.

³³⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:19–20 (slightly edited).

What are the altars of 1Kings 6:20 & 22? (Includes Various Commentators)

The Cambridge Bible: We cannot, in the face of the preceding clause [referring back to v. 20], translate otherwise than *and he covered an altar with cedar*. The construction in the two cases is identical. But then arises a difficulty. The altar in question was the altar of incense in the holy place. This stood in front of the veil which separated the most holy place (see Ex. 40:5; Ex. 40:26), and in Ezek. 41:22 it is called ‘the altar of wood’ (cf. Ex. 30:1–6). From the description in the verse before us there must have been some substance underneath the wood. The LXX. (Alex.) solves the difficulty by reading ‘and he made’ for ‘and he covered,’ i.e. *יועש* for *יוצר*, και ἐποίησε θυσιαστήριον κέδρου.³³⁹

The Pulpit Commentary: What the writer means, supposing the present text to be retained, is, not that Solomon covered the cedar altar with gold, but that he overlaid the (stone?) altar with cedar. It is true the article is wanting, but this may perhaps be accounted for by the fact that the altar is now mentioned for the first time (Keil). It is much more probable, however, that the text has been slightly corrupted. The LXX. reads, και ἐποίησε θυσιαστήριον (Cod. Alex. adds κέδρου.), which proves that the Seventy had *יועש* instead of *יוצר* in their text. If so, the absence of the article is at once explained, and an unmeaning repetition in verse 22 avoided. The mention of the altar—of course it is the altar of incense that is meant: the altar of burnt sacrifice was outside the building—in connexion with the oracle is significant. In verse 22 it is called the “altar that (belonged) to the oracle,” because it stood just outside it.

The Pulpit Commentary continues: In the tabernacle it was placed “before the veil” (Ex. 30:6; Ex. 40:5, Ex. 40:26; Le Ex. 16:12–18), and it occupied this position because the incense burned upon it was offered before the Invisible Presence within. It is an argument in favour of the textual emendation suggested above that the altar in the tabernacle was of wood (Ex. 30:1), and that Ezekiel speaks of the “altar of wood” (Ezek. 41:22), the altar of sacrifice being of earth stones (Ex. 20:24, Ex. 20:25), or brass (2Chron. 4:1) If we retain the Received Text we are almost compelled to believe that this altar was also of stone, as they would hardly cover a wooden altar with wood.³⁴⁰

Keil and Delitzsch: “*And he overlaid (clothed) the altar with cedar wood.*” There is something very striking in the allusion to the altar in this passage, since the verse itself treats simply of the Most Holy Place; and still more striking is the expression *תְּחַבְּזָמָה רֶשֶׁת רִיבְדָל*, “the altar belonging to the Debir,” in 1Kings 6:22, since there was no altar in the Most Holy Place. We cannot remove the strangeness of these sentences by such alterations as Thenius and Böttcher propose, because the alterations suggested are much too complicated to appear admissible. The allusion to the altar in both these verses is rather to be explained from the statements in the Pentateuch as to the position of the altar of incense; viz., Ex. 30:6, “*And you shall put it in front of the veil that is above the ark of the testimony, in front of the mercy seat that is above the testimony;*” and Ex. 40:5, “*before the ark of the testimony;*” whereby this altar, although actually standing “before the inner curtain,” i.e., in the Holy Place, according to Ex. 40:26, was placed in a closer relation to the Most Holy Place than the other two things which were in the Holy Place. The clothing of the altar with cedar presupposes that it had a heart of stone; and the omission of the article before *תְּחַבְּזָמָה* may be explained on the ground that it is mentioned here for the first time, just as in 1Kings 6:16, where *רִיבְדָל* was first mentioned, it had no article.³⁴¹

Keil and Delitzsch: The following expression, *וְהִפְצִיּוּ בָהּ*, “and he overlaid it with gold,” can only refer to the altar mentioned in the previous verse, the gilding of which has not yet been noticed, however surprising the separation of these words from 1Kings 6:20 may be. – In 1Kings 6:22 what has already been stated with regard to the gilding is repeated once more in a comprehensive manner, which brings this subject to a close. The whole house (*תֵּיבַה־לֵךְ*) is the Holy Place and the Most Holy, but not the porch or hall, as this is expressly distinguished from the house. *תְּחַבְּזָמָה*, the whole altar, not merely a portion of it.³⁴²

³³⁹ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:20.

³⁴⁰ The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:20.

³⁴¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:20 (slightly edited).

³⁴² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:21–22.

What are the altars of 1Kings 6:20 & 22? (Includes Various Commentators)

Gill: *...and so covered the altar which was of cedar; the altar of incense, which is here mentioned, because it was near the most holy place, 1Kings 6:22; this altar by Moses was made of shittim wood, but Solomon's was of cedar it seems; unless, as the words will bear to be rendered, "he covered the altar with cedar"; though made of shittim wood, it had a covering of cedar over it; or if of stone, such a covering was on it, that it might better receive the gold which was afterwards put upon it.*³⁴³

The Modern Language Bible: *The altar for incense, outside the veil of the Holy of Holies and thus standing in the holy place, but belonging to the Holy of Holies.*³⁴⁴

Whedon distinguishes between these altars and the altar of incense: *[We] translate literally, covered the altar with cedar. The altar of incense for the tabernacle (see Ex. 30:1–10) was made of shittim wood, and overlaid with gold. This altar of Solomon was built, as is here stated, with cedar, and the cedar overlaid with plates of gold (1Kings 6:22). We must not understand that this altar was in the oracle, but, as appears in 1Kings 6:22, by or at the oracle; that is, on the outside and just in front of it.*³⁴⁵ It appears that Whedon believes that Moses built another altar of incense, based upon my reading here.

Whedon: *The golden altar of incense was placed directly in front of the veil that concealed the oracle from view, (Ex. 30:6,) and so might be said to belong to the oracle.*³⁴⁶ So, Whedon speaks of this new altar of incense and of it being placed in front of the veil.

What seems to be the case is, the golden altar made by Solomon is the altar of incense which is placed inside of the Temple (which is determined by the process of elimination in 2Chron. 4:19–22). He also made a bronze altar—a very large one, in fact—which is what was used outside of the Temple (2Chron. 4:1).

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Since there is some discussion of the Altar of Incense, let me add this doctrine.

The Doctrine of the Altar of Incense (from the Grace Bible Church of Baytown)

1. The Golden Altar of Incense is described in detail in Ex. 30:1- 10, 34-38, 37:25-28. **The Altar of Incense Graphic** is from [Bible-history.com](#); accessed April 20, 2017. *The Golden Altar of Incense was 2 cubits tall. It was 1 cubit square with a crown of gold around the top and it had 4 golden horns.* Ex. 37:25
2. While just outside of the veil or the second curtain the golden altar of incense actually belongs to the furniture of the Holy of Holies. It was placed outside because the golden altar of incense was constantly used. The ark and the Mercy seat were used only once a year. Please remember: The Brazen altar located inside the curtain fence in the outer court speaks of the Christ who died for us. The Golden altar of incense located in the Holy Place near the veil speaks to us of Christ, who lives in Heaven to intercede for us.
3. The golden altar of incense depicts Jesus Christ after His victory, seated at the right hand of the Father as the King of Kings and Royal High Priest.
4. The basic ingredients of the golden altar include not only its construction of wood and gold, but a crown,



³⁴³ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:20. He cites וַיִּכְרֹם "operuit cedro", Montanus.

³⁴⁴ *The Modern Language Bible (The New Berkeley Version)*, Revised Edition; ©1969 by Hendrickson Publishers, Inc.; p. 355 (Footnote).

³⁴⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:20.

³⁴⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:22.

The Doctrine of the Altar of Incense (from the Grace Bible Church of Baytown)

- fire and incense.
5. Let's note the five articles in the structure of the golden altar: Wood: a symbol of the Humanity of Jesus Christ; Gold: a symbol of the Deity of Jesus Christ; A Crown: which kept fire from falling to the ground; Fire: Judgment of Christ on the Cross; Incense: Prayer and Victory.
 6. Since the Crown kept the fire from falling to the ground it represented the Victory of our Lord Jesus Christ in His Death, Burial, Resurrection, Ascension and Session.
 7. The validity of the work of Christ on the Cross is found in Resurrection, Ascension and Session which is the Victory of the conflict, therefore the incense represents several things:
 - 1) That the Work of Christ on the Cross was acceptable.
 - 2) Incense refers to propitiation, as does the Mercy seat.
 - 3) The Incense also represents Prayers; prayers of Christ on our behalf and prayers of the Royal Priesthood.
 8. While the horns on the brazen altar speaks of sacrifice and refuge, the horns on the golden altar speak of power and prayer.
 9. The golden altar also had rings for carrying it. The rings and staves also have significance. The Rings speak of the perfection of God's plan of Grace – the Staves or golden rods that carried it indicate the global ministry of Prayer. There is no place where Prayer cannot go.
 10. Therefore, the Golden altar represents Prayer and the utilization of Divine resources. Redemption and Reconciliation took place at the brazen altar. Intercession for the Redeemed took place at the golden altar of incense.
 11. The incense was a symbol of Prayer as well as Propitiation as revealed in Psalm 141:2, Heb. 13:15 and Rev. 5:8, 8:3.
 12. The incense also represents the intercessory Prayer of Jesus Christ as our High Priest. Rom. 8:34, Heb. 7:25.
 13. The composition of the incense portrays the Victory of Christ in the battle of the ages.
 14. Ex. 30:34 tells us that the incense was composed of four ingredients: Stacte; Onycha; Galbanum; Frankincense.
 15. Stacte presents the nobility of the life of the Lord while He was on the earth in Hypostatic Union. Stacte = drops of gum which came from trees. Onycha presents the nobility of death of Christ. Onycha was an incense derived from a shell fish and had an exquisite, rare, elegant aroma. Galbanum depicts the greatness and effectiveness of the Resurrection of the Lord Jesus Christ. It was used in mixing to add strength and persistence. Frankincense burned with a pure white flame ascending upward. Jesus in Ascension went up to the Father. A beautiful picture of Ascension and Glorification.

There is one serious error above: the original Altar of Incense was originally fashioned out of acacia wood (and plaited with gold) (Ex. 30:1–10 37:25); Solomon made a new Altar of Incense (1Kings 7:48), apparently out of pure gold (1Chron. 28:18). What sense would it make to overlay this Altar of Incense with a coating of gold, if it is made of pure gold? The text of 2Chron. 4:19 suggests that this altar of incense was built anew; possibly of pure gold (1Kings 6:20, 22 notwithstanding³⁴⁷).

³⁴⁷ We are not completely certain of the text of these verses.

The Altar of Incense is mentioned twice in the New Testament.

(1) Zechariah is serving in the Temple. Luke 1:10–14 *And the whole multitude of the people were praying outside at the hour of incense. And there appeared to him an angel of the Lord standing on the right side of the altar of incense. And Zechariah was troubled when he saw him, and fear fell upon him. But the angel said to him, "Do not be afraid, Zechariah, for your prayer has been heard, and your wife Elizabeth will bear you a son, and you shall call his name John. (ESV)*

(2) The writer of Hebrews describes the furniture of the Holy of Holies: Heb. 9:1–5 *Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place. Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. (ESV)* This describes the altar of incense (and the other articles of furniture) during the time of the Tabernacle.

It is this Altar of Incense which makes us able to enter into the Holy of Holies. Let me suggest that the incense ceremonially covered up our stink (from sins and the sin nature) allowing us to commune with God while on earth in this earthly body. The Holy of Holies represents our ultimate cleansing, by means of the sacrifice of Jesus Christ.

From [Grace Bible Church of Baytown](#); accessed April 20, 2017 with two paragraphs added by me at the end.

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Solomon Builds the Cherubim for the Holy of Holies

2Chronicles 3:10–13

And so he makes in the innermost chamber two cherubim [from] trees of olive oil ten cubits his height and five cubits a wing of the cherub the first and five cubits a wing of the cherub the second, ten cubits from ends of his [two] wings and as far as ends of his [two] wings. And ten in the cubit the cherub the two a measure one and a shape one for two of the cherubim. A height of the cherub the one ten in the cubit and so the cherub the second. And so he gives the cherubim in a midst of the house the innermost. And so spread out wings of the cherubim. And so touches a wing of the first in the wall and a wing of the cherub the second is touching in a wall the second. And their wings unto a midst of the house they are touching wing unto wing. And so he overlays the cherubim [with] gold.

1Kings
6:23–28

He constructs in the innermost chamber two cherubim [from] olive tree wood, [each cherub's] height [is] ten cubits. The wing of the first cherub is five cubits [in length] and the wing of second cherub is five cubits [in length]. [It is] ten cubits from the end of his wings to the end of [the other's] wings. Both cherubim are ten cubits [with] the same measure and the same shape. The height of the first cherub is ten cubits and so [is the height of] the second cherub. He placed the cherubim in the midst of the house, [in] the innermost [room]. The wings of the cherubim are spread out so that the wing of the first cherub touches the wall and the wing of the second cherub is touching the other wall. And their wings that are between them [lit., *in the middle of the house*] are touching, wing to wing. He also overlaid the cherubim [with] gold.

Solomon constructed two cherubim from olive tree wood to place in the Holy of Holies. Each cherub stands 10 cubits tall, and each individual wing is 5 cubits in length. They are placed in such a way in the Holy of Holies that their wings touching each other and touching opposite walls. He overlays the cherubim with gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And so he makes in the innermost chamber two cherubim [from] trees of olive oil ten cubits his height and five cubits a wing of the cherub the first and five cubits a wing of the cherub the second, ten cubits from ends of his [two] wings and as far as ends of his [two] wings. And ten in the cubit the cherub the two a measure one and a shape one for two of the cherubim. A height of the cherub the one ten in the cubit and so the cherub the second. And so he gives the cherubim in a midst of the house the innermost. And so spread out wings of the cherubim. And so touches a wing of the first in the wall and a wing of the cherub the second is touching in a wall the second. And their wings unto a midst of the house they are touching wing unto wing. And so he overlays the cherubim [with] gold.
Revised Douay-Rheims	And he made in the oracle two cherubims of olive tree, of ten cubits in height. One wing of the cherub was five cubits, and the other wing of the cherub was five cubits: that is, in all ten cubits, from the extremity of one wing to the extremity of the other wing. The second cherub also was ten cubits: and the measure, and the work was the same in both the cherubim: That is to say, one cherub was ten cubits high, and in like manner the other cherub. And he set the cherubims in the midst of the inner temple: and the cherubims stretched forth their wings, and the wing of the one touched one wall, and the wing of the other cherub touched the other wall: and the other wings in the midst of the temple touched one another. And he overlaid the cherubims with gold.
Peshitta (Syriac)	And within the sanctuary he made two cherubim of olive wood, each ten cubits high. And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub, ten cubits from the tip of the one wing to the tip of the other. And the other cherub was ten cubits; both cherubim were of the same measure and the same size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house; and the wings of the cherubim were stretched forth so that the wing of one touched the one wall, and the wing of the other cherub touched the other wall; and their wings touched each other in the middle of the house. And he overlaid the cherubim with pure gold.
Septuagint (Greek)	And he made in the oracle two cherubs of ten cubits measured size. And the wing of one cherub was five cubits, and his other wing was five cubits; ten cubits from the tip of one wing to the tip of the other wing. Thus it was with the other cherub, both were alike finished with one measure. And the height of the one cherub was ten cubits, and so was it with the second cherub. And both the cherubs were in the midst of the innermost part of the house; and they spread out their wings, and one wing touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched each other. And he covered the cherubs with gold.

Significant differences: I am not finding much difference between the translations and the original Hebrew.

Limited Vocabulary Translations:

Bible in Basic English	In the inmost room he made two winged beings of olive-wood, ten cubits high; With outstretched wings five cubits wide; the distance from the edge of one wing to the
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edge of the other was ten cubits. The two winged ones were ten cubits high, of the same size and form. The two of them were ten cubits high. These were placed inside the inner house, their outstretched wings touching the walls of the house, one touching one wall and one the other, while their other wings were touching in the middle. These winged ones were plated over with gold.

Easy English

In the inside sanctuary, (Solomon) made two cherubs from olive wood. Each one was 10 cubits high. One wing of the first cherub was 5 cubits long. Its other wing was also 5 cubits long. So it was 10 cubits from the end of one wing to the end of the other wing. The second cherub was also 10 cubits long. (This was because) the two cherubs were the same in size and shape. Each cherub was 10 cubits high. (Solomon) put the cherubs in the inside room of the temple. Their wings were very wide. The wing of one cherub touched one wall (of the temple). The wing of the other (cherub) touched the other wall. And their wings touched each other in the middle of the room. (Solomon) covered the cherubs with gold.

Easy-to-Read Version–2006

The workers made two statues of Cherub angels with wings. They made the statues from olive wood and put them in the Most Holy Place. Each angel was 10 cubits tall. Both Cherub angels were the same size and built the same way. Each one had two wings. Each wing was 5 cubits long. From the end of one wing to the end of the other wing was 10 cubits. And each Cherub angel was 10 cubits tall. They put the Cherub angels beside one another in the Most Holy Place. Their wings touched each other in the middle of the room. The other two wings touched each side wall. The two Cherub angels were covered with gold.

God's Word™

In the inner room he made two 15-foot-tall angels out of olive wood. Each wing of the angels was 7½ feet long. The distance from the tip of one wing to the tip of the other was 15 feet. Both angels had a 15-foot wingspan. Both had the same measurements and the same shape. Each was 15 feet high. Solomon put the angels in the inner room of the temple. The wings of the angels extended so that the wing of one of the angels touched the one wall, and the wing of the other touched the other wall. Their remaining wings touched each other in the center of the room. He covered the angels with gold.

Good News Bible (TEV)

Two winged creatures were made of olive wood and placed in the Most Holy Place, each one 15 feet tall. Both were of the same size and shape. Each had two wings, each wing 7½ feet long, so that the distance from one wing tip to the other was 15 feet. They were placed side by side in the Most Holy Place, so that two of their outstretched wings touched each other in the middle of the room, and the other two wings touched the walls. The two winged creatures were covered with gold.

The Message

Then he made two cherubim, gigantic angel-like figures, from olivewood. Each was fifteen feet tall. The outstretched wings of the cherubim (they were identical in size and shape) measured another fifteen feet. He placed the two cherubim, their wings spread, in the Inner Sanctuary. The combined wingspread stretched the width of the room, the wing of one cherub touched one wall, the wing of the other the other wall, and the wings touched in the middle. The cherubim were gold-plated.

NIRV

For the Most Holy Room Solomon made a pair of cherubim. He made them out of olive wood. Each cherub was 15 feet high. One wing of the first cherub was seven and a half feet long. The other wing was also seven and a half feet long. So the wings measured 15 feet from tip to tip. The second cherub's wings also measured 15 feet from tip to tip. The two cherubim had the same size and shape. Each cherub was 15 feet high. Solomon placed the cherubim inside the Most Holy Room in the temple. Their wings were spread out. The wing tip of one cherub touched one wall. The wing tip of the other touched the other wall. The tips of their wings touched each other in the middle of the room. Solomon covered the cherubim with gold.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Solomon had two statues of winged creatures made from olive wood to put in the most holy place. Each creature was fifteen feet tall and fifteen feet across. They had two wings, and the wings were seven and a half feet long. Solomon put them next to each other in the most holy place. Their wings were spread out and reached across the room. The creatures were also covered with gold.
The Living Bible	<p>Within the inner sanctuary Solomon placed two statues of Guardian Angels made from olive wood, each fifteen feet high. They were placed so that their outspread wings reached from wall to wall, while their inner wings touched each other at the center of the room; each wing was 7½ feet long, so each Angel measured fifteen feet from wing tip to wing tip. The two Angels were identical in all dimensions, and each was overlaid with gold.</p> <p>Figures of Guardian Angels, palm trees, and open flowers were carved on all the walls of both rooms of the Temple, and the floor of both rooms was overlaid with gold.</p>
New Century Version	Solomon made two creatures from olive wood and placed them in the Most Holy Place. Each creature was fifteen feet tall and had two wings. Each wing was seven and one-half feet long, so it was fifteen feet from the end of one wing to the end of the other. The creatures were the same size and shape; each was fifteen feet tall. These creatures were put beside each other in the Most Holy Place with their wings spread out. One creature's wing touched one wall, and the other creature's wing touched the other wall with their wings touching each other in the middle of the room. These two creatures were covered with gold.
New Life Version	In the most holy place he made two cherubim of olive wood. Each one was almost three times taller than a man. One wing of the cherub was as long as three steps. And the other wing of the cherub was as long as three steps. It was as far as five long steps from the end of one wing to the end of the other wing. It was as much as five long steps between the ends of the wings of the other cherub also. Both the cherubim were the same height, length and width, and they looked alike. Each of the cherubim was almost three times taller than a man. He put the cherubim in the most holy place of the house. The wings of the cherubim were spread out. The wing of the one cherub was touching the one wall, and the wing of the other cherub was touching the other wall. So their wings were touching each other in the center of the house. He covered the cherubim with gold.
New Living Translation	He made two cherubim of wild olive wood, each 15 feet tall, and placed them in the inner sanctuary. The wingspan of each of the cherubim was 15 feet, each wing being 7 1/2 feet long. The two cherubim were identical in shape and size; each was 15 feet tall. He placed them side by side in the inner sanctuary of the Temple. Their outspread wings reached from wall to wall, while their inner wings touched at the center of the room. He overlaid the two cherubim with gold.

Partially literal and partially paraphrased translations:

American English Bible	<p>He also made two wooden cherubs of cypress, which he placed on either side of the entrance. These stood fifteen-feet tall, each of their wings were seven-and-a-half feet long, and the distance from wing-tip to wing-tip was fifteen feet. Both of these cherubs were the same size. He also had two fifteen-foot cherubs built that were placed in the innermost part of the Temple. They too had spread wings that touched each other and ran to the walls on either side of the building's interior. These cherubs were also covered in gold, and the walls around the Temple were engraved with cherubs and palms... both the innermost and outermost portions. V. 29 is included for context.</p>
Beck's American Translation	In the inner room he made two angels of olive wood, each 10 cubits high. Each wing of an angel was 5 cubits long. The distance from the tip of one wing to the tip of the other was 10 cubits. The other angel also measured 10 cubits. Both angels

had the same measurements and the same shape, each being 10 cubits high. He put the angels in the inner room of the temple. The wings of the angels extended so that the wing of one angel touched the one wall, and the wing of the other Angel touched the other wall, their other wings touching each other in the center. And he covered the angels with gold.

International Standard V

Temple Furnishings

(2 Chronicles 4:1-10, 19-22; 5:1)

Inside the inner sanctuary Solomon [Lit. *he*] placed two cherubim crafted from olive wood, each ten cubits [i.e. about fifteen feet; a cubit was about eighteen inches] high. Each wing of one cherub was five cubits [i.e. about seven and a half feet; a cubit was about eighteen inches] long, and each wing of the other cherub was five cubits [i.e. about seven and a half feet; a cubit was about eighteen inches] long, so that the distance from the end of one wing to the end of the other wing was ten cubits [i.e. about fifteen feet; a cubit was about eighteen inches]. Each cherub was ten cubits [i.e. about fifteen feet; a cubit was about eighteen inches] high, and both were of the same size and shape, the height of one cherub being ten cubits [i.e. about fifteen feet; a cubit was about eighteen inches], as was the height of the other.

Solomon [Lit. *He*] placed the cherubim in the middle of the inner sanctuary, with their wings spread in such a way that the wing of one was touching the one wall and the opposite wing of the other cherub was touching the opposite wall. Furthermore, their wings in the center of the wall were touching each other wing-to-wing. 28Each cherub was overlaid with gold.

New Advent (Knox) Bible

Within the shrine stood two cherubim, made of olive-wood, ten cubits high; each of these had wings of five cubits' breadth, so that there was ten cubits' distance between the tips of them. The second cherub matched the first in height, no difference of size or of workmanship between them. Ten cubits high they stood, there in the midst of the inner shrine, either touching the wall with one wing and its fellow's wing with the other. The cherubim, too, he plated with gold.

Translation for Translators

Inside the Very Holy Place, they made from olive tree wood *large statues of two creatures with wings*. Each one was 15 feet tall. They each were the same size and had the same shape. They each had two wings *which were spread out*. Each wing was 7-1/2 feet long, with the result that the distance between the outer ends of the two wings was 15 feet. They put those statues next to each other in the Very Holy Place so that the wing of the one touched the one wing of the other in the center of the room, and the outer wings touched the walls. They covered the statues with *very thin sheets of gold*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

In the oracle he was to make two cherubs, from the olive tree, ten cubits in height. Five cubits is to be one wing of the cherub, and five cubits is to be the other wing of the cherub; from an extremity of a wing to the extremity of a wing, is to be ten cubits. The other cherub is to be ten cubits, indeed the two cherubs, are to be of one measure and one extremity, even the height of one cherub is to be ten cubits, as is to be the other cherub. He was to fix the cherubs within, turned toward the inner house. Was to be spread out the wings of the cherubs, that the wings of one was to touch a wall, and the wings of the other cherub is to be touching the other wall; and their wings are to be touching, wing to wing, within the house. He was to overlay the cherubs with gold.

Ferrar-Fenton Bible

And he made for the Recess two Kerubs of olive-wood, ten cubits high, with wings of five cubits for the one Kerub, and wings of five cubits for the other Kerub,—ten cubits from the dip of one's wings to the dip of the other's wings. And the second Kerub was ten cubits from the first. The shape of both was the same. The height

of each Kerub was ten cubits,—both Kerubs were the same. He placed the Kerubs inside the building, and the Kerubs' wings were extended. The wings of the one extended from the wall, and the wings of the other Kerub extended from the other wall;—so one's wings touched the other's wings at the middle of the hall, wing touching wing. The Kerubs were also covered with gold; ...

God's Truth (Tyndale)

And within the quere he made two Cherubims of olive tree, ten cubits high apiece, and every wing five cubits long: so that from the uttermost part of one wing unto the uttermost part of the other were ten cubits.

And the other Cherub was ten cubits high also: so that both the Cherubs were of one measure and one size. The height of the one Cherub was ten cubits, and so was it of the other. And he put the Cherubs in the middle of the inner house. And the Cherubs stretched their wings, so that the one wing of the one touched the one wall, and the one wing of the other touched the other wall. And the other two wings of them touched one another in the midst of the house. And he overlaid the Cherubs with gold.

HCSB

In the inner sanctuary he made two cherubim 15 feet high out of olive wood. One wing of the first cherub was 7½ feet long, and the other wing was 7½ feet long. The wingspan was 15 feet from tip to tip. The second cherub also was 15 feet; both cherubim had the same size and shape. The first cherub's height was 15 feet and so was the second cherub's. Then he put the cherubim inside the inner temple. Since their wings were spread out, the first one's wing touched one wall while the second cherub's wing touched the other wall, and in the middle of the temple their wings were touching wing to wing. He also overlaid the cherubim with gold.

Urim-Thummim Version

And inside the Holy of Holies he fashioned 2 cherubim from an olive tree, each 10 cubits [15 feet] high. The wingspan of each cherubim was 10 cubits [15 feet], each wing is 5 cubits [7- 1/2 feet] long. And the other cherub was 10 cubits[15 feet]: both the cherubim were of one measure and one size. The height of the one cherub was 10 cubits [15 feet], and so the other cherub. And he set the cherubim inside the inner house: and they stretched out the wings of the cherubim, so that the wing of one touched the one wall, and the wing of the other cherub touched the other wall. And their wings touched one another in the center of the house. And he overlaid the cherubim with gold.

Tree of Life Version

In the inner Sanctuary he made two *cheruvim* of olive wood, each ten cubits high. The length of one wing of the *cheruv* was five cubits and the length of the other wing of the *cheruv* was five cubits—ten cubits from the end of one wing to the end of the other, and the other *cheruv* was also ten cubits. Both *cheruvim* were the same in measure and form: the height of the one *cheruv* was ten cubits and so the other *cheruv*. Then he placed the *cheruvim* inside the inner House. When the wings of the *cheruvim* extended, the wing of the one touched one wall while the wing of the other *cheruv* touched the other wall, while their wings in the center of the House touched one another. He also overlaid the *cheruvim* with gold.

Catholic Bibles (those having the imprimatur):

The Heritage Bible

And within the oracular sanctuary he made two cherubs of olive wood, each ten cubits high. And five cubits was the *one* wing of the cherub, and five cubits the *second* wing of the cherub; from the end of the one wing to the end of the second wing were ten cubits. And the second cherub was ten cubits; both the cherubs were one measure and one shape. The height of the one cherub was ten cubits, and so was the second *cherub*. And he gave the cherubs within the inner house, and they spread out the wings of the cherubs, so that the wing of the one touched the one wall, and the wing of the second cherub touched the second wall; and their wings touched wing to wing in the midst of the house. And he sheeted over the cherubs with gold.

New American Bible (2011)	In the inner sanctuary he made two cherubim, each ten cubits high, made of pine. Each wing of a cherub was five cubits so that the span from wing tip to wing tip was ten cubits. The second cherub was also ten cubits: the two cherubim were identical in size and shape; the first cherub was ten cubits high, and so was the second. He placed the cherubim in the inmost part of the house; the wings of the cherubim were spread wide, so that one wing of the first touched the side wall and the wing of the second touched the other wall; the wings pointing to the middle of the room touched each other. He overlaid the cherubim with gold.
New English Bible	[vv23-28. cp 2Chr. 3.10-13] In the inner shrine he made two cherubim of wild olive, each ten cubits high. Each wing of the cherubim was five cubits long, and from wing-tip to wing-tip was ten cubits. Similarly the second cherub measured ten cubits; the two cherubim were alike in size and shape, and each ten cubits high. He put the cherubim within the shrine at the furthest recesses and their wings were outspread, so that a wing of the one cherub touched the wall on one side and a wing of the other touched the wall on the other side, and their other wings met in the middle; and he overlaid the cherubim with gold.
New Jerusalem Bible	In the Debir he made two great winged creatures of wild-olive wood. . .It was ten cubits high. One winged creature's wing was five cubits long and the other wing five cubits: ten cubits from wing tip to wing tip. The other winged creature also measured ten cubits; both had the same measurements and the same shape. The height of one was the same as the other's. He placed them in the middle of the inner chamber; their wings were spread out so that the wing of one touched one of the walls and the wing of the other touched the other wall, while their wings met in the middle of the chamber wing to wing. And he overlaid them with gold.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	Inside the sanctuary he made two <i>k'ruvim</i> of olive-wood, each seventeen-and-a-half feet high. Each of the two wings of one of the <i>k'ruvim</i> was eight-and-three quarters feet long, so that the distance from the end of one wing to the end of the other was seventeen-and-a-half feet. Likewise the [wingspread of the] other <i>keruv</i> was seventeen-and-a-half feet; both <i>k'ruvim</i> were identical in shape and size. The height of the one <i>keruv</i> was seventeen-and-a-half feet, likewise that of the other. He set the <i>k'ruvim</i> in the inner house; the wings of the <i>k'ruvim</i> were stretched out, so that the wing of the one touched the one wall, and the wing of the other <i>keruv</i> touched the other wall; their wings touched each other in the middle of the house. He overlaid the <i>k'ruvim</i> with gold. All around the walls of the house, both inside the sanctuary and outside it, he carved figures of <i>k'ruvim</i> , palm trees and open flowers. He overlaid the floor of the house with gold, both inside the sanctuary and outside it.
The Complete Tanach	And he made within the Sanctuary two cherubim (of) olive-wood, (each) ten cubits its height.

Olive wood: olive wood

Ten cubits its height: And their legs were standing on the ground. One [was] on the north [side] of the Ark and one on the south [side, their wings] covering the Ark and its staffs. The length of the wings covered part of the [width of the] staffs, since the length of the Ark was set to the width of the house and its staffs were protruding at the entrance of the Sanctuary into the curtain which was before the entrance. And the staffs were set at the ends of the length [sides] of the Ark in order that two Levites should be able to enter between them when they were carrying it in the desert.

And five cubits (was) the one wing of the cherub, and five cubits the other wing of the cherub; ten cubits (were) from the uttermost part of its (one) wing to the uttermost part of its (other) wing.

Ten cubits were from the uttermost part of its one wing to the uttermost part of its other wing: As they are spread. Consequently, the wings of both cherubs, which touched one another, filled the entire space of twenty cubits [the width of the Sanctuary]. And [since] the bodies of the cherubim have not been included in the measurement, [although they, too, occupied part of the twenty cubits, this proves that] it stood by [means of] a miracle.

And ten cubits (was) the other cherub; both the cherubim (were) of one measure and one form. The height of the one cherub (was) ten cubits, and so (was it of) the other cherub. And he set the cherubim within the inner house; and they stretched forth the wings of the cherubim, and the wing of the one touched the wall, and the wing of the other cherub touched the other wall; and their wings in the midst of the house touched one another.

And the wing of the one touched the wall: [The] north [wall].

And the wing of the other Cherub touched: The southern wall. They covered the Ark and its staffs.

And their wings in the midst of the house: the ends of the wings which were towards the center of the house.

Touched one another: Since the entire space of the house was twenty.

And all the walls of the house: The wooden walls.

He surrounded with figures: surrounded with drawings.

Carved figures of cherubim: Engraved forms of cherubim, and palm trees, and cords, and flowers.

From within and for the one without: From the house of the ark cover [which is the Holy of Holies,] the one within, and to the Temple, the one without.

And he overlaid the cherubim with gold.

exeGesés companion Bible

...and inside the pulpit
 he works two cherubim of oil tree, ten cubits high:
 and the one wing of the cherub, five cubits
 and the second wing of the cherub, five cubits
 - ten cubits from the end of the wing
 to the end of the wing.
 And the second cherub, ten cubits;
 both cherubim of one measure and one shape:
 the height of the one cherub, ten cubits;
 and thus the second cherub:
 and he gives the cherubim inside the inner house;
 and they spread the wings of the cherubim
 so that the wing of the one
 touches the one wall;
 and the wing of the second cherub

touches the second wall;
and their wings touch wing to wing midst the house:
and he overlays the cherubim with gold.

JPS (Tanakh—1985)

In the Shrine he made two cherubim of olive wood, each 10 cubits high. [One] had a wing measuring 5 cubits and another wing measuring 5 cubits, so that the spread from wingtip to wingtip was 10 cubits; and the wingspread of the other cherub was also 10 cubits. The two cherubim had the same measurements and proportions: the height of the one cherub was 10 cubits, and so was that of the other cherub. He placed the cherubim inside the inner chamber. Since the wings of the cherubim were extended, a wing of the one touched one wall and a wing of the other touched the other wall, while their wings in the center of the chamber touched each other. He overlaid the cherubim with gold.

Orthodox Jewish Bible

And within the Devir he made two keruvim of olive wood, each ten cubits high. And five cubits was the one wing of the keruv, and five cubits the other wing of the keruv; from the uttermost part of the one wing unto the uttermost part of the other were ten cubits.

And the other keruv was ten cubits; both the keruvim were of one measure and one size.

The height of the one keruv was ten cubits, and so was it of the other keruv.

And he set the keruvim within the inner room; and they stretched forth the wings of the keruvim, so that the wing of the one touched the one wall, and the wing of the other keruv touched the other wall; and their wings touched one another in the midst of HaBayit.

And he overlaid the keruvim with zahav (gold).

The Scriptures 1998

And inside the Speaking Place he made two kerubim of olive wood, ten cubits high. And one wing of the kerub was five cubits, and the other wing of the kerub five cubits – ten cubits from the tip of one wing to the tip of the other. And the other kerub was ten cubits. Both kerubim were of the same size and shape. The height of one kerub was ten cubits, and so was the other kerub. And he placed the kerubim in the midst of the inner house. And they stretched out the wings of the kerubim so that the wing of the one touched one wall, and the wing of the other kerub touched the other wall. And their wings touched each other in the middle of the room. And he overlaid the kerubim with gold.

Expanded/Embellished Bibles:

The Amplified Bible

Within the Holy of Holies he made two cherubim (sculptured figures) of olive wood, each ten cubits high. One wing of the cherub was five cubits long, and the other wing was also five cubits long; it was ten cubits from the tip of one wing to the tip of the other. The [wingspan of the] other cherub was also ten cubits. The measurements and cut (shape) of the two cherubim were the same; the height of the one cherub was ten cubits, as was the other. He put the cherubim [above the ark] inside the innermost room of the house, and their wings were spread out so that the wing of the one touched one wall, and the wing of the other cherub was touching the other wall; and their inner wings were touching each other in the middle of the house. Solomon also overlaid the cherubim with gold.

The Expanded Bible

Solomon made two creatures [cherubim; ^Cparticularly powerful spiritual beings] from olive wood and placed them in the Most Holy Place [inner sanctuary]. Each creature [The cherub] was fifteen feet [ten cubits] tall and had two wings. Each wing was seven and one-half feet [five cubits] long, so it was fifteen feet [ten cubits] from the end of one wing to the end of the other. The creatures [The other cherub also measured ten cubits; both cherubim] were the same size and shape; each was fifteen feet [ten cubits] tall. These creatures [cherubim; 6:23] were put beside each other in the Most Holy Place [inner house] with their wings spread

out. One creature's wing touched one wall, and the other creature's wing touched the other wall with their wings touching each other in the middle of the room. These two creatures were covered [overlaid] with gold.

Kretzmann's Commentary

And within the oracle he made two cherubims of olive-tree, of the wood of wild olive-trees, very strong and durable, each ten cubits high, apparently figures resembling human beings, at least in some respect, 2Chron. 3:13. And five cubits was the one wing of the cherub, as it was stretched out, and five cubits the other wing of the cherub; from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. And the other cherub was ten cubits; both the cherubim were of one measure and one size. The height of the one cherub was ten cubits, and so was it of the other cherub. And he set the cherubim within the inner house, in the Most Holy Place; and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall, and the wing of the other cherub touched the other wall; and their wings, as they faced toward the east, touched one another in the midst of the house. And he overlaid the cherubim with gold.

NET Bible®

In the inner sanctuary he made two cherubs of olive wood; each stood 15 feet [*Heb* "ten cubits" (a cubit was a unit of measure roughly equivalent to 18 inches or 45 cm).] high. Each of the first cherub's wings was seven and a half feet long; its entire wingspan was 15 feet [*Heb* "The first wing of the [one] cherub was five cubits, and the second wing of the cherub was five cubits, ten cubits from the tips of his wings to the tips of his wings."]. The second cherub also had a wingspan of 15 feet; it was identical to the first in measurements and shape [*Heb* "and the second cherub was ten cubits, the two cherubs had one measurement and one shape."]. Each cherub stood 15 feet high [*Heb* "the height of the first cherub was ten cubits; and so was the second cherub."]. He put the cherubs in the inner sanctuary of the temple [*Heb* "in the midst of the inner house," i.e., in the inner sanctuary.]. Their wings were spread out. One of the first cherub's wings touched one wall and one of the other cherub's wings touched the opposite wall. The first cherub's other wing touched the second cherub's other wing in the middle of the room [*Heb* "and their wings were in the middle of the room, touching wing to wing."]. He plated the cherubs with gold.

The Pulpit Commentary

And within the oracle [The description now passes on to the mysterious symbolic figures which were placed in the holy of holies] he made two cherubims [As to the nature, composition, and significance of the cherubim, see notes on Ex. 25:19; Ex. 37:7. The only particulars which will require notice here are those in which the cherub of the temple differed from that of the tabernacle] of olive tree [Heb. trees or wood of oil. The oleaster (wild olive) is supposed to be intended, the proper name for the olive tree being רִיָן (Neh. 8:15). The wood of the oleaster, which is firm, fine grained, and durable, was used by the Greeks for the images of their gods (Winer). The cherubim of the tabernacle were of solid gold; those of the temple, on account of their great size (fifteen feet high) were necessarily of less costly material. But though of wood, yet the most durable and beautiful of wood, the olive, was employed in their construction. It is noticeable how olive wood is employed for the cherubim and doors of oracle, and for the posts of the temple doorway; the less precious cedar was used for lining the walls and for Beams, etc; while for the floor and doors of house, the commoner cypress sufficed], each ten cubits high. [Half the height of the oracle. They occupied its entire width (verse 24). And five cubits was the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other were ten cubits. [As the four wings alone covered the whole extent of the oracle, each pair must clearly have been in contact on the body of the cherub.] And the other cherub was ten cubits; both the cherubims were of. We also learn that they "stood on their feet" and, unlike the cherubim of the tabernacle, which faced each other (Ex. 27:9), faced the throne, i.e; the cedar partition, and the east. The object of this

arrangement probably was to enable the wings to be stretched out across the sanctuary. In the tabernacle the wings were "spread out on high" (Ex. 25:20; Ex. 27:9). In both cases the ark and mercy seat were placed under the overshadowing wings (2Chron. 8:6). There would be a clear space of eight or nine cubits between the bodies of the cherubim, and the ark only measured 2.5 cubits (Ex. 25:10) in length and 1.5 cubits in breadth. Unlike Ezekiel's cherubim (Ezekiel Ezek. 1:1–28, Ezek. 10:1–22; cf. Rev. 4:7), these had apparently but one face. The cherub was not a simple, but a complex being, having no unalterable and fixed form. See Bähr, *Symbolik*, 1. pp. 313, 314; *Dict. Bib.* vol. 1. pp. 301–303.] **And he overlaid the cherubims with gold.**³⁴⁸ For whatever reason, two verses are left out.

The Voice

Solomon made two 15-foot-high winged creatures out of olive wood, and these *guarded* the inner sanctuary. Each wing of one creature was 7½ feet long. The entire wingspan was 15 feet. The other creature had the same measurements and shape: a *wingspan* 15 feet *across* and 15 feet high. Solomon set up the creatures inside the inner sanctuary. Both of their wings were stretched out so that one creature's *left* wing reached all the way to one wall, and the other creature's *right* wing reached all the way to the other wall. Their other wings touched each other at the very center of the temple. Solomon gilded both creatures.

Composed of the parts of various animals, these monstrous winged creatures, called cherubim in Hebrew, serve several purposes in the Bible. They are symbols of divine power, presence, and mobility. They first appear in Genesis, guarding the entrance to Eden (3:24); as part of the throne of mercy, they are God's footstool in the congregation tent and the temple, and God occasionally takes a ride on them (2 Samuel 22:11; Psalm 18:10; Ezekiel 1). Wherever their images appear—on walls, in tapestries, on the covenant chest—they signify God's presence and protection.

Literal, almost word-for-word, renderings:

Emphasized Bible

And he made, within the shrine, two cherubim of wild olive wood,—ten cubits in height; and, five cubits, was the one wing of the cherub, and, five cubits, the second wing of the cherub,—ten cubits, from the one end of his wings unto the other end of his wings. Ten cubits, also was the second cherub,—of one size and one shape, were the two cherubim. The height of the one cherub, was ten cubits,—and, so, of the second cherub. And he placed the cherubim in the midst of the inner house, and the cherubim stretched forth their wings,—so that the wing of the one touched the one wall, and the wing of the other cherub, was touching the other wall,—and, their wings in the midst of the house, were touching, wing to wing. And he overlaid the cherubim with gold.

Modern English Version

Within the inner sanctuary, he made two cherubim from olive wood, each ten cubits high. One wing of the cherub was five cubits, and the other wing was also five cubits. From the furthest part of the one wing to the furthest part of the other was ten cubits. The other cherub was ten cubits. Both the cherubim were the same shape and size. The height of the one cherub was ten cubits, and so was that of the other cherub. He set the cherubim within the inner sanctuary, and they stretched forth the wings of the cherubim, so that the wing of the one touched the one wall and the wing of the other cherub touched the other wall, and their wings touched one another in the middle of the house. He overlaid the cherubim with gold.

NASB

Also in the inner sanctuary he made two cherubim of olive wood, each ten cubits high. Five cubits was the one wing of the cherub and five cubits the other wing of

³⁴⁸ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:24, 25, 28.

the cherub; from the end of one wing to the end of the other wing were ten cubits. The other cherub was ten cubits; both the cherubim were of the same measure and the same form. The height of the one cherub was ten cubits, and so was the other cherub. He placed the cherubim in the midst of the inner house, and the wings of the cherubim were spread out, so that the wing of the one was touching the one wall, and the wing of the other cherub was touching the other wall. So their wings were touching each other in the center of the house. He also overlaid the cherubim with gold.

Young's Updated LT

And he makes within the oracle two cherubs, of the oil-tree, ten cubits is their height; and five cubits is the one wing of the cherub, and five cubits the second wing of the cherub, ten cubits from the ends of its wings even unto the ends of its wings; and ten by the cubit is the second cherub, one measure and one form are to the two cherubs, the height of the one cherub is ten by the cubit, and so is the second cherub; and he sets the cherubs in the midst of the inner house, and they spread out the wings of the cherubs, and a wing of the one comes against the wall, and a wing of the second cherub is coming against the second wall, and their wings are unto the midst of the house, coming wing against wing; and he overlays the cherubs with gold.

The gist of this passage:

The cherubim are made from olive tree wood, each one being 10 cubits in height, with each wing measuring 5 cubits, both wings measuring 10 cubits. Solomon has the cherubim set up in the Holy of Holies, with their wings spread out, touching the walls. He overlays the cherubim in gold.

23-28

1Kings 6:23

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wāw consecutive	No Strong's # BDB #253
ʿāsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal imperfect	Strong's #6213 BDB #793
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
d ^e bîyr (דְּבִיר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral construct	Strong's #8147 BDB #1040
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

Some believe that this refers to a particular group of angels. I lean toward the idea that this indicates that we are in an unseen conflict.

1Kings 6:23			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsiym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural construct	Strong's #6086 BDB #781
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun; pausal form	Strong's #8081 BDB #1032
Barnes: <i>The oleaster or wild olive, not the cultivated species.</i> ³⁴⁹			
ʿeser (עָשָׂר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
ʾammôwth (אַמּוֹת) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #6967 BDB #879

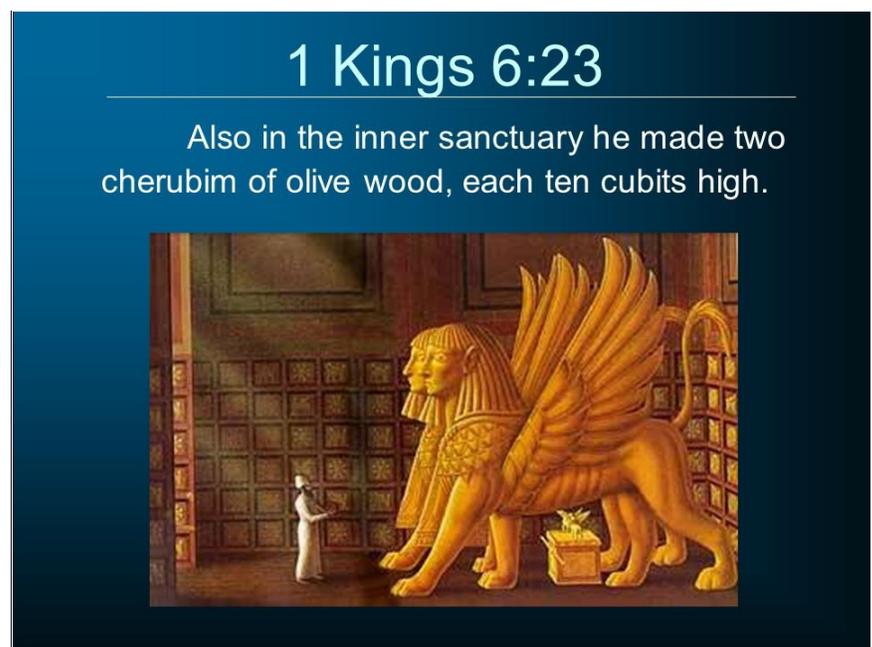
Translation: He constructs in the innermost chamber two cherubim [from] olive tree wood, [each cherub's] height [is] ten cubits. The innermost chamber is the Holy of Holies; and the two cherubim are constructed and placed in the Holy of Holies. They are constructed from the wood of live trees and stand 15 ft. high.

It is not completely clear whether they were constructed inside of the chamber and set up there; or constructed near the Holy of Holies and then placed there afterwards. My understanding of the text allows for them to be read in either way.

Bear in mind that these cherubim would have been quite large and possibly unable to be brought through the doorway of the Holy of Holies.

1Kings 6:23—Cherubim Graphic; from [Slide Player](#); accessed April 30, 2017. Quite frankly, I have never pictured the cherubim like this, standing on all fours; but then, I really have little idea about this.

Many models of the Ark of the Covenant have been made, and there appears to be



³⁴⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:23.

an attempt to get the structure and dimensions of the Ark correct; but, in all of the models I have seen, the cherubim are much smaller proportionally (which would be representations of the original cherubim). The actual cherubim for the Temple which were made filled up that room (relatively speaking). Apparently, the original cherubim were quite small and made of solid gold. My guess is, these had been stolen at some point in time. These other cherubim are so large as to make them almost un-stealable. That may have been Solomon's intention.

Based upon their dimensions and wing span, they may have been constructed large enough so that they could not be easily moved out of the Holy of Holies.

1Kings 6:24a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חמש) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (אמה) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
kânâph (כנף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489
k ^e rûwb (כרוב) [pronounced <i>k^eroob^v</i>]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
'echâd (אחד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
Often, when 'echâd is found twice in the same context, it means ... <i>the one...and the other</i> or <i>one...and another</i> .			
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
châmêsh (חמש) [pronounced <i>khaw-MAYSH</i>]	<i>five</i>	masculine singular numeral	Strong's #2568 BDB #331
'ammôwth (אמה) [pronounced <i>ahm-MOHTH</i>]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
kânâph (כנף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489

1Kings 6:24a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e rûwb (כְּרוּב) [pronounced k ^e roo ^b v]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
shênîyth (שֵׁנִי) [pronounced shay-NEETH]	<i>second, the second; two, both, double, twice; secondly; in addition, again</i> . When only two items are named, it can be rendered [<i>the</i>] <i>other</i>	adjective singular numeral ordinal; feminine form; with the definite article	Strong's #8145 BDB #1041

Translation: The wing of the first cherub is five cubits [in length] and the wing of second cherub is five cubits [in length]. My understanding here is, these wings are *each* 5 cubits (7.5 ft.) long, and two wings together are 10 cubits (15 feet+), as each cherub would have two wings.

So, a complete cherub is quite large—15 ft. tall with a greater than 15 ft. wingspan (the body of the cherub is between the two wings).

We do not know if the cherubim and the wings were constructed separately or as one piece. If they are one piece (a very difficult construction), they would have to have been built inside of the Holy of Holies. In the alternative, they may have been brought into the Holy of Holies before it was completely finished. If each cherub was made in 3 parts (the body and the 2 wings), then they could have been constructed outside of the Temple and then carried into the Temple and Holy of Holies.

1Kings 6:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘eser (עָסֵר) [pronounced GEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
’ammôwth (אֲמוֹת) [pronounced ahm-MOHTH]	<i>cubits (18 inches)</i>	feminine plural noun	Strong's #520 BDB #52
min (מִן) [pronounced min]	<i>from, off, out from, of, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
q ^e tsôwth (קְצוֹת) [pronounced kaw-TSOHTH]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
Not sure if there is any appreciable difference from Strong's #7097 BDB #892.			
k ^e nâphayim (כַּנְפָּיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3671 BDB #489

1Kings 6:24b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘ad (עד) [pronounced <i>gahd</i>]	<i>as far as, even to, up to, until</i>	preposition	Strong's #5704 BDB #723
q ^e tsôwth (קְצוֹתַי) [pronounced <i>kaw-TSOHTH</i>]	<i>end (s), extremities, the uttermost parts [tips]</i>	feminine plural construct	Strong's #7098 BDB #892
Not sure if there is any appreciable difference from Strong's #7097 BDB #892.			
k ^e nâphayim (כַּנְפָּיִם) [pronounced <i>keh-nawf-ah-YIM</i>]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine dual noun with the 3 rd person masculine singular suffix	Strong's #3671 BDB #489

Translation: [It is] ten cubits from the end of his wings to the end of [the other's] wings. I don't think I have the translation here. Seems like it would be ten cubits from the end of one wing to the end of the other.

Possibly, this means, the cherubim (*cherubs*) are facing one another but 10 cubits apart?

1Kings 6:25a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
‘eser (עָסֵר) [pronounced <i>GEH-ser</i>]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
‘ammâh (אַמָּה) [pronounced <i>ahm-MAW</i>]	<i>cubit (18 inches); often cubits in the singular</i>	feminine singular noun with the definite article	Strong's #520 BDB #52
k ^e rûwb (כְּרוּב) [pronounced <i>k^eroo^bv</i>]	<i>transliterated cherub; and means angel [and perhaps a particular group of them]</i>	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun with the definite article	Strong's #8147 BDB #1040

Translation: Both cherubim are ten cubits... The cherubim are the same size and they stood 15 feet tall.

We do not know where Solomon got the dimensions for the cherubim. These dimensions are not given back in Ex. 25:18–22 37:7–9. We do not know if the original cherubim still exist, as they were made of gold (I think solid gold?). It is not impossible to think that they had been long since stolen from the Tabernacle.

The original cherubim were quite small and stood—I think—either on the Ark of God or on both sides of it. The new cherubim would have been much larger than the Ark itself.

1Kings 6:25b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
middâh (מִדָּה) [pronounced <i>mihd-DAW</i>]	<i>extension, length; stature, size; a large, tall, high [whatever]; measure, measurement; garment; tribute [Chaldean]</i>	feminine singular noun	Strong's #4060 BDB #551
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	feminine numeral adjective	Strong's #259 BDB #25
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qetseb (קֶצֶב) [pronounced <i>KEH-tsehb</i>]	<i>a cut, a shape, an extremity; form; base</i>	masculine singular noun	Strong's #7095 BDB #891
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	masculine numeral adjective	Strong's #259 BDB #25
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition	No Strong's # BDB #510
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun	Strong's #8147 BDB #1040
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500

Translation: ...[with] the same measure and the same shape. The cherubim are the same measure and height.

1Kings 6:26			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôwmâh (קוֹמָה) [pronounced <i>koh-MAW</i>]	<i>stature of a man, tallness, height</i>	feminine singular construct	Strong's #6967 BDB #879

1Kings 6:26

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e rûwb (כְּרוּב) [pronounced k ^e roob ^b v]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every</i> ; but it can also mean a <i>composite unity</i> ; possibly <i>particular; anyone; same</i>	masculine numeral adjective with the definite article	Strong's #259 BDB #25
'eser (עָשֶׂר) [pronounced ĠEH-ser]	<i>ten</i>	masculine numeral	Strong's #6235 BDB #796
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
'ammâh (אֲמָה) [pronounced ahm-MAW]	<i>cubit (18 inches)</i> ; often <i>cubits</i> in the singular	feminine singular noun with the definite article	Strong's #520 BDB #52
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced kane]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
k ^e rûwb (כְּרוּב) [pronounced k ^e roob ^b v]	transliterated <i>cherub</i> ; and means <i>angel</i> [and perhaps a particular group of them]	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again</i> . When only two items are named, it can be rendered <i>[the] other</i>	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041

Translation: The height of the first cherub is ten cubits and so [is the height of] the second cherub. I may be missing something here, because it seems like they are saying 3 times in this passages that the cherubim are 15 ft. high. That makes me think that I am getting something wrong in my interpretation.

One might reasonably ask, what is Solomon doing, reproducing something which is in heaven? We are not supposed to do that. This is apparently an exception, established by the Holy of Holies within the Tabernacle. Although there is very little by way of specificity given, the cherubim were required for the Holy of Holies in Ex. 25:18–20, 22; and made in Ex. 37:7–9.

The meaning for this is, these two angels represent the angelic conflict; both fallen and elect angels observe us daily.

I do have a problem with the materials which they are made from. However, the original cherubim were made of pure gold. Logically, the original cherubim were not this large, seeing that they were made of pure gold (Ex. 37:7).

It is possible that they turned up missing, as they would have been quite valuable. That is purely speculative; but either they were still available to Solomon or they were not. If Solomon could have had the original cherubim as he has the original Ark, do you not think that he would have used them instead of building new ones? They are made of pure gold; they were kept inside of the Holy of Holies; and they would have been just like new (pure gold does not interact with the elements to rust or anything like that).

I am going toward two possible conclusions. The original cherubim were undoubtedly much smaller and may have matched up more closely with the dimensions which we have seen in pictures of models of the Ark. Second conclusion is, upon finding out that the pure gold cherubim have turned up missing (and I am speculating here—but this is a logical assumption), Solomon thought, *I will make cherubim that no one is going to walk in and take.*

1Kings 6:27a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâthan (נתן) [pronounced <i>naw-THAHN</i>]	<i>to give, to grant, to place, to put, to set; to make</i>	3 rd person masculine singular, Qal imperfect	Strong's #5414 BDB #678
All of the BDB meanings for the Qal stem of nâthan are as follows: 1) <i>to give, put, set; 1a) (Qal); 1a1) to give, bestow, grant, permit, ascribe, employ, devote, consecrate, dedicate, pay wages, sell, exchange, lend, commit, entrust, give over, deliver up, yield produce, occasion, produce, requite to, report, mention, utter, stretch out, extend; 1a2) to put, set, put on, put upon, set, appoint, assign, designate; 1a3) to make, constitute.</i>			
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e rûwbîym (כְּרוּבִים) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
tâvek ^e (תַּוֶּכֶּה) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the bêyth preposition, tâvek ^e can mean <i>in the middle of, in the midst of; into, among</i> . In the Hebrew, this is spelled תַּוֶּכֶּה. With the 1 st person plural suffix, it means <i>in our midst</i> . With the 2 nd person masculine plural suffix, it can mean <i>in your midst, among you</i> . With the 3 rd person masculine plural suffix, it can mean <i>in their midst, among them</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
p ^e nîymîy (פְּנִימִי) [pronounced <i>pahn-ee-MEET</i>]	<i>inner, innermost, interior</i>	masculine singular adjective with the definite article	Strong's #6442 BDB #819

Translation: He placed the cherubim in the midst of the house, [in] the innermost [room]. The cherubim are placed in the Holy of Holies, just as they have been for the Tabernacle.

This indicates that the cherubim were made outside of the Holy of Holies; but either assembled in the Holy of Holies; and placed in there before the Holy of Holies and the interior of the Temple had been completed. The phrasing could be slightly changed to understand that these were built inside of the Holy of Holies and set up there.

Part of what is going on here is, we cannot allow for these things to be worshiped. Well, if they cannot be seen, they cannot be worshiped.

At some point, I need to replace this with a better doctrine of Cherubim.

The Cambridge Bible on Cherubim

These cherubim were winged figures intended to represent some holy and heavenly form. They are first mentioned in Gen. 3:24, where some have thought that 'the flame of a sword' spoken of in connection with them implies that the cherubim were aimed with this weapon. But this is not certainly to be deduced from the words. In 2Chron. 3:13 they are said to stand upon their feet, while the descriptions in Ezekiel (chapters 1 and 10) make them to have four faces. (Cf. also Ex. 25:18–22). Their chief office in Scripture is to be a chariot for Jehovah (Psalm 18:11), and for this reason they were set up in the most holy place, where the divine presence was to manifest itself. Hence of God it is frequently said 'who dwells' or 'sits upon the cherubim.'

Treasury of Scriptural Knowledge lists these verses as related to the cherubim: Gen. 3:24 Ex. 25:18–22, Ex. 37:7–9 2Chron. 3:10–13 Psalm 18:10, Psalm 80:1 Isa. 37:16 Ezek. 10:2–22 Heb. 1:14 1Peter 1:12.³⁵⁰
The wings of the cherubim: Ex. 25:20 37:9 2Chron. 3:11 5:8.³⁵¹

The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:23 (slightly edited).

Chapter Outline

Charts, Graphics and Short Doctrines

Obviously, I need to edit this down; and possibly have a separate doctrine which deals primarily with their wings.

1Kings 6:27 He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house. (ESV)

Various Commentators on the Cherubim Placed in the Holy of Holies

Lange: *The etymology of the word בִּרְכָבִים is to this day so variously stated, that nothing reliable can be gathered from it respecting the form and shape of the cherubim. From Ex. 25:18 sq. and Ex. 37:7 sq., we gather only thus much—that the cherubim over the ark had two wings, and that their faces were opposite each other and directed towards the ark. Nor do we learn anything more from our text and from 2Chron. 3:10–13. It is only said that each was ten cubits high, and that each of the wings measured five cubits; that they stood upon their feet, and that their faces were turned towards the house, i.e., towards the large compartment, and also how that those upon the ark of the covenant could have had but one face.*³⁵²

³⁵⁰ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:23.

³⁵¹ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:27.

³⁵² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:23–28 (Exegetical and Critical).

Various Commentators on the Cherubim Placed in the Holy of Holies

A. Rowland: *That the cherubim were symbolic no one denies. They are so often mentioned in Scripture that their meaning has been frequently discussed.... The view we accept is that they were symbolic representations of redeemed humanity. They were intended to inspire men with hope of redemption, from the day when the Lord placed them at the east of the garden of Eden, till the vision of Jn (Rev. 21:1–27.) is fulfilled in the "new heavens and new earth," wherein the cherubim are no longer seen, having vanished before the reality they symbolically represented.*³⁵³

Whedon: *The cherubim were composite images significant of all forms of creature life, and symbols of the living presence of Jehovah in all departments of the animal world. Their form is described in the opening vision of Ezekiel. Ezek. 1:5–11. Each cherub had four faces and four wings, and every part of their appearance seems to have been symbolical of some aspect or manifestation of Divine energy and power in creature life. Ezekiel's magnificent picture may have added somewhat to the form of the cherubim in the temple, but in all essential particulars they were doubtless substantially the same. The probable form of one of these cherubim is presented in the annexed cut, the eagle face being out of sight. It is evident from their great size that these cherubim were not substituted, as some have thought, for the old cherubim that stood upon the ends of the mercy seat, (Ex. 25:18,) for these stood ten cubits apart, while the mercy seat was only two and a half cubits long.*³⁵⁴

Gill: *[T]he wing of the right side of the one, stretched out, touched the wing of the left side of the other fit the same position; in 2Chron. 3:13; their faces are said to be "inward", or "toward the house"; either toward the holy place, and so faced those that came into that and saw them; or towards the inner part of the holy of holies, their backs being to the holy place, or their faces were inward, and looked obliquely to each other.*³⁵⁵

Arno Gaebelin: *Another interesting feature present was the cherubim. While the cherubim which belonged to the ark of the covenant remained unchanged, for it was the same ark which was in the tabernacle, Solomon put on either side of it the big figure of a cherub carved of olive wood and overlaid with gold. Each was ten cubits high. The two with their wings met over the mercy seat, while the wing of the one touched the wall on the south and the wing of the other touched the wall on the north. Then instead of these cherubim, like those on the ark, looking downwards towards the mercy seat, they looked outwards (2Chron. 3:13). "Inwards" really means "towards the house" or "outwards." And this is in harmony with the reign of righteousness which is foreshadowed in Solomon and the temple. "At that time, righteousness reigning and being established, these symbols of God's power can look outwards in blessing, instead of having their eyes fixed on the covenant alone. During the time there was nothing but the covenant, they gazed upon it; but when God has established His throne in righteousness, He can turn towards the world to bless it according to that righteousness."*³⁵⁶

Keil: *The wings were evidently fastened to the back, and placed close to one another upon the shoulder-blades, so that the small space between their starting-points is not taken into consideration in the calculation of their length.*³⁵⁷

³⁵³ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:23 (The Mystery of the Cherubim).

³⁵⁴ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:23 (slightly edited).

³⁵⁵ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:27.

³⁵⁶ Arno Clement Gaebelin, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

³⁵⁷ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:27.

Various Commentators on the Cherubim Placed in the Holy of Holies

The College Press Bible Study: *Two giant cherubim made of the precious wood of the wild olive tree dominated the interior of the Debir. Each was fifteen feet high (1Kings 6:23) and had a wingspan of fifteen feet (1Kings 6:24). The two figures were exactly the same size and shape (1Kings 6:25–26). It is useless to conjecture as to the appearance of the cherubim.*^[181] *Modern scholars tend to think of them as resembling the Egyptian sphinx—human-headed, winged lions.*^[182] *Archaeological discoveries in Palestine have brought to light representations of such creatures which may well be the Biblical cherubim. Keil, on the other hand, thinks of the cherubim as having human form and as standing upright on their feet.*^[183] *The Temple cherubim did not face each other as did their Tabernacle counterparts; but faced east toward the Holy Place (2Chron. 3:13).*

^[181] Josephus (Ant. VIII, 3.3): “Nobody can tell or even conjecture what was the shape of these.”

^[182] See the article “Cherubim” in NBD, pp. 208–209; and the article “Angel” in IDB, A-D, 131.

^[183] Keil, BCOT, p. 79.

Each wing of the cherubim was five cubits long. The four wings stretched out across the entire width (20 cubits) of the Debir. The wing tips of the two figures touched in the center of that Holy Place (1Kings 6:27).^[184]

^[184] The wings were evidently fastened to the back of each cherub and placed so close to one another on the shoulder blades that the small space between their starting points is not taken into consideration in the calculation of their length.

Between the bodies of the cherubim there was a clear space of several feet where the ark of the covenant would rest. These cherubim too were overlaid with gold (1Kings 6:28). No function is assigned to the cherubim. From other Scripture references, however, it seems that they symbolized God’s presence.³⁵⁸

Guzik: *Two cherubim of olive wood: These two large sculptures inside the Most Holy Place faced the entrance to this inner room, so as soon as the High Priest entered he saw these giant guardians of the presence of God facing him.*³⁵⁹

Keil and Delitzsch: *The large cherub-figures in the Most Holy Place. – 1Kings 6:23. He made (caused to be made) in the hinder room two cherubs of olive wood, i.e., wood of the oleaster or wild olive-tree, which is very firm and durable, and, according to 2Chron. 3:10, הַשְּׁעֵם מִיַּעֲצֵץ, i.e., according to the Vulgate, opus statuarium, a peculiar kind of sculpture, which cannot be more precisely defined, as the meaning of עֵץ is uncertain. “Ten cubits was the height of it” (i.e., of the one and of the other). The figures had a human form, like the golden cherubs upon the ark of the covenant, and stood upright upon their feet (2Chron. 3:13), with extended wings of five cubits in length, so that one wing of the one reached to one wing of the other in the centre of the room, and the other wing of each reached to the opposite wall, and consequently the four extended wings filled the entire breadth of the Most Holy Place (a breadth of twenty cubits), and the two cherubs stood opposite to one another and ten cubits apart. The wings were evidently fastened to the back and placed close to one another upon the shoulder-blades, so that the small space between their starting-points is not taken into consideration in the calculation of their length. The figures were completely overlaid with gold. The ark of the covenant was placed between these cherubs, and under the wings which pointed towards one another. As they were made like those upon the ark, they had evidently the same meaning, and simply served to strengthen the idea which was symbolized in the cherub, and which we have expounded in the Commentary on Ex. 25:20. Only their faces were not turned towards one another and bent down towards the ark, as in the case of the golden cherubim of the ark; but, according to 2Chron. 3:13, they were turned תִּבְּלָה, towards the house, i.e., the Holy Place, so as to allow of the extension of the wings along the full length of the Most Holy Place.*³⁶⁰

The cherubim merely represent the Angelic Conflict and their observing us in time.

³⁵⁸ *The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 6:23–28 (Comments).*

³⁵⁹ *David Guzik’s Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 6:14–38.*

³⁶⁰ Keil and Delitzsch, *Commentary on the Old Testament; from e-Sword; 1Kings 6:23–28.*

Wesley adds this thought: *The Heathens set up images of their gods, and worshipped them. These were designed to represent the servants and attendants of the God of Israel, the holy angels, not to be worshipped themselves, but to shew how great he is whom we worship.*³⁶¹

The cherubim statues were placed into the Holy of Holies first; and later, the Ark would be added (1Kings 8:6). I think that it is possible that the cherubim statues of Solomon could not be removed from the Holy of Holies without destroying it.

Chapter Outline

Charts, Graphics and Short Doctrines

Exodus 25:18–20 *And you shall make two cherubim of gold; of hammered work shall you make them, on the two ends of the mercy seat. Make one cherub on the one end, and one cherub on the other end. Of one piece with the mercy seat shall you make the cherubim on its two ends. The cherubim shall spread out their wings above, overshadowing the mercy seat with their wings, their faces one to another; toward the mercy seat shall the faces of the cherubim be.*

1Kings 6:27 *He put the cherubim in the innermost part of the house. And the wings of the cherubim were spread out so that a wing of one touched the one wall, and a wing of the other cherub touched the other wall; their other wings touched each other in the middle of the house. (ESV)*

Contrasting the Cherubim of the Tabernacle and the Cherubim of the Temple

Barnes: *The original cherubs were entirely of gold. These, being so much larger, were of wood, merely overlaid with a golden plating. The arrangement of the wings, and the direction of the faces, seem also to have been different. Moses' cherubim "covered with their wings over the mercy seat;" Solomon's stretched out theirs to the full 1Kings 6:27, so that the four wings, each five cubits long 1Kings 6:24, extended across the whole sanctuary, the width of which was twenty cubits 1Kings 6:20. The former looked toward one another, and were bent downward toward the mercy-seat; the latter looked outward, toward the great chamber.*³⁶²

Benson: *These [cherubim] were different from, and much larger than those made by Moses, which were of solid gold, and arose out of each end of the mercy-seat, being of one piece with it, and looking one upon the other, Exodus 25:18-19. But these made by Solomon were of olive-wood, or, as it is in the Hebrew, of tree of oil; many sorts of which wood there were besides olive; as pine, cedar, &c. The heathen set up images of their gods, and worshipped them. These cherubim were designed to represent the servants and attendants of the God of Israel, the holy angels; not to be worshipped themselves, but to show how great he is whom we worship.*³⁶³

Matthew Henry, interestingly enough, is the one of the very few to suggest that there are 4 angels in the Holy of Holies. Matthew Henry: *Besides those at the ends of the mercy-seat, which covered the ark, Solomon set up two more, very large ones, images of young men (as some think), with wings made of olive-wood, and all overlaid with gold, 1Kings 6:23, etc. This most holy place was much larger than that in the tabernacle, and therefore the ark would have seemed lost in it, and the dead wall would have been unsightly, if it had not been thus adorned.*³⁶⁴

Whedon: *The...cherubim [in this passage] were therefore additional to the smaller and older ones on the ark, and overshadowed them by their vast wings, which reached across the entire oracle. The smaller cherubs looked towards each other over the mercy seat. (Ex. 25:20;) these greater ones stood with their faces towards the house, (2Chron. 3:13, margin;) that is, the human face, as chief and representative of all, looked towards the greater house, the holy place before the veil.*³⁶⁵

³⁶¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:23.

³⁶² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:23.

³⁶³ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:23.

³⁶⁴ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

³⁶⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:23 (slightly edited).

Contrasting the Cherubim of the Tabernacle and the Cherubim of the Temple

On the other hand, the Geneva Bible reads: *For the other [cherubim] which Moses made of beaten gold were taken away with the other jewels by their enemies, whom God permitted at various times to overcome them for their great sins.*³⁶⁶ Most commentators say nothing about the original cherubim.

Gill: *[T]hese cherubim are different from those made by Moses, and were besides them; these were larger than they; these were made of olive wood, they of gold; these stood on the floor of the house, they at the two ends of the mercy seat, and were made out of it, and were with it in this holy place in Solomon's temple: these two cherubim may be emblems of the angels in their greatness and glory, who are always in the presence of God, behold his face, and wait to do his will; or it may be rather of the two witnesses, said to be the two olive trees standing before the God of the whole earth, Rev. 11:3; who have boldness to enter into the holiest of all, and have sight and knowledge of the mysteries of the ark and mercy seat; have their commission from heaven, and speak according to the oracles of God; these are said to be of image work, 2Chron. 3:10; that is, of various forms, as the thee of a man, a lion, an ox, and eagle, Ezek. 1:10. Dr. Lightfoot thinks (g) they resembled the two Testaments, which in their beginning and end reach the two sides of the world, the creation and the last judgment, and in the middle do sweetly join the one to the other.*³⁶⁷

Benson: *[The cherubim] of Moses were only so long as to cover the mercy-seat, which was but two cubits and a half in length. And the other cherub was ten cubits — So that they filled the whole breadth of the house, which was twenty cubits. The height — was ten cubits — That is, half as high as that most holy place, 1Kings 6:20. For they stood on their feet upon the floor of it.*³⁶⁸

Benson: *It must be observed, there were four cherubim in the most holy place of Solomon's temple; two lesser made by Moses of massy gold, and two larger made by Solomon, overlaid with gold. Those made by Moses were part of the mercy-seat, and inseparable from it; these of Solomon seem to have spread their wings over it and them, being added only for the greater ornament of God's house.*³⁶⁹

Benson: *He set the cherubims within the inner house — With their faces toward the sanctuary, so that they looked upon him that entered the oracle. They stretched forth the wings of the cherubims — Or, rather, the cherubims stretched forth their wings. So that the wing of one touched one wall, &c. — That is, they touched the south and north walls of the house. Whereas the wings of those cherubim that Moses made, stretched themselves from east to west. For they looked one upon the other over the mercy-seat. Their wings touched one another in the midst of the house — Where they must needs meet, being five cubits long on each side, and the house twenty cubits wide.*³⁷⁰

The Cambridge Bible expresses some agreement with Benson: *On the way in which these cherubim were placed see below on 1Kings 8:6. It would seem as if in Solomon's Temple the cherubim did not face one another, as they are expressly said to have done in the Mosaic tabernacle (Ex. 25:20).*³⁷¹

My theory is, the original cherubim were stolen, and Solomon figures this happened because of their size and value. He made cherubim which were very large, nearly impossible to steal, and not as valuable as the first cherubim.

³⁶⁶ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 6:28.

³⁶⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:23. Gill cites Prospect of the Temple, c. 15. sect. 4.

³⁶⁸ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:24–26.

³⁶⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:28–29.

³⁷⁰ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:27.

³⁷¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:27.

My reasoning is this: if the original cherubim are there, why add an additional pair? One possible answer is, there is so much additional room, and Solomon just wanted to fill it up. However, what is most likely is, Solomon (or David) read about the original cherubim; realized that they were no longer a part of the Ark of God; and so, replaced them with the much larger cherubim.

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Lange on the cherubim found in Ezekiel: *Ezekiel, on the other hand, in his vision of the throne of God and of the temple, gives something more definite. According to the first and tenth chapters the cherubim were חַיִּיִּם, i.e., ζῶα, living creatures (not θῆρες, wild beasts) with four wings and four faces. On the right side the faces were those of a man and of a lion, on the left those of a bull and of an eagle. The human element seems to have preponderated in their form (Ezek. 6:5). But according to Ezek. 41:18, the cherubim represented upon the walls and doors of the temple, between palm-trees, had but two faces, the one of a man and the other of a lion. The former were on the right side and the latter on the left. The apocalyptic vision of the throne, Rev. 4:7, in which the four types of creatures composing the cherub are separated and stand round the throne, having six wings each, rests upon that of Ezekiel.³⁷² The description of the cherubim in Ezekiel does not require agreement with the cherubim placed in the Temple.*

1Kings 6:27b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
pâras (פָּרַס) [pronounced <i>paw-RAHS</i>]	<i>to break, to break into pieces; to expand; to spread [out, over], to disperse; to display</i>	3 rd person masculine plural, Qal imperfect	Strong's #6566 BDB #831
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
k ^e nâphayim (כַּנְפָּיִם) [pronounced <i>keh-nawf-ah-YIM</i>]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine plural construct	Strong's #3671 BDB #489
k ^e rûwbîym (כְּרוּבִיִּם) [pronounced <i>k^eroob^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500

Translation: *The wings of the cherubim are spread out...* In the Tabernacle, these cherubim stood on opposites of the Mercy Sea, which was over the Ark of God. I am assuming the same thing is true here.

³⁷² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:23–28 (Exegetical and Critical).

1Kings 6:27c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
nâga' (נגַ') [pronounced <i>naw-GAHḤ</i>]	<i>to touch, to reach into; to violate, to injure; to come to a person; to strike</i>	3 rd person feminine singular, Qal imperfect	Strong's #5060 BDB #619
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qîyr (רִיֵּר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885

Translation: ...so that the wing of the first cherub touches the wall... The cherubim are standing in such a way that one's wings are touching one wall.

1Kings 6:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kânâph (כַּנָּף) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular construct	Strong's #3671 BDB #489
k ^e rûwb (כַּרְוָב) [pronounced <i>k^{er}oo^bv</i>]	<i>transliterated cherub; and means angel [and perhaps a particular group of them]</i>	masculine singular noun with the definite article	Strong's #3742 (and #3743) BDB #500
shênîy (שֵׁנִי) [pronounced <i>shay-NEE</i>]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041

1Kings 6:27d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nāga' (עָגַג) [pronounced naw-GAHG]	<i>is touching, is reaching [to, into]; is violating, is injuring; is coming to a thing or person; is striking</i>	Qal active participle	Strong's #5060 BDB #619
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
qāyir (רִיקָ) [pronounced keer]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	masculine singular noun with the definite article	Strong's #7023 BDB #885
shênîy (שֵׁנִי) [pronounced shay-NEE]	<i>second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other</i>	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041

Translation: ...and the wing of the second cherub is touching the other wall. The wings of the second cherub are touching the other wall.

Let me suggest something else which was in Solomon's mind (and not found in the Scriptures). I don't think that Solomon understood that the Ark of God represented the Messiah (maybe he did; maybe he did not); and I don't think he really understood why the cherubim were there. Perhaps, in his mind, he placed them there to guard the Ark of God. This thought would not be expressed in Scripture because this thought is incorrect. The central theme of all human history is the Ark of God—that is, Jesus Christ, Who the Ark of God represents.

Angels, for the most part, are sidelined and they watch what is going on; although, there are some functions for some angels on this earth—the extent of their involvement beyond what we read by example in Scripture is unknown to us. It is reasonable to suppose that fallen angels hate believers; and hate believers with doctrine far, far more. What can they do to us? I suspect that, unbound, they could destroy us. How much are they bound; how much do elect angels protect us? We will know this in eternity future; we can, at most, speculate now.

1Kings 6:27e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
k ^e nâphayim (כַּנְפַיִם) [pronounced keh-nawf-ah-YIM]	<i>wings of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine plural noun with the 3 rd person masculine plural suffix	Strong's #3671 BDB #489
'el (אֵל) [pronounced el]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39

1Kings 6:27e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
tâvek ^e (תַּוֶּק) [pronounced <i>taw-VEK^e</i>]	<i>midst, among, middle</i>	masculine singular construct	Strong's #8432 BDB #1063
With the preposition 'el, this can mean <i>into the middle of a thing, into the midst of a thing</i> .			
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
nâgâ' (נֹגַעַת) [pronounced <i>naw-GAHÇ</i>]	<i>is touching, is reaching [to, into]; is violating, is injuring; is coming to a thing or person; is striking</i>	feminine plural, Qal active participle	Strong's #5060 BDB #619
kânâph (כַּנָּפִי) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular noun	Strong's #3671 BDB #489
'el (אֶל) [pronounced <i>e/</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
kânâph (כַּנָּפִי) [pronounced <i>kaw-NAWF</i>]	<i>wing of birds (Gen. 1:21 Ex. 19:4 Deut. 32:11) as well as the extremity of a garment (Deut. 22:12, 30 Ruth 3:9)</i>	feminine singular noun	Strong's #3671 BDB #489

Translation: *And their wings that are between them [lit., in the middle of the house] are touching, wing to wing.* At first I thought they are standing next to each other, the wings touching the walls and each other. However, that would not be in line with the Holy of Holies in the Tabernacle; so perhaps they are opposite one another, but the wings manage to touch anyway from their positions. This would not be the extremity of the wings but the *front* of the wings.

1Kings 6:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84

1Kings 6:28

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^ə rûwbîym (כְּרוּבִיִּם) [pronounced k ^ə roob- VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold</i> ; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor	masculine singular noun	Strong's #2091 BDB #262

Translation: He also overlaid the cherubim [with] gold. In the Tabernacle, the cherubim are made completely out of gold. Here, they are made from olive wood, but overlain with gold. This strikes me as problematic. This is the symbology used of the Lord Jesus Christ, Who is represented by the Ark of God (acacia wood overlain with gold). However, the angels in the original Tabernacle, as already has been noted, were made of pure gold.

James Burton Coffman: *In this is seen Solomon's utter disregard of the pattern which God gave Moses for the Tabernacle. It will be recalled that in those heavenly instructions, the cherubim were miniatures, designed as a decoration for the covering of Ark of the Covenant; but here they were made large enough to fill up the entire breadth of the Holy of Holies half way to the ceiling. It is perfectly clear to any unbiased observer that Solomon was doing his own thing here and not the will of God.*³⁷³

I don't view what Solomon did with the same harshness of Coffman does. Obviously, God did not lay out specifics for the Temple, and Solomon did, to some extent, *his own thing* (quite possibly, *David's own thing*); but I don't see that is something which should be viewed as sinful or evil.

The Expositor's Bible Commentary: *[The Temple] contained the most sacred possession of the nation, the most priceless treasure which Israel guarded for the world. This treasure was the Two Tables of the Ten Commandments, graven (in the anthropomorphic language of the ancient record) by the actual finger of God; the tables which Moses had shattered on the rocks of Mount Sinai as he descended to the backsliding people. The Ark was covered with its old "Propitiatory," or "Mercy-seat," overshadowed by the wings of two small cherubim; but Solomon had prepared for its reception a new and far more magnificent covering, in the form of two colossal cherubim, 15 feet high, of which each expanded wing was 7 ½ feet long. These wings touched the outer walls of the Oracle, and also touched each other over the center of the Ark.*³⁷⁴

Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Work on the Details of the Floor, the Doors and the Courtyard

Like before, I will wait and examine other translations before I do the 3rd translation (the reasonably literal paraphrase).

³⁷³ From <http://www.studydrive.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

³⁷⁴ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

And all the walls of the house surrounding he carved carved works of carvings of cherubim and palm trees and open blossoms from to faces and to the exterior.

1Kings
6:29

He carved figures of cherubim, palm trees and open blossoms all around in the walls of the house from the interior to the exterior.

Solomon oversaw the carving of cherubim, palm trees and flowers in the cedar walls throughout the Temple, in the Holy of Holies and in the primary chamber.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And all the walls of the house surrounding he carved carved works of carvings of cherubim and palm trees and open blossoms from to faces and to the exterior.
Revised Douay-Rheims	And all the walls of the temple round about he carved with divers figures and carvings: and he made in them cherubims and palm trees, and <u>divers representations, as it were standing out, and coming forth from the wall.</u>
Peshitta (Syriac)	And he carved all the walls of the house round about with ornaments; and he fashioned carved ornaments and cherubim and palm trees and open flowers, within and without.
Septuagint (Greek)	He graved all the walls of the house round about with the graving of cherubs, and he <i>sculptured</i> palm trees within and without <i>the house</i> .

Significant differences: The Latin has *divers representations* rather than *open flowers*; and the Greek leaves this out entirely.

I believe that last two phrases in the Latin were made to parallel the Hebrew found there. The Syriac and Greek simplify the understanding quite a bit.

Limited Vocabulary Translations:

Bible in Basic English	And all the walls of the house inside and out were ornamented with forms of winged ones and palm-trees and open flowers.
Easy English	(Solomon) made pictures in the wood of cherubs, palm trees and open flowers. He put them on the walls, all round both the rooms in the temple.
Easy-to-Read Version—2006	The walls around the main room and the inner room were carved with pictures of Cherub angels, palm trees, and flowers.
International Children's B.	All the walls around the Temple were carved. They were carved with pictures of creatures with wings, palm trees and flowers.

Thought-for-thought translations; paraphrases:

Common English Bible	Solomon carved all the walls of the temple—inner and outer rooms—with engravings of winged creatures, palm trees, and blossoming flowers.
Contemporary English V.	The walls of the two rooms were decorated with carvings of palm trees, flowers, and winged creatures.
The Living Bible	Figures of Guardian Angels, palm trees, and open flowers were carved on all the walls of both rooms of the Temple, and the floor of both rooms was overlaid with gold. V. 30 is included for context.
New Century Version	All the walls around the Temple were carved with pictures of creatures with wings, as well as palm trees and flowers.
New Life Version	Then he cut pictures in all the walls around the house to look like cherubim, palm trees and open flowers, in the center room and the most holy place.

Partially literal and partially paraphrased translations:

American English Bible	These cherubs were also covered in gold, and the walls around the Temple were engraved with cherubs and palms... both the innermost and outermost portions. V. 28 is included for context.
International Standard V	Solomon [Lit. <i>He</i>] also inlaid all the inner walls of the Temple—both the inner and outer sanctuaries—with carved engravings of cherubim, palm trees, and blooming flowers.
Translation for Translators	<i>Solomon told them to</i> decorate the walls of the main room and the Very Holy Place by carving representations of winged creatures and palm trees and flowers.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He is to have hung on the walls, on the inside, on around with engravings and carvings of cherubs, palm trees, and being open flowers, turn toward the inner and outer.
Ferrar-Fenton Bible	...and all round the walls of the hall were carved sculptures, with statues of Kerubs and palm-trees, and open flowers, for windows and doors.
God's Truth (Tyndale)	And all the walls of the house round about, he garnished with work of Cherubs and *paulme trees and graven flowers, both within in the quere and without in the temple.
HCSB	He carved all the surrounding temple walls with carved engravings—cherubim, palm trees and flower blossoms—in both the inner and outer sanctuaries.
Lexham English Bible	On all of the walls around the house, he carved engravings of cherubim and palm tree images and budding flowers both inside and out.
Tree of Life Version	Then he carved all the walls surrounding the House with carved engravings of cheruvim, palm trees and open flowers, in both the inner and outer rooms, and he also covered the floor of both the inner and the outer rooms of the House with gold. V. 30 is included for context.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon had all the surrounding walls of the House carved with figures of cherubim, palm trees and open flowers both in the interior and exterior rooms.
The Heritage Bible	And he carved all the walls of the house all around with sculptured sculptures of cherubs, and palm trees, and glistening buds, on the facing on the interior and the exterior.
New American Bible (2011)	The walls of the house on all sides of both the inner and the outer rooms had carved figures of cherubim, palm trees, and open flowers.
New Jerusalem Bible	All round the Temple walls he carved figures of winged creatures, palm trees and rosettes, both inside and outside.
Revised English Bible	Round all the walls of the house he carved figures of cherubim, palm trees, and open flowers, both in the inner chamber and in the outer.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	All around the walls of the house, both inside the sanctuary and outside it, he carved figures of k'ruvim, palm trees and open flowers.
The Complete Tanach	And all the walls of the house he surrounded with figures, carved figures of cherubim and palm trees and open flowers; from within and for the one without.
exeGesés companion Bible	And he carves all the walls of the house all around with carvings of cherubim and palm trees and open blossoms inside and outside:...

Orthodox Jewish Bible And he carved all the walls of the Beis [Hamikdash] round about with carved figures of keruvim and palm trees and open flowers, within and without.

Expanded/Embellished Bibles:

<i>The Amplified Bible</i>	He carved all the walls of the house all around with carved engravings of cherubim, palm-shaped decorations, and open flowers, [both] the inner and the outer sanctuaries.
The Expanded Bible	All the walls around the Temple [house] were carved with pictures [engravings] of creatures with wings [cherubim; 6:23], as well as palm trees and open flowers. This was true for both the main room and the inner room [...both the inner and the outer (rooms)].
Kretzmann's Commentary	And he carved all the walls of the house, the edges being raised and the figures sunken, round about with carved figures of cherubim and palm-trees and open flowers, buds or flower-work, probably in the nature of festoons, within and without, on both sides of the partition.
NET Bible®	On all the walls around the temple, inside and out [<i>Inside and out</i> probably refers to the inner and outer rooms within the building.], he carved [<i>Heb</i> "carved engravings of carvings."] cherubs, palm trees, and flowers in bloom.
The Pulpit Commentary	And he carved all the walls of the house round about with carved figures of cherubims [lit. openings, i.e; gravings or indentations of cherubim, פְּתוּחִים is used of gravings in stone, Ex. 28:11; Ex. 39:6: in metal, Ex. 28:36; Ex. 39:30] and palm trees and open flowers [The open flowers may well have been lilies (1Kings 7:19, 1Kings 7:22, 1Kings 7:26). It is uncertain whether there were one or more rows of cherubim and palms. Keil, arguing from the analogy of Egyptian temples, contends for two or three rows, but it is doubtful how far the Israelites, notwithstanding their new and intimate relations with the country, would take Egypt and its idolatrous shrines for a model. Ezek. 41:18 tends to show that the palm trees alternated with the cherubs. The cherubim may have had two faces, such as he describes (Ezek. 41:19), the face of a man on the one side, and the face of a young lion on the other side; but if so, they must have differed in form from those of the oracle. Possibly the open flowers formed a border, or were sculptured in festoons, above, and the gourds (or buds) formed a border below (as in the Kouyunjik slab). But as to this the text is silent. [in the inner and outer rooms.] ³⁷⁵
The Voice	He decorated the temple walls with carvings of the winged guardian creatures, palm trees, and flowers. He did this for both the inner sanctuary and outer rooms. He covered the temple floor with gold as well—both the inner sanctuary and outer rooms.

Literal, almost word-for-word, renderings:

Concordant Literal Version	...and all the walls of the house round about he has carved with openings of carvings, cherubs, and palm trees, and openings of flowers, within and without.
<i>Emphasized Bible</i>	And, all the walls of the house round about, carved he with figures of cherubim, and palm-trees, and festoons of flowers,—within and without.
English Standard Version	Around all the walls of the house he carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms.
New King James Version	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.
World English Bible	He carved all the walls of the house around with carved figures of cherubim, palm trees, and open flowers, inside and outside.

³⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:29.

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And all the walls of the house round about he has carved with openings of carvings, cherubs, and palm trees, and openings of flowers, within and without.

The gist of this passage:

Throughout the Temple, there were carvings made of cherubs, palm trees and flowers.

1Kings 6:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וּ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
qîyr (קִיר) [pronounced <i>keer</i>]	<i>the wall [of a city], a wall; a place fortified with a wall [i.e., a fortress]; a side</i>	feminine plural construct	Strong's #7023 BDB #885
bayith (בַּיִת) [pronounced <i>BAH-yith</i>]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
mêçab (בְּסָב) [pronounced <i>may-SAHB</i>]	<i>surrounding, round about</i>	adverb	Strong's #4524 BDB #687
(עֲלָקָה) [pronounced <i>kaw- LAHQ</i>]	<i>to carve</i>	3 rd person masculine singular, Qal perfect	Strong's #7049 BDB #887
pittuach (פִּתּוּחַ) [pronounced <i>piht-TOO- ahkh</i>]	<i>carved work, engraving; statue</i>	masculine plural construct	Strong's #6603 BDB #836
Also spelled pittûwach (פִּתּוּחַ) [pronounced <i>piht-TOO-ahkh</i>].			
miqla'ath (מִעֲלָקָה) [pronounced <i>mihk-LAH- gath</i>]	<i>a carving, a sculpture; possibly a bas relief</i>	feminine plural construct	Strong's #4734 BDB #887
Lange: Keil and others understand by מִעֲלָקָה "basso-relievo," Vulgate <i>cœlaturæ eminentes</i> , which, however, cannot be established by the word itself. For although עֲלָקָה means to set in motion, to sling (1Sam. 17:40; 1Sam. 25:29; Jer. 10:18), this signification is not available here. But it becomes clear through the following פִּתּוּחַ: from פָּתַח to break open, to open, then to furrow, to plough (Isa. 28:24); מִפְּתוּחַ in Ex. 28:11; Ex. 39:6, is used for the work of the graver in stone, and in Ex. 28:36; Ex. 39:30 of engraving in metal. The figures, moreover, were not in basso relievo, but were sunken. ³⁷⁶			
k ^e rûwbîym (מִיְבוּרִים) [pronounced <i>k^eroo^b- VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500

³⁷⁶ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:29–30 (Exegetical and Critical).

1Kings 6:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
timôrôth (תרמת) [pronounced <i>tihm-moh-ROHTH</i>]	<i>palm trees, carvings or figures or ornaments of palm trees</i>	feminine plural noun	Strong's #8561 BDB #1071
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâṭûwr (פוטור) [pronounced <i>paw-TOOR</i>]	<i>opened</i>	Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct	Strong's #6358 & #6362 BDB #809
tsitstsîym (ציצים) [pronounced <i>tseets-TSEEM</i>]	<i>blossoms, flowers</i>	masculine plural noun	Strong's #6731 BDB #847
min (מן) [pronounced <i>mihn</i>]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פנים) [pronounced <i>paw-NEEM</i>]	<i>face, faces, countenance; presence</i>	masculine plural noun (plural acts like English singular)	Strong's #6440 BDB #815

Together, the two prepositions and pânîym mean *from before, from the presence of, from a position before a person or object, from before a place*. However, this also expresses source or cause, and is also rendered *because of, on account of*.

These are mostly meanings for the construct form; I need to check other translations as this is a substantive.

w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced <i>l</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chîytsôn (חוץ) [pronounced <i>khee-TSOWN</i>]	<i>outer, outward, exterior, external; without; as a substantive, outer wall, exterior [wall]</i>	masculine singular adjective, acting as a substantive; with the definite article	Strong's #2435 BDB #300

1Kings 6:29

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
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Barnes: *Within and without* - i. e., both in the inner chamber, or holy of holies, and in the outer one.³⁷⁷

Translation: He carved figures of cherubim, palm trees and open blossoms all around in the walls of the house from the interior to the exterior. What seems to be clear is, Solomon carved (or commissioned workers to carve) the figures of cherubim, palm trees and blossoms into the walls of the Temple all around.

What is unclear is, was this done for the inner room (the Holy of Holies) and the outer room; or was this the interior and the exterior? My guess would be, the outside of the Temple is made of stone, which is covered up on the interior with cedar, overlain with gold. What would make the most sense is, these things would be first carved into the cedar, and then very thin sheets of gold would be pounded into the wall and into these carvings.

But while we are ignorant of the precise form and of the arrangement of these ornamental carvings, we are not wholly in the dark as to their symbolism. For everything in the temple, we may be sure, had a meaning. Let us inquire, then, into the significance of the cherubim, the palms and the flowers.

The Pulpit Commentary on the Meanings of the Carvings

1. The Cherubim have been regarded by some as symbols of the invisible Godhead, by others as "representations of the heavenly spirits which surround the Lord of glory and set forth psychical life at its highest stage" (Keil); but it seems best to view them as symbols of all animal life, including the highest and perhaps not excluding the thought of Him who is the source and spring of life, the Anima animantium (cf. Ezek. 12:28). Hence they are spoken of as תַּיִחָה (Ezek. 1:5, Ezek. 1:13, Ezek. 1:15, etc.) "the living things" (compare τὰ ζῶα, Rev. 4:6, Rev. 4:8, Rev. 4:9), and even as הַיָּחָה "the life" (Ezek. 10:14, Ezek. 10:15, etc.) The cherubim consequently speak of the great animal kingdom before its Creator. "Creaturely being reaches its highest degree in those which have an anima, and among these, the lion, the bull, the eagle, and the man are the highest and most complete" (בַּהֵר). These shapes, accordingly, were not inappropriate or unmeaning in a temple raised by the creature to the glory of the Creator.
2. Just as the cherubim speak of animal, so do the Palms of vegetable life. They are "the princes of the vegetable kingdom" (Linnaeus) "Amongst trees there is none so lofty and towering, none which has such a fair majestic growth, which is so evergreen, and which affords so grateful a shade and such noble fruits—fruits which are said to be the food of the blessed in paradise—as the palm" (בַּהֵר), who also adds that it is said to have as many excellent properties as there are days in the year, and cites Humboldt as designating it the "noblest of plants forms to which the nations have always accorded the meed of beauty." Judaea, he further remarks, is the fatherland of the palm, so much so that the palm in later days became the symbol of Palestine (as on the well known coin with the legend Judaea capta). The palms, therefore, tell of the vegetable world, and of Him who fashioned its noble and graceful forms.
3. And very similar was the testimony of the Flowers. "Flowers and bloom have been, from ancient times to our own, the usual symbols of lifefulness So then by the flower work, as well as by the cherubim and the palm trees, was the dwelling of Jehovah, which was adorned therewith, designated as an abode of life" (בַּהֵר). On the earthly dwelling place of the Eternal, that is to say, were everywhere portrayed the various tokens of His Almighty power and goodness. And the significance of each is the same. "Thou hast created all things, and for thy pleasure they are, and were created." They were graven] within and without. [These words, here and in verse 30, are generally taken to mean "in the oracle and in the house." But it is worthy of consideration whether they do not rather signify, "in the house and in the porch." The latter was overlaid with gold (2Chron. 3:4). It is doubtful whether הַיָּחָה on the outside, can be applied to any part of the interior, and here its application would be to the oracle (Thenius)].

³⁷⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:29.

The Pulpit Commentary; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:29.

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I may need to separate these two topics.

The Structure and Contents of the Holy of Holies (Various Commentators)

Lange: *According to 1Kings 6:16–20 the two divisions of the house were of the following dimensions: the room at the farthest end took off from the entire length of the building (which was 60 cubits), twenty, and from its height (30 cubits), twenty. It was also, as is expressly stated in 1Kings 6:20, twenty cubits long, broad, and high, and consequently was a complete cube in shape. The front compartment was forty cubits long, twenty broad, and thirty high. For since its breadth and height are not given here (1Kings 6:17), it must have had the breadth and height of the house mentioned above (1Kings 6:2), otherwise, as in the case of the rear compartment, it would have been expressly noticed. That the front compartment was not only longer, but higher also, larger generally than the rear, its name even proves לִכְיָהּ (see above on 1Kings 6:2).*³⁷⁸

Arno Gaebelein: *The holiest of all was a cube of 20 cubits; it contained two cherubim made of the wood of the olive-tree, overlaid with gold, and 10 cubits in height, whose expanded wings touched in the middle, and, on the opposite sides, touched the walls.*³⁷⁹

James Burton Coffman makes this interesting observation: *Where was the veil which God had ordained to screen off the Holy of Holies? Apparently, Solomon left it out! Of course, that was specifically the part of the Tabernacle that typified Jesus Christ our Lord; and true to the genius of every innovator Solomon managed to get rid of it (at least, as is indicated here). When the Temple was rebuilt, in the times after the captivity, the Veil was again included, as it most certainly should have been here (Matthew 27:51).*³⁸⁰

We actually do not know that Solomon left off the curtain; it is certainly not mentioned. However, the Holy of Holies is clearly separated from the front of the Temple—no one could accidentally come into the Temple and accidentally walk into the Holy of Holies. Again, the Temple is not the same as the Tabernacle; and the Tabernacle was designed to be disassembled and moved. The Temple was designed to be in one place all the time. So, whether or not Solomon included a veil, is unknown; and whether or not it was needed is unknown. God did not, at a later day, say, “Where is the veil?” However, Herod’s Temple included a veil, which was ripped in half as per Matt. 27:51.

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Lange dispels an idea held by two other commentators: *It is hence decidedly incorrect when Kurtz and Merz suppose that the front compartment was only twenty cubits high, that over the entire house there was an upper room ten cubits high fitted up for the conservation of the reliques of the tabernacle of the covenant, and that this room is designated by what 2Chron. 3:9 names תּוֹלֵקָה, and which the Sept. renders by τὸ ὑπερον. The following considerations make against this view: (1) How could one have reached this supposed upper chamber? Not from the side—structure, for the ceiling of its uppermost story did not reach to the floor of the supposed “upper room:” the thick walls of the house, moreover, had no door above the level of the side—structure. Just as little could one have reached it from the interior of the house, for in neither compartment was there a stairway which led there: there was no opening in the ceiling. (2) The windows of the house (1Kings 6:4) were above the*

³⁷⁸ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:14–19 (Exegetical and Critical).

³⁷⁹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

³⁸⁰ From <http://www.studylight.org/commentaries/bcc/1-kings-6.html> accessed April 27, 2017.

side-structure, which (the ceilings of the three stories being taken into the account) was certainly eighteen cubits high: there remained, therefore, the house being thirty cubits high, but twelve cubits for the windows. If now from these twelve cubits, ten are allowed for the upper room, what space remains for the windows, which certainly were not very small, and which were necessary to admit light and air into the house? (3) From the extremely abrupt words of the Chronicles, "And the alioth he covered with gold," it follows only that alioth (upper chambers) were somewhere, but not where they were; and since the Chronicles in its abbreviated description says nothing of the entire side-structure with its stories and chambers, we have at least as much right, with Grüneisen, to suppose the alioth to be the chambers of the side-structure, as an upper room extending the length of the whole building, and which is nowhere else mentioned. The reliques of the tabernacle could easily have been preserved in the several chambers of the side-structure.³⁸¹ Having enough room in the Temple for an upper story does not mean that there was an upper story. Furthermore, if storage space was needed, the entire annex would be able to handle that.

1Kings 6:18, 29 The cedar within the house was carved in the form of gourds and open flowers. All was cedar; no stone was seen. Around all the walls of the house he [Solomon] carved engraved figures of cherubim and palm trees and open flowers, in the inner and outer rooms. (ESV)

The Carvings in the Walls (Various Commentators)

Barnes: *Palms, cherubs, and flowers* - the main decorations of Solomon's temple - bear considerable resemblance to the ornamentation of the Assyrians, a circumstance which can scarcely be accidental.³⁸²

L. M. Grant: *The cedar walls were carved with ornamental buds and open flowers (v. 18). Of course these would be visible through the overlaying gold. These buds and flowers are a reminder of resurrection life, just as in eternity the Father's house will portray the wonderful joy and beauty of the resurrection of Christ, a life vibrant and eternal.*³⁸³

Benson: *He carved all the walls with figures of cherubims* — As signs of the presence and protection of the angels vouchsafed by God to that place. *And palm-trees* — Emblems of that peace and victory over their enemies, which the Israelites duly serving God in that place might expect. *Within and without* — Within the oracle, and without it in the holy place. *The floor of the house he overlaid with gold* — That is, of the whole house, both within the oracle and without it, both of the most holy, and the holy place; which rendered it wonderfully splendid and magnificent.³⁸⁴

The College Press Bible Study on the carvings: *Two further details of the interior decoration are added in 1Kings 6:29–30. The entire wall of the house, the Debir, the main sanctuary and perhaps even the porch, were decorated with reliefs of cherubim, palm trees and open flowers (1Kings 6:29). The palm trees may represent the tree of life in the Garden of Eden which was to be guarded by cherubim, (Gen. 3:24).^[185] The flowers may well have been lilies such as decorated the top of the front pillars (1Kings 7:19). There can be no certainty about the precise form or about the arrangement of these ornamental figures.^[186] Caution must also be exercised in speculating about the possible symbolic import of these figures.*³⁸⁵

^[185] The motif of cherubim guarding palm trees, probably thought of as a tree of life, is well known in the art of the ancient Near East. See Matheney and Honeycutt, BC, p. 175.

^[186] Arguing from the analogy of Egyptian temples, Keil contends for two or three rows. In Ezekiel's Temple description, the palm trees alternated with the cherubim, so that there was always one cherub standing between two palm trees (Ezek. 41:18).

³⁸¹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:14–19 (Exegetical and Critical).

³⁸² Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:29.

³⁸³ From <http://www.studylight.org/commentaries/lmg/1-kings-6.html> accessed April 27, 2017.

³⁸⁴ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:29.

³⁸⁵ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:29–30 (Comments).

The Carvings in the Walls (Various Commentators)

Gill: [The walls were] *carved with knops*; of an oval form; so the Targum says, they had the appearance of eggs; and Ben Gersom likewise, that they were in the form of eggs: *and open flowers*; not in the figure of buds, but flowers blown, and open, as lilies and others.³⁸⁶

Matthew Henry: The wainscot was curiously carved with knops (like eggs or apples) and flowers, no doubt as the fashion then was, 1Kings 6:18.

Matthew Henry: [Solomon] carved cherubim upon all the walls of the house, 1Kings 6:29. The heathen set up images of their gods and worshipped them; but these were designed to represent the servants and attendants of the God of Israel, the holy angels, not to be themselves worshipped (see thou do it not), but to show how great he is whom we are to worship.³⁸⁷

Keil and Delitzsch: [A] further description of the Most Holy Place is given in 1Kings 6:19. "And cedar wood was (placed) against the house inside, sculpture of gourds (colocynthides) and open buds." תַּעֲלֻקִּים is in apposition to זָרָא, containing a more minute description of the nature of the covering of cedar. תַּעֲלֻקִּים signifies sculpture, half-raised work (basso relievo).³⁸⁸ This view is in opposition to...

Thenius: [T]hat kind of bas-relief in which the figures, instead of rising above the surface on which they are wrought, are simply separated from it by the chiselling out of their outlines, and their being then rounded off according to these outlines.³⁸⁹

Keil and Delitzsch: [These] figures resembling the תַּעֲקֻפִּים, or wild gourds (2Kings 4:39), i.e., oval ornaments, probably running in straight rows along the walls. יִרְטָפִּים מִיֶּצֶץ are open flower-buds; not hangings or garlands of flowers (Thenius), for this meaning cannot be derived from רָטַף in the sense of loosening or setting free, so as to signify flowers loosened or set free (= garlands), which would be a marvellous expression! The objection that, "flowers not yet opened, i.e., flower-buds."³⁹⁰

Keil and Delitzsch: All the walls of the house (the Holy Place and the Most Holy) round about (בְּסָמָה, adverb) he made engraved work (carving) of cherubs, palms, and open flowers from within to the outside (i.e., in the Most Holy as well as in the Holy Place). וּמִלְּפָנֶיךָ...לְוָךְ = וּמִלְּפָנֶיךָ...לְוָךְ; and מִיֶּצֶץ as in 1Kings 6:20. This completes the account of the nature of the covering of wood. In addition to the oval figures and open flowers (1Kings 6:18), there were also figures of cherubim and palm-trees carved in the wooden panels. Nothing is said as to the distribution of these figures. But a comparison with Ezek. 41:18 shows at any rate so much, that the palm-trees alternated with the cherubs, so that there was always one cherub standing between two palm-trees. The gourd-shaped figures and the open flowers probably formed the upper and lower setting of the rows of palms and cherubs, the flowers hanging in the form of garlands above the palms and cherubs, and the rows of gourds arranged in bars constituting the boundary lines both above and below. It is a disputed question whether there was only one row of palms and cherubs running round the walls, or whether there were two, or possibly even three. There is more probability in the second or third of these assumptions than in the first, inasmuch as on the walls of the Egyptian temples there were often three or four rows of mythological characters in relief arranged one above another (compare my work on the Temple, pp. 70ff.).³⁹¹

Trapp: For in this piece of Scripture...we may say with Possevine, Tot esse sacramenta quot literas, tot mysteria quot puncta, tot arcana quot apices; there are so many words, so many mysteries.³⁹²

³⁸⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:18.

³⁸⁷ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

³⁸⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:16–18.

³⁸⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:16–18.

³⁹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:16–18.

³⁹¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:29–35.

³⁹² John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:18. He cites Biblioth. Select.

The Carvings in the Walls (Various Commentators)

Sutcliffe: *He carved cherubims, and palm trees, and open flowers; that is, flowers in full bloom. The supreme Being was understood to delight in woods, groves, gardens, and fountains. So a poet has said—Habitarunt Dii quoque sylvas. But the druids thought he preferred cairns, craggs, and mountain-tops. The prophet says, he prefers the heart of the contrite, and the man that trembles at his word.*³⁹³

Treasury of Scriptural Knowledge: *knops: or, gourds [were carved into the wood], Pekaim, "artificial knops," in the shape of colocynths, or wild gourds, as the word denotes (see note on 2Kings 4:39); the full-blown flowers of which must have been very ornamental.*³⁹⁴

Whedon: *[Throughout the Temple, the walls were] carved with...gourds, as...an artificial imitation of wild gourds or cucumbers. [Also the walls were carved with]...Flowers in full bloom. Hence probably a carved imitation of festoons or garlands.*³⁹⁵

Whedon: *Similar ornamentation abounds on Assyrian and Persian monuments. It was not without its symbolical meaning. As the cherub represented the fulness of Divine life and power in the animal creation, so the palms and flowers represented the vegetable kingdom. Palms and flowers are ever suggestive of the richest fulness of life, prosperity, and joy.*

Whedon continues: *And so the worshippers that were permitted to enter the temple, and gaze upon the walls all covered with these figurative carvings, might ever be reminded that the God who had his special dwelling-place and worship there was not confined to temples, but filled the universe with his creative life and energy. The heaven and heaven of heavens could not contain him, and the whole earth was but his footstool; how, then, could Solomon's temple hold him? His hand had made in actual creation all forms of life and being that were represented on the walls.*³⁹⁶

The Bible Illustrator (T. Leckie, D. D.): *[These particular objects illustrate] (1) The union of the earthly and heavenly, the natural and the spiritual, in worship and religion. The highest spiritual creatures and two of the most prominent natural objects were portrayed together in the house of God. The cherubim representing heaven, the highest grade of spiritual creation, and the palm tree and the open flower representatives of earth and nature in their finest and noblest shapes, were brought together on the walls of the house of God...(2) Life was here in three stages: life rooted and growing, like the palm tree; life expanded, like the open flower; and life in its highest state, the life of the cherub...(3) Worship represented by the cherub, fruitfulness by the palm tree, and beauty by the open flower.*³⁹⁷

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And a floor of the house he overlaid [with] gold to [the] indoors and to the outer [room].

1Kings
6:30

He overlaid the floor [with] gold, from the interior to the exterior.

He overlaid the floor of the Holy of Holies with gold.

Here is how others have translated this verse:

³⁹³ From <http://www.studylight.org/commentaries/jsc/1-kings-6.html> accessed April 27, 2017.

³⁹⁴ *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:18.

³⁹⁵ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:18.

³⁹⁶ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:29.

³⁹⁷ *The Biblical Illustrator*; by Joseph S. Exell; Pub. 1900; from E-sword; 1Kings 6:29 (Slightly edited).

Ancient texts:

Masoretic Text (Hebrew)	And a floor of the house he overlaid [with] gold to [the] indoors and to the outer [room].
Revised Douay-Rheims Peshitta (Syriac)	And the floor of the house he also overlaid with gold within and without.
Septuagint (Greek)	And the floor of the house he overlaid with gold, within and without.
Significant differences:	And he covered the floor of the house within and without with gold.
Significant differences:	They all seem to be reasonably similar.

Limited Vocabulary Translations:

International Children's B.	All the walls around the Temple were carved. They were carved with pictures of creatures with wings, palm trees and flowers. This was true for both the main room and the inner room. The floors of both rooms were covered with gold. V. 29 is included for context.
<i>The Message</i>	And all the floors of both inner and outer rooms were gold-plated.
New Simplified Bible	Even the floor was covered with gold.

Thought-for-thought translations; paraphrases:

New Berkeley Version	The inside and outside walls of the house he decorated with engraved figures of cherubim, palm trees, and open flowers, and the floor of the house he overlaid with gold, inside and outside. V. 29 is included for context.
New Life Version	He covered the floor of the house with gold, in the center room and the most holy place.
New Living Translation	He overlaid the floor in both rooms with gold.

Partially literal and partially paraphrased translations:

American English Bible	And he even covered the floors of the whole building with gold... both the innermost portions and the outermost portions.
New Advent (Knox) Bible	All the walls of the temple were adorned with bands of carved and embossed work, cherubim and palm-trees and other patterns, standing out in high relief; the floor, within the sanctuary and without, he covered with gold. V. 29 is included for context.
Translation for Translators	They also covered the floor of both rooms with <i>very thin sheets of gold</i> .

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	The floor of the house is he to have overlaid with gold, being turned toward within and the external.
Ferrar-Fenton Bible	The floor of the hall was also plated with gold** with the windows and doors.
God's Truth (Tyndale)	And the floor of the house he covered with gold both within in the quere and also without in the temple.
NIV, ©2011	He also covered the floors of both the inner and outer rooms of the temple with gold.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He also had the floor of the House, in both the interior and exterior rooms, overlaid with gold.
The Heritage Bible	And he sheeted over the floor of the house with gold, the interior facing and the exterior.

New American Bible (2002) The floor of both the inner and the outer rooms was overlaid with gold.
 New Jerusalem Bible He overlaid the floor of the Temple with gold, both inside and outside.
 Revised English Bible The floor of the house he overlaid with gold, both in the inner chamber and in the outer.

Jewish/Hebrew Names Bibles:

The Complete Tanach And the floor of the house he overlaid with gold; for the one within and for the one without.

And the floor of the house: the entire floor.
For the one within and for the one without: For the house of the ark cover.

JPS (Tanakh—1985) All over the walls of the House, of both the inner area and the outer area, he carved reliefs of cherubim, palms, and calyxes, and he overlaid the floor of the House with gold, both the inner and the outer areas. V. 29 is included for context.
 Orthodox Jewish Bible And he overlaid the keruvim with zahav (gold).

Expanded/Embellished Bibles:

The Expanded Bible ·This was true for both the main room and the inner room [^...both the inner and the outer (rooms)]. The floors of both rooms were ·covered [overlaid] with gold.
 NET Bible® He plated the floor of the temple with gold, inside and out [*Inside and out* probably refers to the inner and outer rooms within the building.].

Literal, almost word-for-word, renderings:

English Standard Version The floor of the house he overlaid with gold in the inner and outer rooms.
 New King James Version And the floor of the temple he overlaid with gold, both the inner and outer sanctuaries.
 Webster’s Bible Translation And the floor of the house he overlaid with gold, within and without.
 Young’s Updated LT And the floor of the house he has overlaid with gold, within and without.

The gist of this passage: Even the floor throughout the Temple was overlaid with gold.

1Kings 6:30			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong’s # BDB #251
’êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong’s #853 BDB #84
qar ^e qa ^c (קַרְקַרָּ) [pronounced <i>kahr-KAHQ</i>]	<i>floor, bottom; ground</i>	masculine singular construct	Strong’s #7172 BDB #903

1Kings 6:30

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
tsâphâh (צָפַח) [pronounced tsaw-FAW]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced zaw-HAW ^{AV}]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
lâmed (ל) [pronounced l ^{AV}]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
penîymâh (פְּנִימָה) [pronounced pehn-EE-maw]	<i>indoors, within, in, towards the inside; to wall of the house; a room or court which is opposite the door [thus meeting the eyes of those entering the door]</i>	adverb of location	Strong's #6441 BDB #819
Although Owens speaks of this having a locative hê; that is a part of the spelling of this word and thus taken into account when its meaning is given.			
Owens translates <i>to indoors</i> simply as <i>inner rooms</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced l ^{AV}]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
chîytsôn (חִיצוֹן) [pronounced khee-TSOWN]	<i>outer, outward, exterior, external; without; as a substantive, outer wall, exterior [wall]</i>	masculine singular adjective, acting as a substantive; with the definite article	Strong's #2435 BDB #300

Translation: He overlaid the floor [with] gold, from the interior to the exterior. I think the idea is, the floor in the Holy of Holies is overlaid with gold. However, I am somewhat confused on the final few words and will have to study what others have done to comment further.

1Kings 6:30 He overlaid the floor [with] gold, from the interior to the exterior.

The Overlaying of Gold Throughout (Various Commentators)

Keil and Delitzsch: *The floor of the house he overlaid with gold within and without, i.e., in the Most Holy Place and in the Holy Place also.*³⁹⁸

³⁹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:30.

The Overlaying of Gold Throughout (Various Commentators)

Arno Gaebelein: *And in the house gold was the prominent feature. The word “gold” occurs eleven times in this chapter. All was overlaid with gold. Besides this there were “glistening stones, and of divers colours” (1Chron. 29:2). Everything was of pure gold; the sanctuary might have been called the golden house. The floor was overlaid with gold, the walls, the doors and ceiling were covered with pure gold, and the walls had inlaid precious stones (2Chron. 3:6). Gold is the emblem of divine righteousness and divine glory. Therefore the whole sanctuary witnessed to the glory of righteousness which is in keeping with the prophetic foreshadowing of this house. How much greater will be the glory and the manifestation of divine righteousness when the true King builds the house and manifests His glory!*³⁹⁹

The Christian Community Bible: *Like Solomon, the Christian kings and authorities of past centuries wanted to adorn their churches with gold and silver. They believed that the House of God ought to be much more beautiful than their own. Let us respect their piety; but today we understand that the city of God is governed by criteria different from those of most people. The splendor of temples does not always help us to discover God’s greatness.*⁴⁰⁰ The Christian Community Bible is a Catholic Bible, so the *Christian kings* spoken of is a reference to Catholic kings who ruled in various places in Europe.

The Pulpit Commentary: *The lavish use of gold in the interior of the temple—its weight 600 talents, its value almost incalculable—was not for mere display (for most of it was never seen except by the priests), but was symbolical of light and purity (Job. 37:22, Job. 37:23; Rev. 21:18), and stamped the place as the abode of Him who dwelleth in light (1Tim. 6:16).*⁴⁰¹

Gill: *Eupolemus, an Heathen writer testifies, that the whole house, from the floor to the tool, was covered with gold, as well as with cedar and cypress wood, that the stonework might not appear.*⁴⁰²

Gill: *Both the floor of the holy place, and of the holy of holies; so the street of the new Jerusalem is said to be pure gold, Rev. 21:21 (And the twelve gates were twelve pearls, each of the gates made of a single pearl, and the street of the city was pure gold, like transparent glass.); this expresses the purity and magnificence of it, particularly the holy conversation of them that dwell in the church, in heaven, signified hereby.*⁴⁰³

Barnes: *The doors were not simply sheeted with gold, like the floors 1Kings 6:30, but had the gold hammered to fit the forms of the palms, cherubs, and flowers carved upon them. 1Kings 6:35. Such hammered metal-work, generally in bronze, has been found in tolerable abundance among the Assyrian remains.*⁴⁰⁴

The Cambridge Bible: *The walls and floors were covered with flat plates of gold nailed on (see 2Chron. 3:9), but to cover the carved work the gold must be beaten to fit. The verb employed here gives the idea of pressure exerted to force the metal into the needful shapes.*⁴⁰⁵

What we have is a marble foundation, which represents the stability of the spiritual life (Jesus used the illustration of building one’s home upon sand). The wood lain upon that represents our humanity; and the gold on top of that might be understood to be divine production.

Or, we may view the marble foundation as God the Father and His plan; the wood is representative of the Lord Jesus Christ in His humanity; and the gold is the eternal production of God the Holy Spirit.

³⁹⁹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

⁴⁰⁰ From <http://www.pbible.org/english/> (1Kings 6:1 notes); accessed March 25, 2017.

⁴⁰¹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:20.

⁴⁰² Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 6:22. Gill cites Apud Euseb. Praepar. Evangel. l. 9. c. 34. p. 450.

⁴⁰³ Dr. John Gill, *John Gill’s Exposition of the Entire Bible*; from e-Sword, 1Kings 6:30 (text added).

⁴⁰⁴ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 6:32.

⁴⁰⁵ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:32.

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I had problems with the 2nd and 3rd phrases, so I will wait to look at other translations before translating them and before translating the 3rd translation.

And an opening of the innermost room he made doors of tree of olive oil; the projecting post door frames a fifth. And two of doors trees of olive oil; and he carved upon them carvings of cherubim and palm trees and open blossoms. And he overlaid [these with] gold. And so he beats out over the cherubim and over the palm trees and over the open blossoms with gold.

1Kings
6:31–32

He made the doors for the opening to the innermost room from olive trees; [and] the surrounding door frame [had] five sides [or, (was) a fifth part (of the wall)]. Also, the two doors [made from] the wood of an olive [tree], he carved upon them carvings of cherubim, palm trees and open blossoms, and then he overlaid [them with] gold. He beat out [thin sheets of] gold over the cherubim, palm trees and open blossoms.

He made the doors to the Holy of Holies from olive tree wood and placed it into a pentangular door frame. On these olive wood doors, he carved cherubim, palm trees and flowers, which were then overlain with very thin sheets of gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)	And an opening of the innermost room he made doors of tree of olive oil; the projecting post door frames a fifth. And two of doors trees of olive oil; and he carved upon them carvings of cherubim and palm trees and open blossoms. And he overlaid [these with] gold. And so he beats out over the cherubim and over the palm trees and over the open blossoms with gold.
Revised Douay-Rheims	And in the entrance of the oracle he made little doors of olive tree, and posts of five corners, And two doors of olive tree: and he carved upon them figures of cherubims, and figures of palm trees, and carvings <u>very much projecting</u> : and he overlaid them with gold: and he covered both the cherubims and the palm trees, and the <u>other things</u> with gold.
Peshitta (Syriac)	And for the entrance of the sanctuary he made doors of olive wood; the lintel and the doorposts <u>were strongly fastened</u> . The two doors also were of olive wood; and he carved upon them figures of cherubim, and carved ornaments and palm trees and open flowers; and he overlaid them with gold, and spread gold upon the cherubim and upon the palm trees.
Septuagint (Greek)	And for the door-way of the oracle he made doors of <u>juniper</u> wood, there were porches in a four-fold way. The carvings for the doors of the Inner Sanctum not spoken of here; but carvings for the main door are.
Significant differences:	Most of this verse are missing in the Greek. The Greek also has <i>juniper</i> rather than <i>olive</i> wood.

The meaning of what I have translated *frames a fifth* is still argued today; and those translating into Syriac supposed that this meant *strongly fastened*.

The Latin, instead of including the carvings of open blossoms, says that the carvings are *very much projecting*. The Latin later has *the other things* rather than *the open flowers*. The Syriac is missing the second mention of *open flowers*.

Limited Vocabulary Translations:

Bible in Basic English	For the way into the inmost room he made doors of olive-wood, the arch and the door supports forming a five-sided opening. On the olive-wood doors were cut designs of winged ones and palm-trees and open flowers, all of them, with the doors, plated with gold.
Easy English	He made the doors to the sanctuary out of olive wood. The wood that held the doors had 5 sides. And on the doors he put pictures in the wood of cherubs, palm trees and open flowers. Then he covered the cherubs and the palm trees with very thin gold.
Easy-to-Read Version–2006	The workers made two doors from olive wood. They put these doors at the entrance of the Most Holy Place. The frame around the doors was made with five sides. They made the two doors from olive wood. The workers carved pictures of Cherub angels, palm trees, and flowers on the doors. Then they covered the doors with gold.
God's Word™	He made doors for the entrance to the inner room out of olive wood. The doorposts had five sides. The two doors were made out of olive wood. He carved angels, palm trees, and flowers into them and covered them with gold. The gold was hammered onto the angels and the palm trees.
Good News Bible (TEV)	A double door made of olive wood was set in place at the entrance of the Most Holy Place; the top of the doorway was a pointed arch. The doors were decorated with carved figures of winged creatures, palm trees, and flowers. The doors, the winged creatures, and the palm trees were covered with gold.
The Message	He constructed doors of olivewood for the entrance to the Inner Sanctuary; the lintel and doorposts were five-sided. The doors were also carved with cherubim, palm trees, and flowers, and then covered with gold leaf.
NIRV	For the entrance to the Most Holy Room he made two doors out of olive wood. Each door was one-fifth of the width of the Most Holy Room. On the two olive wood doors he carved cherubim, palm trees and open flowers. He covered the cherubim and palm trees with hammered gold.
New Simplified Bible	A double door made of olive wood was hung at the entrance of the Most Holy Place. There was a pointed arch on top of the doorway. The doors were decorated with carved figures of cherubim, palm trees, and flowers. The doors, the cherubim, and the palm trees were covered with gold.

Thought-for-thought translations; paraphrases:

Common English Bible	He made the doors of the inner sanctuary from olive wood and carved the doorframes with five recesses. He overlaid the two olive-wood doors with gold-plated carvings of winged creatures, palm trees, and blossoming flowers.
Contemporary English V.	The two doors to the most holy place were made out of olive wood and were decorated with carvings of palm trees, flowers, and winged creatures. The doors and the carvings were covered with gold. The door frame came to a point at the top.
The Living Bible	Then he made square doorposts of olive wood for the entrance to the Temple. There were two folding doors of cypress wood, and each door was hinged to fold back upon itself. Angels, palm trees, and open flowers were carved on these doors and carefully overlaid with gold.
New Berkeley Version	For the entrance of the holy place he made double doors of oliverwood, the lintel and the door posts forming five sides and angels. Both doors of olivewood he

New Century Version	decorated with cherubic figures, palm trees, and open flowers, and overlaid them with gold; the cherubim and palm trees he overlaid with beaten gold.
New Life Version	Doors made from olive wood were placed at the entrance to the Most Holy Place. These doors had five-sided frames. Creatures with wings, as well as palm trees and flowers, were also carved on the two olive wood doors that were covered with gold. The creatures and the palm trees on the doors were covered with gold as well.
New Living Translation	He made doors of olive wood for the most holy place. The top and sides of the door had five sides. He cut pictures in the two doors of olive wood, to look like cherubim, palm trees and open flowers, and covered them with gold. He spread the gold on the cherubim and on the palm trees.
	For the entrance to the inner sanctuary, he made double doors of wild olive wood with five-sided doorposts. These double doors were decorated with carvings of cherubim, palm trees, and open flowers. The doors, including the decorations of cherubim and palm trees, were overlaid with gold.

Partially literal and partially paraphrased translations:

American English Bible	The Temple's front entrance was made of juniper wood, and there were five doorways. Two of these doors were made of pines that were carved with cherubs and palms. The others were just panels that could be removed to enlarge the entrance. And everything was covered with gold, including the engraved cherubs and palms.
Beck's American Translation	He made doors of olive wood for the entrance to the inner sanctuary. The frame and the door posts had five sides. And two doors were of olive wood, and on them he made carvings of angels, palm trees, and open flowers. He covered them with gold, pressing down the gold on the angels and the palm trees.
International Standard V	Solomon [Lit. <i>He</i>] also provided doors, lintels, and five-sided doorposts for the entrance to the inner sanctuary. He installed two doors made of olive wood, inlaying them with carvings of cherubim, palm trees, and blooming flowers, and overlaying them with gold. Then he added more gold to cover the cherubim and palm trees.
New Advent (Knox) Bible	At the entrance to the shrine he made doors of olive-wood, between five-sided pilasters; doors of olive-wood, carved with figures of cherubim and palm-trees, and other sculpture in high relief; doors and cherubim and palm-trees and all the rest were covered with gold.
Translation for Translators	They made a set of doors from olive tree wood, and placed them at the entrance to the Very Holy Place. The doorposts joined at the top to form a pointed arch. 32 The doors were decorated by carving on them representations of winged creatures, palm trees, and flowers. All of these things were covered with <i>very thin sheets of</i> gold.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	As to the doors to the oracle, he is to have made the doors of olive tree: the lintel and the side posts are to be a fifth part of the wall. The two doors are to be of olive wood, and he is to have hung on them carvings of cherubs, palm trees, and being open flowers; and he is to have overlaid them with gold, and he was to beat out gold on the cherubs and palm trees.
Ferrar-Fenton Bible	The door of the Recess was made of two leaves of olive-wood with four strong posts; the two leaves were of olive-wood, with Kerubs, and palmtrees, and roses carved upon them; with gilding spread over the Cherubs, and palm-trees, and roses.
God's Truth (Tyndale)	And in the entering of the quere he made two doors of olive tree, with the upper and two side posts five square. And the two doors of olive tree he graved with graving

	of Cherubs and Paulme trees and graved flowers, and covered them with gold, and laid gold over the Cherubs and also the Paulme trees.
Jubilee Bible 2000	And at the entrance of the oracle he made doors of olive wood; the lintel <i>and</i> side posts had five sides. The two doors <i>were of</i> olive wood, and he carved upon them carvings of cherubims and palm trees and open flowers and overlaid <i>them</i> with gold and covered the cherubims and the palm trees with gold.
NIV, ©2011	For the entrance to the inner sanctuary he made doors out of olive wood that were one fifth of the width of the sanctuary. And on the two olive-wood doors he carved cherubim, palm trees and open flowers, and overlaid the cherubim and palm trees with hammered gold.
Tree of Life Version	For the entrance of the inner Sanctuary he made doors of olive wood, the frame of the doorposts having five angles. As for the double doors of olive wood, he carved on them carvings of cheruvim, palm trees and open flowers, and overlaid them with gold. He beat out gold over the cheruvim and over the palm trees.
Urim-Thummim Version	And for the entrance of the Holy of Holies he made doors from an olive tree: the lintel and side posts were 1/5th part of the wall. The two doors also were from an olive tree; and he carved upon them carvings of cherubim and palm trees and open flowers, and overlaid them with gold, and spread gold upon the cherubim, and upon the palm trees.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	Solomon had doors made of olive wood for the entrance to the inner sanctuary of which the lintel and doorposts formed the fifth part. He covered the two olive wood doors with carvings of cherubim, palm trees and open flowers. He then overlaid them with gold and spread gold on the cherubim and the palm trees.
The Heritage Bible	And for the entrance of the oracular sanctuary he made doors of olive wood; the lintel and door posts were a fifth of the wall. And two doors were of olive wood, and he carved upon them sculptured cherubs, and palm pilasters, and glistening buds, and sheeted them over with gold, and treaded gold upon the cherubs, and upon the palm pilasters.
New American Bible (2002)	At the entrance of the sanctuary, doors of olive wood were made; the doorframes had beveled posts. The two doors were of olive wood, with carved figures of cherubim, palm trees, and open flowers. The doors were overlaid with gold, which was also molded to the cherubim and the palm trees.
New American Bible (2011)	At the entrance of the inner sanctuary, doors of pine were made; the doorframes had five-sided posts. The two doors were of pine, with carved figures of cherubim, palm trees, and open flowers. The doors were overlaid with gold, and the cherubim and the palm trees were also covered with beaten gold.
New English Bible	At the entrance to the inner shrine he made a double door of wild olive; the pilasters and the [and the: prob. rdg, Heb omitted] door-posts were pentagonal. The doors were of wild olive, and he carved cherubim, palms, and open flowers on them, overlaying them with gold and hammering the gold upon the cherubim and the palms.
New Jerusalem Bible	He made the door of the Debir with uprights of wild-olive wood, and door jambs with five indented sections, and the two leaves of wild-olive wood. He carved figures of great winged creatures, palm trees and rosettes which he overlaid with gold, and he gilded winged creatures and palm trees.
New RSV	For the entrance to the inner sanctuary he made doors of olive wood; the lintel and the doorposts were five-sided [Meaning of Heb uncertain]. He covered the two doors of olive wood with carvings of cherubim, palm trees, and open flowers; he overlaid them with gold, and spread gold on the cherubim and on the palm trees.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible

For the entrance to the sanctuary he made doors of olive-wood, set within a five-sided door-frame. On the two olive-wood doors he carved figures of *k'ruvim*, palm trees and open flowers. He overlaid the doors with gold, forcing the gold into the shapes of the *k'ruvim* and palm trees as well.

The Complete Tanach

And for the entrance of the Sanctuary, he made doors (of) olive-wood; the lintel and sideposts (were) of five parts.

Olive-wood: Heb. *וּמֵשׁ יֵצֶע*, literally wood of oil, meaning olive-wood.

The lintel: The *מִלִּיֹּא* of the entrance are the doorposts from this side and the other. They were made round, similar to *מִלִּיֹּא וְיִמְלִיֹּא* (Ezekiel 40:10, 9, 21). (Other editions have *מִלִּיֹּא וְיִמְלִיֹּא*, [a type of tree which is tall and curved,] and likewise in all of the structure of Ezekiel (Ezekiel 40) the doorposts of the entrance are called *מִלִּיֹּא*.)

Sideposts were of five parts: The threshold is one, and the sideposts on both sides are two, [together] there are three, and the lintel which is on it was made in two [parts]. Thus have I heard. But I say, *תִּשְׁמַחְתּוּזוֹזָה* [means] (there were) five sides to each of the door posts and it was not four-sided. [These posts were in the shape of a pentagon rather than rectangular Rabeinu Yashaya.] And he is neither speaking about the threshold nor the lintel, since we do not find the threshold or the lintel called *מִלִּיֹּא*.

And two doors of olive-wood, and he carved upon them carvings of cherubim and palm trees and open flowers, and he overlaid (them) with gold; and spread the gold upon the cherubim, and upon the palm trees.

And he spread upon the cherubim: He spread the gold in thin sheets [to sink them] into the engraved forms, so that it be sunken into the engraved places and protrude on the protrusions, [and] so that the gold shall not [cover and thereby] destroy the figures, and the figures [engraved] in the wood shall be [clearly] seen in the gold.

JPS (Tanakh—1985)

For the entrance of the Shrine he made doors of olive wood, the pilasters and the doorposts having five sides. The double doors were of olive wood, and on them he carved reliefs of cherubim, palms, and calyxes. He overlaid them with gold, hammering the gold onto the cherubim and the palms.

Orthodox Jewish Bible

And for the entering of the Devir he made doors of olive wood; the lintel and the five-sided door posts.

The two doors also were of olive wood; and he carved upon them carvings of keruvim and palm trees and open flowers, and overlaid them with zahav, and spread zahav upon the keruvim, and upon the palm trees.

Expanded/Embellished Bibles:

The Amplified Bible

For the entrance of the Holy of Holies he made two [folding] doors of olive wood, the lintel (header above the door) and five-sided doorposts (frames). So he made two doors of olive wood, and he carved on them carvings of cherubim, palm-shaped decorations, and open flowers; and overlaid them with gold; and he hammered out overlays of gold on the cherubim and palm decorations.

The Expanded Bible

Doors made from olive wood were placed at the entrance to the ·Most Holy Place [inner sanctuary]. These doors had five-sided ·frames [doorposts]. ·Creatures with wings [Cherubim; 6:23], as well as palm trees and open flowers, were also carved on the two olive wood doors that were ·covered [overlaid] with gold. The ·creatures

[cherubim; 6:23] and the palm trees on the doors were covered [overlaid] with gold as well.

Kretzmann's Commentary

And for the entering of the oracle he made doors of olive-tree; the lintel and side-posts were a fifth part of the wall, that is, the entrance was four cubits broad. The two doors, the leaves of the double door, also were of olive-tree; and he carved upon them carvings of cherubim and palm-trees and open flowers, as in the walls, and overlaid them with gold, and spread gold upon the cherubim and upon the palm-trees, the thin plates of gold making the entire figures appear as if made of chased gold.

NET Bible®

He made doors of olive wood at the entrance to the inner sanctuary; the pillar on each doorpost was five-sided [*Heb* "the pillar, doorposts, a fifth part" (the precise meaning of this description is uncertain)]. On the two doors made of olive wood he carved [*Heb* "carved carvings of."] cherubs, palm trees, and flowers in bloom, and he plated them with gold [*Heb* "he plated [with] gold" (the precise object is not stated)]. He plated the cherubs and the palm trees with hammered gold [*Heb* "and he hammered out the gold on the cherubs and the palm trees."].

The Pulpit Commentary

And for the entering of the oracle, he made doors [which hung on golden hinges (1Kings 7:50) of olive tree [see on 1Kings 7:23]], the lintel and side posts were a fifth part of the wall. [The meaning of the Hebrew words has been much disputed. See Gesen. Thesaur, 1. pp. 43–45. Gesen. himself interprets as A.V.: *crepido cum postibus erat quinta pars, i.e; quintam parietis partem occupabat*. The Rabbins: the "entablature with side posts and threshold formed a pentagon." But a pentagonal doorway is without example in Eastern architecture. Thenius: "the strength (אֵל) is generally taken as an architectural term = *crepido portae*, or entablature) of the posts was a fifth." Rawlinson: "the lintel was one-fifth of wall, and each door post one-fifth of its height;" in which case the doorway would of course be a square of four cubits. But perhaps the rendering of A.V. (with which Keil and Bähr also agree) is more natural. The meaning, consequently, would be that the entrance to the oracle, inclusive of the side posts which helped to form it, occupied one-fifth of the extent of the cedar partition. The entrance to the house (1Kings 6:33) was one-fourth of the wall of the house.] The two doors also wore [Rather, perhaps, "And he made" is to be supplied from 1Kings 6:31, as Keil. Rawlinson remarks that such doors as these are characteristic of Assyrian gateways] of olive tree: and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid them with gold, and spread [דָּבַרְוּ Hiph. of דָּבַר] gold [Heb. the gold] upon the cherubims and upon the palm trees [The writer means, not that the carving alone was gilded—as Thenius thinks, who remarks on the effective contrast which the dark red cedar and the bright gold would furnish—but that the gilding did not conceal the character of the carvings. It is clear from verse 22 that "all the house" blazed with gold in every part. If the floors were covered with gold, we may be sure both *walls* and *doors* would not be without their coating of the precious metal. Our author does not mention the curtain—it is clear that the doors would not dispense with the necessity for a vail—but the chronicler does (2Chron. 3:14). It was necessary in order to cover the ark (Ex. 40:3, Ex. 40:21); hence it was sometimes called "the vail of the covering." But for this, when the doors were opened on the day of atonement, the priest in the holy place might have gazed into the oracle. See on 1Kings 8:8. The doors opened outwardly (into the house). The vail was suspended within the oracle.]

The Voice

He crafted olive wood doors, a lintel, and five-sided doorposts for the entryway into the inner sanctuary. He crafted two olive wood doors, and he decorated them with engravings of winged guardian creatures, palm trees, and flowers. He also gilded the doors, winged creatures, and palm trees.

Literal, almost word-for-word, renderings:

NASB	For the entrance of the inner sanctuary he made doors of olive wood, the lintel <i>and</i> five-sided doorposts. So <i>he made</i> two doors of olive wood, and he carved on them carvings of cherubim, palm trees, and open flowers, and overlaid them with gold; and he spread the gold on the cherubim and on the palm trees.
New King James Version	For the entrance of the inner sanctuary he made doors of olive wood; the lintel and doorposts were one-fifth of the wall. The two doors were of olive wood; and he carved on <i>them</i> 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.
New Standard Bible	For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts formed a pentagon. He covered the two doors of olivewood with carvings of cherubim, palm trees, and open flowers; he overlaid them with gold, and spread gold upon the cherubim and upon the palm trees.
Young's Updated LT	As to the opening of the oracle, he made doors of the oil-tree; the lintel, side-posts, a fifth. And the two doors are of the oil-tree, and he has carved upon them carvings of cherubs, and palm-trees, and openings of flowers, and overlaid with gold, and he causes the gold to go down on the cherubs and on the palm-trees.

The gist of this passage: The doors to the Inner Sanctuary are described—and they are possibly built with an angle at the top, rather than a 4-sided door (others claim the door is a fifth of the length of the wall). Carvings were made into the door and then covered with gold.

31-32

1Kings 6:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
'êth (אֶת) [pronounced <i>ayth</i>]	untranslated generally; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
pethach (פֶּתַח) [pronounced <i>PEH-thakhk</i>]	<i>opening, doorway, entrance, gate</i> [for a tent, house, or city]; metaphorically, <i>gate</i> [of hope, of the mouth]	masculine singular construct	Strong's #6607 BDB #835
d ^e bîyr (דְּבַיִר) [pronounced <i>dehb-EER</i>]	<i>hindmost chamber, innermost room of the Temple of Solomon, holy of holies, the most holy place</i>	masculine singular noun with the definite article	Strong's #1687 BDB #184
'âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
d ^e lâthôwth (דְּלֹתַיִם) [pronounced <i>d^e-law-THOHTH</i>]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine plural construct	Strong's #1817 BDB #195

1Kings 6:31a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿêtsîym (עֵצִים) [pronounced <i>ġay-TSEEM</i>]	<i>trees; trees felled for building</i> (1Kings 5:20, 32), <i>lumber</i> (Gen. 6:14 2Kings 12:13), <i>sticks or logs for fuel</i> (Gen. 22:3 Lev. 1:7)	masculine plural construct	Strong's #6086 BDB #781
shemen (שֶׁמֶן) [pronounced <i>SHEH-men</i>]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun; pausal form	Strong's #8081 BDB #1032

Translation: He made the doors for the opening to the innermost room from olive trees;... For the doors which lead into the inner room, Solomon had them made from olive trees.

The doors are made from olive trees; or, possibly, *trees of the land*.

1Kings 6:31b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾayil (אֵיִל) [pronounced <i>AH-yil</i>]	<i>the projecting ledge surrounding a door at the top and sides [often with two columns]; ornamental projections on a building [may include pillars, palm trees]</i>	masculine singular noun with the definite article	Strong's #352 BDB #18
This is consonantly identical to the word for <i>ram</i> and for <i>strength, strong man</i> . This term and meaning may have come from the projection of ram's horns and a similar architectural feature. Strong's #352 BDB #17–18			
m ^e zûwzâh (מַזְוָזָה) [pronounced <i>m^e-zoo-SAW</i>]	<i>side post, door-post, gate-post; door frame</i>	feminine plural noun	Strong's #4201 BDB #265
This is analogous to our <i>door frame</i> , except that it is apparently a great deal more solid. The singular emphasizes the singular nature of the door frame (which is just the opposite of our concept of a <i>pair of pants</i>).			
The Cambridge Bible: <i>There is no conjunction between these words, and the former seems from other places in O. T. to apply to the whole framework in which the doors were fixed, the latter is used regularly of the part to which the hinges were attached. The idea meant to be conveyed here is of the whole structure of the doorway, the framework with its posts.</i> ⁴⁰⁶			
chämîyshîyth (חַמִּישִׁיִּת) [pronounced <i>khuh-mee-SHEETH</i>]	<i>fifth</i>	feminine singular numeral ordinal	Strong's #2549 BDB #332

⁴⁰⁶ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:31.

Translation: ...[and] the surrounding door frame [had] five sides [or, (was) a fifth part (of the wall)]. This little section confused me greatly. However, this confused many people. As a result, there are many ways that this is understood.

There were many interpretations of this portion of v. 31:

Interpreting “Five Sides” or a “Fifth” in 1Kings 6:31 (Including Commentary)

Those who translated this passage had several ideas as to what this verse meant. The basic ideas were, the door was 5-sided, the posts in the doorframe were (somehow) 5-sided; the width of the door was a fifth of the width of the room.

The Expanded Bible	Doors made from olive wood were placed at the entrance to the Most Holy Place [inner sanctuary]. These doors had five-sided frames [doorposts].
NASB	For the entrance of the inner sanctuary he made doors of olive wood, the lintel and five-sided doorposts.
New King James Version	For the entrance of the inner sanctuary he made doors of olive wood; the lintel and doorposts were one-fifth of the wall.
New Standard Bible	For the entrance to the inner sanctuary he made doors of olivewood; the lintel and the doorposts formed a pentagon.
NET Bible®	He made doors of olive wood at the entrance to the inner sanctuary; the pillar on each doorpost was five-sided [Heb “the pillar, doorposts, a fifth part” (the precise meaning of this description is uncertain).].

As you can see, there are several interpretations because the text is obscure (and possibly lacking): the door posts themselves are 5 sided (not sure exactly how that would work); there are 5 sides to the frame around the door, making the door pentangular; or the door is a fifth of the length of the wall. The first is difficult to conceive of; the second would require a door shaped like a pentagon. The point of the 3rd interpretation might be this—for whatever reason, the Ark of God might be removed from the Holy of Holies; however, those winged cherubim—no way could they be removed from the Inner Sanctuary. This gives some further evidence that the previous cherubim were stolen at some point in Israel’s history.

Keil and Delitzsch: *He made the entrance to the back room, doors (i.e., consisting of doors; cf. Ewald, §284, a., β) of olive wood, which moved, according to 1Kings 7:50, on golden hinges. לִיאָהּ וּגוֹ, “the projection of the door-posts was fifth” (מְזוּזִין (“ is construed freely as an explanatory apposition to לִיאָהּ, to which it is really subordinate; cf. Ewald, §290, e.). These obscure words, which have been interpreted in very different ways (see Ges. Thes. pp. 43f.), can hardly have any other meaning than this: the projecting framework of the doors occupied the fifth part of the breadth of the wall. For the explanation given by Böttcher and Thenius, “the entrance framework with posts of fifth strength,” has no real support in Ezek. 41:3. To justify the rendering given to תִּישְׁמָה (fifth strength), לִיאָהּ is supplied, though not in the sense of projection, but in the thoroughly unwarranted sense of strength or thickness of the wall; and in addition to this, a wall two cubits thick is postulated between the Holy Place and the Most Holy Place, in direct contradiction to 1Kings 6:16.*

Keil and Delitzsch continue: *The further evidence, which Thenius finds in 1Kings 8:8, in support of this explanation, has been already rejected by Böttcher as unsustainable. It would indeed be extremely strange for the thickness of the door-posts which formed the setting of the entrance to be given, whereas nothing is said about the size of the doors. According to our explanation, “a fifth of the breadth of the wall,” the entrance was four cubits broad including the projecting door-posts, and each of the two wings of the folding doors about a cubit and a half broad, if we reckon the projecting framework on either side at half a cubit in breadth.⁴⁰⁷*

⁴⁰⁷ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:31–32.

Interpreting “Five Sides” or a “Fifth” in 1Kings 6:31 (Including Commentary)

Two explanations are offered by the *Tanakh*: *The threshold is one, and the sideposts on both sides are two, [together] there are three, and the lintel which is on it was made in two [parts]. Thus have I heard. But I say, מִשְׁתַּחֲתוֹתָיו [means] (there were) five sides to each of the door posts and it was not four-sided. [These posts were in the shape of a pentagon rather than rectangular Rabeinu Yashaya.] And he is neither speaking about the threshold nor the lintel, since we do not find the threshold or the lintel called חֵלֶד.*

Barnes: *The meaning seems to be that the lintel was one-fifth of the width of the wall, and each door-post one-fifth of its height. Thus the opening was a square of four cubits, or of six feet.*⁴⁰⁸

Benson: *The original text here is very obscure, there being nothing in it for the words, of the wall; but only, The lintel and side-posts were a fifth, which may be understood to signify, that they held the proportion of a fifth part of the doors. But some think the meaning is, that this gate was the fifth in number belonging to the house. The first, they say, was that which led into the court of the people; the second, that which led into the court of the priests; the third was the door of the porch; the fourth, that of the holy place; and this fifth, of the oracle, or most holy. And in this way they interpret a similar expression, (1Kings 6:33,) which we render a fourth part of the wall, the words, of the wall, being not in the Hebrew, they understand it of the fourth gate; namely, that of the holy place. But the most probable meaning is, as our translators have understood it to be, that the doors, including the lintel and side-posts, here mentioned, as well as the valves, took up a fifth part of the wall or partition, being four cubits in breadth.*⁴⁰⁹

The Cambridge Bible: *As the partition wall of the oracle was 20 cubits in height and the same in breadth the opening filled by the framework of the doorway would be 4 cubits high by 4 cubits broad.*⁴¹⁰

Matthew Poole: *Or rather, five-square, having five sides and five angles, which is not incongruous nor unusual in buildings.*⁴¹¹

Whedon: *A fifth part — Of the doorway or entrance; not of the wall, as our translators have supplied. The meaning is, that the pilasters on each side of the doorway projected outward in bold relief, and took up one fifth of the passage between the side-posts.*⁴¹²

Similar language will be used for the **door into the Temple**, except that it will be 4 rather than 5.

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1Kings 6:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun	Strong's #8147 BDB #1040

⁴⁰⁸ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:31.

⁴⁰⁹ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:31.

⁴¹⁰ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:31.

⁴¹¹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:31.

⁴¹² *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:31.

1Kings 6:32a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
d ^e lâthôwth (דלתות) [pronounced d ^e -law-THOHTH]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine plural noun	Strong's #1817 BDB #195
'êtsîym (עצים) [pronounced ġay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
shemen (שמן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun; pausal form	Strong's #8081 BDB #1032

These exact same words are found in v. 31a

Translation: Also, the two doors [made from] the wood of an olive [tree],... This is almost a repeat of v. 31a, so I need to see what others have done here. The primary change is, the word *two* is not mentioned back in v. 31 and the verb *to make, to construct* is found there. The idea appears to be, *the doors from v. 31 are carved and then overlaid with gold?* (Including v. 32b).

Barnes: *The two doors* - i. e., *two leaves which met in the middle, as in the Assyrian gate-ways generally.*⁴¹³

1Kings 6:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
(קַרַע) [pronounced kaw-LAHÇ]	<i>to carve</i>	3 rd person masculine singular, Qal perfect	Strong's #7049 BDB #887
'al (עַל) [pronounced ġahl]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of relative proximity; with the 3 rd person masculine plural suffix	Strong's #5921 BDB #752
miqla'ath (מִקְלָאֶת) [pronounced mihk-LAH-ġahth]	<i>a carving, a sculpture; possibly a bas relief</i>	feminine plural construct	Strong's #4734 BDB #887

⁴¹³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:32.

1Kings 6:32b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
k ^e rûwbîym (כְּרֻבִים) [pronounced k ^e roob ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun	Strong's #3742 (and #3743) BDB #500
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
timôrôth (תְּרֵמֹת) [pronounced <i>tihm-moh-ROHTH</i>]	<i>palm trees, carvings or figures or ornaments of palm trees</i>	feminine plural noun	Strong's #8561 BDB #1071
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâṭûwr (פִּתּוּר) [pronounced <i>paw-TOOR</i>]	<i>opened</i>	Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct	Strong's #6358 & #6362 BDB #809
tsitstsiym (צִיִּצִים) [pronounced <i>tseets-TSEEM</i>]	<i>blossoms, flowers</i>	masculine plural noun	Strong's #6731 BDB #847

This phrase came directly from v. 29.

Translation: ...he carved upon them carvings of cherubim, palm trees and open blossoms,... Solomon oversaw carvings of cherubim, palm trees and blossoms on the doors to the opening of the Holy of Holies.

1Kings 6:32c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפָה) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262

Translation: ...and then he overlaid [them with] gold. Solomon overlaid these with gold.

Barnes: *The doors were not simply sheeted with gold, like the floors 1Kings 6:30, but had the gold hammered to fit the forms of the palms, cherubs, and flowers carved upon them. 1Kings 6:35. Such*

hammered metal-work, generally in bronze, has been found in tolerable abundance among the Assyrian remains.⁴¹⁴

1Kings 6:32d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
râdad (רָדַד) [pronounced raw-DAHD]	<i>to beat out; to extend, to spread out; to overlay with gold</i>	3 rd person masculine singular, Hiphil imperfect	Strong's #7286 BDB #921
ʿal (לַעַל) [pronounced ǵahʕ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
k ^e rûwbîym (מִיְבוֹרָיִם) [pronounced k ^e roob ^b -VEEM]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (לַעַל) [pronounced ǵahʕ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
timôrôth (תְּרוֹמֹת) [pronounced tihm-moh-ROHTH]	<i>palm trees, carvings or figures or ornaments of palm trees</i>	feminine plural noun	Strong's #8561 BDB #1071
w ^e (or v ^e) (וּ, וְ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
ʿal (לַעַל) [pronounced ǵahʕ]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
pâṭûwr (פָּתוּר) [pronounced paw-TOOR]	<i>opened</i>	Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct	Strong's #6358 & #6362 BDB #809
tsitstsîym (מִצִּצִּים) [pronounced tseets-TSEEM]	<i>blossoms, flowers</i>	masculine plural noun	Strong's #6731 BDB #847
ʿêth (אֵת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
zâhâb (זָהָב) [pronounced zaw-HAW ^b V]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun with the definite article	Strong's #2091 BDB #262

⁴¹⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:32.

Translation: He beat out [thin sheets of] gold over the cherubim, palm trees and open blossoms. This appears to give us the method by which over overlaid the carvings with gold.

Gold is a very malleable metal which can be beat into extremely thin sheets which still hold together.

1Kings 6:32 On these olive wood doors, he carved cherubim, palm trees and flowers, which were then overlain with very thin sheets of gold.

The Doors of the Holy of Holies (Various Commentators)

Keil and Delitzsch: *“And two doors (i.e., folding doors, sc. he made; יָתַשׁ is also governed by הִשָּׁע in 1Kings 6:31) of olive wood, and carved upon them carved work,”* etc., as upon the walls (1Kings 6:29), *“and overlaid them with gold, spreading the gold upon the cherubs and palms”* (יָדַרְךָ, hiphil of יָדַרְךָ, i.e., he spread gold-leaf upon them, so that, as Rashi observes, all the figures, the elevations and depressions of the carved work, were impressed upon the coating of gold-leaf, and were thus plainly seen.

Keil and Delitzsch continue: *Thenius infers from this explanatory clause, that the gilding upon the walls and doors was most probably confined to the figures engraved, and did not extend over the whole of the walls and doors, because, if the doors had been entirely overlaid with gold, the gilding of the carved work upon them would have followed as a matter of course. But this inference is a very doubtful one. For if it followed as a matter of course from the gilding of the entire doors that the carved work upon them was overlaid with gold, it would by no means follow that the overlaying was such as to leave the carved work visible or prominent, which this clause affirms. Moreover, a partial gilding of the walls would not coincide with the expression מִתְּדַע תִּיבַהּ לֵךְ in 1Kings 6:22, since these words, which are used with emphasis, evidently affirm more than “that such (partial) gilding was carried out everywhere throughout the temple proper.”*

Keil and Delitzsch continue: *The doors in front of the Most Holy Place did not render the curtain mentioned in 2Chron. 3:14 unnecessary, as many suppose. This curtain may very well have been suspended within the doors; so that even when the doors were opened outwards on the entrance of the high priest, the curtain formed a second covering, which prevented the priests who were ministering in the Holy Place and court from looking in.*⁴¹⁵

The College Press Bible Study: *The words describing the olive wood doors which led to the Debir are an enigma. Literally the Hebrew reads “the frame, doorposts, fifth,” which is obviously capable of various interpretations. Some suggest that the frame of the entrance was pentagonal, having the form of a triangle set on the top of a rectangle.^[187] But pentagonal doorways are without parallel in the architecture of the Near East. Perhaps the simplest explanation is that the entrance to the Debir, inclusive of the side posts which helped to form it, occupied one-fifth of the cedar partition which separated the holy from the most holy place (1Kings 6:31). These doors to the Debir had relief carvings upon them similar to those on the walls, and they were overlaid with gold as well. He “spread the gold upon the cherubim and palms” so that all the figures—the elevations and depressions of the carved work—were impressed into the gold leaf and were thus plainly seen (1Kings 6:32). The author of Kings does not mention the curtain which hung inside the Debir and which prevented any priest from gazing into the Debir when the doors were opened once each year on the day of atonement (2Chron. 3:14).*⁴¹⁶

^[187] Slotki, SBB, p. 45. Honor (JCBR, p. 97) suggests that the doorposts had five sides instead of the usual four. Such a construction might serve to let the doors of the Debir swing wider than would normally be the case with a conventional square doorpost.

⁴¹⁵ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:32.

⁴¹⁶ *The College Press Bible Study Textbook Series*; (a compilation of many commentaries); from e-sword; 1Kings 6:31–35 (Comments).

The Doors of the Holy of Holies (Various Commentators)

Jamieson, Fausset and Brown: *The door of the most holy place was made of solid olive tree and adorned with figures. The door of the holy place was made of cypress wood, the sides being of olive wood.*⁴¹⁷

Whedon: *The doors of the oracle seem to have been merely a double door, the two parts closing towards each other, and therefore not so complicated as the outer door of the temple. 1Kings 6:34. They moved on hinges of gold. 1Kings 7:50.*⁴¹⁸

Whedon makes the interesting observation: *The doorway, or place of entrance. It appears that the oracle had no other opening than this. There was no other door, and there were no windows, for Jehovah would dwell in the thick darkness, (1Kings 8:12,) and thereby indicate to his human worshippers that his ways and his being are past finding out. He makes darkness his pavilion to teach his worshippers the folly of thinking to find out the Almighty to perfection.*⁴¹⁹

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I had to wait until I had looked at other translations in order to clean up the mostly literal translation and to do the paraphrase.

And so he made for an opening of the Temple a door frame [side post?] [from] trees of olive oil from with a fourth. And two of doors trees of cypress and leaves of the door the first folding and two of curtains the door the second folding. And he carved cherubim and palm trees and open blossoms and he overlaid [with] gold smoothly laid out upon the carving.

1Kings
6:33–35

He made the door frame for the entry of the Temple [from] olive trees with a fourth (?). The two doors [are made of] cypress wood; and [there are] the first folding doors, the two hinges and the second folding doors. He also carved cherubim, palm trees and open blossoms [in them] and he overlaid [the doors with] gold smoothly laid out over the carving.

The door frame for the entrance into the Temple was a fourth of the wall length. There were two doors, each of which was a door that folded on hinges. So also carved cherubim, palm trees on open blossoms on the doors and then overlaid the doors with gold.

Here is how others have translated this verse:

Ancient texts:

Masoretic Text (Hebrew)

And so he made for an opening of the Temple a door frame [side post?] [from] trees of olive oil from with a fourth. And two of doors trees of cypress and leaves of the door the first folding and two of curtains the door the second folding. And he carved cherubim and palm trees and open blossoms and he overlaid [with] gold smoothly laid out upon the carving.

Revised Douay-Rheims

And he made in the entrance of the temple posts of olive tree foursquare: And two doors of fir tree, one of each side: and each door was double, and so opened with folding leaves. And he carved cherubims, and palm trees, and carved work

⁴¹⁷ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:31–35.

⁴¹⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:32.

⁴¹⁹ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:31.

standing very much out: and he overlaid all with golden plates in square work by rule.

Peshitta (Syriac) So also he made for the door of the temple, posts of olive wood, plain and square. And the two doors were of fir wood; the two leaves of the one door were ornamented, and the two leaves of the other door were ornamented. And he carved on them cherubim and palm trees and open flowers, and covered them with gold overlaid upon the carved work.

Septuagint (Greek) In both the doors *were* planks of fir; the one door had two leaves and their hinges, and the other door had two leaves and turned *on hinges*, being carved with cherubs, and *there were* palm-trees and open flower-leaves, and it *was* overlaid with gold gilt upon the engraving.

Significant differences: As in v. 31, where the 5-sided posts (or, a fifth of something) was unknown; the same is true here. The Latin and Syriac both have *square, foursquare*; the Greek does not appear to have a parallel word. The Greek is missing the first sentence altogether.

Many translators believe that the word for *curtains* out to be *leaves* or *hinges*. Since there is a word there for *leaves*, perhaps it should be translated *hinges* (as found in the Greek). My second sentence translation is unreadable; but perhaps what we are supposed to visualize is two doors; each of which is divided into two sections, all held together by hinges.

Again, instead of *open blossoms* we have *work that stands out* in the Latin. The word *square* occurs again in the Latin (it is not found in the Hebrew), in the final phrase.

Limited Vocabulary Translations:

Bible in Basic English Then he made pillars of olive-wood for the way into the Temple; the pillars were square: And two folding doors of cypress-wood, with two leaves. These were ornamented with designs of winged ones and palm-trees and open flowers, plated over with gold.

Easy English The olive wood that held the doors to the (temple) itself had 4 sides. (Solomon) also made two doors out of pine wood (for the temple). Each door had two parts that turned separately. He put pictures of cherubs, palm trees and open flowers on (the doors). He covered them with gold.

Easy-to-Read Version–2006 They also made doors for the entrance to the main room. They used olive wood to make a square doorframe. There were two doors made from pine. Each door had two parts that folded together. They carved pictures of Cherub angels, palm trees, and flowers on the doors. Then they covered them with gold.

God's Word™ In the same way he made square doorposts out of olive wood for the temple's entrance. He made two doors from cypress. Each of the doors had two folding panels. On them he carved angels, palm trees, and flowers. He evenly covered them with gold.

Good News Bible (TEV) For the entrance to the main room a rectangular doorframe of olive wood was made. There were two folding doors made of pine and decorated with carved figures of winged creatures, palm trees, and flowers, which were evenly covered with gold.

The Message Similarly, he built the entrance to the Main Sanctuary using olivewood for the doorposts but these doorposts were four-sided. The doors were of cypress, split into two panels, each panel swinging separately. These also were carved with cherubim, palm trees, and flowers, and plated with finely hammered gold leaf.

NIRV	In the same way he made olive wood doorposts for the entrance to the main hall. Each doorpost was one-fourth of the width of the hall. He also made two doors out of juniper wood. Each door had two parts. They turned in bases shaped like cups. He carved cherubim, palm trees and open flowers on the doors. He covered the doors with gold. He hammered the gold evenly over the carvings.
New Simplified Bible	A rectangular doorframe of olive wood was made for the entrance to the main room. There were two folding doors made of pine and decorated with carved figures of cherubim, palm trees, and flowers, which were evenly covered with gold.

Thought-for-thought translations; paraphrases:

Common English Bible	He made the door of the main hall with doorframes of olive wood with four recesses. The two doors of pinewood each pivoted on a socket. Solomon carved winged creatures, palm trees, and blossoming flowers, and covered them with gold. He built the inner courtyard with three rows of cut stone followed by one row of trimmed cedar.
Contemporary English V.	The two doors to the main room of the temple were made out of pine, and each one had two sections so they could fold open. The door frame was shaped like a rectangle and was made out of olive wood. The doors were covered with gold and were decorated with carvings of palm trees, flowers, and winged creatures.
The Living Bible	Then he made square doorposts of olive wood for the entrance to the Temple. There were two folding doors of cypress wood, and each door was hinged to fold back upon itself. Angels, palm trees, and open flowers were carved on these doors and carefully overlaid with gold.
New Berkeley Version	Then he made square doorposts of olivewood for the entrance to the temple, and two doors of cypress wood, the two leaves of one door folded, as did those of the other door. He decorated them with cherubim, palm trees, and open flowers and overlaid them with gold, evenly spread over the engraved work.
New Century Version	At the entrance to the main room there was a square door frame made of olive wood. Two doors were made from pine. Each door had two parts so the doors folded. The doors were covered with pictures of creatures with wings, as well as palm trees and flowers. All of the carvings were covered with gold, which was evenly spread over them.
New Life Version	For the doorway of the center room he made four-sided side pieces of olive wood and two doors of cypress wood. Each door had two moving parts. On them he cut pictures of cherubim, palm trees and open flowers. And he covered the pictures with an even covering of gold.
New Living Translation	Then he made four-sided doorposts of wild olive wood for the entrance to the Temple. There were two folding doors of cypress wood, and each door was hinged to fold back upon itself. These doors were decorated with carvings of cherubim, palm trees, and open flowers—all overlaid evenly with gold.

Partially literal and partially paraphrased translations:

American English Bible	The Temple vestibule had juniper doorposts and four columns. Both of the doors were made of pine, and they were hinged into a bi-fold configuration. They also had panels that were carved with cherubs and palm leaves, and then they were entirely covered in gold.
International Standard V	Solomon [Lit. He] also provided four-sided doorposts made of cypress wood for the entrance to the outer sanctuary, along with two doors of cypress wood, one door of which had two leaves that turned on hinges, as did the other door, which also had two leaves that turned on hinges.

Solomon [Lit. *He*] also inlaid the doors with [The Heb. lacks *the doors with*] cherubim, palm trees, and blooming flowers. He overlaid them with gold that was carefully [Or *evenly*] applied on the engraved work.

New Advent (Knox) Bible

At the entrance to the temple were square posts of olive-wood; and the door on either side was of fir-wood; either door was double, but the two halves were connected, so that they opened together. Cherubim, and palm-trees, and other sculpture stood out in high relief, and he covered all with gold plates squared by rule.

Translation for Translators

They made a rectangular door frame from olive tree wood, and put it *between the entrance room and* the main room. They made two folding doors from cypress wood *and fastened them to the door frame*. The doors were also decorated with wood carvings of winged creatures, palm trees, and flowers, and they were also covered evenly with *very thin sheets of gold*.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible

He is to have made for the door of the temple, doorposts, a fourth *part of the wall*. The two doors are to be of fir wood, and the two sides of one door are to be folding, and the two hangings of the other door are to be folding. He is to have hung cherubs, palm trees, and being open flowers, and is to have overlaid them with gold, level on that being engraved.

Ferrar-Fenton Bible

The door-posts of the Temple were made of olive-wood squared, with two leaves of pine-wood. The leaves of the first were double, on two rollers, and the second door was double on two rollers, with carvings of Kerubs, and palm-trees, and roses, and plates of gold, with skillful portraitures.

God's Truth (Tyndale)

And in like manner unto the door of the temple he made posts of olive tree four square, and two doors of fir tree, and either door with two folding leaves and graved thereon Cherubs, Paulme trees and flowers, and covered them with gold made plain by a ruler.

HCSB

In the same way, he made four-sided olive wood doorposts for the sanctuary entrance. The two doors were made of cypress wood; the first door had two folding sides, and the second door had two folding panels. He carved cherubim, palm trees, and flower blossoms on them and overlaid them with gold applied evenly over the carving.

Lexham English Bible

In the same manner he made posts of olive wood at the entrance of the temple with four sides. The two doors were of fir; the two sides of the one door were rounded, and the two leaves of the other door were rounded. And he carved thereon cherubims and palm trees and open flowers and covered them with gold fitted upon the carved work.

NIV, ©2011

In the same way, for the entrance to the main hall he made doorframes out of olive wood that were one fourth of the width of the hall. He also made two doors out of juniper wood, each having two leaves that turned in sockets. He carved cherubim, palm trees and open flowers on them and overlaid them with gold hammered evenly over the carvings.

Tree of Life Version

He also made for the Temple entrance four-sided doorposts of olive wood and double doors of cypress wood. The two leaves of the one door were folding, and the two leaves of the other door were folding. He carved cheruvim, palm trees and open flowers on them and overlaid them with gold evenly applied on the graven work. He built the inner court with three rows of cut stone and a row of cedar beams.

Urim-Thummim Version

So he made also for the door of the Temple posts from an olive tree, 1/4th part of the wall. And the two doors were from a fir tree: the 2 leaves of the one door were folding, and the 2 leaves of the other door were folding. And he carved on it cherubim and palm trees and open flowers: and covered them with gold fitted upon the carved work.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	He did the same for the olive wood doorposts at the entrance to the sanctuary, which formed the fourth part of the door. Both the right and left side of the door had two folding panels of cypress wood. He had cherubim, palm trees and open flowers carved on them and overlaid the carvings with gold evenly applied.
The Heritage Bible	And so he made for the door opening of the temple posts of olive wood, a fourth of the wall. And the two doors were of fir; the two panels of the one door were folding, and the two screens of the second door were folding. And he carved cherubs, and palm pilasters, and glistening buds, and sheeted them over with gold right upon the carvings.
New American Bible (2002)	The same was done at the entrance to the nave, where the doorposts of olive wood were rectangular. The two doors were of fir wood; each door was banded by a metal strap, front and back, and had carved cherubim, palm trees, and open flowers, over which gold was evenly applied.
New American Bible (2011)	He did the same at the entrance to the nave, where the doorposts were of pine and were four-sided. The two doors were of fir wood, each door consisting of two panels hinged together; and he carved cherubim, palm trees, and open flowers, and plated them with gold.
New Jerusalem Bible	Similarly, he made uprights of wild-olive wood for the door of the Hekal, and door jambs with four indented sections, and the two leaves of juniper: one leaf had two ribs binding it, and the other had two ribs binding it. He carved winged creatures, palm trees and rosettes, which he overlaid with gold laid evenly over the carvings.
Revised English Bible	Similarly for the doorway of the sanctuary he made a square frame of wild olive and a double door of pine, each leaf having two swivel-pins. On them he carved cherubim, palms, and open flowers, overlaying them evenly with gold over the carving.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible	For the entrance to the temple he also made doorposts of olive-wood, set within a rectangular door-frame, and two doors of cypress-wood; the two leaves of the one door were folding, as were the two leaves of the other. On them he carved k'ruvim, palm trees and open flowers, overlaying them with gold fitted to the carved work.
The Complete Tanach	And he made likewise for the entrance of the temple sideposts of olive- wood, of four parts.

Of four parts: The sideposts and frame of the Temple were square and so also did Jonathan translate 'from their four sides' [they were] squared.

And two doors of cypress wood; the two leaves of the one door (were) folding, and the two leaves of the other door (were) folding.

And two doors: Each [of the doors] was as [large as] half the width of the entrance.

The two leaves of the one door: Jonathan translated this: [each door had] two hinges, an upper hinge and a lower hinge.

Folding: Heb. מִילִילָג, oval.

And the two leaves: Also this word מִיעֲלֵק is translated hinges like מִיעֲלָץ. This expression מִיעֲלֵק I maintain, is of Aramaic derivation [and is] an expression meaning entering, since the hinge enters into the cavity of the threshold.

And he carved (thereon) cherubim and palm trees and open flowers; and he overlaid (them) with gold fitted upon the carved work.

And he carved [thereon] cherubim: On the doors [of the Temple].

Fitted upon the carved work: The gold was [set] with exacting care on the carved forms. It was recessed in the place of its engraving, and [it was raised in the place it was protruding, so that the forms engraved in the wood] be recognized in the gold.

exeGeses companion Bible

...and thus for the opening of the manse
he works posts of oil tree, a fourth:
and the two doors of cypress tree;
the two ribs of the one door fold;
and the two hangings of the second door fold:
and he carves cherubim
and palm trees and open blossoms:
and overlays them with gold
straight on the engraved work.

Orthodox Jewish Bible

So also made he for the entrance of the Heikhal foursided door posts of olive wood. And the two doors were of cypress wood; the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon keruvim and palm trees and open flowers; and covered them with zahav fitted upon the carved work.

The Scriptures 1998

And so he made doorposts for the door of the hēkal of olive wood – a fourth part. And the two doors were of cypress wood, the two leaves of the one folded, and two leaves of the other door folded. And he carved keruḇim, and palm trees, and open flowers, and overlaid them with gold laid smoothly on the carved work.

Expanded/Embellished Bibles:

The Amplified Bible

Also he made for the entrance of the [outer] sanctuary (the Holy Place) four-sided doorposts (frames) of olive wood and two doors of cypress wood; the two leaves of the one door turned on pivots and were folding, and the two leaves of the other door also turned on pivots. He carved cherubim, palm-shaped decorations, and open flowers on the doors, and overlaid them with gold evenly applied on the carved work. He built the inner courtyard with three rows of cut stone and a row of cedar beams.

The Expanded Bible

At the entrance to the ·main room [main hall; nave] there ·was a square door frame [were four-sided doorposts] made of olive wood. Two doors were made from ·pine [cypress; juniper]. Each door had two parts so the doors ·folded [turned on pivots]. The doors were ·covered with pictures of creatures with wings [·carved with cherubim; 6:23], as well as palm trees and open flowers. All of the carvings were covered with gold, which was evenly ·spread [hammered; applied] over them.

Kretzmann's Commentary

So also made he for the door of the Temple, for the entrance to the Holy Place, posts of olive-tree, a fourth part of the wall, the width of this entrance thus being five cubits. And the two doors were of fir-tree, of cypress-wood; the two leaves of the one door were folding, and the two leaves of the other door were folding, so that only a part of the opening might be in use. And he carved thereon cherubim and palm-trees and open flowers, and covered them with gold fitted upon the carved work, carefully fitted over the carving according to the rules of the craft.

NET Bible®

In the same way he made doorposts of olive wood for the entrance to the main hall, only with four-sided pillars [*Heb* “and so he did at the entrance of the main hall, doorposts of olive wood, from a fourth.”]. He also made [The words “he also made” are added for stylistic reasons.] two doors out of wood from evergreens; each door had two folding leaves [*Heb* “two of the leaves of the first door were folding, and two

The Pulpit Commentary

of the leaves of the second door were folding.”]. He carved cherubs, palm trees, and flowers in bloom and plated them with gold, leveled out over the carvings. So also [i.e; similarly] made he for the door [or entrance, doorway] of the temple posts of olive tree, a fourth [Heb. from a fourth] part of the wall. It is uncertain whether we are to understand the "fourth part" of the height or of the breadth of the doorway, though the latter is probably meant. The height of the wall is variously estimated; generally at 30 (verse 2), but by Rawlinson at 20 cubits. But the breadth is beyond dispute. It was 20 cubits. The doorway, consequently, would be five cubits wide. The effect of the preposition, "from a fourth," is probably this: The entrance with the side posts subtracted one-fourth from the space of the wall. And the two doors were [As in 1Kings 6:32, the verb is to be supplied from the verse preceding. And he made two doors, etc.] of fir tree [שׁוֹרֵב see note on 1Kings 5:8]: the two leaves [lit. ribs, same word as in 1Kings 5:5, 1Kings 5:8, 1Kings 5:10] of the one door were folding [Heb. rolling], and the two leaves [מִיעֵלֶק is probably—a clerical error for מִעֵלֶץ arising out of the עֵלֶק, in verses 32, 35] of the other [Heb. second] door were folding. [It seems more natural to suppose that the leaves were formed by a vertical than by a horizontal division. Indeed, it is doubtful whether the word לִילָג would be applied the latter arrangement. Keil objects to the former on the ground that the leaves would thus be only one cubit broad each, and the opening of one leaf, consequently, would be insufficient to admit of any person's passing through. But to this it may be replied (1) that the opening of two leaves would in any case form a sufficiently wide entrance, and (2) that it is not said that all the leaves were of uniform width. Besides, the other arrangement is without precedent in the public buildings of the East.] And he carved thereon cherubims and palm trees and open flowers [The constant recurrence of the same forms is in itself a proof that they must have been significant], and covered them with gold fitted upon the carved work [Heb. made straight upon the engraved work. That is to say, the gold fitted closely to all the uneven and indented surface of the figures. Elsewhere, laminae were simply laid upon the level walls, etc.]

The Voice

He crafted olive wood doorposts for the entryway into the square central hall. He also made two cypress doors for the entryway. Two of the leaves on one of the doors rotated on an axle, and two leaves of the other door also rotated on an axle. He carved winged guardian creatures, palm trees, and flowers into them; and he gilded the doors and engravings carefully.

Literal, almost word-for-word, renderings:

Modern English Version

So also he made for the entrance to the nave four-sided posts of olive wood. The two doors were made from fir tree, with two leaves of each door folding. He carved on them cherubim and palm trees and open flowers and covered them with gold fitted upon the carved work.

NASB

So also he made for the entrance of the nave four-sided doorposts of olive wood and two doors of cypress wood; the two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots. He carved on it cherubim, palm trees, and open flowers; and he overlaid them with gold evenly applied on the engraved work.

New European Version

In the same way he also made for the entrance of the temple door posts of olive wood, out of a fourth part of the wall; and two doors of fir wood: the two leaves of the one door were folding, and the two leaves of the other door were folding. He carved cherubim and palm trees and open flowers; and he overlaid them with gold fitted on the engraved work.

New King James Version

So for the door of the sanctuary he also made doorposts of olive 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

New Standard Bible	cherubim, palm trees, and open flowers on them, and overlaid them with gold applied evenly on the carved work. So also he made for the entrance to the nave doorposts of olivewood, in the form of a square, and two doors of cypress wood; the two leaves of the one door were folding, and the two leaves of the other door were folding. On them he carved cherubim and palm trees and open flowers; and he overlaid them with gold evenly applied upon the carved work.
Third Millennium Bible	So also made he for the door of the temple posts of olive tree, a fourth part of the wall. And the two doors were of fir tree; the two leaves of the one door were folding, and the two leaves of the other door were folding. And he carved thereon cherubims and palm trees and open flowers, and covered them with gold fitted upon the carved work.
A Voice in the Wilderness	And for the door of the temple he also made doorposts of olive wood; one-fourth. And the two doors were of cypress wood; two panels comprised one folding door, and two panels comprised the other folding door. And he carved cherubim, palm trees, and open flowers on them, and overlaid them with gold smoothly fitted to the carved work.
Young's Updated LT	And so he has made for the opening of the temple, side-posts of the oil-tree, from the fourth. And the two doors are of fir-tree, the two sides of the one door are revolving, and the two hangings of the second door are revolving. And he has carved cherubs, and palms, and openings of flowers, and overlaid with straightened gold the carved work.

The gist of this passage: Here, the design of the doors to enter the Temple are discussed, and it appears to be a pair of folding doors. Like everything else, there were carvings made in the wood and then gold hammered onto that.

33-35

1Kings 6:33			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
kên (כֵּן) [pronounced <i>kane</i>]	<i>so, therefore, thus; then, afterwards; upright, honest; rightly, well; [it is] so, such, so constituted</i>	properly, an active participle; used primarily as an adverb	Strong's #3651 BDB #485
‘âsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i>]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture; accomplish</i>	3 rd person masculine singular, Qal perfect	Strong's #6213 BDB #793
lâmed (ל) [pronounced <i>leh</i>]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
pethach (פֶּתַח) [pronounced <i>PEH-thakh</i>]	<i>opening, doorway, entrance, gate [for a tent, house, or city]; metaphorically, gate [of hope, of the mouth]</i>	masculine singular construct	Strong's #6607 BDB #835

1Kings 6:33

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hêychâl (הַיְחָל) [pronounced hay-KHAWL]	<i>a large, magnificent building; a palace, a palace of [Jehovah]; a temple, a portion of the Temple</i>	masculine singular noun with the definite article	Strong's #1964 BDB #228
m ^e zûwzâh (מִזְרָזָה) [pronounced m ^e -zoo-SAW]	<i>side post, door-post, gate-post; door frame</i>	feminine plural noun	Strong's #4201 BDB #265
'êtsîym (מִצֵּימ) [pronounced gay-TSEEM]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
shemen (שֶׁמֶן) [pronounced SHEH-men]	<i>fat, fatness; oil, olive oil; spiced oil, ointment; oil as staple, medicament or unguent; for anointing; fat (of fruitful land, valleys) (metaphorically)</i>	masculine singular noun; pausal form	Strong's #8081 BDB #1032
min (מִן) [pronounced mihn]	<i>from, away from, out from, out of from, off, on account of, since, above, than, so that not, beyond, more than</i>	preposition of separation	Strong's #4480 BDB #577
'êth (אֶת) [pronounced ayth]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
Together, min 'êth mean <i>from proximity with, from with, from close proximity to, to proceed from someone</i> . A good up-to-date rendering might be <i>directly from</i> . The idea is, the person that these prepositions refer to is supposed to directly be involved in the action or in whatever is being requested.			
r ^e bîy'îyth (רֵבִיעִית) [pronounced r ^e -bee-EETH]	<i>a fourth</i>	feminine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917

Owens translates this *in the form of a square*; the KJV: *a fourth part [of the wall]*;

Translation: He made the door frame for the entry of the Temple [from] olive trees with a fourth (?). Although it appears that the door frame for the entry way into the temple is made from olive trees, it is unclear to me what *with a fourth* means. This confused many translators. Some believed this to indicate that the frame was squared off; and others that it was a quarter of the front of the Temple.

1Kings 6:33 He made the door frame for the entry of the Temple [from] olive trees with a fourth (?).

What does “a fourth” mean? (Various commentators)

Barnes: *The door, that is, which led from the porch into the great chamber of the temple. Its posts were “a fourth part of the wall,” or, “five cubits high,” which was, therefore, the height of the doorway.*⁴²⁰

The Cambridge Bible: *The Hebrew has here a preposition before the numeral. Render ‘out of a fourth part of the wall.’ The meaning is that the aperture was a fourth part of the wall in width, and the same measure in height. That would be five cubits each way, larger by one cubit than the doorway from the holy place into the most holy. Such a space was cut out of the wall for the doors.*⁴²¹

Gill: *a fourth part of the wall; which was five cubits, its breadth being twenty, 1Kings 6:20; this door was a cubit wider than that into the most holy place, 1Kings 6:31, more entering into the one than into the other; as more go into the church on earth than into the heavenly glory.*⁴²²

I did not go into the same detail as I did with [a fifth](#); we may assume the same options are available.

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1Kings 6:34a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַיִם) [pronounced <i>sh^en-Ā</i>]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun	Strong's #8147 BDB #1040
d ^e lâthôwth (דְּלֹתַיִם) [pronounced <i>d^e-law-THOHTH</i>]	<i>doors, gates of a city; figuratively for the doors of the heavens</i>	feminine plural noun	Strong's #1817 BDB #195
êtsîym (עֵצִים) [pronounced <i>gay-TSEEM</i>]	<i>trees; trees felled for building (1Kings 5:20, 32), lumber (Gen. 6:14 2Kings 12:13), sticks or logs for fuel (Gen. 22:3 Lev. 1:7)</i>	masculine plural construct	Strong's #6086 BDB #781
b ^e rôwsh (רֹבֹשׁ) [pronounced <i>b^erohsh</i>]	<i>cypress, fir; juniper; pine; a noble tree; stateliness, luxuriance; material for temple</i>	masculine singular noun	Strong's #1265 BDB #141

Possibly the idea behind *luxuriance* is, certain kinds of wood are used in a higher class of building; e.g., for us, a mahogany door would be seen as more luxurious than a pine door.

Translation: *The two doors [are made of] cypress wood;...* There appear to be double doors which make up the entry of the Temple, and they are made of cypress wood.

Notice that the wood of the doors for the Temple is different from the wood of the doors for the Holy of Holies. The doors in this passage are outside doors, and therefore require a stronger, denser wood.

⁴²⁰ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:33.

⁴²¹ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:33.

⁴²² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:33.

Some translators have *fir trees*; Barnes says⁴²³ that this is *juniper wood*.

1Kings 6:34b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun	Strong's #8147 BDB #1040
tsâlê ^c (צַלְע) [pronounced TSAY-lawg]	<i>rib, side; plank, board; leaves [of a door]</i>	masculine plural noun	Strong's #6763 BDB #854
BDB full set of definitions: <i>side, rib, beam: rib (of man); rib (of hill, ridge, etc); side-chambers or cells (of temple structure); rib, plank, board (of cedar or fir); leaves (of door); side (of ark).</i>			
Perhaps in the plural, this means <i>side [rooms], side chambers; annexed rooms.</i>			
deleth (דֶּלֶת) [pronounced DEH-lehth]	<i>door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]</i>	feminine singular noun with the definite article	Strong's #1817 BDB #195
'echâd (אֶחָד) [pronounced eh-KHAWD]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
'Echâd can function like an indefinite article, and be rendered <i>a certain [person, place or thing]</i> . 'Echâd can be used elliptically to mean <i>one time, once</i> .			
gâlîyl (גַּלְיָל) [pronounced gaw-LEEL]	<i>turning, folding [of a door]</i>	masculine plural adjective	Strong's #1550 BDB #165

Translation: ...and [there are] the first folding doors,... This and the next phrase are confusing to me. Looking at other translations, it appears that the door to the front of the Temple is made up of two folding doors. That would help to explain this.

1Kings 6:34c			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
sh ^e nêy (שְׁנַי) [pronounced sh ^e n-Ā]	<i>two, two of, a pair of, a duo of; both of</i>	dual numeral noun	Strong's #8147 BDB #1040
q ^e lâ'îym (קַלְעִימ) [pronounced KEH-lahg-eem]	<i>curtains, hangings, drapes, draperies</i>	masculine plural noun	Strong's #7050 BDB #887

⁴²³ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 3:34.

1Kings 6:34c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>The NET Bible: <i>In the second half of the description, the MT has קָלָעִים (qāla'im, "curtains"), but this is surely a corruption of צְלָעִים (tsāla'im, "leaves") which appears in the first half of the statement.</i>⁴²⁴</p>			
<p>The Complete Tanakh (Rashi footnotes): <i>Also this word קָלָעִים is translated hinges like צְלָעִים. This expression קָלָעִים I maintain, is of Aramaic derivation [and is] an expression meaning entering, since the hinge enters into the cavity of the threshold.</i>⁴²⁵</p>			
deleth (דַּלֶּת) [pronounced DEH-lehth]	door, gate; figuratively for a door [gate] [to crocodile jaws]; door [lid of a chest]; lips of men; door [to an easily-accessible woman]	feminine singular noun with the definite article	Strong's #1817 BDB #195
shênîy (שֵׁנִי) [pronounced shay-NEE]	second, the second; two, both, double, twice; secondly; in addition, again. When only two items are named, it can be rendered [the] other	adjective singular numeral ordinal with the definite article	Strong's #8145 BDB #1041
gâlfîyl (גַּלְפִּיָל) [pronounced gaw-LEEL]	turning, folding [of a door]	masculine plural adjective	Strong's #1550 BDB #165

Translation: ...the two hinges and the second folding doors. it appears that we are talking about two sets of folding doors and two hinges (curtains?), but I am unsure what is meant by it. If hinges is the correct understanding, then this makes more sense. The NET Bible says that these are not curtains, but leaves (of a door) (see note in exegesis above). Others say that these are door hinges. The Complete Tanakh has another take here, so I will list several translations of this verse below:

The Complete Tanakh	And two doors of cypress wood; the two leaves of the one door (were) folding, and the two leaves of the other door (were) folding.
The Expanded Bible	At the entrance to the main room [main hall; nave] there was a square door frame [were four-sided doorposts] made of olive wood. Two doors were made from pine [cypress; juniper]. Each door had two parts so the doors folded [turned on pivots].
International Standard V	Solomon [Lit. He] also provided four-sided doorposts made of cypress wood for the entrance to the outer sanctuary, along with two doors of cypress wood, one door of which had two leaves that turned on hinges, as did the other door, which also had two leaves that turned on hinges.
NASB	So also he made for the entrance of the nave four-sided doorposts of olive wood and two doors of cypress wood; the two leaves of the one door turned on pivots, and the two leaves of the other door turned on pivots.
New American Bible (2011)	The two doors were of fir wood, each door consisting of two panels hinged together; and he carved cherubim, palm trees, and open flowers, and plated them with gold.
New King James Version	And the two doors were of cypress wood; two panels comprised one folding door, and two panels comprised the other folding door.
The Voice	He also made two cypress doors for the entryway. Two of the leaves on one of the doors rotated on an axle, and two leaves of the other door also rotated on an axle.
A Voice in the Wilderness	And the two doors were of cypress wood; two panels comprised one folding door, and two panels comprised the other folding door.

⁴²⁴ From <https://bible.org/netbible/index.htm?1ki6.htm> (footnote); accessed March 24, 2017.

⁴²⁵ From http://www.chabad.org/library/bible_cdo/aid/15890#showrashi=true accessed March 24, 2017.

As is quite obvious, none of the translations (those above or that I can recall) thought the there were curtains involved here.

Trapp translates this: And the two doors [were of] fir tree: **the two leaves of the one door [were] folding, and the two leaves of the other door [were] folding.**⁴²⁶

Various Commentators on the Folding Doors

Barnes: *Each door was made in two parts, which folded back one on the other like shutters, by means of hinges. The weight of the doors no doubt made it inconvenient to open the whole door on every occasion.*⁴²⁷

Gill: *the posts were of olive, but the doors of fir, and they were both folding doors...[because the doors are folding, they took] up less room, made the passage wider.*⁴²⁸

Lange: *The entrance to the chief compartment, on the other hand (1Kings 6:33), measured one fourth of the wall, was consequently five cubits broad, and larger than that which opened into the Debir, which was appropriate enough for the main entrance. The height of the two entrances is not given. According to 1Kings 6:34 the two wings of the door of entrance into the holy place were folding leaves, i.e., either they were longitudinally like leaves bound together, which could be so folded that it would not be necessary always to open the whole door–wing (Thenius); or the two leaves were the upper and lower halves of each door–wing (Keil, Mertz, Ewald); probably the latter.*⁴²⁹

The Preacher's Complete Homiletical Commentary: *It seems from this that the door consisted of two wings, or halves, and these were made like leaves of the wild olive tree, either longitudinally like leaves bound together, or the two leaves were the upper and lower halves of each door wing.*⁴³⁰

Matthew Henry: *The folding doors that led into the oracle were but a fifth part of the wall (1Kings 6:31), those into the temple were a fourth part (1Kings 6:33); but both were beautified with cherubim engraven on them, 1Kings 6:32, 35.*⁴³¹

Keil and Delitzsch: *“And thus he made upon the door of the Holy Place posts of olive wood from a fourth (of the wall),” i.e., a framework which occupied a fourth of the breadth of the wall, or was five cubits broad (see at 1Kings 6:31), “and two doors of cypress wood, two leaves each door turning,” i.e., each of the folding doors consisting of two leaves, each of which was made to turn by itself, so that it could be opened and shut alone (without the other; מִיַּעַלְקָּ is probably only a copyist's error for מִיַּעַלְמִ).*

Keil and Delitzsch continue: *Cypress wood was chosen for the folding doors of the Holy Place, and not olive wood, as in the case of the Most Holy Place, probably because it is lighter in weight, and therefore less likely to sink. It is questionable here what idea we are to form of the division of each folding door into two leaves, each of which turned by itself: whether we are to think of each wing as divided lengthwise into two narrow leaves, or as divided half way up, so that the lower half could be opened without the upper.*

⁴²⁶ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:34.

⁴²⁷ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:34.

⁴²⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:34.

⁴²⁹ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:31–35 (Exegetical and Critical).

⁴³⁰ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 6:34 (Critical and Explanatory Notes).

⁴³¹ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

Various Commentators on the Folding Doors

Keil and Delitzsch continue: *In a doorway of five cubits in breadth, after reckoning the doorposts the width of the two wings could not be more than two cubits each. And if such a door had been divided into two halves, each half would have been only one cubit wide, so that when open it would not have furnished the requisite room for one man conveniently to pass through. On the other hand, we may assume that a folding door of four cubits in breadth, if made in just proportions, would be eight cubits high. And a door of such a height might easily be divided into two halves, so that only the lower half (of two cubits in breadth and about four in height) was opened for the daily entrance of the priests into the Holy Place. These doors probably opened outwards, like those in front of the Most Holy Place.*⁴³²

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1Kings 6:35a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
qâla' (עֲלָה) [pronounced <i>kaw-LAHG</i>]	<i>to carve</i>	3 rd person masculine singular, Qal perfect	Strong's #7049 BDB #887
k ^e rûwbîym (כַּרְיובִים) [pronounced <i>k^eroo^b-VEEM</i>]	transliterated <i>cherubim</i> ; it means <i>angels</i>	masculine plural noun with the definite article	Strong's #3742 (and #3743) BDB #500
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
timôrôth (תְּרִמֹּת) [pronounced <i>tihm-moh-ROHTH</i>]	<i>palm trees, carvings or figures or ornaments of palm trees</i>	feminine plural noun	Strong's #8561 BDB #1071
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
pâṭûwr (פָּטוּר) [pronounced <i>paw-TOOR</i>]	<i>opened</i>	Qal passive participle of Strong's #6362; used as an adjective; here, a masculine plural construct	Strong's #6358 & #6362 BDB #809
tsitstsîym (צִיִּצִים) [pronounced <i>tseets-TSEEM</i>]	<i>blossoms, flowers</i>	masculine plural noun	Strong's #6731 BDB #847

Translation: He also carved cherubim, palm trees and open blossoms [in them]... I am assuring that these things are carved into the doors, which are mentioned at the end of v. 34.

⁴³² Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:33–34.

1Kings 6:35b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
tsâphâh (צָפַח) [pronounced <i>tsaw-FAW</i>]	<i>to lay out [over], to cover over; to make an overlay; to plate; to stud</i>	3 rd person masculine singular, Piel perfect	Strong's #6823 BDB #860
zâhâb (זָהָב) [pronounced <i>zaw-HAW^bV</i>]	<i>gold; a measure of weight [related to gold]; [figuratively used for] brilliance, splendor</i>	masculine singular noun	Strong's #2091 BDB #262
yâshar (יָשַׁר) [pronounced <i>yaw-SHAHR</i>]	<i>being made level; laid smoothly out</i>	Pual participle	Strong's #3474 BDB #448
'al (עַל) [pronounced <i>gah]</i>	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of relative proximity	Strong's #5921 BDB #752
châqâh (חָקַח) [pronounced <i>khaw-KAWH</i>]	<i>something carved or engraved; something drawn or painted</i>	Pual participle with the definite article	Strong's #2707 BDB #348

Translation: ...and he overlaid [the doors with] gold smoothly laid out over the carving. These carvings were covered with a thin sheet of gold.

1Kings 6:33–34 He made the door frame for the entry of the Temple [from] olive trees with a fourth (?). The two doors [are made of] cypress wood; and [there are] the first folding doors, the two hinges and the second folding doors.

The Doors to the Temple (Various Commentators)

The College Press Bible Study: *In a similar manner Solomon made doors for the entire Temple structure. These doors occupied the fourth part of the width of the front wall of the Temple. Since the width of the Temple was thirty feet, the doorway consequently would measure 7 1/2 feet. While the doorposts were of olive wood (1Kings 6:33), the doors themselves were of fir. Each door consisted of two leaves or panels which opened on hinges (1Kings 6:34). It is impossible to determine whether the doors were divided lengthwise into two narrow leaves (Hammond) or widthwise about half way up (Keil). These doors, like the inner doors of the Debir, were decorated with figures of cherubim, palm trees and flowers and then were overlaid with gold (1Kings 6:35).*⁴³³

Keil and Delitzsch: *Carving and gilding: as upon the doors before the hinder room. The gold was levelled or smoothed over that which had been engraved, i.e., it was beaten out thin and laid upon the carving in such a manner that the gold plate fitted closely to the figures. Gilding was generally effected in ancient times by the laying on of gold plate, which was fastened with tacks (compare 2Chron. 3:9).*⁴³⁴

⁴³³ The College Press Bible Study Textbook Series; (a compilation of many commentaries); from e-sword; 1Kings 6:31–35 (Comments).

⁴³⁴ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:35.

The Doors to the Temple (Various Commentators)

The Cambridge Bible: *The description here given appears to mean that the embossed and carved portions of the woodwork were covered with gold, but not the whole surface of the doors.*⁴³⁵

Gill: *[P]lates of gold were fitted, as to the dimensions of them, to the cherubim, palm trees, and open flowers.*⁴³⁶

Expositor's Bible Commentary: *A door of cypress wood, of two leaves, made in four squares, 7 1/2 feet broad and high, turning on golden hinges overlaid with gold, and carved with palm branches and festoons of lilies and pomegranates, opened from the porch into the main apartment. This was the Mikdash, Holy Place, or Sanctuary, and sometimes specially called in Chaldee "the Palace" (Hekal, or Birah). (Ezra 5:14–15, etc.).*⁴³⁷

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Here, we stand back, and take in an overall view of the Temple.

Temple Descriptions from Various Commentators

Dr. Thomas Constable: *The temple was 90 feet long, 30 feet wide, and 45 feet high. It had about 2,700 square feet of floor space. Its large open front porch added 15 more feet to its length. It was about twice the size of the Mosaic tabernacle, and it faced east, as did the tabernacle and other ancient Near Eastern temples. Solomon's temple was similar to other ancient Near Eastern temples in both size and design...the exterior of the temple was limestone, cedar, and gold, so it must have been extremely beautiful.*

Constable continues: *On two or three sides there were narrow clerestory windows above the three stories of side rooms that projected from the outer walls. The priests used these side rooms for storage and service purposes. They were smallest on the first floor where there were also hallways and stairways, larger on the second floor that also had halls and stairs, and largest on the third floor. The offset ledges were apparently supports for the upper floors that fastened to the walls of this surrounding structure. Measurements in the text are probably inside dimensions.*⁴³⁸

Guzik:

- *The temple proper (the house which King Solomon built), divided into two rooms (the holy place and the most holy place).*
- *The vestibule or entrance hall on the east side of the temple proper (the vestibule in front of the sanctuary). It was thirty feet (10 meters) wide and fifteen feet (5 meters) deep, and the same height as the temple proper.*
- *The three-storied side chambers (chambers all around) which surrounded the temple proper on the north, south, and west sides.*
- *A large courtyard surrounding the whole structure (the inner court mentioned in 1Kings 6:36).*

⁴³⁵ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:35. .

⁴³⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:35.

⁴³⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁴³⁸ Dr. John Constable *The Expository Notes of Dr. Constable*; ©2012; from e-sword, 1Kings 6:1–10.

Temple Descriptions from Various Commentators

Guzik: *Assuming that the ancient cubit was approximately 18 inches (perhaps one-half meter), this means that the temple proper was approximately 90 feet (30 meters) long, 30 feet (10 meters) wide, and 45 feet (15 meters) high. This was not especially large as ancient temples go, but the glory of Israel's temple was not in its size.*

i. Allowing for the outside storage rooms, the vestibule, and the estimate thickness of the walls, the total size of the structure was perhaps 75 cubits long (110 feet, 37 meters) and 50 cubits wide (75 feet, 25 meters).

ii. The dimensions of the temple also tell us that it was build on the same basic design as the tabernacle, but twice as large. This means that Solomon meant the temple to be a continuation of the tabernacle.⁴³⁹

Expositor's Bible Commentary describes the Temple: *The Temple-called Baith or Hekal-was surrounded by the thickly clustered houses of the Levites, and by porticoes through which the precincts were entered by numerous gates of wood overlaid with brass. A grove of olives, palms, cedars, and cypresses, the home of many birds, probably adorned the outer court. This court was shut from the "higher court," (Jer_36:10) afterwards known as "the Court of the Priests," by a partition of three rows of hewn stones surmounted by a cornice of cedar beams. In the higher court, which was reached by a flight of steps, was the vast new altar of brass, 15 feet high and 30 feet long, of which the hollow was filled with earth and stones, and of which the blazing sacrifices were visible in the court below. Here also stood the huge molten sea, borne on the backs of twelve brazen oxen, of which three faced to each quarter of the heavens. It was in the form of a lotus blossom, and its rim was hung with three hundred wild gourds in bronze, cast in two rows. Its reservoir of eight hundred and eighty gallons of water was for the priestly ablutions necessary in the butcheries of sacrifice, and its usefulness was supplemented by ten brazen caldrons on wheels, five on each side, adorned like "the sea," with pensile garlands and cherubic emblems, Whether "the brazen serpent of the wilderness," to which the children of Israel burnt incense down to the days of Hezekiah, was in that court or in the Temple we do not know.*

The Expositor's Bible Commentary continues: *On the western side of this court, facing the rising sun, stood the Temple itself, on a platform elevated some sixteen feet from the ground. Its side chambers were "lean-to" annexes (Hebrews, ribs; Vulg., tabulata) in three stories, all accessible by one central entrance on the outside. Their beams rested on rebatements in the thickness of the wall, and the highest was the broadest. Above these were windows "skewed and closed," as the margin of the A. V. says; or "broad within and narrow without"; or, as it should rather be rendered, "with closed crossbeams," that is, with immovable lattices, which could not be opened and shut, but which allowed the escape of the smoke of lamps and the fumes of incense. These chambers must also have had windows. They were used to store the garments of the priests and other necessary paraphernalia of the Temple service, but as to all details we are left completely in the dark.*

The Expositor's Bible Commentary on what we do not know about the Temple: *Of the external aspect of the building in Solomon's day we know nothing. We cannot even tell whether it had one level roof, or whether the Holy of Holies was like a lower chancel at the end of it; nor whether the roof was flat or, as the Rabbis say, ridged; nor whether the outer surface of the three-storeyed chambers which surrounded it was of stone, or planked with cedar, or overlaid with plinths of gold and silver; nor whether, in any case, it was ornamented with carvings or left blank; nor whether the cornices only were decorated with open flowers like the Assyrian rosettes. Nor do we know with certainty whether it was supported within by pillars or not. In the state of the records as they have come down to us, all accurate or intelligible descriptions are slurred over by compilers who had no technical knowledge and whose main desire was to impress their countrymen with the truth that the holy building was-as indeed for its day it was-"exceeding magnifical of fame and of glory throughout all countries."⁴⁴⁰*

⁴³⁹ David Guzik's Commentary on the Old Testament; courtesy of e-sword; ©2006; 1Kings 6:1-6.

⁴⁴⁰ Expositor's Bible Commentary; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

Temple Descriptions from Various Commentators

Jamieson, Fausset and Brown: *The walls were wainscotted with cedar-wood; the floor, paved with cypress planks; the interior was divided (by a partition consisting of folding doors, which were opened and shut with golden chains) into two apartments - the back or inner room, that is, the most holy place, was twenty cubits long and broad; the front, or outer room, that is, the holy place, was forty cubits. The cedar-wood was beautifully embellished with figures in relievo, representing clusters of foliage, open flowers, cherubims, and palm trees. The whole interior was overlaid with gold, so that neither wood nor stone was seen; nothing met the eye but pure gold, either plain or richly chased.*⁴⁴¹

Lange: *[I]t is not sufficient to enable us to delineate a complete, well-assured drawing of it, because, as Winer very properly remarks, many points which must be clear in a drawing are passed over without a word, and others remain more or less uncertain. This is especially true in respect of outward forms and architectural style, which, in a drawing, are matters of supreme importance. Upon this point scarcely anything more can be said than that the building on the whole was "rectilinear, and of box-form" (Merz). It is certain that the builders, artists, and workmen who executed it, were all Phœnicians (1Kings 5:6; 1Kings 7:14), whence it follows that the style of the building, in so far as the preserved ground-plan and design of the tabernacle was not required by Solomon, was Phœnician. But since all adequate descriptions of Phœnician buildings, and all memorials, such as are still extant in Egypt, are wanting, we know nothing of the distinguishing peculiarity of Phœnician architecture, which certainly, since the material employed was chiefly wood, must have differed essentially from the much later Græco-Roman, and especially from the Egyptian, which made use exclusively of hard stone (Schnaase, *Gesch. der bild. Künste*, i. s. 238, 249). The older drawings, therefore, in Græco-Roman style, by Villalpand, Lundy, &c., as also the later, in Egyptian style, by Hirt and Kopp, are wholly unsatisfactory. Had Solomon wished to build in the Egyptian style, he would not have summoned Phœnician workmen, but Egyptian, whom he could have easily procured from his royal father-in-law.*

Lange continues: *The most recent drawings by Thenius and Keil (bibl. Archæologie) rest upon a careful study of the text, and are therefore much to be preferred to all the earlier ones; but even they, from the considerations already adduced, cannot lay claim in all respects to truth. Strong but not unfounded is the view of Romberg and Steger (*Gesch. der Baukunst*, i. s. 26): "It is just as easy to portray a living man from a tolerably well preserved skeleton, as to succeed in copying a building which shall correspond to its reality, when but few and uncertain remains of its style of architecture are in our possession." Many as are the gaps of the biblical account in respect of architecture, it nevertheless contains all which can contribute to the knowledge of the religious ideas upon which the temple was founded; it serves also to our understanding of its significance, and this is the chief concern here.*⁴⁴²

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Several commentators also spoke of what was in the Temple:

The Contents of the Temple (Various Commentators)

Arno Gaebelein: *The sanctuary, 40 cubits in length, contained the golden altar of incense, ten candlesticks of gold, and ten tables of gold.*⁴⁴³

⁴⁴¹ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:15–21.

⁴⁴² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:36–38 (Exegetical and Critical).

⁴⁴³ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38.

The Contents of the Temple (Various Commentators)

Expositor's Bible Commentary: *[I]n ornamentation and conception, the building was predominantly Phoenician. Severe in outline, gorgeous in detail, it was more like the Temple of Venus-Astarte at Paphos than any other. Fortunately the details, apart from such dim symbolism as we may detect in them, have no religious importance, but only a historic and antiquarian interest.*

Expositor's Bible Commentary: *The wealth lavished upon it was such that its dishes, bowls, cups, even its snuffers and snuffer trays, and its meanest utensils, were of pure gold.*⁴⁴⁴

Guzik: *There was gold everywhere in the temple. The walls were covered with gold (1Kings 6:20–22), the floor was covered with gold (1Kings 6:30) and gold was hammered into the carvings on the doors (1Kings 6:32).*⁴⁴⁵

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I may want to divide this up; and possibly give the Expository Bible it's own doctrine.

General Commentary on the Temple Built by Solomon

David Guzik: *[T]he work was carefully organized and planned even before Solomon became king. 1Chron. 28:11–12 tells us, Then David gave his son Solomon the plans for the vestibule, its houses, its treasuries, its upper chambers, its inner chambers, and the place of the mercy seat; and the plans for all that he had by the Spirit, of the courts of the house of the LORD, of all the chambers all around, of the treasuries of the house of God, and of the treasuries for the dedicated things.*⁴⁴⁶

The Expositor's Bible Commentary: *Some writers have tried to minimize Solomon's work as a builder, and have spoken of the Temple as an exceedingly insignificant structure which would not stand a moment's comparison with the smallest and humblest of our own cathedrals. Insignificant in size it certainly was, but we must not forget its costly splendor, the remote age in which the work was achieved, and the truly stupendous constructions which the design required.*

The Expositor's Bible Commentary on the site of the Temple: *Mount Moriah was selected as a site hallowed by the tradition of Abraham's sacrifice, and more recently by David's vision of the Angel of the Pestilence with his drawn sword on the threshing-floor of the Jebusite Prince Araunah. But to utilize this doubly consecrated area involved almost superhuman difficulties, which would have been avoided if the loftier but less suitable height of the Mount of Olives could have been chosen. The rugged summit had to be enlarged to a space of five hundred yards square, and this level was supported by Cyclopean walls, which have long been the wonder of the world. The magnificent wall on the east side, known as "the Jews' wailing-place," is doubtless the work of Solomon, and after outlasting "the drums and trappings of a hundred triumphs," it remains to this day in uninjured massiveness.*

⁴⁴⁴ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁴⁴⁵ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:14-38.

⁴⁴⁶ *David Guzik's Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:1–6.

General Commentary on the Temple Built by Solomon

The Expositor's Bible Commentary on what remains today: *One of the finely beveled stones is 38 1/2 feet long and 7 feet high, and weighs more than 100 tons. These vast stones were hewn from a quarry above the level of the wall, and lowered by rollers down an inclined plane. Part of the old wall rises 30 feet above the present level of the soil, but a far larger part of the height lies hidden 80 feet under the accumulated debris of the often captured city. At the southwest angle, by Robinson's arch, three pavements were discovered, one beneath the other, showing the gradual filling up of the valley; and on the lowest of these were found the broken voussoirs of the arch. In Solomon's day the whole of this mighty wall was visible. On one of the lowest stones have been discovered the Phoenician paint-marks which indicated where each of the huge masses, so carefully dressed, edge-drafted, and beveled, was to be placed in the structure.*

The Expositor's Bible Commentary continues: *The caverns, quarries water storages, and subterranean conduits hewn out of the solid rock, over which Jerusalem is built, could only have been constructed at the cost of immeasurable toil. They would be wonderful even with our infinitely more rapid methods and more powerful agencies; but when we remember that they were made three thousand years ago we do not wonder that their massiveness has haunted the imagination of so many myriads of visitors from every nation.*

The Expositor's Bible Commentary about the exterior of the Temple: *The Temple—called Baith or Hekal—was surrounded by the thickly clustered houses of the Levites, and by porticoes through which the precincts were entered by numerous gates of wood overlaid with brass. A grove of olives, palms, cedars, and cypresses, the home of many birds, probably adorned the outer court. This court was shut from the "higher court," (Jer. 36:10) afterwards known as "the Court of the Priests," by a partition of three rows of hewn stones surmounted by a cornice of cedar beams. In the higher court, which was reached by a flight of steps, was the vast new altar of brass, 15 feet high and 30 feet long, of which the hollow was filled with earth and stones, and of which the blazing sacrifices were visible in the court below.*

The Expositor's Bible Commentary on the legacy of Solomon's Temple: *It was the "forum, fortress, university, and sanctuary" of the Jews, 'and the transitory emblem of the Church of Christ's kingdom. It was destined to occupy a large share in the memory, and even in the religious development, of the world, because it became the central point round which crystallized the entire history of the Chosen People. The kings of Judah are henceforth estimated with almost exclusive reference to the relation in which they stood to the centralized worship of Jehovah. The Spanish kings who built and decorated the Escorial caught the spirit of Jewish annals when, in the Court of the Kings, they reared the six colossal statues of David the originator, of Solomon the founder, of Jehoshaphat, Hezekiah, Josiah, and Manasseh 'the restorers or purifiers of the Temple worship.'⁴⁴⁷*

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I rechecked my second translation with other translations and then added the 3rd translation.

And so he builds with the courtyard the inner three rows of cut [stones] and a row of timber of cedar.

1Kings
6:36

Finally, he built the inner courtyard with 3 rows of cut [stones] and a row of cedar wood.

The courtyard outside of the Temple was made from 3 rows of cut stone and a single row of cedarwood.

Here is how others have translated this verse:

Ancient texts:

⁴⁴⁷ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

Masoretic Text (Hebrew)	And so he builds with the courtyard the inner three rows of cut [stones] and a row of timber of cedar.
Revised Douay-Rheims	And he built the inner court with three rows of polished stones, and one row of beams of cedar.
Peshitta (Syriac)	And he built the inner court with three rows of hewn stone and a row of cedar beams.
Septuagint (Greek)	And he built the inner court, three rows of hewn stones, and a row of wrought cedar round about, and he made the curtain of the court of the porch of the house that was in front of the temple.

Significant differences:

Limited Vocabulary Translations:

Bible in Basic English	And the inner space was walled with three lines of squared stones and a line of cedar-wood boards.
Easy English	(Solomon) also built a yard, (called a courtyard, round the temple). (The wall round the courtyard) was three stones high. There were cedar wood boards on top of it.
Easy-to-Read Version–2006	Then they built a wall around the inner yard. Each wall was made from three rows of cut stones and one row of cedar timbers.
Good News Bible (TEV)	An inner court was built in front of the Temple, enclosed with walls which had one layer of cedar beams for every three layers of stone.
International Children's B.	The inner courtyard was built and enclosed with walls. The walls were made of three rows of cut stones and one row of cedar boards.
<i>The Message</i>	He built the inner court with three courses of dressed stones topped with a course of planed cedar timbers.
NIRV	He used blocks of stone to build a wall around the inside courtyard. The first three layers of the wall were made out of stone. The top layer was made out of beautiful cedar wood.
New Simplified Bible	An inner court was built in front of the Temple. They enclosed it with walls that had one layer of cedar beams for every three layers of stone.

Thought-for-thought translations; paraphrases:

Common English Bible	He built the inner courtyard with three rows of cut stone followed by one row of trimmed cedar.
Contemporary English V.	The inner courtyard of the temple had walls made out of three layers of cut stones with one layer of cedar beams.
The Living Bible	The wall of the inner court had three layers of hewn stone and one layer of cedar beams.
New Century Version	The inner courtyard was enclosed by walls, which were made of three rows of cut stones and one row of cedar boards.
New Life Version	He built the inside place with three rows of cut stone and one row of large pieces of cedar wood.
New Living Translation	The walls of the inner courtyard were built so that there was one layer of cedar beams between every three layers of finished stone.

Partially literal and partially paraphrased translations:

American English Bible	Thereafter, [Solomon] built the inner courtyard. It had three rows of uncut stones that were surrounded by cedar posts.
International Standard V	He constructed the inner court with three rows of precut stone and a row of cedar beams.

New Advent (Knox) Bible	He also built an inner courtyard, whose walls had three courses of dressed stone and one of cedar-wood. In this description, as in that of the tabernacle, the meaning of the Hebrew text is sometimes far from clear, and the Latin version is sometimes in doubtful correspondence with it. Nor is the meaning of the Latin always beyond dispute: but the sense given above seems the most probable.
Translation for Translators	They built a courtyard in front of the temple. The walls around the courtyard were made of cedar and stone; to make the walls, between each layer of cedar beams they put down two layers of stone.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible	He was to construct that being turned toward the inner court, with three rows of being hewed stones, and a row of cedar beams.
Ferrar-Fenton Bible	He also built an Outer Court opposite the south triangle with colonnades of cut stone, and colonnades of carved cedar.
God's Truth (Tyndale)	And then he built the inner court with three rows of hewed stone and one row of Cedar wood.
HCSB	He built the inner courtyard with three rows of dressed stone and a row of trimmed cedar beams.

Catholic Bibles (those having the imprimatur):

Christian Community (1988)	As for the interior court, Solomon had it built with three courses of hewn stone and one course of cedar beams.
New American Bible (2002)	The inner court was walled off by means of three courses of hewn stones and one course of cedar beams.
New American Bible (2011)	He walled off the inner court with three courses of hewn stones and one course of cedar beams.
New Jerusalem Bible	He built the wall of the inner court in three courses of dressed stone and one course of cedar beams.
Revised English Bible	He built the inner court with three courses of dressed stone and one course of lengths of cedar.

Jewish/Hebrew Names Bibles:

The Complete Tanach	And he built the inner court with three rows of hewn stone and a row of cut cedar beams.
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The inner court: [This is the courtyard of the priests and the courtyard of the Israelites, and this was located] before the porch, and he calls it "the inner court" because it was [further] inward than the court of women. (We do not find written [anywhere] in the biblical text [the word תִּרְצָע as a reference to the various courts] except in the Mishna [in Midos]).

And a row of cut cedar beams: A tier of [cut] beams [on three tiers of hewn stone]. He made the wall [in this manner].

JPS (Tanakh—1985)	He built the inner enclosure of three courses of hewn stones and one course of cedar beams.
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Expanded/Embellished Bibles:

The Expanded Bible	The inner courtyard was enclosed by walls, which were made of three rows of cut [finished; dressed] stones and one [for each] row of cedar boards [beams].
Kretzmann's Commentary	And he built the inner court, that reserved for the priests, with three rows of hewed stone and a row of cedar-beams, the wall of stones being topped off by the coping of cedar-wood.
NET Bible®	He built the inner courtyard with three rows of chiseled stones and a row of cedar beams.
The Pulpit Commentary	The description of the buildings concludes with a brief reference to the enceinte or court. And he built the inner court [The mention of an inner court, called in 2Chron. 4:9 the "court of the priests," presupposes, of course, the existence of an outer court. Our author does not mention this, but the chronicler does, under the name of "the great court." In Jer. 36:10, the former is called the "higher court," because it occupied a higher level] with three rows of hewed stone and a row of cedar beams. [These, it is thought, formed the enclosing wall of the court (the LXX. adds κυκλόθεν). The cedar beams were instead of coping stones. It has been supposed, however (J.D. Michaelis), that these three rows of stone, boarded with cedar, formed the pavement of the court. But the question at once suggests itself, Why pile three rows of stones one upon another merely to form a pavement, and why hew and shape them if they were to be concealed beneath a stratum of wood? It is a fair inference from 2Chron. 7:3, that the wall was low enough to permit men to look over it. Fergusson, on the contrary, argues that it must have been twice the height of the enclosure of the tabernacle, which would give us an elevation of ten cubits (Ex. 27:18). It is worth suggesting, however, whether, the inner court being raised above the outer, which surrounded it, these stones may not have formed the retaining wall or sides of the platform. As the outer court had gates (2Kings 11:6; 2Kings 12:9; 2Chron. 4:9; 2Chron. 23:5; 2Chron. 24:8), it also must have had walls. From 2Kings 23:11; Jer. 35:2; Jer. 36:10, we gather that there were various chambers in the forecourt. Such were certainly contemplated by David (1Chron. 28:12); but it is not recorded that Solomon built them. Nor have we any warrant, except the bare assertion of Josephus, for the belief that he built a colonnade or cloister on the east side, such as was known to later ages by the name of "Solomon's Porch" (John 10:23; Acts 3:11; Acts 5:12). As to the dimensions of these spaces, we are left to conjecture. If, as in everything else, the dimensions of the tabernacle were doubled, then the court of the priests would measure 200 cubits from east to west, and 100 cubits from north to south. It should be stated, however, that in the temple of Ezekiel, the proportions of which, in the present instance, may well be historical, both courts are represented as perfect squares. Rawlinson inadvertently puts down the length (along the side of temple) at 100 cubits, and the breadth (ends of temple) at 200. The outer court would probably be twice as large as the inner, i.e; 400 x 200 cubits. But all this is necessarily uncertain.]
The Voice	He constructed the interior court with three rows of cut stones and one row of cedar boards.

Literal, almost word-for-word, renderings:

Concordant Literal Version	And he builds the inner court, three rows of hewn work, and a row of beams of cedar.
World English Bible	He built the inner court with three courses of cut stone and a course of cedar beams.
Young's Updated LT	And he builds the inner court, three rows of hewn work, and a row of beams of cedar.

The gist of this passage: The inner court was constructed with 3 rows of stone and a row of cedar beams.

1Kings 6:36a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced <i>wah</i>]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i>]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect	Strong's #1129 BDB #124
'êth (אֶת) [pronounced <i>ayth</i>]	<i>with, at, near, by, among, directly from</i>	preposition (which is identical to the sign of the direct object)	Strong's #854 BDB #85
châtsêr (חֲצֵר) [pronounced <i>khaw-TZAR</i>]	<i>courtyard, enclosure, area enclosed by a fence; court; castle; settled abode; settlement, village, town</i>	feminine singular noun with the definite article	Strong's #2691 & #2699 BDB #346
p ^e nîymîy (פְּנִימִי) [pronounced <i>pehn-ee-MEET</i>]	<i>inner, innermost, interior</i>	masculine singular adjective with the definite article	Strong's #6442 BDB #819

Translation: Finally, he built the inner courtyard... The fact that we have an *inner* courtyard specified here, suggests that there is also an *outer* courtyard.

The Tabernacle had a large enclosure around it, which was its courtyard. It was built with materials that could be easily moved and replaced. The Temple would also have a courtyard, but not one that could be easily moved or replaced.

1Kings 6:36 The courtyard outside of the Temple was made from 3 rows of cut stone and a single row of cedarwood.

The Courtyard Outside the Temple (Various Commentators)

Jamieson, Fausset and Brown: *the inner court* — was for the priests. Its wall, which had a coping of cedar, is said to have been so low that the people could see over it.⁴⁴⁸

The Geneva Bible: *Where the priests were, and was thus called in respect to the great court, which is called the porch of Solomon in (Acts 3:11) where the people used to pray.*⁴⁴⁹

Gill: *[The inner court is also known as] The court of the priests, 2Chron. 4:9; so called to distinguish it from the outer court, where the people assembled: this was built.*⁴⁵⁰

⁴⁴⁸ Robert Jamieson, A. R. Fausset and David Brown; *Commentary Critical and Explanatory on the Whole Bible*; 1871; from e-sword, 1Kings 6:36.

⁴⁴⁹ Geneva Bible Translation Notes; courtesy of e-sword; 1599; 1Kings 6:36.

⁴⁵⁰ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:36.

The Courtyard Outside the Temple (Various Commentators)

Keil and Delitzsch: *The epithet inner court applied to the “court of the priests” (2Chron. 4:9) presupposes an outer one, which is also mentioned in 2Chron. 4:9, and called “the great court.” The inner one is called the upper (higher) court in Jer. 36:10, from which it follows that it was situated on a higher level than the outer one, which surrounded it on all sides. It was enclosed by a low wall, consisting of three rows of hewn stones, or square stones, laid one upon another, and a row of hewn cedar beams, which were either laid horizontally upon the stones, after the analogy of the panelling of the temple walls on the inside, or placed upright so as to form a palisading, in order that the people might be able to see through into the court of the priests.*

Keil and Delitzsch continue: *According to 2Chron. 4:9, the outer court had gates lined with brass, so that it was also surrounded with a high wall. Around it there were chambers and cells (2Kings 23:11; Jer. 35:4; Jer. 36:10) for the priests and Levites, the plans for which had already been made by David (1Chron. 28:12). The principal gate was the east gate (Ezek. 11:1). Other gates are mentioned in 2Kings 11:6; 2Chron. 23:5, Jer. 20:2 2Kings 12:10; 2Chron. 24:8.*

Keil and Delitzsch continue: *The size of these courts is not given. At the same time, following the analogy of the tabernacle, and with the reduplication of the rooms of the tabernacle which is adopted in other cases in the temple, we may set down the length of the court of the priests from east to west at 200 cubits, and the breadth from south to north at 100 cubits; so that in front of the temple-building on the east there was a space of 100 cubits in length and breadth, or 10,000 square cubits, left free for the altar of burnt-offering and the other vessels, in other words, for the sacrificial worship. The outer or great court will therefore, no doubt, have been at least twice as large, namely, 400 cubits long and 200 cubits broad, i.e., in all, 80,000 square cubits; so that the front space before the court of the priests (on the eastern side) was 150 cubits long from east to west, and 200 cubits broad from south to north, and 50 cubits in breadth or depth still remained for the other three sides.⁴⁵¹*

Poole: *The inner court, i.e. the priests’ court, 2Chron. 4:9; so called, because it was next to the temple, which it did encompass.⁴⁵²*

Barnes: *An outer court is mentioned in 2Chron. 4:9. The inner court is probably identical with the “higher court” of Jeremiah Jer. 36:10, being raised above the outer, as were sometimes the inner courts of Assyrian palaces. The court seems to have surrounded the temple. Its dimensions may be reasonably presumed to have been double those of the court of the tabernacle, i. e., 100 cubits on each side of the temple, and 200 cubits at the ends; or, about 720 feet long by 360 broad.⁴⁵³*

Lange continues: *We can but offer conjectures about the dimensions of the courts. “Following the analogy of the tabernacle, by doubling the spaces we may estimate the court of the priests at 200 cubits long from east to west, and 100 cubits wide from north to south... The outer or great court must have been at least as large” (Keil). In the temple of Ezekiel, whose measurements and definitions, especially in the matter of the courts, are to be regarded as least of all purely historical, both of them are perfect squares (Ezek. 42:15–20; Thenius).⁴⁵⁴*

Guzik: *It must always be remembered that under the Old Covenant, the temple was not for the people of Israel. It was only for the priests to meet with God on behalf of the people. The people gathered and worshipped in the outer courtyard.⁴⁵⁵*

⁴⁵¹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:36.

⁴⁵² Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:36.

⁴⁵³ Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, 1Kings 6:36.

⁴⁵⁴ The Rev. Dr. John P. Lange, *Lange’s Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:36–38 (Exegetical and Critical).

⁴⁵⁵ David Guzik’s *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:14–38.

The Courtyard Outside the Temple (Various Commentators)

Matthew Henry: *The inner court, in which the brazen altar was at which the priests ministered. This was separated from the court where the people were by a low wall, three rows of hewn stone tipped with a cornice of cedar (1Kings 6:36), that over it the people might see what was done and hear what the priests said to them; for, even under that dispensation, they were not kept wholly either in the dark or at a distance.*⁴⁵⁶

Benson: *The inner court [is]...where...the priests officiated, (2Chron. 4:9,) so called because it was next to the temple, which it encompassed.*⁴⁵⁷

The Cambridge Bible, which is often a very good source, seems to have gone off the deep end here, the explanation being needlessly complicated: *This inner court is that which in Jer. 36:10 is called 'the higher court' and must be that intended (2Chron. 4:9) by the 'court of the priests' in contradistinction to 'the great court,' which must have enclosed the inner one. There is some doubt as to how the description in this verse is to be understood. It seems clear from the passage in Jeremiah that the inner was on a higher level than the outer court. Some have thought that this elevation was made by three layers of stone and then a wooden planking put over all. But to do this for the whole enclosure would have been very laborious work and seemingly for no purpose. It seems better to take it that the elevation was artificially made, and then to understand the three rows of hewn stone, covered by one row of cedar wood at the top, to have made a sort of sunk fence all round the inner court. The people standing in the outer court would need to see what the priests were doing. This they would all be able to do if the wall of stone and cedar work were very little, if at all, higher than the level of the inner court.*⁴⁵⁸

Trapp: *And he built the inner court.] Called the court of the priests, {2Chron. 4:9} and had without it an outer court, {Ezek. 10:3; Ezek. 10:5} called also the great court, {2Chron. 4:9} where the people prayed, {Luke 1:10} and heard the word preached. {Acts 3:11–12 Ezra 10:9} In this outer court it was that our Saviour preached, when he is said to have taught in the temple: here he disputed, cast out the buyers and sellers, &c. {John 2:14; John 2:16} This court of the people surrounded not only the priests' court, but also the whole temple: by the name whereof also it is sometimes called.*⁴⁵⁹

Whedon: *The temple was surrounded by a double court or enclosure, an inner and an outer. The outer was much larger than the inner court, but the exact size of each it is now impossible to decide. These courts seem also to have been called respectively the upper and the lower, (Jer. 36:10,) probably because the one occupied a higher terrace than the other, in 2Chron. 4:9, the outer is called the great court, and the inner the court of the priests.*⁴⁶⁰

I am somewhat confused by Wesley here: *Cedar beams - Which is understood, of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars: upon which there were many chambers for the uses of the temple, and of the priests.*⁴⁶¹

God told Moses how to build the court of the Tabernacle in Ex. 27:9–19; and it was done in Ex. 38:9–20.

⁴⁵⁶ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

⁴⁵⁷ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:36.

⁴⁵⁸ *The Cambridge Bible for Schools and Colleges*; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:36.

⁴⁵⁹ John Trapp *A Commentary on the Old and New Testaments*; Edited by W. Webster and Hugh Martin; e-sword, 1Kings 6:36.

⁴⁶⁰ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:36.

⁴⁶¹ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:36.

The design is given by God: Exodus 27:9–13 "You shall make the court of the tabernacle. On the south side the court shall have hangings of fine twined linen a hundred cubits long for one side. Its twenty pillars and their twenty bases shall be of bronze, but the hooks of the pillars and their fillets shall be of silver. And likewise for its length on the north side there shall be hangings a hundred cubits long, its pillars twenty and their bases twenty, of bronze, but the hooks of the pillars and their fillets shall be of silver. And for the breadth of the court on the west side there shall be hangings for fifty cubits, with ten pillars and ten bases. The breadth of the court on the front to the east shall be fifty cubits.

Exodus 27:14–16a The hangings for the one side of the gate shall be fifteen cubits, with their three pillars and three bases. On the other side the hangings shall be fifteen cubits, with their three pillars and three bases. For the gate of the court there shall be a screen twenty cubits long, of blue and purple and scarlet yarns and fine twined linen, embroidered with needlework.

Exodus 27:16b–19 It shall have four pillars and with them four bases. All the pillars around the court shall be filleted with silver. Their hooks shall be of silver, and their bases of bronze. The length of the court shall be a hundred cubits, the breadth fifty, and the height five cubits, with hangings of fine twined linen and bases of bronze. All the utensils of the tabernacle for every use, and all its pegs and all the pegs of the court, shall be of bronze." (ESV)

The execution of God's plan: Exodus 38:9–13 And he made the court. For the south side the hangings of the court were of fine twined linen, a hundred cubits; their twenty pillars and their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. And for the north side there were hangings of a hundred cubits, their twenty pillars, their twenty bases were of bronze, but the hooks of the pillars and their fillets were of silver. And for the west side were hangings of fifty cubits, their ten pillars, and their ten bases; the hooks of the pillars and their fillets were of silver. And for the front to the east, fifty cubits.

Exodus 38:14–16 The hangings for one side of the gate were fifteen cubits, with their three pillars and three bases. And so for the other side. On both sides of the gate of the court were hangings of fifteen cubits, with their three pillars and their three bases. All the hangings around the court were of fine twined linen.

Exodus 38:17–20 And the bases for the pillars were of bronze, but the hooks of the pillars and their fillets were of silver. The overlaying of their capitals was also of silver, and all the pillars of the court were filleted with silver. And the screen for the gate of the court was embroidered with needlework in blue and purple and scarlet yarns and fine twined linen. It was twenty cubits long and five cubits high in its breadth, corresponding to the hangings of the court. And their pillars were four in number. Their four bases were of bronze, their hooks of silver, and the overlaying of their capitals and their fillets of silver. And all the pegs for the tabernacle and for the court all around were of bronze. (ESV)

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1Kings 6:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sh ^o lôshâh (שְׁלוֹשָׁה) [pronounced <i>shiloh-SHAW</i>]	<i>a three, a trio, a triad, a threesome</i>	feminine numeral construct	Strong's #7969 BDB #1025
ṭûwr (טוּר) [pronounced <i>toor</i>]	<i>row, course (of building); from an unused root that means to arrange in a regular manner, in rows</i>	masculine plural construct	Strong's #2905 BDB #377

1Kings 6:36b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gâzîyth (גַּזִּיִּת) [pronounced gaw-ZEETYH]	a cutting, hewing; squaring [a stone]	feminine singular noun	Strong's #1496 BDB #159
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	and, even, then; namely; when; since, that; though; as well as	simple wâw conjunction	No Strong's # BDB #251
ṭûwr (טוּר) [pronounced toor]	row, course (of building); from an unused root that means to arrange in a regular manner, in rows	masculine singular construct	Strong's #2905 BDB #377
kâruthâh (הַתְּרִיחַ) [pronounced kaw-rooth-AW]	something cut, beams, hewn (cut) timber	feminine singular noun; this is the feminine passive participle of Strong's #3772	Strong's #3773 BDB #503
'erez (אֲרֵז) [pronounced EH-rez]	cedar	masculine plural noun	Strong's #730 BDB #72

Translation: ...with 3 rows of cut [stones] and a row of cedar wood. The inner courtyard is built with rows of cut stones and rows of cedar wood.

1Kings 6:36 The courtyard outside of the Temple was made from 3 rows of cut stone and a single row of cedarwood.

The Fencing Around the Courtyard (Various Commentators)

Gill: [The] rows of stones were one upon another, topped with a row of cedar beams; or rather the cedar was a lining to the stones; and the whole is supposed to be about three cubits high, and was so low, that the people in the outward court might see priests ministering for them, and could converse with them; under the second temple, as Maimonides says, the court of the priests was higher than that of the court of Israel two cubits and an half, called the great court, for which doors were made, and those overlaid with brass, 2Chron. 4:9.⁴⁶²

Whedon: The precise meaning is obscure, but is usually understood of the enclosing wall of the inner court being so constructed that three layers of hewn stone were placed one upon another, and a row of cedar beams fastened on the top, either horizontally or in the form of a railing or balustrade. Perhaps, however, it is better to understand these layers of stone and cedar as forming the pavement of the inner court, and covering its entire area. This would have been the natural way to elevate the platform of the inner court above that of the outer, (compare Jer. 36:10,) and thus, says Rawlinson, "the temple would be placed, like the Assyrian palaces, on an artificial platform; and the platform, being regarded as a part of the sacred building, would be constructed of the best material."⁴⁶³

⁴⁶² Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:36. Gill cites Hilchot Beth Habechirah, c. 6. sect. 3.

⁴⁶³ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:36.

The Fencing Around the Courtyard (Various Commentators)

Lange: *The words, "three rows of hewed stones," &c., can refer only to the enclosing walls. There were three rows of squared stones, one over the other, and a layer of cedar. תַּתְּרִיכֹּת are certainly not beams properly, but planks, thick boards, for of what use would beams have been here? The opinion that upright cedar beams, resting upon the uppermost row of stones, formed a low palisade, is erroneous (Merz). The people in the outer court, by such an arrangement, would have been deprived of a view of the sanctuary and of the holy offices in the inner court. It was manifestly but a low enclosure, over which those outside of it could look (2Chron. 7:3). The outer court doubtless had stone walls surrounding it because, according to 2Chron. 4:9, doors overlaid with brass led into it. Our account mentions nothing of cells or chambers in the forecourt spoken of in 2Kings 23:11; Jer. 35:2; Jer. 36:10. But perhaps Solomon built some of them; at least they were, according to 1Chron. 28:12, originally intended.*

Barnes: *Either a fence enclosing the court, or the area of the court, which was possibly formed by three layers of hewn stone placed one above the other, and was then boarded on the top with cedar planks. Such a construction would no doubt be elaborate; but if it was desired to elevate the inner court above the outer, this is the way in which it would be likely to have been done. The temple would be placed, like the Assyrian palaces, on an artificial platform; and the platform, being regarded as a part of the sacred building, would be constructed of the best material.⁴⁶⁴*

Benson: *With three rows of hewed stone, and a row of cedar beams — It is difficult to ascertain the precise meaning of the sacred historian here. He may be understood as speaking, either, 1st, Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or, 2nd, Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and, possibly, of a colour different from the rest, and all covered with cedar. Or, 3^d, He is to be understood of so many galleries, one on each side of the temple, whereof the three first were stone, and the fourth of cedar, all supported with rows of pillars, upon which there were many chambers for the uses of the temple, and of the priests.⁴⁶⁵*

Dummelow: *This was the court before the house (1 Kings 8:64), open to the air, and was surrounded by a fence of stone surmounted by a row, or paling, of cedar beams. It was on a higher level than the 'great court' of 1 Kings 7:12, and is called in Jeremiah 36:10; 'the upper court.'⁴⁶⁶*

Clarke: *Three rows of hewed stone, and a row of cedar beams - Does not this intimate that there were three courses of stone, and then one course of timber all through this wall? Three strata of stone and one stratum of timber, and so on. If so, could such a building be very durable?...But it should be observed that this was in the inner court, and therefore the timber was not exposed to the weather. The outer court does not appear to have been built stratum super stratum of stone and wood.⁴⁶⁷*

To answer Clarke, these are not the sort of walls designed to be impenetrable; they simply demarcate being inside or outside of the courtyard. Given the reverence afforded the Temple, there was no expectation of people playing on the walls or knocking them over.

Regarding the timber not being outside and exposed to the weather—I am going to have to think about that.

⁴⁶⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, 1Kings 6:36.

⁴⁶⁵ Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:36.

⁴⁶⁶ From <http://www.studylight.org/commentaries/dcb/1-kings-6.html> accessed April 27, 2017.

⁴⁶⁷ Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:36.

The Fencing Around the Courtyard (Various Commentators)

Matthew Poole goes into the greatest detail: *With three rows of hewed stone, and a row of cedar beams; which is understood either,*

1. *Of the thickness of the wall, the three rows of stones being one within another, and the cedar innermost, as a lining to the wall. Or,*
2. *Of the height of the wall, which was only three cubits high, that the people might see the priests sacrificing upon the altar, which was in their court; each row of stones being about a cubit, and possibly of a differing colour from the rest, and all covered with cedar. Or rather,*
3. *Of so many galleries, one on each side of the temple, whereof the three first were of stone, and the fourth of cedar, all supported with rows of pillars; upon which there were many chambers for the uses of the temple, and of the priests; for it is hard to think that only the making of a low wall about the court would be called a building of the court. And that a great number of buildings and rooms were necessary for the various offices and works which were to be done, and the treasures of all sorts which were to be laid up in the temple, largely so called, is sufficiently evident from the nature of the things, and divers passages in Scripture: see, among others, 1Chron. 28:11,12.⁴⁶⁸*

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Wordsworth: *[T]he recurrence of the number three...[should not be] overlooked. Considering its Divine original—that it was made after the pattern of things in the heavens—it is not wholly unworthy of notice that the building "had three compartments.... Each of the three sides was flanked by an aisle formed of three stories, and the holy of holies was of three equal dimensions."⁴⁶⁹ In the next chapter, the number 3 occurs and reoccurs many times.*

Böhr also remarks: *the number three is everywhere conspicuous in the building [and accounts for it on the ground that] three is in the Old Testament the signature of every true and complete unit.⁴⁷⁰*

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The Temple is Built in 7 Years (Summary Passage)

In the year the fourth was established a house of Y^ehowah in a month of Ziv. And in a year the first-teen, in a month of Bul, the same month the eighth, he finished the house to all his words and to all his laws. And so he builds him seven years.

1Kings
6:37–38

The [foundation] was laid [for] the house of Y^ehowah in the month of Ziv in the fourth year. And he completed the house in the 11th year in the month of Bul, the eighth month, according to all reports and specifications [or, according to blueprints and specs]. He built it in 7 years.

The foundation for the house of Jehovah was begun in the 4th year of Solomon's reign, in the month of Ziv. Solomon completed this project in the 8th month of the 11th year (the month of Bul), according to all of the blueprints, plans and specifications. This project took Solomon 7 years to complete.

Here is how others have translated this verse:

⁴⁶⁸ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:36.

⁴⁶⁹ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:1–38 (Exposition).

⁴⁷⁰ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:1–38 (Exposition).

Ancient texts:

Masoretic Text (Hebrew)	In the year the fourth was established a house of Y ^e howah in a month of Ziv. And in a year the first-teen, in a month of Bul, the same month the eighth, he finished the house to all his words and to all his laws. And so he builds him seven years.
Revised Douay-Rheims	In the fourth year was the house of the Lord founded in the month Zio: And in the eleventh year in the month Bul (which is the eighth month) the house was finished in all the <u>works</u> thereof, and in all the <u>appurtenances</u> thereof: and he was seven years in building it.
Peshitta (Syriac)	In the fourth year was the foundation of the house of the LORD laid, in the month of <u>May</u> ; And in the eleventh year, in the month <u>Tishrin</u> , which is the eighth month, was the house finished throughout all its parts, and according to all <u>the fashion of it</u> . So he was seven years in building it.
Septuagint (Greek)	³⁷ ³⁸ ¹³ And king Solomon sent, and took Chiram out of Tyre, ¹⁴ the son of a widow woman; and he was of the tribe of Nephthalim, and his father was a Tyrian; a worker in brass, and accomplished in art and skill and knowledge to work every work in brass: and he was brought in to king Solomon, and he wrought all the works. ¹⁵ And he cast the two pillars for the porch of the house: eighteen cubits was the height of each pillar, and a circumference of fourteen cubits encompassed it, even the thickness of the pillar: the flutings were four fingers wide, and thus was the other pillar formed. ¹⁶ And he made two molten chapters to put on the heads of the pillars: five cubits was the height of one chapter, and five cubits was the height of the other chapter. ¹⁷ And he made two ornaments of net-work to cover the chapters of the pillars; even a net for one chapter, and a net for the other chapter. ¹⁸ And hanging work, two rows of brazen pomegranates, formed with net-work, hanging work, row upon row: and thus he framed the ornaments for the second chapter. ¹⁹ And on the heads of the pillars he made lily-work against the porch, of four cubits, ²⁰ and a chamber over both the pillars, and above the sides an addition equal to the chamber in width. ²¹ And he set up the pillars of the porch of the temple: and he set up the one pillar, and called its name Jachum: and he set up the second pillar, and called its name Boloz. ²² ²³ And he made the sea, ten cubits from one rim to the other, the same was completely circular round about: its height was five cubits, and its circumference thirty-three cubits. ²⁴ And stays underneath its rim round about compassed it ten cubits round; ²⁵ And there were twelve oxen under the sea: three looking to the north, and three looking to the west, and three looking to the south, and three looking to the east: and all their hinder parts were inward, and the sea was above upon them. ²⁶ and its rim was as the work of the rim of a cup, a lily-flower, and the thickness of it was a span. ²⁷ And he made ten brazen bases: five cubits was the length of one base, and four cubits the breadth of it, and its height was six cubits. ²⁸ And this work of the bases was formed with a border the them, and there was a border between the ledges. ²⁹ And upon their borders between the projection were lions, and oxen, and cherubs: and on the projections, even so above, and also below were the places of lions and oxen, hanging work. ³⁰ And there were four brazen wheels to one base; and there were brazen bases, and their four sides answering to them, side pieces under the bases. ³¹ And there were axles in the wheels under the base. ³² And the height of one wheel was a cubit and a half. ³³ And the work of the wheels was as the work of chariot wheels: their axles, and their felloes, and the rest of their work, were all molten. ³⁴ The four side pieces were at the four corners of each base; its shoulders were formed of the base. ³⁵ And on the top of the base half a cubit was the size of it, there was a circle on the top of the base, and there was the top of its spaces and

its borders: and it was open at the top of its spaces. ³⁶ And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about. ³⁷ According to the same form he made all the ten bases, even one order and one measure to all. ³⁸ And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases. ³⁹ And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south.

⁴⁰ And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord: ⁴¹ two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars. ⁴² The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. ⁴³ And the ten bases, and the ten lavers upon the bases. ⁴⁴ And one sea, and the twelve oxen under the sea. ⁴⁵ And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass. ⁴⁶ In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira. ⁴⁷ There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass.

⁴⁸ And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread. ⁴⁹ And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold. ⁵⁰ And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple.

⁵¹ So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord. At this point, I have no explanation; the number does not makes sense; this does not match up with the text below, which is also from the Septuagint, but obviously, a different version.

Brenton's Septuagint

^{6:36} And its borders were cherubs, and lions, and palm-trees, upright, each was joined in front and within and round about. ^{6:37} According to the same form he made all the ten bases, even one order and one measure to all. ^{6:38} In the eleventh year, in the month Baal, this is the eighth month, the house was completed according to all its plan, and according to all its arrangement. ^{6:38} And he made ten brazen lavers, each laver containing forty baths, and measuring four cubits, each laver placed on a several base throughout the ten bases. ^{6:39} And he put five bases on the right side of the house, and five on the left side of the house: and the sea was placed on the right side of the house eastward in the direction of the south. ^{6:40} And Chiram made the caldrons, and the pans, and the bowls; and Chiram finished making all the works that he wrought for king Solomon in the house of the Lord: ^{6:41} two pillars and the wreathen works of the pillars on the heads of the two pillars; and the two net-works to cover both the wreathen works of the flutings that were upon the pillars. ^{6:42} The four hundred pomegranates for both the net-works, two rows of pomegranates for one net-work, to cover both the wreathen works of the bases belonging to both pillars. ^{6:43} And the ten bases, and the ten lavers upon the bases. ^{6:44} And one sea, and the twelve oxen under the sea. ^{6:45} And the caldrons, and pans, and bowls, and all the furniture, which Chiram made for king Solomon for the

house of the Lord: and there were eight and forty pillars of the house of the king and of the house of the Lord: all the works of the king which Chiram made were entirely of brass. ^{6:46} In the country round about Jordan did he cast them, in the clay land between Socchoth and Sira. ^{6:47} There was no reckoning of the brass of which he made all these works, from the very great abundance, there was no end of the weight of the brass. ^{6:48} And king Solomon took the furniture which Chiram made for the house of the Lord, the golden altar, and the golden table of shewbread. ^{6:49} And he put the five candlesticks on the left, and five on the right in front of the oracle, being of pure gold, and the lamp-stands, and the lamps, and the snuffers of gold. ^{6:50} And there were made the porches, and the nails, and the bowls, and the spoons, and the golden censers, of pure gold: and the panels of the doors of the innermost part of the house, even the holy of holies, and the golden doors of the temple. ^{6:51} So the work of the house of the Lord which Solomon wrought was finished; and Solomon brought in the holy things of David his father, and all the holy things of Solomon; he put the silver, and the gold, and the furniture, into the treasures of the house of the Lord. Obviously, there is a problem here, with a great deal more text found in the LXX than in the Hebrew. It appears that the LXX and the MT synch up at the beginning of 1Kings 7. I am not sure if any of this matches up with text from Chronicles.

Significant differences:

What appears to be the case is, much of the additional text in the LXX synchs up with 1Kings 7. The LXX has only vv. 1–12 in 1Kings 7, whereas, in the MT text, there are 51 verses. So, what appears to have happened is, the finishing of the furniture and fixtures for the Temple take place in vv. 13–51 (which are affixed to 1Kings 7 in the Hebrew) are placed with 1Kings 6 in the Greek. The location of these verses makes more sense in the Greek, as 1Kings 7:1–12 is all about the building of Solomon's palace. What I think is likely is, what we read in the Hebrew text is presented chronologically; and what we read in the Greek text is presented logically. The problem, as you can see above, is, the Greek text is not very consistent at this point.

None of the Greek includes the exact time frame, which is mostly what we find in the Hebrew in vv. 37–38.

The Syriac changes the names of the months, which I assume is simply an update for their readers.

The Hebrew has *words and laws*; the Latin has *works and appurtenances*; and the Syriac has *the fashion of it*.

Limited Vocabulary Translations:

Bible in Basic English

In the fourth year the base of the house was put in its place, in the month Ziv. 38 And in the eleventh year, in the month Bul, which is the eighth month, the building of the house was complete in every detail, as it had been designed. So he was seven years building it.

Easy English

They put down the first stones of the temple of the LORD in the 4th year (that Solomon was king). It was in the month called Ziv. 38 They finished building the temple in the 11th year (that Solomon was king). It was the 8th month, the month called Bul. Everything was as it was in (Solomon's) plans. It had taken him 7 years to build it. Was the wall in verse 36 low enough for people to look over? Or was the whole courtyard three stones high with wood on top? Only the priests could go into this courtyard.

The Message

The foundation for God's Temple was laid in the fourth year in the month of Ziv. It was completed in the eleventh year in the month of Bul (the eighth month) down to the last detail, just as planned. It took Solomon seven years to build it.

Names of God Bible

In the month of Ziv of the fourth year of Solomon's reign, the foundation of **Yahweh's** temple was laid. In the month of Bul (the eighth month) of the eleventh year of his reign, the temple was finished according to all its plans and specifications. He spent seven years building it.

NIRV

The foundation of the Lord's temple was laid in Solomon's fourth year. It was in the month of Ziv. The temple was finished in his 11th year. It was in the month of Bul. That was the eighth month. Everything was finished just as the plans required. Solomon had spent seven years building the temple.

Thought-for-thought translations; paraphrases:

Contemporary English V.

Work began on the temple during Ziv, the second month of the year, four years after Solomon became king of Israel. Seven years later the workers finished building it during Bul, the eighth month of the year. It was built exactly as it had been planned.

The Living Bible

The foundation of the Temple was laid in the month of May in the fourth year of Solomon's reign, and the entire building was completed in every detail in November of the eleventh year of his reign. So it took seven years to build.

New Berkeley Version

The foundation of the house of the LORD was laid in the fourth year [Of Solomon's reign.], in the month of Ziv, and in the eleventh year, in Bul, the eighth month, the house was completed in every detail according to plan [A reproduction but not a replica of the tabernacle. Essentially similar form and furniture but the framework of larger dimensions.]. So he build it in seven years.

New Century Version

Work began on the Temple in Ziv, the second month, during the fourth year Solomon was king over Israel. The Temple was finished during the eleventh year he was king, in the eighth month, the month of Bul. It was built exactly as it was planned. Solomon had spent seven years building it.

New Life Version

In the fourth year the base of the house was laid in the month of Ziv. In the eleventh year, in the month of Bul, the eighth month, all the parts of the house were finished just as all the plans had been made. Solomon took seven years to build it.

New Living Translation

The foundation of the LORD's Temple was laid in midspring, in the month of Ziv, during the fourth year of Solomon's reign. The entire building was completed in every detail by midautumn, in the month of Bul, during the eleventh year of his reign. So it took seven years to build the Temple.

Partially literal and partially paraphrased translations:

American English Bible

So it was in the fourth year [of his reign], during the month of Ziv, that the Temple foundation was laid. And it was in the eleventh year and the eighth month (Bul) that the Temple was finally completed per [Solomon's] instructions and design. So he built it in seven years.

International Standard V

Temple Construction is Completed

The foundation for the LORD's Temple was laid in the month of Ziv during the fourth year of Solomon's reign, and the Temple was completely finished according to its plans and specifications in the eighth month of the eleventh year of Solomon's reign, that is, during the month of Bul. It took about seven years to build.

New Advent (Knox) Bible

So, in the month of Zio of the fourth year of his reign, the foundations of the building were laid; and it was finished, in all its parts and with all its appurtenances, in the eighth month (Bul, as it is called) of his eleventh year; so that it was seven years in building.

Translation for Translators They laid the foundation of the temple of Yahweh in early May, in the fourth year *that Solomon ruled*. In the eleventh year *that he ruled*, in the middle of October, they finished building the temple and all of its parts, doing exactly what Solomon's told them to do. It required seven years to build it.

Mostly literal renderings (with some occasional paraphrasing):

Awful Scroll Bible In the fourth year, the foundation of the house of Jehovah, is to have been laid, in the moon month of Zif. In the one and tenth year, in the moon month Bul, the eighth moon month, the house is to have been accomplished, by the concern of the custom, even seven years was it to be built.

Ferrar-Fenton Bible He began the structure in his fourth year, in the month Ziu, and finished the House in his eleventh year, in the month Bui (that is the eighth month), with all its appliances and arrangements. Thus it was seven years in building.

God's Truth (Tyndale) In the fourth year of his reign was the foundation of the house of the Lord laid, even in the month Zif, and in the eleventh year in the month Bul which is the eighth month, it was full finished in all that pertained thereto, and fashioned as it should be in all points. And so was he seven years in building of it.

HCSB The foundation of the LORD'S temple was laid in Solomon's fourth year in the month of Ziv. In his eleventh year in the eighth month, in the month of Bul, the temple was completed in every detail and according to every specification. So he built it in seven years.

Jubilee Bible 2000 In the fourth year the foundation of the house of the LORD was laid, in the month Zif. And in the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all its parts and with everything necessary. So he was seven years in building it.

Urim-Thummim Version In the 4th year was the foundation of the Temple of YHWH laid, in the month Ziv (April-May): And in the 11th year, in the month Bul (November-December) that is the 8th month, was the Temple finished with all its parts, and according to all its plans. So he took 7 years to construct it.

Catholic Bibles (those having the imprimatur):

Christian Community (1988) In the month of Ziv of the fourth year, the foundation of Yahweh's House was laid. In the month of Bul, the eighth month of the eleventh year, the House was finished, complete and according to all specifications. It took Solomon seven years to build it.

New American Bible (2011) The foundations of the LORD's house were laid in the month of Ziv in the fourth year, and it was finished, in all particulars, exactly according to plan, in the month of Bul, the eighth month, in the eleventh year. Thus Solomon built it in seven years.

New Jerusalem Bible In the fourth year, in the month of Ziv, the foundations of the Temple were laid; in the eleventh year, in the month of Bul -- that is, the eighth month -- the Temple was completed exactly as it had been planned and designed. Solomon took seven years to build it.

Revised English Bible In the fourth year of Solomon's reign, in the month of Ziv, the foundation of the house of the LORD was laid; and in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its details according to the specification. It had taken seven years to build.

Jewish/Hebrew Names Bibles:

Complete Jewish Bible The foundation of the house of Adonai was laid in the fourth year, in the month of Ziv. In the eleventh year, in the month of Bul, which is the eighth month, all parts of

the house were completed exactly as designed. Thus he was seven years building it.
 The Complete Tanach In the fourth year was the foundation of the house of the Lord laid, in the month of Ziv.

In the fourth year: Of King Solomon's [reign].

The foundation of the house of the Lord was laid: Its foundation was begun.

And in the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all the parts thereof, and according to all the fashion of it, and he built it seven years.

In the month of Bul: This is known [today] as Marcheshvan. [It is a period when] the grass decays (הַלֵּב) [in the field] and when cattle is given mixed fodder from what is in the house, from the expression "and he gave fodder (לִבְיֹוֹ) [to the donkeys]" (Judges 19:21).

exeGesés companion Bible In the fourth year, in the month Zif, the house of Yah Veh is foundationed: and in the eleventh year, in the month Buwl - the eighth month, the house is finished in every word and every judgment: thus is he seven years in building.

Hebraic Roots Bible The house of YAHWEH was founded in the fourth year, in the month of Zif. And in the eleventh year, in the month Bul, the eighth month, the house was finished as to all its parts, and according to all its plans. So he built it for seven years.

Israeli Authorized Version In the fourth year was the foundation of the house of YY laid, in the month Zif: And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

Orthodox Jewish Bible In the fourth year was the foundation of the Beis Hashem laid, in the month Ziv; And in the eleventh year, in the month Bul, which is the eighth month, was the Beis [Hamikdash] finished throughout all the parts thereof, and according to all the fashion of it. So was he sheva shanim (seven years) in building it.

The Scriptures 1998 In the fourth year the foundation of the House of הויה was laid, in the month Ziiv. And in the eleventh year, in the month Bul, the eighth month, the house was completed in all its matters and according to all its plans. Thus he built it for seven years.

Expanded/Embellished Bibles:

The Amplified Bible In the fourth year [of King Solomon's reign] the foundation of the LORD'S house was laid, in the [second] month, Ziv (April-May). In the eleventh year [of King Solomon's reign] in the month of Bul (October-November), that is, the eighth month, the house was finished throughout all its parts and in accordance with all its specifications. So he built it in seven years.

The Expanded Bible ·Work began on [The foundation was laid of] the ·Temple [house of the LORD] in Ziv, the second month, during the fourth ·year Solomon was king over Israel [year]. The ·Temple [house] was finished during the eleventh ·year he was king [year], in the eighth month, the month of Bul. It was ·built exactly as it was planned [finished according to all its parts and according to all its plans]. Solomon had spent seven years building it.

Kretzmann's Commentary In the fourth year, namely, of Solomon's reign, was the foundation of the house of the Lord laid, in the month Zif, and in the eleventh year, in the month Bul, which is

the eighth month, was the house finished throughout all the parts thereof and according to all the fashion of it, as it had been planned. So was he seven years in building it, the exact time being seven years and six months. The Temple of God, the Christian Church, of which Solomon's Temple was a type, is an eternal kingdom, with a divine glory, the glory and majesty of Jehovah's mercy. It is a paradise on earth, a place of peace and bliss without end.

NET Bible®

In the month Ziv [This would be April-May, 966 b.c. by modern reckoning.] of the fourth year of Solomon's reign [The words "of Solomon's reign" are added for clarification. See v. 1] the foundation was laid for the Lord's temple. In the eleventh year, in the month Bul [This would be October-November 959 b.c. in modern reckoning.] (the eighth month) the temple was completed in accordance with all its specifications and blueprints. It took seven years to build [Heb "he built it in seven years."].

The Pulpit Commentary

In the fourth year was the foundation of the house of the Lord laid, in the month Zif [see on 1Kings 6:1]. And in the eleventh year, in the month Bul [לוב = rain. Hence Bul would be the month of rain (Ges.) Keil understands it to signify produce (prowntus), and sees in it the month of fruits. It extended from the November to the December full moon], which is the eighth month, was the house finished throughout all the parts thereof [Heb. וַיִּבְדּוּ], and according to all the fashion of it [Heb. וַיִּטְפְּשׁוּ]. So was he seven years in building it. [As Bul was the eighth month, and Zif the second, the house was precisely seven and a half years in building—a short period, if we consider the magnitude of the undertaking, but long enough, if we remember the enormous number of hands employed upon it, the preparations made by David, and the modest dimensions of the edifice (verse 2). The commentators all cite Pliny's statement that all Asia was building the temple of Diana at Ephesus 200 years, but the cases are not at all parallel. We learn from 2Chron. 3:2, that it was on the second day of the month that the building was commenced. Bishop Wordsworth, who assigns seven years and seven months as the time occupied in this work, sees in this hebdomatit period an analogy to the seven days of the creation.]

The Voice

The foundation of the Eternal's temple was completed during the *spring* of the fourth year of Solomon's reign, in the month of Ziv. The temple was finally completed as planned in all its fine details during the autumn of the eleventh year, in the eighth month of Bul. It took seven years in all to complete construction.

Literal, almost word-for-word, renderings:

Context Group Version

In the fourth year the foundation of the house of YHWH was laid, in the month Ziv. And in the eleventh year, in the month Bul, which is the eighth month, the house was finished throughout all the parts, and according to all the form of it. So he was seven years in building it.

Emphasized Bible

In the fourth year, was laid the foundation of the house of Yahweh,—in the month Zif; and, in the eleventh year, in the month Bul—the same, is the eighth month, was the house finished, as to all the particulars thereof, and as to all the appointments thereof,—so then he built it in seven years.

Modern English Version

In the fourth year, in the month Ziv, the foundation of the house of the LORD was laid, and in the eleventh year, in the month Bul (which is the eighth month), the house was completely finished. All the details and plans were met. So he took seven years to build it.

NASB

In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. In the eleventh year, in the month of Bul, which is the eighth month, the house was finished throughout all its parts and according to all its plans. So he was seven years in building it.

New King James Version	In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. 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.
New Standard Bible	In the fourth year the foundation of the house of Yahweh was laid, in the month of Ziv. And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it.
Third Millennium Bible	And he built the inner court with three rows of hewn stone and a row of cedar beams. In the fourth year was the foundation of the house of the LORD laid, in the month of Ziv. And in the eleventh year, in the month of Bul, which is the eighth month, was the house finished throughout all the parts thereof and according to all the fashion of it. So was he seven years in building it.
Young's Updated LT	In the fourth year has the house of Jehovah been founded, in the month Zif, and in the eleventh year, in the month Bul— that is the eighth month—has the house been finished in all its matters, and in all its ordinances, and he builds it seven years.

The gist of this passage: The Temple of Y^ehowah was begun by Solomon in his 4th year and completed in his 11th.

37–38

1Kings 6:37

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced shaw-NAW]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
r ^e bîy'îyth (רַבִּיעִי) [pronounced r ^e -bee-EETH]	<i>a fourth</i>	feminine singular adjective; numeral; with the definite article	Strong's #7243 BDB #917
yâçar (יָצַר) [pronounced yaw-SAHR]	<i>to be established, to be founded; to be appointed, to be ordained</i>	3 rd person masculine singular, Pual perfect	Strong's #3245 BDB #413
bayith (בַּיִת) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular construct	Strong's #1004 BDB #108
YHWH (יהוה) [pronunciation is possibly yoh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yerach (יָרַח) [pronounced YEH-rakh]	<i>a month, a lunar month; a new moon</i>	masculine singular construct	Strong's #3391 (& #3394) BDB #437
Zîv (זִיב) [pronounced zeev]	<i>prominent; brightness; transliterated Ziv</i>	masculine singular proper noun	Strong's #2099 BDB #264

Also known as *the month of flowers*; roughly equivalent to our *May*.

Translation: The [foundation] was laid [for] the house of Y^ehowah in the month of Ziv in the fourth year. Whether the foundation was laid or whether Solomon made the decree that the Temple would be built, is a little unclear. But, essentially, this is the starting point for the building of the Temple. I would assume that this is the point at which they first broke ground at the Temple site.

That this begins in the 4th year is confirmed in 1Kings 6:1 2Chron. 3:2.

The perfect tense can be confusing to us who speak English. A perfect tense in the Hebrew may refer to a past event, or to an action viewed from its completion, or to an action which is viewed as a singular event. The perfect tense can also be used for a future event which is so certain as to be seen as a completed event. Here, we are looking at the foundation being laid as a completed event. This does not tell us the time frame during which this occurred; this only tells us when this was begun. My assumption would be, an area was chosen for the foundation and, with knowledge of what size stones would be brought to Jerusalem, a place would be prepared for the stones. So, a rectangular hole would have been dug for the cuts stones to be placed. In my opinion, based upon my own understanding of building, two years at least would have been given over to the foundation of the Temple. Nothing is more important to the integrity of a building than its foundation. That foundation must sit solidly in the ground, so that, no matter what happens, no matter how much it rains or how dry it gets, that foundation is not going to move. My point is, the work on the foundation began in the fourth year; and if I were to put a number on it, I would guess 3–4 years were given over to the foundation of the Temple. However, we look at two things in this passage: when they broke ground and when they completed the Temple—and that took place over a period of 7½ years.

Do I want to place this earlier in the study?

The Foundation of the Temple (Several Commentators)

Arno Gaebelein on the foundation of the Temple: *One stone alone is thirty-eight feet and nine inches long. "This great stone is one of the most interesting stones of the world, for it is the chief corner stone of the temple's massive wall. Among the ancient Jews, the foundation corner stone of their great sanctuary on Moriah was regarded as the emblem of moral and spiritual truths. It had two functions to perform; first, like the other foundation stones, it was a support for the masonry above, but it had also to face both ways, and was thus a bond of union between the two walls.... The engineers, in order to ascertain the dimensions of this foundation stone, worked round it, and report that it is three feet eight inches high, and fourteen feet in length. At the angle it is let down into the rock to a depth of fourteen inches, but, as the rock rises towards the north, the depth at four feet north of the angle is increased to thirty-two inches, while the northern end seems entirely embedded in the rock. The block is further described as squared and polished, with a finely dressed face.... Fixed in its abiding position three thousand years ago, it still stands sure and steadfast"*⁴⁷¹

J. Waite: *The threshing floor of Araunah, the site of the temple, was part of the plateau on the top of Mount Moriah (2Chron. 3:1). Solomon, as we are told by Josephus, in order to enlarge the area, built massive walls on the sloping sides of the mountain, filling in the spaces with earth; and the foundations of these walls were composed of huge stones bedded and, as it were, mortised in the solid rock How forcibly are we reminded of the word of Christ to Peter, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it" (Matt. 16:18).*⁴⁷²

H. D. Rawnsley: *Most of the work of Solomon's Temple was done where it would not show for much. Workmen were in the quarry cutting and shaping those stupendous stones whose size is still the wonder of the world, and whose accuracy of fit is so exquisite that the blade of a knife can hardly be inserted between them.*⁴⁷³

⁴⁷¹ Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1–38. Gaebelein cites the report, "Recent Discoveries in the Temple Hill."

⁴⁷² *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:37–38 (Homilies by J. Waite).

⁴⁷³ *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7.

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Chuck Smith on the markings of the stones: *Now there's an interesting story that is told in the construction of the temple. And that is that the stones being quarried at a distance from the actual site of the building, they were, all of them, once quarried marked with a special mark. So that they would have the plan at the quarry for the building and the dimension of each stone, and then they also had another set of plans on the job. And again, each stone made especially for each slot and they would quarry the stone and send it, and they would mark where it went. And the foreman on the job would see the stone and he would direct them where to lay it.*⁴⁷⁴ Smith also conveys an apocryphal story about the lost cornerstone of the Temple; but I will let you look that up if you are interested. Peter may have been thinking of that apocryphal story in Acts 4:11.

Markings on the Foundation Stone (Arno Gaebelein)

Still more interesting is the fact that the men who made an exploration of this temple wall, some 3000 years old, discovered certain marks. We quote from the Palestine Exploration report: "I must now speak somewhat fully on a subject which has engaged public attention for some time, and has already given rise to many conjectures, namely, the 'writings,' either painted on or cut into the stones, discovered lately on the bottom rows of the wall, at the south-east corner of the Haram, at a depth of about eighty feet there, where the foundations lie on the live rock itself. I have examined them carefully in their places--by no means an easy task. The ventilation at that depth is unfavourable to free breathing; nor is the pale glimmer of the taper, or the sudden glare of the magnesium wire, calculated materially to assist epigraphical studies.... I have come to the following conclusions:--First: The signs cut, or painted, were on the stones when they were first laid in their present places. Secondly: They do not represent any inscription. Thirdly: They are Phoenician. I consider them to be partly letters, partly numerals, and partly special mason's, or quarry, signs. Some of them were recognisable at once as well-known Phoenician characters; others, hitherto unknown in Phoenician epigraphy, I had the rare satisfaction of being able to identify on absolutely undoubted antique Phoenician structures in Syria, such as the primitive substructures of the harbour at Sidon. No less did I observe them on the bevelled stones taken from ancient edifices and built into later work throughout Phoenicia. For a striking and obvious instance of this, the stones of which (old Phoenician stones to wit) immured in their present place at subsequent periods, teem with peculiar marks identical with those at Jerusalem." Thus the stones testify to the fact that strangers, Phoenicians and others were employed. This rock foundation, which has remained unshaken, is an illustration of Him, the rock of ages, upon whom everything rests.

Let me suggest that these markings were made in order to correctly set the stones. That is, Hiram did not send Solomon a miscellaneous set of stones and say, "You figure it out." Solomon gave Hiram the dimensions, so Hiram cut the stone specifically for those dimensions, so that they would be dropped into place without the need for tools to modify the stones (1Kings 6:7 tells us that no tools were used to cut or modify the stones or wood).

Another option for the meaning of the Phoenician figures on the stone is, these were calculations made by the workers and they were digging out the stone and then cutting it for the foundation.

What these markings do is confirm the origin of the stone foundation, as well confirm that the work was done on the stones outside of Jerusalem, just as the text tells us.

Arno Clement Gaebelein, *The Annotated Bible*; 1919; from e-Sword, 1Kings 6:1-38.

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J. Waite makes the interesting observation: *Foreign power was enlisted in the service—Hiram and his artificers. Cedars from Lebanon, gold and silver and precious stones from Ophir and Parvaim, brass "without weight" from the foundries of Succoth and Zarethan—all were consecrated to it. So also with the spiritual fabric. The resources of the world are at the command of Him who rears it. "All things serve His might." All beings, with all their faculties, are at His disposal All streams of human interest,*

⁴⁷⁴ Chuck Smith, *Through the Bible Commentary C2000 Series*; from e-Sword, 1Kings 6:1-38.

and thought, and speech, and activity may be made tributary to the great river of His purpose. Our faith rests in the assurance that it is so—that just as our physical life is nourished by all sorts of ministries, near and remote, so the kingdom of truth and righteousness in the world is being built up by a vast variety of agencies which it is beyond our power to trace. All human affairs are but as the scaffolding within which the structure of God's great house is slowly rising to its completion. To this structure it is that the prophetic word, in its deepest meaning, may be applied, "*The sons of strangers shall build up thy walls*" (Isa. 60:10). And in its final consummation shall be fulfilled the apocalyptic picture, "*The kings of the earth do bring their glory and honour into it.*"⁴⁷⁵

Let me make some observations here. On a spiritual level, it is true that all things work to the glory of God, despite the persons involved. In the study of Genesis, Jacob was nearly always out of line, nearly always doing the wrong thing; and yet, God was faithful to him and to His promises; and God made everything come out resulting in God's glory. Jacob was so hard-headed that God, at one point, wrestled with him and broke his hip (or his ankle), so that Jacob would limp for the rest of his life, to remember how much he opposed God at every turn. Yet, despite Jacob's obstinance, God worked through him, worked through his family (who were also pretty sorry), and produced the Jewish people. In a similar fashion, God takes all of the events of the world and works them to His glory.

What occurs here is a precursor to modern-day capitalism. That is, good and services from all over the world complete with one another, on quality and price, and are combined to produce a great product. See the [article Pencils and Politics](#), by George Will—which article was recently reproduced in **1Kings 5** ([HTML](#)) ([PDF](#)) ([WPD](#)).

1Kings 6:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
shânâh (שָׁנָה) [pronounced <i>shaw-NAW</i>]	<i>year</i>	feminine singular noun with the definite article	Strong's #8141 BDB #1040
'echâd (אֶחָד) [pronounced <i>eh-KHAWD</i>]	<i>one, first, certain, only; each, every; but it can also mean a composite unity; possibly particular; anyone; same</i>	numeral adjective with the definite article	Strong's #259 BDB #25
'âsâr (עָשָׂר) [pronounced <i>gaw-SAWR</i>]	<i>ten; –teen [resulting in numbers 11–19]</i>	masculine/feminine singular noun	Strong's #6240 BDB #797
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
yerach (יָרַח) [pronounced <i>YEH-rakh</i>]	<i>a month, a lunar month; a new moon</i>	masculine singular construct	Strong's #3391 (& #3394) BDB #437

Owens does not list this as a construct, but it is the same form as in v. 37.

⁴⁷⁵ *The Pulpit Commentary*; 1880-1919; by Joseph S. Exell, Henry Donald Maurice Spence-Jones, from e-sword, 1Kings 6:37–38 (Homilies by J. Waite).

1Kings 6:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bûwl (לוב) [pronounced booʃ]	<i>Bul, Marcheswan, 8th month; corresponds to Nov-Dec.; transliterated Bul</i>	masculine singular noun1	Strong's #945 BDB #100
hûw' (אוה) [pronounced hoo]	<i>that; this; same</i>	masculine singular, demonstrative pronoun with a definite article	Strong's #1931 BDB #214
This is identical to the 3 rd person masculine singular, personal pronoun.			
chôdesh (חֹדֶשׁ) [pronounced KHOH-desh]	<i>new moon, month; monthly; first day of the month</i>	masculine singular noun with the definite article	Strong's #2320 BDB #294
sh ^e môynîy (יְנִיטָּי) [pronounced sh ^e -mee-NEE]	<i>eight, eighth, eight key; 8th octave</i>	masculine singular adjective numeral; with the definite article	Strong's #8066 & #8067 BDB #1033
kâlâh (הִלָּךְ) [pronounced kaw-LAWH]	<i>to complete, to finish; to be past, to go by; to consume, to waste, to destroy; to be completed or finished, to be accomplished or fulfilled; to be consumed [wasted or spent]</i>	3 rd person masculine singular, Qal perfect	Strong's #3615 BDB #477
bayith (תַּיִב) [pronounced BAH-yith]	<i>house, residence; household, habitation as well as inward</i>	masculine singular noun with the definite article	Strong's #1004 BDB #108
lâmed (ל) [pronounced ʃ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לֵךְ) [pronounced kohʃ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
d ^e bârîym (דְּבָרִים) [pronounced daw ^b -vawr-EEM]	<i>words, sayings, doctrines, commands; things, matters, affairs; reports</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #1697 BDB #182
ESV, Green, CGV and Owens (and others) translate this <i>in all its parts</i> . I think it more accurate to render this <i>plans, blueprints</i> .			
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though; as well as</i>	simple wâw conjunction	No Strong's # BDB #251
lâmed (ל) [pronounced ʃ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong's # BDB #510
kôl (לֵךְ) [pronounced kohʃ]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481

1Kings 6:38a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mîsh ^e pâṭîym (מִשְׁפָּטִים) [pronounced <i>mish^e-paw-TEEM</i>]	<i>laws; judgements; appeals; responsibilities; privileges; customs; justice; verdicts rendered by a judge, judicial decisions, judicial sentences</i>	masculine plural noun with the 3 rd person masculine singular suffix	Strong's #4941 BDB #1048

Owens translates this *and according to all its specifications*. Many words take on different meanings depending upon their context. Since there is no judge involved; since God did not give specific directions from heaven, I think that a good translation here is *specifications, specs*.

Translation: *And he completed the house in the 11th year in the month of Bul, the eighth month, according to all reports and specifications [or, according to blueprints and specs].* The project is concluded in Solomon's 11th year as king, and it appears to be according to all the reports, plans and specs that were developed. How much Solomon contributed to the original designs is unknown. He was very interested in building, however.

The *reports and specifications* may be understood to be a combination of *descriptions* of the Temple to be built, added to the measurements and sizes of the building.

1Kings 6:38a *And he [Solomon] completed the house in the 11th year in the month of Bul, the eighth month, according to all reports and specifications [or, according to blueprints and specs].*

The Month of Bul (Various Commentators)

The Cambridge Bible: *This month is only mentioned here. The name is derived from the same root as mabbul = the deluge, and intimates that the character of the month was rainy. The later name of the month was Marchesvan. It was between the new moon of November and December, and this being the eighth month, while Zif was the second, it is seen that the exact time occupied by the building of the Temple was seven years and a half. Probably the preparation of wood and stone in Lebanon is not included in this time, but was made during the four years of Solomon's reign which preceded the building.*⁴⁷⁶

Gill: *in the month Bul, which is the eighth month; from the month Abib or Nisan; this month answers to part of our October, and part of November; it is the same month sometimes called Marchesvan; it had the name of Bul, because of the rains which usually fell in this month, as Kimchi thinks, like a flood; and Noah's flood is called Mabbul, from the same root, and when all the fruits were withered, and the leaves were fallen from the trees; or, as Jarchi supposes, because the grass was consumed in the field, and they were obliged to mix provender for cattle.*⁴⁷⁷

Whedon: *According to Furst and Gesenius, the word Bul means rain; according to others, fruit, produce. Hence the rain-month, or fruit-month, corresponding with November.*⁴⁷⁸

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⁴⁷⁶ *The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:38.*

⁴⁷⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, 1Kings 6:38. Gill cites לבב "concidit", Buxtorf.

⁴⁷⁸ *Whedon's Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:38.

Woodsworth: *Solomon began to build the temple in the flower-month, and finished the building in the fruit-month. Such is the life of the Church, and of every believer, who is a temple of the Spirit. it begins with flowers but must end in fruit. 'The harvest is the end of the world.'*⁴⁷⁹

1Kings 6:38b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
wa (or va) (ו) [pronounced wah]	<i>and so, and then, then, and; so, that, yet, therefore, consequently; because</i>	wâw consecutive	No Strong's # BDB #253
bânâh (בָּנָה) [pronounced baw-NAWH]	<i>to build, to construct; to erect; to rebuild, to restore</i>	3 rd person masculine singular, Qal imperfect with the 3 rd person masculine singular suffix	Strong's #1129 BDB #124
sheba ^c (שֶׁבַע) [pronounced she ^b -VAHG]	seven	numeral masculine construct	Strong's #7651 BDB #987
shânîym (שָׁנַיִם) [pronounced shaw-NEEM]	years	feminine plural noun	Strong's #8141 BDB #1040

The Cambridge Bible: *Completion of Solomon's Temple (Not in Chronicles)...In the fourth year] i.e. Of king Solomon's reign. See 1Kings 6:1. The LXX. (both Vat. and Alex.) omits these two verses, adding [a great deal of text] at the end of 36.*⁴⁸⁰

Actually, what the Greek does makes a great deal of sense—all of the accessories and furniture pieces are added in at the end of this chapter (see the ancient translations [above](#)), where they logically and properly belong, rather than being the 2nd half of 1Kings 7 (which, admittedly, confused me at first).

Translation: He built it in 7 years. It took Solomon roughly 7 years to build the Temple of Y^ehowah. It was actually 7 years, 6 months.

Interestingly enough, Herod's Temple took 46 years to build (John 2:20).

1Kings 6:37–38 The foundation for the house of Jehovah was begun in the 4th year of Solomon's reign, in the month of Ziv. Solomon completed this project in the 8th month of the 11th year (the month of Bul), according to all of the reports and specifications. This project took Solomon 7 years to complete.

Time Spent on the Temple (Various Commentators)

Barnes: *More exactly, "seven years and six months," since Zif was the second, and Bul the eighth month. 1Kings 6:1.*⁴⁸¹

⁴⁷⁹ Whedon's Commentary on the Old and New Testaments; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:38.

⁴⁸⁰ The Cambridge Bible for Schools and Colleges; 1882-1921; by Cambridge University Press; General Editor J. J. S. Perowne, from e-sword, 1Kings 6:37.

⁴⁸¹ Albert Barnes, Barnes' Notes on the Old Testament; from e-Sword, 1Kings 6:38.

Time Spent on the Temple (Various Commentators)

Benson: *This was mentioned 1Kings 6:1, and is here repeated to subjoin, in the next words, how long the house was in building. In the eleventh year, in the month Bul — As the second month was called Zif, for the reason before given, so the eighth month was called Bul, which signifies to wither, because then the leaves of the trees began to wither and fall off, and the whole vegetable creation to droop and die. So he was seven years in building — “That is,” says Mr. Locke, “speaking in a round number, for he was seven years and six months; neither is this mode of speaking unusual in Scripture.”*

Benson continues: *It is not strange that this work took up so much time; for though the temple, properly so called, was but a small edifice, yet the many courts, offices, chambers, and other buildings about it, above ground and below, made the whole a vast pile; and the exquisiteness of the art, and fewness of the artists that could be employed, made a longer time requisite. Indeed, all things considered, it must be acknowledged Solomon made an extraordinary despatch; for, if the building of Diana’s temple at Ephesus employed all Asia for two hundred years; and no fewer than three hundred and sixty thousand men were occupied for twenty years together in erecting one pyramid, as Pliny affirms, lib. 36, chap. 12, no reasonable man can wonder that this temple was seven years and a half in building.⁴⁸²*

Clarke: *It is rather strange that this house required seven years and about six months to put all the stones and the timbers in their places, for we have already seen that they were all prepared before they came to Jerusalem; but the ornamenting, gilding, or overlaying with gold, making the carved work, cherubim, trees, flowers, etc., must have consumed a considerable time. The month Bul answers to a part of our October and November, as Zif, in which it was begun, answers to a part of April and May. The dedication did not take place till the following year, the twelfth of Solomon, because then, according to Archbishop Usher, the jubilee happened.⁴⁸³*

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I believe that the furnishings have yet to be manufactured, which will be described in the latter half of the next chapter. I do not know why the building of Solomon’s palace is mentioned next, and that followed by the furnishings for the Temple.

1Kings 6:37–38 The foundation for the house of Jehovah was begun in the 4th year of Solomon’s reign, in the month of Ziv. Solomon completed this project in the 8th month of the 11th year (the month of Bul), according to all of the reports and specifications. This project took Solomon 7 years to complete. The Ark of God will be brought into the Temple in the 7th month. 1Kings 8:1–2 Then Solomon assembled the elders of Israel and all the heads of the tribes, the leaders of the fathers’ houses of the people of Israel, before King Solomon in Jerusalem, to bring up the ark of the covenant of the LORD out of the city of David, which is Zion. And all the men of Israel assembled to King Solomon at the feast in the month Ethanim, which is the seventh month. Obviously, there is not going to be a great ceremony with pomp and circumstance occurring prior to the completion of the Temple, so *at least* 11 months pass between the completion of the Temple and the bringing in of the Ark of God (there is not a year given for this event). It is possible that more time passes, but I would guess that Solomon wants the Temple up and running as quickly as possible.

In the first half of 1Kings 7 (which should have been two chapters), Solomon builds his own house (this probably occurs coterminously with the building of the Temple), which takes 13 years; and the second half of 1Kings 7 is devoted to building the furniture and accessories for the Temple. This does not mean that Solomon spent 7 years on the Temple, 13 years on his house, oversaw the manufacturing of the furniture for the Temple, and *then* brought the Ark into the Temple. Although there is a chronology to 1Kings, it is not absolute (recall that 1Kings 4 provided us with an overview of Solomon’s reign).

⁴⁸² Rev. Joseph Benson, *Commentary of the Old and New Testaments*; 1857; from e-Sword, 1Kings 6:37–38. He cites Calmet, and Univ. Hist., vol. 4. octavo.

⁴⁸³ Adam Clarke, *Adam Clarke’s Commentary on the Bible*; from e-Sword, 1Kings 6:38.

It is my studied opinion (and this is simply an opinion) that some of the furniture was being designed and manufactured coterminous with the building of the Temple; and that it took 11 months to complete all of that. Solomon, although probably not as passionate as David about the Temple, still believed it to be the most significant contribution of his reign; and would have pushed to have the Temple completed before anything else. Remember, Solomon has pressed many Israelites into service (1Kings 5:13). Does it make sense that Solomon would allow the Temple to just sit there and gather dust for 2 years or 13 years (depending upon whether the building of his palace overlapped the building of the Temple)? Solomon will want there to be an immediate public use and access to the Temple of God (again, the people did *not* go into the Temple, but congregated in the outer court). Since taxes and work had been taken from Israel to build the Temple (as well as Solomon's palace), the thing which is to the public benefit is what Solomon would logically open up first to public access.

E. W. Bullinger suggests that this time period is more than one year and probably three years to complete the furniture.⁴⁸⁴ This is possible. However, because the year of the celebration is lacking, yet the month is given; I would assume this would all occur within a year of completion.

1Kings 6:37–38 The foundation for the house of Jehovah was begun in the 4th year of Solomon's reign, in the month of Ziv. Solomon completed this project in the 8th month of the 11th year (the month of Bul), according to all of the reports and specifications. This project took Solomon 7 years to complete.

The Great Cacophony of Workers (Various Commentators)

H. D. Rawnsley: *The building of the Temple of God is largely unseen work. Most of the work of Solomon's Temple was done where it would not show for much. Workmen were in the quarry cutting and shaping those stupendous stones whose size is still the wonder of the world, and whose accuracy of fit is so exquisite that the blade of a knife can hardly be inserted between them. Other labourers in the plain between Succoth and Zarthan were forming clay moulds in which the molten metal might be shaped. Others were away in the forest of Lebanon, where axes were ringing, and giant trees were falling. Others, again, brought these down as lumber, some bearing burdens, and others placing the rollers on which the heavy masses of wood and stone were brought to their appointed places. The worshippers in the completed Temple probably never saw these men; their names were unknown to them as to us. Their work was like that of the sculptors of those marble figures which adorn the roof of Milan Cathedral, or like that of the carvers of stonework in the marvellous roof of King's College Chapel, Cambridge—splendid work done by unknown workers.*

Rawnsley continues: *My guide and friend took me round the north-eastern angle of the Temple area and by the wall till nearly opposite the well-known gate of Jeremiah—a hundred paces from the gate through which Stephen passed to die, two or three hundred yards at most from that "Green hill far away, without a city wall," which is, even to-day, in shape so "like a skull." He stopped close beside the wall that Saladin built—"You see that hole in the earth? A wounded partridge was the means of its discovery a few months ago. Follow me!" We entered a long sloping gallery that led, or seemed to lead, right under the city walls in the direction of the Temple. Right and left, as the lamps flared and showed us the vast caverns, we saw evidences of the masons who had chipped their stones to size, detached them from their bed in the quarry, and worked them and tooled them into squares. Deeper and further we went into the cool darkness. Our guide put up his torch and showed us little nicks or niches in the still upstanding blocks, blackened with soot. "You know what those were for?" he said. "Those were the niches hewn out by the men of Hiram and Solomon of old time, on which to place their little earthen lamps while they laboured at the stone."*

⁴⁸⁴ E. W. Bullinger, *Companion Bible Notes*; 1909 in the Public Domain; from e-Sword, 1Kings 6:38.

The Great Cacophony of Workers (Various Commentators)

A. Rowland then adds the observations: *I believe that much of the best work accomplished for the world, and for the Church, is never seen or heard of at the time. But the Lord is mindful of His own; He remembereth His children. And if He sent His angel to show us where true and lasting service is being done, possibly He would not lead us to magnificent buildings, or to stately worship, or to popular preaching. Perhaps He would draw aside the veil which hides a Christian home, and show us a mother patient with her wayward lad, pleading with him, praying for him; seeking by her gentle, watchful love to shape his character to true nobility, that she may present him at last as one of God's polished stones. He might show us a Christian going up the creaking staircase to some wretched attic, where a smile lights up the face of a dying man to whom the visitor speaks of a Saviour who is loving and of a heaven that is near. In that foul miserable room rests the foot of the ladder whose top is in heaven. Or possibly the angel might point us to a writer for the press, working far into the night, pale and tired, but penning words which will affect the world on the morrow—turning men from the love of war, rebuking iniquity in high places, and preparing the nation to choose the ways of righteousness, liberty, peace, and love.*

Anna Bunston: *Had we been in Jerusalem, we should have noticed great differences between the kinds of work done. Some was arduous and mechanical, and some was very pleasant, giving opportunity for the exercise of artistic taste. Some was dignified and some was undignified. Still, every kind of work had its place. None could be neglected. The toil of the poor clay moulder was as necessary as the skill of the clever designer. It would be an onerous task even to mention all the forms of Christian activity. Suffice it to say that something can be done by every man, woman, and child for the establishment of Christ's Kingdom. Nor ought we to disregard such service as is quite outside the organization of the Church.*

S. D. Gordon: *All true work is after the Divine plan. The work of Solomon's builders, however widely distributed, however secretly done, was all tending towards an appointed end—the completion of a Temple, in which God would be worshipped, and where He would reveal Himself. That building existed in the mind of the Master-BUILDER before it had an actual existence; for an architect not only draws plans, but makes a specification, and perhaps takes out his quantities; so that he thinks through the whole work and knows its minutest details. It is so with the Great Architect, the Originator and Upholder of all things. The Divine purpose is controlling our activities, is appointing to each of us his responsibilities, and God will at last bring out of what appear to be confused and contradictory events “**new heavens and a new earth, wherein dwells righteousness.**”*

S. D. Gordon continues: *God is a great executive, the great executive of the universe. He planned the vast scheme of worlds making up the universe, and every detail. The whole universe in its immensity, and the intricacy of its movements, is kept in motion by Him. And every detail, down to the smallest, the falling of one of the smallest birds, is ever under His thoughtful eye and touch. And He is our God. He has each of us on His heart.*

Unless footnoted, all these quotations came from *Great Texts of the Bible*; edited by the Rev. James Hastings, D.D.; Pub. 1911–1916; from E-sword; 1Kings 6:7 (slightly edited).

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1Kings 6:37–38 The foundation for the house of Jehovah was begun in the 4th year of Solomon's reign, in the month of Ziv. Solomon completed this project in the 8th month of the 11th year (the month of Bul), according to all of the reports and specifications. This project took Solomon 7 years to complete.

The Length of Time Building the Temple (Various Commentators)

Matthew Henry: *The time spent in this building. It was but seven years and a half from the founding to the finishing of it, 1Kings 6:38. Considering the vastness and elegance of the building, and the many appurtenances to it which were necessary to fit it for use, it was soon done. Solomon was in earnest in it, had money enough, had nothing to divert him from it, and many hands made quick work. He finished it (as the margin reads it) with all the appurtenances thereof, and with all the ordinances thereof, not only built the place, but set forward the work for which it was built.*⁴⁸⁵

The Expositor's Bible Commentary: *It required the toil of 300,000 men for twenty years to build one of the pyramids. It took two hundred years to build and four hundred to embellish the great Temple of Artemis of the Ephesians. It took more than five centuries to give to Westminster Abbey its present form. Solomon's Temple only took seven and a half years to build.*⁴⁸⁶

Lange: *The very carefully stated length of time for the building of the temple, given in 1Kings 6:37–38, was reasonably short, and shows with what zeal the work was carried on, especially when we consider that, according to Pliny (Hist. Nat., xxxvi. 12), all Asia was 200 years building the temple of Diana at Ephesus. As the month Zif was the second, and the month Bul the eighth, the time occupied in the building was about seven and a half years.*⁴⁸⁷

The Preacher's Complete Homiletical Commentary: *The time occupied in erecting the temple was from the second month of the fourth year to the eighth month of the eleventh year of Solomon's reign; i.e., about seven years and a half; a short period for so magnificent an edifice; but the large number of workmen employed, and the vast preliminary preparation of stones and timber which were used, explain the comparative speed with which this temple of Jehovah's glory was reared and finished.*⁴⁸⁸

Keil and Delitzsch: *[T]he work was executed in a very short time. But we must bear in mind that the building was not a very large one, notwithstanding all its splendour; that an unusually large number of workmen were employed upon it; and that the preparation of the materials, more especially the hewing of the stones, took place at Lebanon, and for the most part preceded the laying of the foundation of the temple, so that this is not to be included in the seven years and a half.*⁴⁸⁹

It is possible that the time frame spoken of here began when the first spade was put into the ground in Jerusalem or the first stone for the foundation was placed in the ground. On the other hand, there is really not a lot of time available prior to 1Kings 6:1. Given the palace intrigues, the messages and contracts going back and forth between Solomon and Hiram, I would say that, at the very most, 2 years of gathering materials may have occurred prior to 1Kings 6:1. So the additional allowance of time above by Keil and Delitzsch really does not amount to much.

⁴⁸⁵ Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38.

⁴⁸⁶ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

⁴⁸⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:36–38 (Exegetical and Critical).

⁴⁸⁸ *The Preacher's Complete Homiletical Commentary*; edited by Joseph S. Exell, 1892; from e-sword, 1Kings 6:37 (W.H.J.).

⁴⁸⁹ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:37–38.

The Length of Time Building the Temple (Various Commentators)

Keil and Delitzsch continue: *The account given by Josephus of these substructures does not show very clearly how much originated with Solomon, and how much belongs to the following centuries. At the close of his description of Solomon's temple (Ant. viii. 3, 9), he states that, in order to obtain the same level for the εἴρωθεν ἰερόν, i.e., the outer court of the temple, as that of the ναός, he had large valleys filled up, into which it was difficult to look down on account of their depth, by raising the ground to the height of 400 cubits, so as to make them level with the top of the mountain; and in the de Bell. Jud. v. 5, 1, after describing the temple-mountain as a mighty hill, the summit of which hardly sufficed for the temple-house and altar when the building was commenced, because it sloped off on all sides, he adds: "Solomon therefore caused a wall to be raised on the eastern side, and had a porch built upon the ground that was heaped up, and on the other sides the temple (ναός) was naked (γυμνός)."*

Keil and Delitzsch continue: *But in the description of the temple of Herod (Ant. xv. 11, 3) he says: "The temple was surrounded by enormous porticos (στοαί), which rested upon a large wall, and were the largest work of which men have ever heard. It was a steep rocky hill, rising gradually towards the eastern part of the city up to the highest point. This hill Solomon surrounded with a wall by very great works up to the very apex, and walled it round, commencing at the root, which is surrounded by a deep ravine, with stones which were fastened together with lead, ... and continuing to the top, so that the size and height of the building, which was completed as a square, were immense," etc...*

Keil and Delitzsch continue: *The flat obtained in this manner is then described by Josephus as a περίβολος of four stadia in circumference, namely, one stadium on each side. Now, although it was the outer court of the temple of Herod (the court of the Gentiles) which first had this circumference (see my bibl. Archäol. i. pp. 143, 144), and Josephus, de Bell. Jud. v. 5, 1, relates that subsequently (τοῖς ἐξῆς αἰῶσιν) the levelling of the hill was carried out to even a greater extent, as the people still continued to heap up earth, it is quite conceivable that Solomon may have planned the area of the temple with this circumference. And this conjecture acquires great probability from the fact that, according to the researches of Robinson (Pal. i. pp. 420ff.; Recent Investigations concerning the Topography of Jerusalem, pp. 68ff.; and Later Biblical Researches, pp. 173ff.), there are layers of enormous square stones in the lowest part of the south-western and south-eastern corners of the present Haram wall, the dimensions of which, apart from the fact that they are hewn with grooved edges, point to an early Israelitish origin, so that they might very well be relics of the Solomonian substructures of the temple-hill.*

Keil and Delitzsch continue: *There is also a remnant of the arch of a bridge of the same construction on the southern portion of the western wall of the Haram, which points to a bridge that led across from Moriah to Zion, and "appears to remove all the objections to the identity of this part of the enclosure of the mosque with that of the ancient temple" (Rob. Pal. i. p. 426).*

Keil and Delitzsch continue: *"Here then," adds Robinson (Pal. i. pp. 427, 428), "we have indisputable remains of Jewish antiquity, consisting of an important portion of the western wall of the ancient temple area. They are probably to be referred to a period long antecedent to the days of Herod; for the labours of this splendour-loving tyrant appear to have been confined to the body of the temple and the porticos around the court. The magnitude of the stones also, and the workmanship, as compared with other remaining monuments of Herod, seem to point to an earlier origin. In the accounts we have of the destruction of the temple by the Chaldaeans, and its rebuilding by Zerubbabel under Darius, no mention is made of these exterior walls. The former temple was destroyed by fire, which would not affect these foundations; nor is it probable that a feeble colony of returning exiles could have accomplished works like these. There seems, therefore, little room for hesitation in referring them back to the days of Solomon, or rather of his successors, who, according to Josephus, built up here immense walls, 'immoveable for all time.'"*

The Length of Time Building the Temple (Various Commentators)

Keil and Delitzsch continue: *But however probable this assumption may be, the successors of Solomon cannot come into consideration at all, since Josephus says nothing of the kind, and the biblical accounts are not favourable to this conjecture. With the division of the kingdom after the death of Solomon the might of the kings of Judah was broken; and the accounts of the new court which Jehoshaphat built, i.e., of the restoration of the inner court (2Chron. 20:5), and of the repairs of the temple by Joash (2Kings 12:5.; 2Chron. 24:4.) and Josiah (2Kings 22:5.; 2Chron. 34:8.), do not produce the impression that the walls so costly or so large could have been built at that time.*

Keil and Delitzsch continue: *The statement of Josephus (I.c. de Bell. Jud. v. 5, 1) concerning the gradual extension of the levelled hill, has reference to the enlargement of the temple area towards the north, inasmuch as he adds to the words already quoted: "and cutting through the north wall, they took in as much as was afterwards occupied by the circumference of the whole temple." – If, therefore, the remains of the ancient wall which have been mentioned, with their stones of grooved edges, are of early Israelitish origin, we must trace them to Solomon; and this is favoured still further by the fact, that when Solomon had a magnificent palace built for himself opposite to the temple (see 1Kings 7:1–12), he would assuredly connect the temple–mountain with Zion by a bridge. – Even J. Berggren (Bibel u. Josephus über Jerus. u. d. heil. Grab.) thinks it probable that "the so-called remains of an arch in the western Haram wall may be, as Robinson at first indicated, a relic of that ancient and marvellous xystus bridge, with which the Davidic steps on the two steep sides of the valley of the Tyropoeum, constructed for the purpose of going from Moriah to Zion or from Zion to Moriah, were connected."*⁴⁹⁰

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Whedon: *The temple of Solomon was not distinguished, like the temples of Thebes, for gigantic vastness, for it was not a very large structure, but rather for its harmonious proportions, its beauty and completeness of workmanship, and the excessive costliness of its materials. And the Church, the spiritual house of the living God, is to be specially distinguished for the excellency and completeness of the elect and precious stones which are required to build it; for these are not the many that go in the broad way to destruction, but the comparatively few that find the way of life. Matt. 7:13–14.*⁴⁹¹

The Jewish people were not confused about where God lived; although He was associated with the Temple, no one believed that God lived in the Temple or was somehow confined to the Temple.

God Did Not Live in the Temple; the Temple Did Not Confine Him

1. There was never any confusion about God dwelling in the Temple. God would manifest Himself for the Jewish people, from time to time, as related to this Temple; but this was not understood to be God's house where God lived. 1Kings 8:27 [Solomon is speaking in his dedication of the Temple:] **"But will God indeed dwell on the earth? Behold, heaven and the highest heaven cannot contain you; how much less this house that I have built!"**
2. There was a very specific relationship between God and Israel and God would live in Zion, although, in the Old Testament, this was not completely clear. Psalm 132:12–14 [God's oath to David:] **"If your sons keep my covenant and my testimonies that I shall teach them, their sons also forever shall sit on your throne." For the LORD has chosen Zion; he has desired it for his dwelling place: "This is my resting place forever; here I will dwell, for I have desired it."**
3. The Tabernacle, the Temple and the Ark of God were symbolic; typical of God dwelling among the Jews.

⁴⁹⁰ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:37–38.

⁴⁹¹ Whedon's *Commentary on the Old and New Testaments*; Editor: Daniel D. Whedon, D.D. L.L.D.; ©1874–1909; from E-sword; 1Kings 6:38.

God Did Not Live in the Temple; the Temple Did Not Confine Him

Exodus 25:8 [God is speaking to Moses:] “And let them make me a sanctuary, that I may dwell in their midst.” (See also Lev. 26:11)

4. God is said to dwell in heaven. Psalm 68:18 Isa. 57:15
5. However, in the future, God would live in Israel. Ezek. 37:26–28 [God is speaking:] “I will make a covenant of peace with them. It shall be an everlasting covenant with them. And I will set them in their land and multiply them, and will set my sanctuary in their midst forevermore. My dwelling place shall be with them, and I will be their God, and they shall be my people. Then the nations will know that I am the LORD who sanctifies Israel, when my sanctuary is in their midst forevermore.”
6. In the New Testament, we understand that God indwells us. 2Cor. 6:16
7. Eventually, God will dwell with mankind. Rev. 21:3

The Temple represents Jesus Christ, as our Savior and as our King. Rev. 21:22 **And I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb.** (ESV)

Passages from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880; from E-sword, 1Kings 6:13.

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Guzik: When the temple was finished it was a spectacular building. It was easy for Israel to focus on the temple of God instead of the God of the temple. Yet without continued faithfulness to God, the temple's glory quickly faded. This glorious temple was plundered just five years after the death of Solomon (1Kings 14:25–27).⁴⁹²

The Pulpit Commentary discusses the idea of a church dedication. Certainly, when a church is newly built and being used for the first time, there might be a sense of celebration and hope for its effectiveness in that and future generations. However, there is nothing in this chapter, apart from a reverence for God, which is directly applicable. That is, there is no particular way that a celebration in the church must take place when it opens its doors for the first time. The church may put out advertisements and have balloons and streamers all about; and the doors may quietly open, with or without any sort of announcement to the general public. What is most important is, the Bible is taught clearly and carefully by a well-qualified pastor.

There really needs to be care taken when comparing the local church building to the Temple. They have two things in common: (1) they are both buildings and (2) their purpose is to build the spiritual lives of the congregation (whether they be most Israelites or from the local body of Christ). It is not necessarily edifying to find additional parallels between the two institutions.

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A Set of Summary Doctrines and Commentary

⁴⁹² David Guzik's *Commentary on the Old Testament*; courtesy of e-sword; ©2006; 1Kings 6:14–38.

When I study a chapter of the Bible, one of the questions which I nearly always have is, *why is this chapter in the Word of God?*

Why 1Kings 6 is in the Word of God

1. With this description, we have the size and essence of the Temple design so that it could be replicated (the Temple will be destroyed 3 more times and built up 2 more times). We have the Temple dimensions and enough of the design stated to be used as a blueprint for the 2 future Temples.
2. The detailed description, along with other passages, helps us to understand how the Temple of Jerusalem was quite different from other heathen temples—in design, philosophy, and worship.
3. One verse causes a great deal of discussion about the time frame of the Old Testament, from the exodus to the building of the Temple.
4. In the midst of this chapter, God intervenes to tell Solomon just exactly what is important and what requires emphasis in life.
5. We develop a better understanding of the Holy of Holies in this chapter.

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When studying a chapter in the Bible, there are a number of topics which that study leads to.

What We Learn from 1Kings 6

1. This chapter caused us to consider the relationship of prophets, priests and kings; and the rise of the prophet coterminous with the rise of the kings.
2. We studied how New Testament Christianity stands upon the base of Old Testament Y^ehowah worship. We do not have a religion which has used a previous religion as a jumping off point.
3. We cover a whole host of doctrines in this chapter, including Adam's original sin, the sin nature, salvation, the soul and the spirit of man, the priesthoods of God, laws of divine establishment, the Angelic Conflict, and the Trinity in the Old Testament.
4. This chapter gave us an excuse to list all of the Jewish calendar months.
5. Our study depended a great deal upon the artist conceptions of the Temple, which were quite helpful.
6. We were led to a discussion of the difference between Moses (not a king) and David (who was a king). How are these men different in relationship to nation Israel?
7. The words of God at the center of this chapter caused us to discuss the differences between statutes, commandments, and judgments.
8. We had reason to discuss some of the improvements made in the Catholic Church.
9. We learn not to criticize the ministry of another man.
10. We had considerable discussion about the Ark of God and the Holy of Holies.
11. We speculated on the reason for the size of the cherubim. We also considered misconceptions about the cherubim in the Holy of Holies (some misconceptions which Solomon himself may have had).
12. We studied why Solomon was given the task to build the Temple; and how he serves as a type of Christ in the Millennium. This is in the [addendum](#).
13. We had a chance to study the differences between the 4 Temples (including Ezekiel's). This is in the [addendum](#).

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Often, these will be fairly unimportant questions or questions about details which do not matter much to us now.

Unanswered Questions from 1Kings 6

1. We do not know much about *when* the foundation was begun or how long it took.
2. There is a verse about a 5-sided door (or post, or whatever) that we cannot clearly explain.
3. We are not completely clear on the window situation (how many, how many rows) or if the annex had any windows.
4. We did not complete this chapter fully clear on the one or two courtyards.

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J. Vernon McGee: *This is the temple that was destroyed by Nebuchadnezzar. The temple put up by Zerubbabel was destroyed in turn and then supplanted by Herod's temple in Christ's day. The temple actually pointed to the Lord Jesus Christ. In John 2:19 Jesus said, "Destroy this temple, and in three days I will raise it up." He wasn't talking about Herod's temple; He was talking about His body: "Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body" (John 2:20-21) . The temple is equated with the body of Christ.*⁴⁹³

Matthew Henry on the Temple as a Type

Let us now see what was typified by this temple.

1. Christ is the true temple; He Himself spoke of the temple of his body, John 2:21. God Himself prepared Him His body, Heb. 10:5. **In Him dwelt the fulness of the Godhead**, as the Shechinah in the temple. In Him meet all God's spiritual Israel. Through Him we have access with confidence to God. All the angels of God, those blessed cherubim, have a charge to worship Him.
2. Every believer is a living temple, in whom the Spirit of God dwells, 1Cor. 3:16. Even the body is such by virtue of its union with the soul, 1Cor. 6:19. We are not only wonderfully made by the divine providence, but more wonderfully made anew by the divine grace. This living temple is built upon Christ as its foundation and will be perfected in due time.
3. The gospel church is the mystical temple; it grows to a holy temple in the Lord (Eph. 2:21), enriched and beautified with the gifts and graces of the Spirit, as Solomon's temple with gold and precious stones. Only Jews built the tabernacle, but Gentiles joined with them in building the temple. Even strangers and foreigners are built up a habitation of God, Eph. 2:19, Eph. 2:22. The temple was divided into the holy place and the most holy, the courts of it into the outer and inner; so there are the visible and the invisible church. The door into the temple was wider than that into the oracle. Many enter into profession that come short of salvation. This temple is built firm, upon a rock, not to be taken down as the tabernacle of the Old Testament was. The temple was long in preparing, but was built at last. The top-stone of the gospel church will, at length, be brought forth with shoutings, and it is a pity that there should be the clashing of axes and hammers in the building of it. Angels are ministering spirits, attending the church on all sides and all the members of it.
4. Heaven is the everlasting temple. There the church will be fixed, and no longer movable. The streets of the new Jerusalem, in allusion to the flooring of the temple, are said to be of pure gold, Rev. 21:21. The cherubim there always attend the throne of glory. The temple was uniform, and in heaven there is the perfection of beauty and harmony. In Solomon's temple there was no noise of axes and hammers. Every thing is quiet and serene in heaven; all that shall be stones in that building must in the present sate of probation and preparation be fitted and made ready for it, must be hewn and squared by divine grace, and so made meet for a place there.

⁴⁹³ From http://archive.org/stream/11-1King/11-1Kings_djvu.txt (1Kings 6); accessed April 27, 2017.

To be fully accurate, I don't think that we can see the Temple as being typical of the church; but we can, no doubt, draw certain parallels.

Matthew Henry, *Matthew Henry's Commentary on the Whole Bible*; from e-Sword, 1Kings 6:15–38 (slightly edited).

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Carroll summarizes portions of the Genesis narrative very much like Edersheim does.

B. H. Carroll Summarizes 1Kings 6

In Huribut's Bible Atlas is a detailed description of Solomon's famous building, the Temple of the Lord. You must not expect from me an elaborate description of the Temple. I submit, rather, some salient points.

I. The plan and specifications. – These were all given to David by inspiration of God. The Temple proper was but an enlargement of the house built by Moses, with relative proportions preserved throughout. The plan of the house built by Moses was also inspired. This we studied in Exodus.

II. The date. – In 1Kings 6:1, this statement is made: "[And it came to pass in the four hundred and eightieth year after the children of Israel were 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,](#)" and on the second day of that second month, as you see from the corresponding passage in Chronicles, this Temple was commenced. This specific date, so circumstantially given, has puzzled many commentators. They don't know how to fit the events of Moses, Joshua, Judges, Samuel, and David into just 480 years. It is the governing passage that largely influenced Archbishop Usher in arranging the chronology as you see it at the head of your King James Bible.

Turn now to 1Kings 6:37 : "[In the fourth year was the foundation of the house of the Lord laid, in the month of Ziv. And in the eleventh year, in the month Bul, which is the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.](#)" Not only the building itself, but all its furniture, the utensils, and implements of every kind put in the Temple and used in its worship, was a work of seven years.

The next salient point worthy of your attention is the message of the Lord to Solomon when he was about to commence this work. You will find it on 1Kings 6:11: "[And the word of the Lord came to Solomon, saying, Concerning this house which thou art building, if thou wilt walk in my statutes and execute my judgments, and keep all of my commandments to walk in them; then will I perform my word with thee, which I spake unto David, thy father. And I will dwell among the children of Israel and will not forsake my people Israel.](#)" This is what he says to Solomon, "[You have commenced to build a house for me. I come to tell you that I am with you, and give you my promise at the start that it shall be God's dwelling-place.](#)" When we come to the next visit the Lord makes to Solomon, when the house was dedicated, I will give you another remarkable passage, but this one is at the commencement of the work.

The next thing we note is the site. The first intimation of the site is given to us in Abraham's time. Abraham was commanded to take his son Isaac and offer him up as a burnt offering upon Mount Moriah, then held by the Jebusites; and on that mountain and at the very place where the Temple was subsequently erected, there the symbolic forecast of the offering up of a greater Isaac took place. The next account that we have of the site is when the great plague came upon the people of Jerusalem, and David to avert the plague presented himself before God, and offered to die for his people, to let the punishment come upon him and spare the people. When he saw the angel of death approaching Jerusalem, he boldly went forth to meet the angel, and proposed a substitutionary sacrifice of himself; and then the plague was stayed, and at the place where the plague was stayed, David bought the threshing-floor of Araunah, the Jebusite, and marked it out as the site where God's house was to be erected, where the great sacrifices were to be offered throughout the ages, that were to foretell the coming of the greatest Sacrifice.

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Next in importance is the great work of preparing the foundation. You must conceive of an irregularly shaped mountain whose crest was taken off low enough down the mountain to give sufficient area. If on three sides the mountain sloped down into the valley, a wall must be built on those three sides high enough for the desired level, and the crest taken off must be used to fill in all the space to a level with the wall summit. On one side there would be no wall. The area of the space thus leveled was about thirty acres in the shape of a trapezoid, one side of which was 1,520 feet; the opposite side 1,611 feet; one end 1,017 feet, and the other end 921 feet. Of course, the height of the wall would vary on the three sides, according to the dip of the slope into the valley below. The greatest height of the wall was 143 feet. This perpendicular wall, built of immense stones bevelled into each other would cement, would render the Temple area unapproachable and impregnable on three sides. The fourth side was safe-guarded by an immense moat, and by the fortified tower of Millo. The crest of the mountain taken off was not sufficient in bulk to fill on the three sides up to the top of the wall, and then to furnish stones for the buildings and terraces. So Solomon opened quarries on the other mountainsides, tunneling under the city itself. There today may be seen Solomon's subterranean quarries, where slaves toiled in the heart of the earth. Their bones are yet where they died, and the marks of their implements on the everlasting rock, and some of the mammoth unused stones. These slaves were the unassimilated Canaanites, fed and clothed indeed after a fashion, but without wages. So also the multitude of laborers who were sent to Tyre under overseers to get out the forest timbers, were conscript laborers, thousands of them, working in reliefs under taskmasters.

But Solomon had nobody in his kingdom skilful enough to direct the stone work and establish foundries for the materials of brass, silver, and gold. So he appealed to Hiram, king of Tyre, for an expert superintendent. The king of Tyre sent him the son of a widow, also called Hiram. If you ever get to be a Mason, you will hear more about Hiram Abiff. He was the architect of the whole business, and had the full superintendence of everything. Your text here gives an account of him, and of what he did in constructing the Temple.

An equally stupendous work in the way of preparation had to be done, namely, to provide an adequate water supply. To this end, he built enormous cisterns capable of holding many millions of barrels of water, and aqueducts for carrying the water. He built pools, like the Pool of Siloam, and vast reservoirs.

You must not conceive of the thirty-five acres as one level, but several terraced levels, one terrace rising above another until on the highest level is the Temple proper and its immediate approaches. The lowest level was the court of the Gentiles, a higher level the court of the women. The whole area with its inner divisions corresponds in general plan to the enclosed area around the tabernacle of Moses and the tent itself. The Temple proper, itself a small building, was only the tent of Moses on a larger scale, all relative proportions preserved.

The lumber material was more difficult to procure than the stone material. It came from the forests of Lebanon – cedar and fir. The getting out of the timber from the forest, and the floating of it in great rafts from Tyre to Joppa, was performed by Hiram's men. Solomon furnished the rations and compensated for the labor by giving King Hiram ten cities. When Hiram came to inspect the cities, he found them to be only sites for cities, something like Charles Dickens' description of American cities, which existed only in sanguine prospect, or like the Bible description of Jerusalem in the days of Ezra and Nehemiah: "Now the city was exceedingly large, only the houses were not yet built, and the inhabitants thereof were few." Hiram, in disgust, refused to receive them, and Solomon built them and peopled them with Jews. It has always seemed, on the face of it, that Solomon played an unworthy Yankee trick on his confiding and generous ally. Solomon's own men had to transport this lumber material all the way up hill from Joppa to Jerusalem, and there, under the skilled supervision of Hiram, the widow's son, they were fashioned for their place in the Temple. Indeed, every part, whether of stone, timber, or metal, was so skilfully fashioned that the Temple went up without the sound of ax, saw, or hammer. So the spiritual temple arises in silence rather than noise. The kingdom of heaven comes not with observation. "Sanctified rows," as in many modern meetings, and confusions of mingled services, as at Corinth, are not contributory to the edifying of the temple of Christ.

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There are some very striking references to the works of Solomon in the books of Ecclesiastes and the Song. For instance, this passage from Ecclesiastes 2 – Solomon himself talking: "I made me great works, I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees."

The gardens or paradises built by Solomon, the principal ones, were these: One near Jerusalem, where tremendous work in the rock had to be made to get space – terrace space – for his garden. Another was built about seven miles south of Jerusalem, near Bethlehem; and his summer park was at Mount Lebanon, described in the Song of Solomon, and when the hot summertime would come, and he would start to that summer resort in the mountains, a palanquin, or traveling carriage was made, and what a gorgeous thing it was! As it was a mountainous country, a palanquin was used and carried on the shoulders of men, but not until he got to a point where a chariot could not be used; up to that point he went in a beautiful chariot, the finest ever known, drawn by the finest of horses, as that Song tells you: "Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all the powders of the merchant?"

The era of all these famous works was one of peace. These are not the achievements of unsettled times. War is destructive, not constructive. Solomon was not a man of blood, but the prince of peace, and hence the type of him at whose triumph all wars cease forever.

From *An Interpretation of the English Bible*, by Dr. B.H. Carroll; from e-sword; 1 Kings 5:1-7:51. Updated.

[Chapter Outline](#)

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Alfred Edersheim wrote a book called *The Bible History, Old Testament*, which is very similar to Josephus, where he simply rewrites much of what is in the Bible, and adds in notes and comments as he deems to be relevant. This volume of the book is entitled *The World Before the Flood, and The History of the Patriarchs*.

Edersheim's commentary on this chapter, with some slight updating and editing.

Edersheim Summarizes 1Kings 6

The building of Solomon's temple — preparations for it — plan and structure of the temple, internal fittings — history of the temple — Jewish traditions.

1 KINGS 5, 6, 7:13-51, 8:6-9; 2 CHRONICLES 2, 3, 4, 5:7-10

For it was in the good Providence of God that the throne of Tyre was at the time occupied by Hiram,* who had not only been a friend and ally of David, but to whom the latter had communicated his plans of the projected Temple-buildings. Indeed, Hiram had already furnished David with a certain proportion of the necessary materials for the work (1 Chronicles 22:4). The extraordinary mechanical skill of the Phoenicians - especially of the Sidonians - was universally famed in the ancient world.** Similarly, the best materials were at their command. On the slopes of Lebanon, which belonged to their territory, grew those world-famed cedars with which the palaces of Assyria were adorned, and, close by, at Gebal (the ancient Byblos, the modern Jbeil) were the most skilled workmen*** (Ezekiel 27:9).

* Also written Hiram. (1 Kings 5:10, 18 - in the Hebrew, 4:24, 32), and in 2 Chronicles 2. Hiram.

** Comp. the quotations in the Speaker's Comment. (2, p. 507a,) and Movers, Phoniz. 2, 1. pp. 86, etc.

*** Our Authorized Version translates wrongly, "stone-squarers" (1 Kings 5:18), where the original has "Gebalites," i.e., inhabitants of Gebal.

On the same slopes grew also the cypress,* so suitable for flooring, its wood being almost indestructible, and impervious to rot and worms; while the Phoenician merchantmen brought to Tyre that "almug," "algum," or red sandal-wood which was so valued in antiquity (comp. 1 Kings 10:11)**

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* There has been much controversy as to the meaning of the word berosh, rendered in the Authorized Version (1 Kings 5:8, and many other passages) by "fir." Differing from Canon Rawlinson, it seems to me, for many reasons, most improbable that it was "the juniper," and on the grounds explained in Gesenius' Thesaurus 1. 946 b, 247 a, I regard it, with almost all authorities, as the cypress. The Targumim and the Talmud have the words berotha and beratha, with apparently the same signification. Comp. Levy, Chald. Worterb. 2 d. Targ. p. 118 b. Canon Tristram, who is always trustworthy (Nat. Hist. of the Bible), speaks of it with caution.

** Most commentators are agreed that it was the "red sandal" wood. It is curious to notice that this was apparently an article of ordinary commerce. The "Ophir" (or Red Sea) fleet of King Solomon, on the other hand, is only said to have brought "gold" (1 Kings 9:28; 2 Chronicles 8:17, 18). Remembering that this wood had to come from Tyre, there is not the slightest inaccuracy in 2 Chronicles 2:8, as Zockler and even Keil seem to imagine.

The same skill as in the preparation of woodwork distinguished the Phoenician carvers, stone-cutters, dyers, modelers, and other craftsmen. To have at his disposal the best artificers of Phoenicia, and these under a trained and celebrated "master" (2 Chronicles 2:13, 14), must have been of immense advantage to Solomon. At the same time the extensive preparations which David had made rendered the work comparatively so easy, that the Temple-buildings, with their elaborate internal fittings, were completed in the short space of seven years (1 Kings 6:37, 38), while the later rearing of the king's palace occupied not less than thirteen years (1 Kings 7:1). But, although Solomon thus availed himself of Phoenician skill in the execution of the work, the plan and design were strictly Jewish, having, in fact, been drawn long before, in the time of King David.

The building of the Temple commenced in the second month ("Siv," "splendor" - the month of opening beauty of nature) of the fourth year of Solomon's reign, being the 480th from the Exodus* (1 Kings 6:1).

* Doubt has been thrown on the accuracy of this date, which indeed is altered by the LXX; but this, as it seems to us, on wholly insufficient grounds.

But there was this peculiarity about the work, that no sound of ax, hammer, or chisel was heard on Mount Moriah while the Holy House was rising, day by day, in beauty and glory. As Jewish tradition has it, "The iron is created to shorten the days of man, and the altar to lengthen them; therefore it is not right that that which shortens should be lifted upon that which lengthens" (Midd. 3:4). The massive timber used was not merely prepared but dressed before it was brought to the sea, to be conveyed in floats to Joppa, whence the distance to Jerusalem was only about forty miles (1 Kings 5:9). Similarly, those great, splendid (not "costly," as in the Authorized Version) hewed stones (1 Kings 5:17), beveled at the edges, of which to this day some are seen in what remains of the ancient Temple-wall - the largest of them being more than thirty feet long by seven and a half high, and weighing above one hundred tons - were all chiseled and carefully marked before being sent to Jerusalem (1 Kings 6:7). An undertaking of such magnitude would require, especially in the absence of modern mechanical appliances, a very large number of workmen. They amounted in all to 60,000 Palestinians, who were divided into two classes. The first comprised native Israelites, of whom 30,000 were raised by a "levy," which, taking the census of David as our basis, would be at the rate of considerably less than one in forty-four of the able-bodied male population. These 30,000 men worked by relays, 10,000 being employed during one month, after which they returned for two months to their homes. The second class of workmen, which consisted of strangers resident in Palestine (1 Kings 5:15; 2 Chronicles 2:17, 18), amounted to 150,000, of whom 70,000 were burden-bearers, and 80,000 "hewers in the mountains," or rather, as the expression always means, "stonecutters."

The two classes are carefully distinguished the Israelites being free laborers, who worked under the direction of Hiram's skilled men; while the others, who were the representatives of the ancient heathen inhabitants of Palestine, were really held to "bond-service" (1 Kings 9:20, 21; 2 Chronicles 2:17, 18; 8:7-9). The total number of men employed (160,000), though large, cannot be considered excessive, when compared, for example, with the 360,000 persons engaged for twenty years on the building of one pyramid (Pliny, Hist. Nat. 36. 12. apud Bahr u.s.) Over these men 3,300 officers were appointed (1 Kings 5:16), with 550 "chiefs" (1 Kings 9:23), of whom 250 were apparently native Israelites (2 Chronicles 8:10.)* The number of skilled artificers furnished by Hiram is not mentioned, though probably the proportion was comparatively small. A very vivid impression is left on our minds of the transaction between the two kings.

Edersheim Summarizes 1Kings 6

* There is no real discrepancy between the number of the "officers," as given respectively in Chronicles and in Kings. The sum total (3,850) is in both cases the same - the arrangement in Chronicles being apparently according to nationality, and in the Book of Kings according to office (1 Kings, 3,300,550; 2 Chronicles, 3600 + 2501)

When Hiram sent a friendly embassy to congratulate Solomon on his accession, the latter replied by another, which was charged formally to ask help in the building about to be undertaken. The request was entertained by Hiram in the most cordial manner. At the same time, bearing in mind Eastern phraseology, and that a Phoenician ally of David would readily recognize the God of Israel as a "national Deity," there is no reason for inferring, from the terms of his reply, that Hiram was personally a worshipper of Jehovah (1 Kings 5:7; 2 Chronicles 2:12). The agreement seems to have been, that Solomon would undertake to provide for the support of Hiram's men, wheat, barley, and oil, to the amount specified in 2 Chronicles 2:10; while, so long as building materials were required, Hiram charged for them at an annual rate of 20,000 measures of wheat, and twenty measures (about ten hogsheads) of "beaten oil," - that is, the best in the market, which derived its name from its manufacture, the oil being extracted by beating the olives before they were quite ripe (1 Kings 5:11). In regard to these terms, it should be remembered that Phoenicia was chiefly dependent on Palestine for its supply of grain and oil (Ezekiel 27:17; Acts 12:20). Lastly, the name of the "master-workman/" whom Hiram sent, has also been preserved to us as Hiram, or rather Churam,* a man of Jewish descent by the mother's side (2 Chronicles 2:13, 14; comp. 1 Kings 7:14; 2 Chronicles 4:16).** Even the completeness and entirely satisfactory character of these arrangements proved, that in this respect also "Jehovah gave Solomon wisdom, as He had promised him" (1 Kings 5:12).

* The name is the same as that of the king himself.

** Our Authorized Version of 2 Chronicles 2:13 is entirely misleading. The sacred text mentions "Hiram" as "Abi" "my father," - not the father of King Hiram, but a title of distinction given to this able man (comp. the use of the word "Ab" in regard to Joseph, Genesis 45:8), and equivalent to "master."

Without entering into details,* the general appearance and proportions of the Temple which Solomon built can be described without much difficulty.

* The literature of this subject is very large, and details are often most difficult.

The Temple itself faced east - that is to say, the worshippers entered by the east, and, turning to the Most Holy Place, would look west; while, if the veil had been drawn aside, the Ark in the innermost Sanctuary would have been seen to face eastwards. Entering then by the east, the worshipper would find himself in front of "a porch," which extended along the whole width of the Temple, - that is, twenty cubits, or about thirty feet - and went back a depth of ten cubits, or fifteen feet. The Sanctuary itself was sixty cubits (ninety feet) long, twenty cubits (thirty feet) wide, and thirty cubits (forty-five feet) high. The height of the porch is not mentioned in the Book of Kings, and the numeral given for it in 2 Chronicles 3:4, is evidently a copyist's error.* Probably it rose to a height of about thirty cubits.**

* A height of 120 cubits would be out of all proportion, and, indeed, considering the width and length, almost impossible.

** Of the textual alterations proposed, the first (ham , 100, into hwma "cubits") seems the easiest, although it involves the elimination of the w with which the next word in the Hebrew begins. On the other hand, "thirty cubits" seems a more suitable height, especially as the absence of its measurement in 1 Kings seems to convey that the "porch" had the same height as the main building. But this implies two alterations in the text, it being difficult to understand how, if the numeral 30 was originally written by a letter (l , of which, it is supposed, the blotting out of the upper half made it appear like k =20), the copyist finding twma written in full could have mistaken it for ham , 100, which also ought to have been written with a letter (q). It is, however, possible that instead of the full word, twma , the MS. may have borne yma , and the copyist have been thus misled.

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Of the total length of the Sanctuary, forty cubits were apportioned to the Holy Place, (which was thus sixty feet long, thirty wide, and forty-five high), and twenty cubits (thirty feet) to the Most Holy Place, which (1 Kings 6:20) is described as measuring twenty cubits* (thirty feet) in length, width, and height. The ten cubits (fifteen feet) left above the Most Holy Place were apparently occupied by an empty room. Perhaps, as in the Temple of Herod, this space was used for letting down the workmen through an aperture, when repairs were required in the innermost Sanctuary. In that case the access to it would have been from the roof. The latter was, no doubt, flat.**

* Thus the Most Holy Place would have had exactly double the proportions of that in the Tabernacle, while the height of the Holy Place was ten cubits (fifteen feet) higher.

** It is with great reluctance and becoming modesty - though without misgiving - that I differ from so justly famous an authority as Mr. Ferguson (Smith's Bibl. Dict. vol. 3., Art. "Temple"). Mr. Ferguson, and after him most English writers, have maintained that the roof, both of the Tabernacle and of the Temple, was sloping, and not flat. This view is, to say the least, wholly unsupported by the text of Holy Scripture. Canon Rawlinson, indeed, speaks of Mr. Ferguson's view as "demonstrated," but, surely, without weighing the meaning of the word which he has italicized.

The measurements just given apply, of course, only to the interior of these buildings. As regards their exterior we have to add not only the thickness of the walls on either side, and the height of the roof, but also a row of side-buildings, which have, not inaptly, been designated as a "lean-to." These side-buildings consisted of three tiers of chambers, which surrounded the Temple, south, west, and north - the east front being covered by the "porch." On the side where these chambers abutted on the Temple they seem to have had no separate wall. The beams, which formed at the same time the ceiling of the first and the floor of the second tier of chambers, and similarly those which formed the ceiling of the second and the floor of the third tier, as also those on which the roof over the third tier rested, were not inserted within the Temple wall, but were laid on graduated buttresses which formed part of the main wall of the Temple.

These buttresses receded successively one cubit in each of the two higher tiers of chambers, and for the roofing of the third, thus forming, as it were, narrowing steps, or receding rests on which the beams of the chambers were laid. The effect was that, while the walls of the Temple decreased one cubit in thickness with each tier, the chambers increased one cubit in width, as they ascended. Thus, if at the lowest tier the wall including the buttress was, say, six cubits thick, at the next tier of chambers it was, owing to the decrease in the buttress, only five cubits thick, and at the third only four cubits, while above the roof, where the buttress ceased, the walls would be only three cubits thick. For the same reason each tier of chambers, built on gradually narrowing or receding rebatements, would be one cubit wider than that below, the chambers on the lowest tier being five cubits wide, on the second six cubits, and on the third seven cubits. If we suppose these tiers with their roof to have been altogether sixteen to eighteen cubits high (1 Kings 6:10), and allow a height of two cubits for the roof of the Temple, whose walls were thirty cubits high (the total height, including roof, thirty-two cubits), this would leave an elevation of twelve to fourteen cubits (eighteen to twenty-one feet) for the wall of the Temple above the roof of "the chambers." Within this space of twelve to fourteen cubits we suppose the "windows" to have been inserted - south and north, the back of the Most Holy Place (west) having no windows, and the front (east) being covered by the "porch." The use of the "chambers" is not mentioned in the sacred text, but it seems more probable that they served for the deposit of relics of the ancient Tabernacle, and for the storage of sacred vessels, than that they were the sleeping apartments of the ministering priesthood. Access to these "chambers" was gained by a door in the middle of the southern facade, whence also a winding stair led to the upper tiers (1 Kings 6:8). The windows of the Temple itself, which we have supposed to have been above the roof of the "chambers," were with "fixed lattices"* (1 Kings 6:4), which could not be opened, as in private dwellings, and were probably constructed, like the windows of old castles and churches, broad within, but mere slits externally.

* Not as in our Authorized Version, "windows of narrow lights."

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While these protracted works were progressing, the LORD in His mercy gave special encouragement alike to Solomon and to the people. The word of the LORD, which on this occasion came to the king (1 Kings 6:11-13) - no doubt through a prophet, not only fully confirmed the promise made to David (2 Samuel 7:12, etc.), but also connected the "house" that was being built to the LORD with the ancient promise (Exodus 25:8; 29:45) that God would dwell in Israel as among His people. Thus it pointed king and people beyond that outward building which, rising in such magnificence, might have excited only national pride, to its spiritual meaning, and to the conditions under which alone it would fulfill its great purpose.*

* A fuller description of the Temple, and a detailed discussion of the various points in controversy among writers on the subject, would lead beyond the limit which we must here assign ourselves.

Thus far we have given a description of the exterior of the Temple.* It still remains to convey some idea of its internal arrangements. If we may judge by the description of Ezekiel's Temple (Ezekiel 40:49), and by what we know of the Temple of Herod, some steps would lead up to the porch, which, as we imagine, presented the appearance of an open colonnade of cedar, set in a pavement of hewn stones, and supporting a cedar-roof covered with marble.

* Some have imagined that the Most Holy Place was, like the chancel in most churches, lower than the Holy Place (ten feet). Lundius has drawn the porch to the height of a gigantic steeple. Many (mostly fanciful) sketch-plans of the Temple have been drawn; but it would be out of place here to enter into further details.

The most prominent objects here were the two great pillars, Jachin and Boaz, which Hiram cast by order of Solomon (1 Kings 7:15-22). These pillars stood, as we are expressly told, within "the porch" (1 Kings 7:21), and must have served alike architectural, artistic, and symbolical purposes. Added after the completion of the "House," perhaps for the better support of the roof of the "porch," their singular beauty must have attracted the eye, while their symbolical meaning appeared in their names. Jachin ("He supports"), Boaz ("in Him is strength"), pointed beyond the outward support and strength which these pillars gave, to Him on Whom not only the Sanctuary but every one who would truly enter it must rest for support and strength. Some difficulty has been experienced in computing the height of these pillars, including their "chapiters," or "capitals" (1 Kings 7:15-22), It seems most likely that they consisted of single shafts, each eighteen cubits high and twelve in circumference,* surmounted by a twofold "chapter" - the lower of five cubits, with fretted network depending, and ornamented with two rows of one hundred pomegranates; the higher chapter four cubits high (1 Kings 7:19), and in the form of an opening lily. The symbolical significance of the pomegranate and of the lily - the one the flower, the other the fruit of the Land of Promise, and both emblematic of the pure beauty and rich sweetness of holiness - need scarcely be pointed out. If we compute the height of these pillars with their chapters at twenty-seven cubits,** we have three cubits left for the entablature and, the roofing of the porch (18 + 5 + 4 + 3 = 30).

* Canon Rawlinson has shown that the columns of the Egyptian temples were thicker than those of Solomon's.

** Other calculations have also been proposed, as by Bahr and Merz

"The porch," which (in its tabature) was overlaid with gold (2 Chronicles 3:4), opened into the Holy Place by folding doors, each of two leaves, folding back upon each other. These doors, which were the width of a fourth of the wall (1 Kings 6:33), or five cubits, were made of cypress-wood, and hung by golden hinges on door-posts of olive-wood. They were decorated with carved figures of cherubim between palm-trees,* and above them opening flower-buds and garlands, the whole being covered with thin plates of gold, which showed the design beneath. Within the Sanctuary all the sacred furniture was of gold, while that outside of it was of brass.

* Probably they were in panels, each having two cherubs and a palm tree.

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In truth, the Sanctuary was a golden house. The floor, which was of cypress-wood, was overlaid with gold; the walls, which were paneled with cedar, on which the same designs were carved as on the doors, were covered with gold, and so was the ceiling. It need scarcely be said, how it must have glittered and shone in the light of the sacred candlesticks, especially as the walls were encrusted with gems (2 Chronicles 3:6). There were ten candlesticks in the Holy Place, each seven-branched, and of pure gold. They were ranged right and left before the Most Holy Place* (1 Kings 7:49).

* Keil supposes that only two of these candlesticks stood before the Most Holy Place, while the other eight were ranged, four and four, along the side walls, five tables of shewbread being placed in the interstices behind them, along each of the side walls. In that case, however, it would not have been easy to go round the tables.

The entrance to the Most Holy Place was covered by a veil "of blue and purple, and crimson, and byssus," with "wrought cherubs thereon" (2 Chronicles 3:14). Between the candlesticks stood the "altar of incense," made of cedar-wood and overlaid with gold (1 Kings 6:20, 22; 7:48); while ten golden tables of shewbread (2 Chronicles 4:8) were ranged right and left. The implements necessary for the use of this sacred furniture were also of pure gold (1 Kings 7:49, 50).

Two folding-doors, similar in all respects to those already described, except that they were of oleaster wood, and not a fourth, but a fifth of the wall (= 4 cubits), opened from the Holy Place into the Most Holy. These doors we suppose to have always stood open, the entrance being concealed by the great veil, which the High-priest lifted, when on the Day of Atonement he went into the innermost Sanctuary.*

* This we conclude from the circumstance, that otherwise there would have been no use of a veil, and that we do not read of the High-priest opening the doors on the Day of Atonement.

Considerable difficulty attaches to a notice in 1 Kings 6:21, which has been variously translated and understood. Two interpretations here specially deserve attention. The first regards the "chains of gold before the Oracle," as chain-work that fastened together the cedar-planks forming the partition between the Holy and the Most Holy Place - somewhat like the bars that held together the boards in the Tabernacle. The other, which to us seems the more likely,* represents the partition boards between the Holy and the Most Holy Place, as not reaching quite to the ceiling, and this "chain-work" as running along the top of the boarding.

* Most writers suppose that these chains were drawn inside to further bar access to the Most Holy Place. But no mention is made of their existence or removal on the Day of Atonement. The view we have expressed is that of the Rabbis.

For some opening of this kind seems almost necessary for ventilation, for letting out the smoke of the incense on the Day of Atonement, and to admit at least a gleam of light, without which the ministrations of the High-priest on that day, limited though they were, would have been almost impossible. The only object within the Most Holy Place was the Ark overshadowed by the Cherubim. It was the same which had stood in the Tabernacle. But Solomon placed on either side of it (south and north) a gigantic figure of a Cherub, carved out of oleaster wood, and overlaid with gold. Each was ten cubits high; and the two, with their outspread wings, which touched over the Mercy-Seat, ten cubits wide. Thus, the two cherubim with their outspread wings reached (south and north) from one wall of the Sanctuary to the other (1 Kings 6:23-28). But, whereas the Mosaic Cherubim looked inwards and downwards towards the Mercy-Seat, those made by Solomon looked outwards towards the Holy Place, with probably a slight inclination downwards (2 Chronicles 3:13). Another notice has raised differences of opinion. From 1 Kings 8:8, we learn that the "staves" by which the Ark was carried were "drawn forward" ("lengthened," not "drawn out," as in the Authorized Version), so that their heads were visible from the Holy Place. As these "staves" were never to be drawn out (Exodus 25:15), and as all view of the interior of the Most Holy Place was precluded, this could only have been effected (as the Rabbis suggest) by drawing the staves forward, so that their heads would slightly bulge out on the veil. Of course this would imply that the staves faced east and west - not, as is generally supposed, south and north. Nor is there any valid objection to this supposition.

Edersheim Summarizes 1Kings 6

Descending from "the Porch," we stand in the "inner" (1 Kings 6:36) or "Court of the Priests" (2 Chronicles 4:9). This was paved with great stones, as was also the outer or "Great Court" (2 Chronicles 4:9) of the people. Within the "inner" or Priests' Court, facing the entrance to the Sanctuary, was "the altar of burnt-offering" (1 Kings 8:64), made of brass, and probably filled within with earth and unhewn stones. It was ten cubits high, and twenty cubits in length and breadth at the base - probably narrowing as it ascended, like receding buttresses* (2 Chronicles 4:1).

* This was certainly the structure of the altar in the Temple of Herod (comp. Midd. 3. 1.) In general, I must here refer the reader to the description of that Temple in *The Temple, its Ministry and Services at the Time of Jesus Christ*, and to my translation of the Mishnic Tractate Middoth, in the Appendix to *Sketches of Jewish Social Life in the Days of Christ*. Our present limits prevent more than the briefest outline.

From <http://www.biblestudytools.com/history/edersheim-old-testament/volume-5/> accessed . Footnotes were interspersed in the text and bracketed.

[Chapter Outline](#)

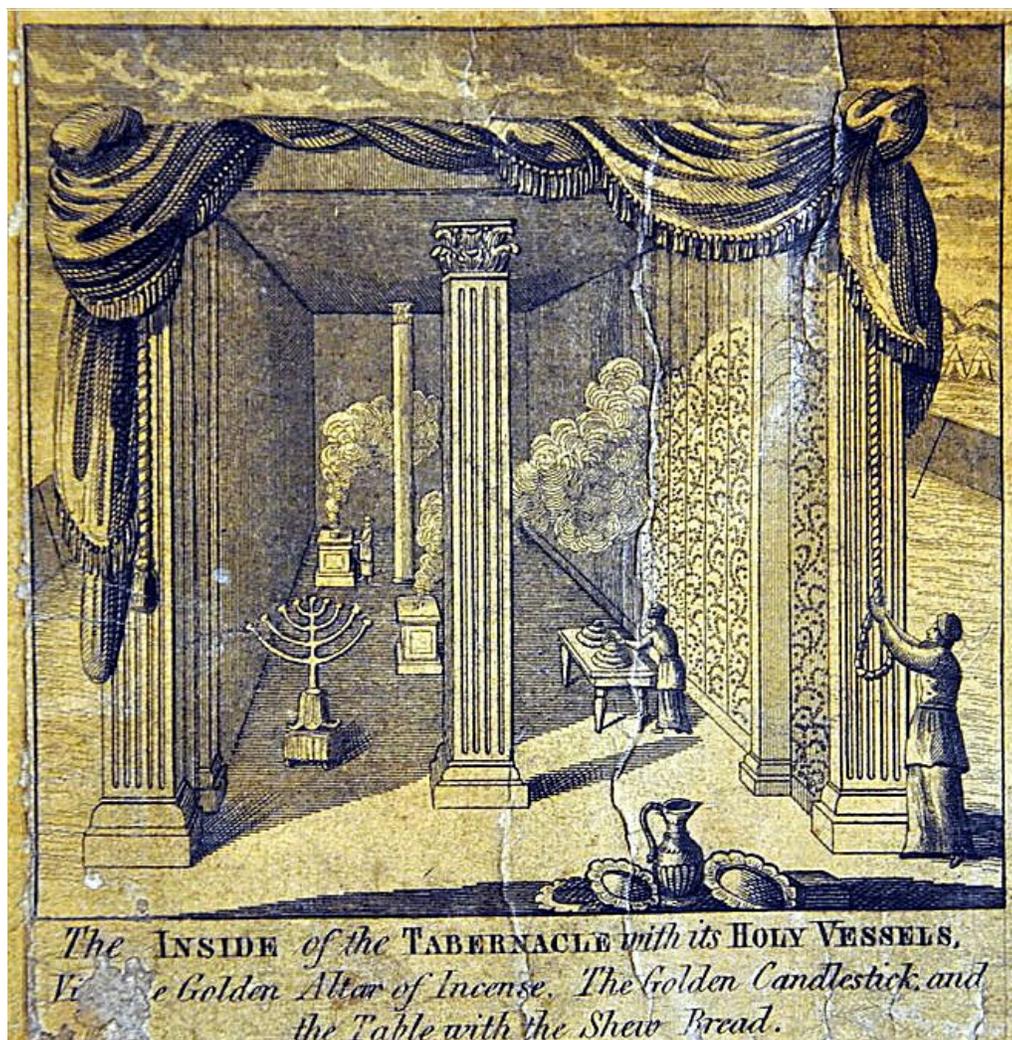
[Charts, Graphics and Short Doctrines](#)

Illustrations of the Temple

Scott's Model of Solomon's Temple; from [Phoenix Masonry.org](http://www.phoenixmasonry.org); accessed March 9, 2017. Detail of Schott's model of Solomon's temple, circa 1723-1729. Image depicts the inside of the Tabernacle with its holy vessels.

Images and text courtesy of the Henry Wilson Coil Library & Museum of Freemasonry at the Grand Lodge of F. & A.M. of California

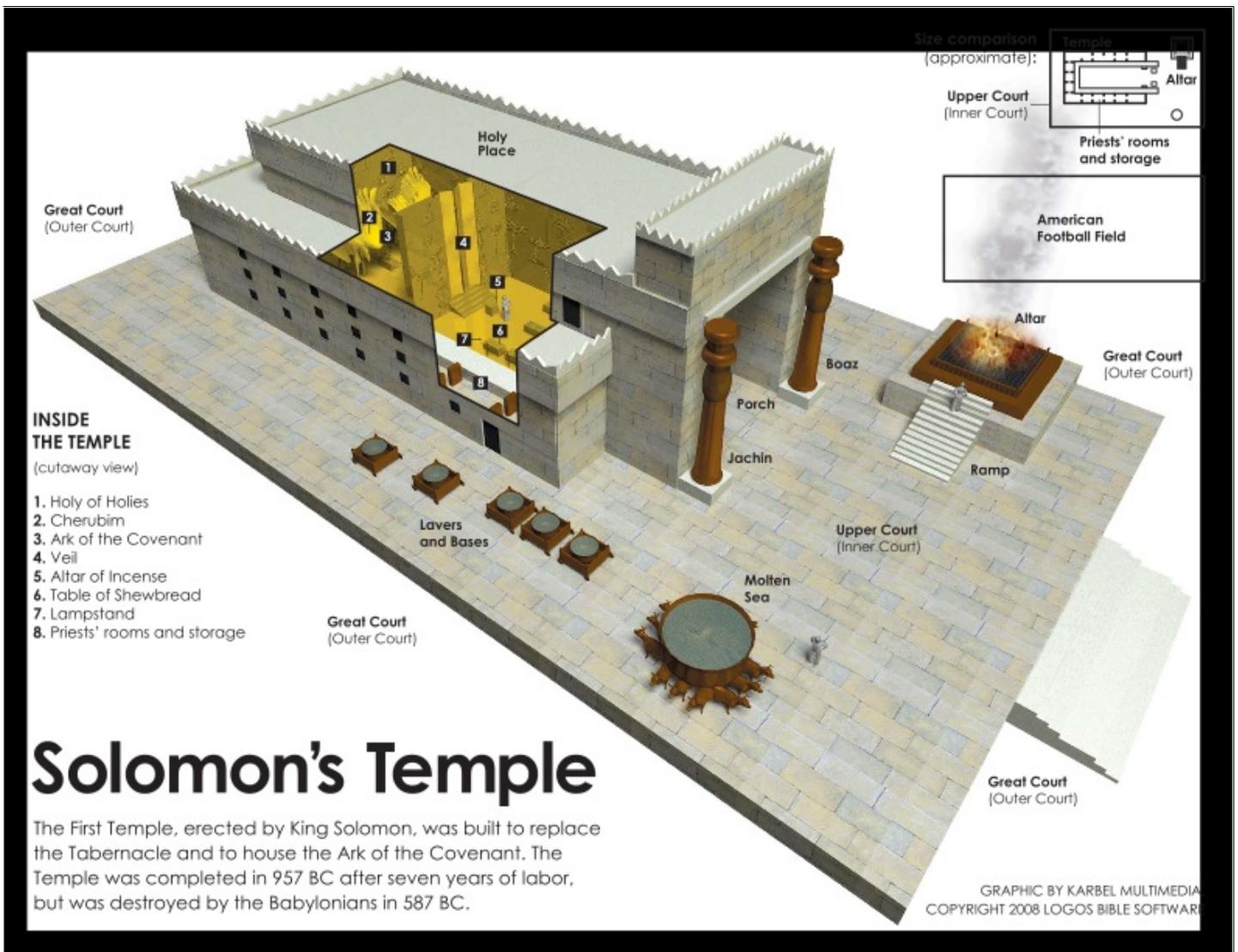
Be sure to visit their museum at www.masonicheritage.org



[Chapter Outline](#)[Charts, Graphics and Short Doctrines](#)

Solomon's Temple (a graphic) from [Shannon Mullins.com](#); accessed March 9, 2017.

There are quite a number of graphics which can be accessed from Shannon Mullins' [page on the Temple](#); including several which do not appear to be links.

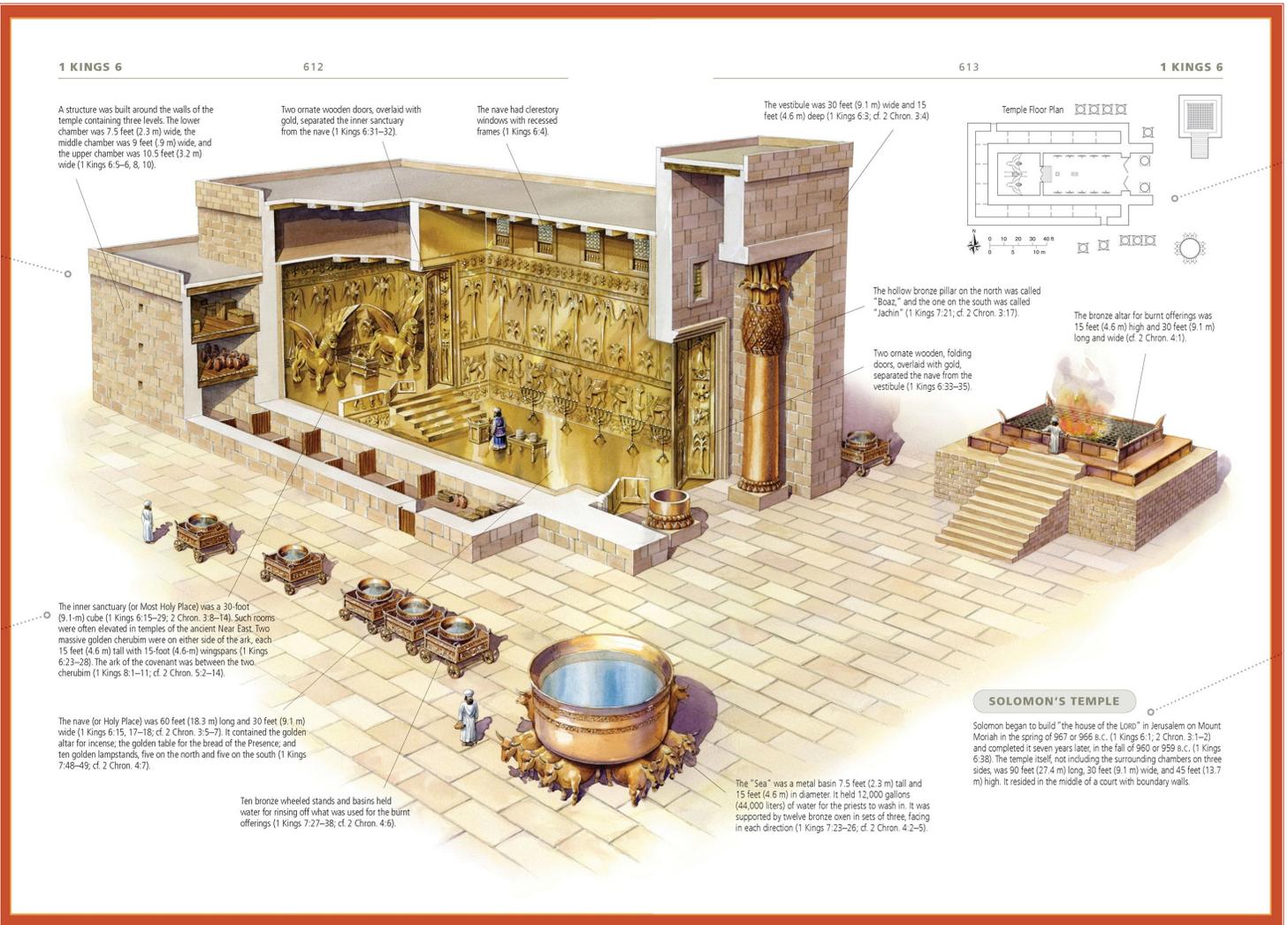


He links also to a set of images which are of [a scale model of the Temple](#), which are quite fascinating.

Scale Model of Temple (a picture). The image to the right is the Temple looking northwest. Picture from [Searching the Scriptures.net](#); accessed March 9, 2017.



Solomon's Temple (a book illustration); from [Pin interest](#); accessed March 9, 2017. You may need the link to be able to read the excellent text which accompanies this illustration. This is apparently from the ESV Study Bible.

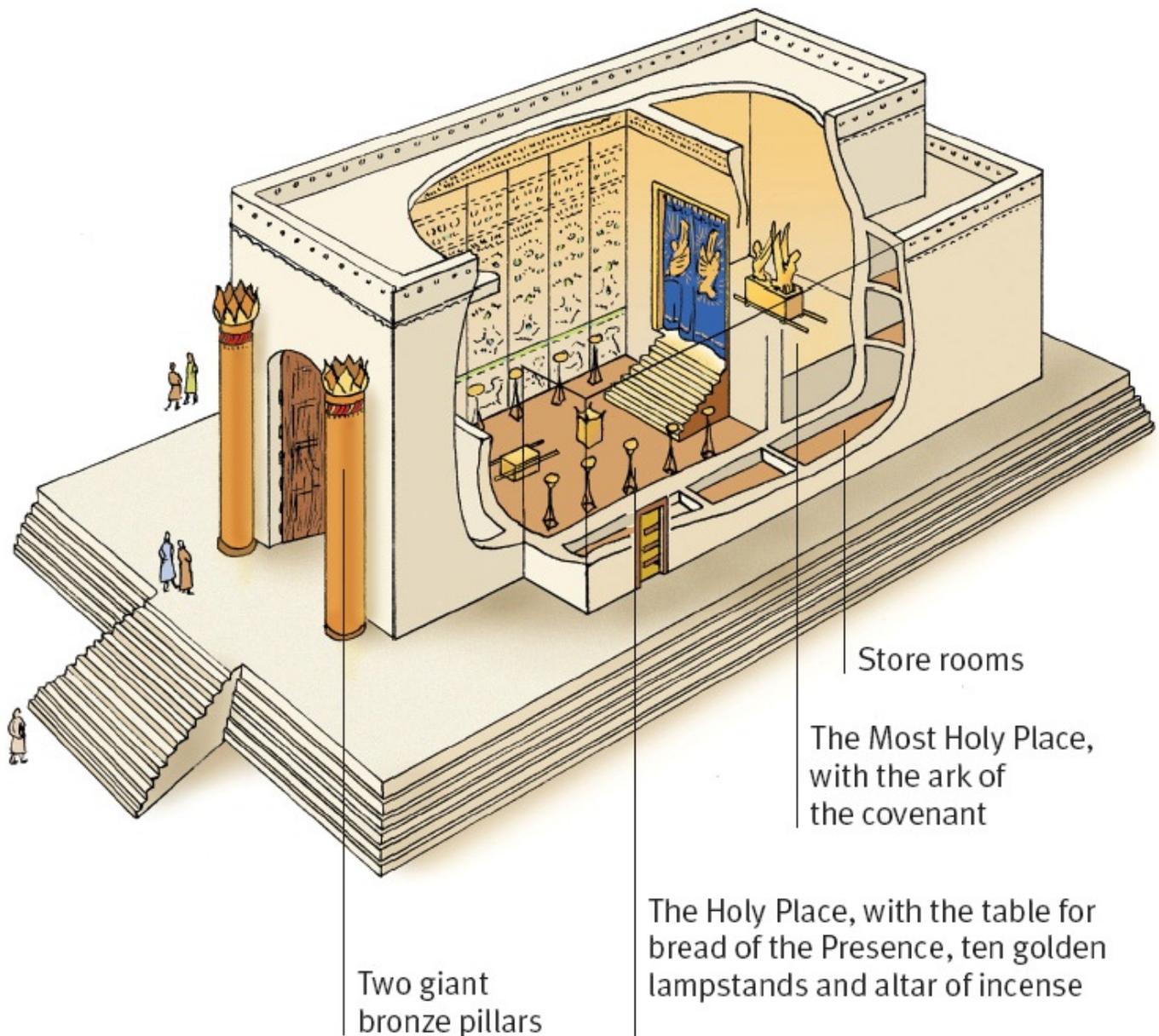


Chapter Outline

Charts, Graphics and Short Doctrines

Solomon's Temple (from [Pin Interest](#)); accessed March 9, 2017.

Solomon's temple. The colonnaded outer courtyard held an enormous altar for burnt offerings and a large cast metal basin, or Sea, that was supported by 12 metal bulls



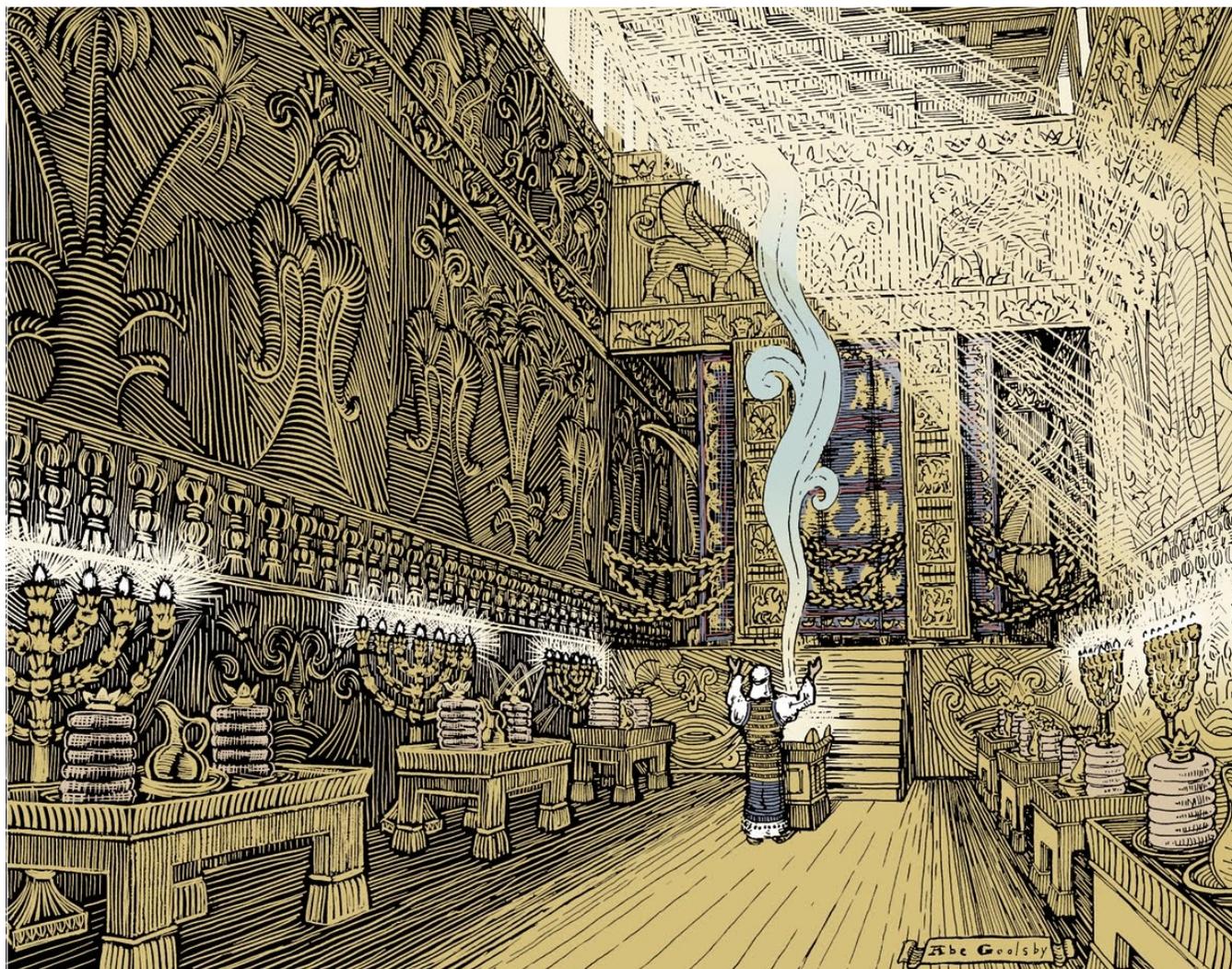
Chapter Outline

Charts, Graphics and Short Doctrines

The Expositor's Bible Commentary: *For more than twenty years, while Solomon was building the Temple and his various royal constructions, Jerusalem became a hive of ceaseless and varied industry. Its ordinary inhabitants must have been swelled by an army of Canaanite serfs and Phoenician artisans to whom residences were assigned in Ophel. There lived the hewers and bevellers of stone; the cedar-cutters of Gebal or Biblos; the cunning workmen in gold or brass; the bronze-casters who made their moulds in the clay ground of the Jordan valley; the carvers and engravers; the dyers who stained wool with the purple of the murex, and the scarlet dye of the trumpet fish; the weavers and embroiderers of fine linen. Every class of laborer was put into requisition, from*

the descendants of the Gibeonite Nethinim, who were rough hewers of wood and drawers of water, to the trained artificers whose beautiful productions we're the wonder of the world. The "father," or master-workman, of the whole community was a half-caste, who also bore the name of Hiram, and was the son of a woman of Naphtali by a Tyrian father.⁴⁹⁴

The High Priest in Solomon's Temple (an illustration); from [Blog Spot](#); accessed March 9, 2017.

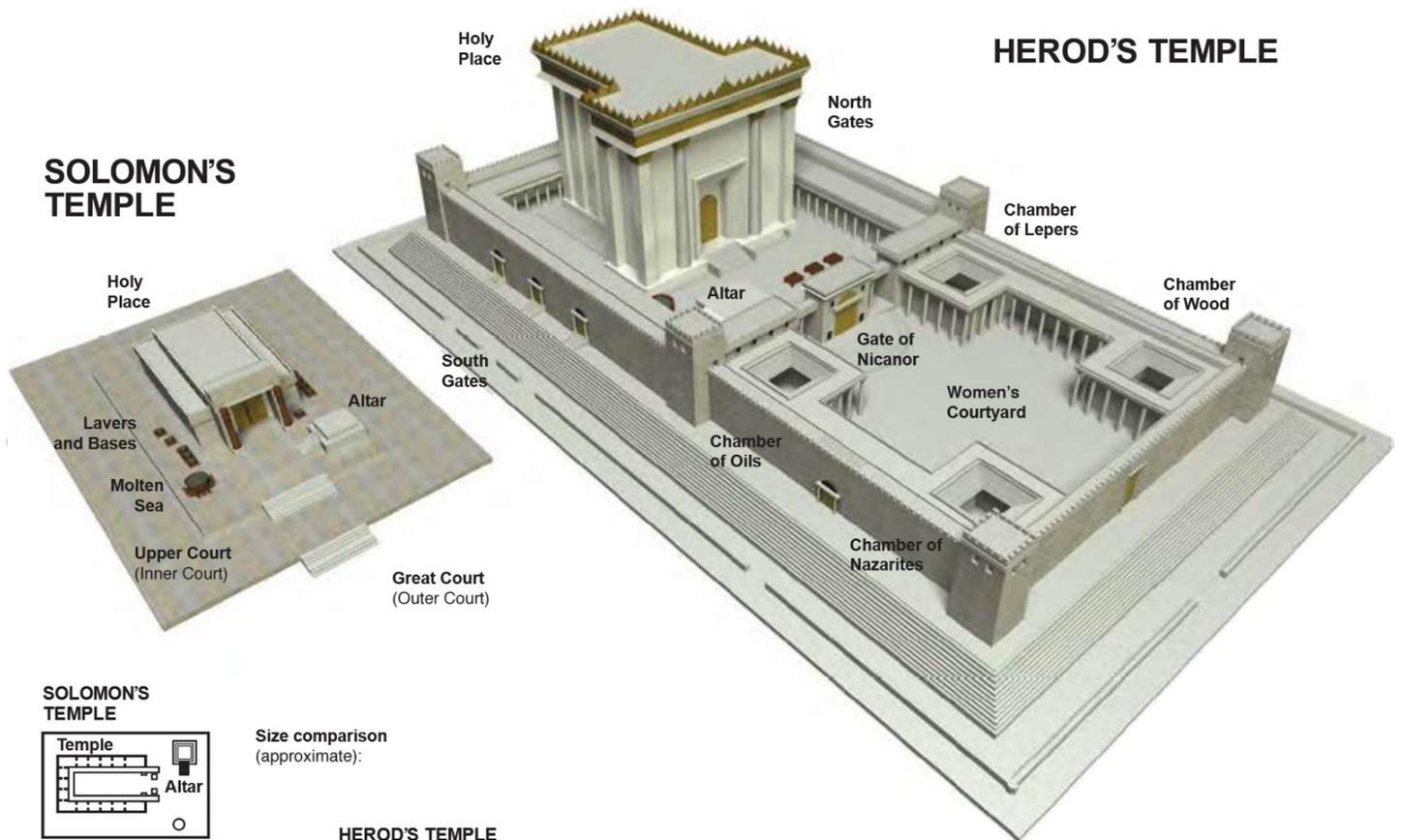


My memory is, there is just one table of showbread with two lampstands? I may have to double-check that.

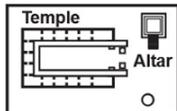
[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

⁴⁹⁴ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1–7:51.

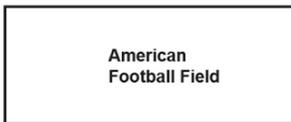
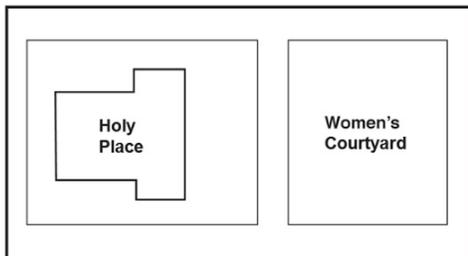


SOLOMON'S TEMPLE



Size comparison (approximate):

HEROD'S TEMPLE



Temple Comparison

Solomon's Temple, finished in 957 BC, was less than one-half the size of Herod the Great's expanded Second Temple in Jerusalem, built in 20–19 BC.

GRAPHIC BY KARBEL MULTIMEDIA, COPYRIGHT 2008 LOGOS BIBLE SOFTWARE

Solomon's Temple Compared to Herod's Temple (a graphic); from [Stand Firm and Preach the Truth](#); accessed December 30, 2017.

Lange warns us about the inaccuracy of the accounts of the rabbins: *[U]ntrustworthy are the statements of the later rabbins (comp. Talmudischen Traktat Middoth, i.e., Measure, Maimonides, Jak. Jehuda Leo, and others), since they almost exclusively refer to the temple of Herod, which was very different from that of Solomon, and mingle both together, as also with that of Ezekiel.*⁴⁹⁵

⁴⁹⁵ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:1–38 (Preliminary Observations).

Addendum

In this chapter, we have Solomon interacting with Hiram, a close friend of Solomon's father, David. Hiram was a Phoenician.

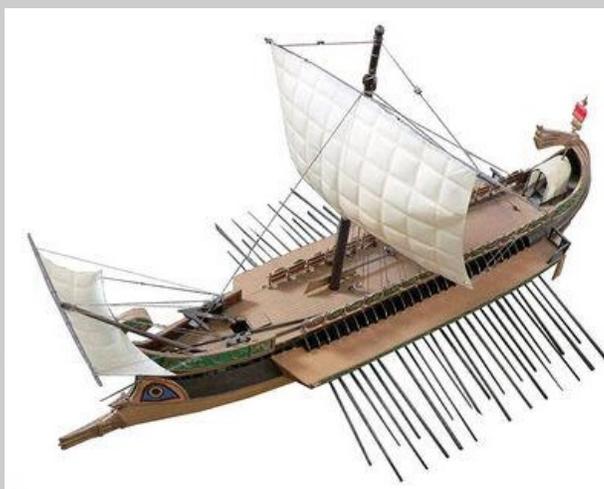
Israel and the Phoenicians

The Phoenicians lived on a narrow strip of land northwest of Palestine on the eastern shore of the Mediterranean Sea in the area now known as Lebanon and coastal Syria. A people who once occupied the land of Canaan, the Phoenicians were driven out by Israel around 1380 B.C. and crowded onto this narrow strip of coastline.



Hemmed in by the ocean and the Lebanon mountains, the Phoenicians took to the sea to expand their empire. This led them to become distinguished seafaring merchants who founded many colonies along the Mediterranean. The nation was at the pinnacle of its power and prosperity from 1050 to 850 B.C.

With excellent ports such as Tyre and Sidon and a good supply of timber (cypress, pine, and cedar), the Phoenicians became noted shipbuilders and sea merchants (Ezekiel 27:8, 9). Since the Israelites disliked the sea, the Phoenicians generally enjoyed good working relations with Israel. Hiram of Tyre, a friend of David and Solomon, helped Israel equip its merchant fleet (1 Kings 9:26-28).



Israel and the Phoenicians

Phoenician religion was largely a carryover from the Canaanite worship system, which included child sacrifice. The gods were mainly male and female nature deities with Baal as the primary god. The marriage of King Ahab to Jezebel, a Phoenician woman, was a corrupting influence on Israel. Ahab allowed Jezebel to place the prophets of Baal in influential positions. Ahab brought 850 pagan prophets to Mount Carmel to match wits and power with Elijah. Evil kings hated God's prophets because they spoke against sin and idolatry and undermined their control over the people. With the wicked kings' backing, many pagan prophets sprang up to counter the words of God's prophets. But Elijah showed the people that speaking a prophecy wasn't enough. One needed the power of the living God to fulfill it (1 Kings 18:19). King Solomon lapsed into idolatry by worshiping Ashtoreth, the supreme goddess of the Sidonians (1 Kings 11:5).

The Phoenician cities of Tyre and Sidon are mentioned often in the New Testament. Jesus healed a demon-possessed girl in this area (Matthew 15:21-28). Early Christian believers witnessed in Phoenicia after leaving Jerusalem (Acts 11:19). Paul often traveled through the area (Acts 15:3).

The Open Bible; the New Living Translation; Thomas Nelson Publishers, Nashville, TN; ©1996, p. 459. Also found online at <http://warriorsoftruthministries.org/2016/05/23/israel-and-the-phoenicians/>; accessed April 7, 2018. The graphics came from the latter source.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Not sure if I want to leave these two doctrines under *illustrations*.

The Legacy of the Temple (Various Commentators)

The Expositor's Bible Commentary: *The massiveness of its substructions, the splendor of its materials, the artistic skill displayed by the Tyrian workmen in all its details and adornments, added to the awful sense of its indwelling Deity, gave it an imperishable fame. Needing but little repair, it stood for more than four centuries. Succeeded as it was by the Temples of Zerubbabel and of Herod, it carried down till seventy years after the Christian era the memory of the Tabernacle in the wilderness, of which it preserved the general outline, though it exactly doubled all the proportions and admitted many innovations.*⁴⁹⁶

Lange: *Why was the time for the building of the temple so exactly specified? (1) Because it was a most important event for Israel. It points to the final aim of the leading out of Egypt, the land of bondage. The time of the wandering, of unrest, and of battle, is over. Israel is in possession of the whole of the promised land; the time of the kingdom of peace is come. The temple is a memorial of the truth and mercy of God, who ever fulfils His promises, albeit after many long years (Ex. 3:17), supplies all wants, and governs all things excellently. The word of the Lord is sure. After long wandering, after many a cross, many a tribulation and trouble, comes the promised time of peace; the Lord helps His people, even as he preserves every single being unto his heavenly kingdom (2Tim. 4:18). (2) Because it is a world-historical event. The temple of Solomon is the first and only one, in the whole ancient world, which was erected to the one, true, and living God. Darkness covers the earth and gross darkness the people (Isa. 60:2). Heathendom had here and there greater temples, but they were the abodes of darkness; this temple is the abode of light and life; from it, light breaks forth over all nations (Isa. 2:3; Jer. 3:17; Mic. 4:2). What avails the greatest, most glorious temple, if darkness instead of light proceeds from it, and, amid all the prayers and praises, the knowledge of the living God is wanting?*⁴⁹⁷

⁴⁹⁶ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

⁴⁹⁷ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 6:1, 38 (Homiletical and Practical).

The Legacy of the Temple (Various Commentators)

Keil and Delitzsch: *The importance of the temple is clearly expressed in 1Kings 8:13, 1Kings 8:27; 1Kings 9:3; 2Chron. 6:2, and other passages. It was to be a house built as the dwelling–place for Jehovah, a place for His seat for ever; not indeed in any such sense as that the house could contain God within its space, when the heavens of heavens cannot contain Him (1Kings 8:27), but a house where the name of Jehovah is or dwells (1Kings 8:16.; 2Chron. 6:5; cf. 2Sam. 7:13, etc.), i.e., where God manifests His presence in a real manner to His people, and shows Himself to them as the covenant God, so that Israel may there worship Him and receive an answer to its prayers. The temple had therefore the same purpose as the tabernacle, whose place it took, and which it resembled in its fundamental form, its proportions, divisions, and furniture. As the glory of the Lord entered into the tabernacle in the cloud, so did it into the temple also at its dedication, to sanctify it as the place of the gracious presence of God (1Kings 8:10; 2Chron. 5:14). The temple thereby became not only a visible pledge of the lasting duration of the covenant, by virtue of which God would dwell among His people, but also a copy of the kingdom of God, which received at its erection an embodiment answering to its existing condition at the time.*

Keil and Delitzsch continue: *As the tabernacle, with its resemblance to a nomad's tent, answered to the time when Israel had not yet found rest in the promised land of the Lord; so was the temple, regarded as an immovable house, a pledge that Israel had not acquired its lasting inheritance in Canaan, and that the kingdom of God on earth had obtained a firm foundation in the midst of it. – This relation between the temple and the tabernacle will serve to explain all the points of difference which present themselves between these two sanctuaries, notwithstanding their agreement in fundamental forms and in all essential particulars.*

Keil and Delitzsch continue: *As a house or palace of Jehovah, the temple was not only built of solid and costly materials, with massive walls of square stones, and with floors, ceilings, walls, and doors of cedar, cypress, and olive woods – these almost imperishable kinds of wood – but was also provided with a hall like the palaces of earthly kings, and with side buildings in three stories in which to keep the utensils requisite for a magnificent ceremonial, though care was taken that these adjoining and side buildings were not attached directly to the main building so as to violate the indestructibility and perfectness of the house of God, but merely helped to exalt it and elevate its dignity. And the increased size of the inner rooms, whilst the significant forms and measures of the tabernacle were preserved, was also essentially connected with this. Whereas the length and breadth of the dwelling were doubled, and the height of the whole house tripled, the form of a cube was still retained for the Most Holy Place as the stamp of the perfected kingdom of God (see Comm. on Pent. p. 441), and the space was fixed at twenty cubits in length, breadth, and height.*

Keil and Delitzsch continue: *On the other hand, in the case of the Holy Place the sameness of height and breadth were sacrificed to the harmonious proportions of the house or palace, as points of inferior importance; and the measurements were thirty cubits in height, twenty cubits in breadth, and forty cubits in length; so that ten as the number of perfectness was preserved as the standard even here. And in order to exhibit still further the perfectness and glory of the house of God, the walls were not constructed of ordinary quarry–stone, but of large square stones prepared at the quarry, and the walls were panelled within with costly wood after the manner of the palaces of Hither Asia, the panelling being filled with carved work and overlaid with gold plate. And whereas the overlaying of the whole of the interior with gold shadowed forth the glory of the house as the residence of the heavenly King, the idea of this house of God was still more distinctly expressed in the carved work of the walls. In the tabernacle the walls were decorated with tapestries in costly colours and interwoven figures of cherubim; but in the temple they were ornamented with carved work of figures of cherubim, palms, and opening flowers.*

The Legacy of the Temple (Various Commentators)

Keil and Delitzsch continue: *To the figures of cherubim, as representations of the heavenly spirits which surround the Lord of glory and set forth the psychical life at its highest stage, there are thus added flowers, and still more particularly palms, those “princes of the vegetable kingdom,” which, with their fine majestic growth, and their large, fresh, evergreen leaves, unite within themselves the whole of the fulness and glory of the vegetable life; to set forth the sanctuary (probably with special reference to Canaan as the land of palms, and with an allusion to the glory of the King of peace, inasmuch as the palm is not only the sign of Palestine, but also the symbol of peace) “as a place that was ever verdant, abiding in all the freshness of strength, and enfolding within itself the fulness of life,” and thereby to make it a scene of health and life, of peace and joy, a “paradise of God,” where the righteous who are planted there flourish, and blossom, and bear fruit to old age (Psalm 92:13). And this idea of the house, as an immovable dwelling—place of God, is in perfect harmony with the setting up of two colossal cherubim in the Most Holy Place, which filled the whole space with their outspread wings, and overshadowed the ark of the covenant, to show that the ark of the covenant with its small golden cherubim upon the Capporeth, which had journeyed with the people through the desert to Canaan, was henceforth to have there a permanent and unchangeable abode.*⁴⁹⁸

Some of the quote from Keil and Delitzsch above could be placed elsewhere.

The Temple, built during Solomon’s reign of peace, no doubt looks forward to our Lord’s reign over the earth during the Millennium.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

I need to edit this down considerably.

Dr. John Lange on the Significance of Solomon’s Temple

1. The unusually careful chronological date about the building of the temple (1Kings 6:1, 37–38) manifestly places it high above the series of ordinary events, and proclaims it as an especially weighty, epoch-making occurrence in the theocratic history (Heilsgeschichte). Comp. Introd. § 3. This would not have been the case if an architectonic work, or a building giving evidence of power and wealth simply, were concerned. It is its thoroughly religious character which causes it to appear as such a momentous transaction, and for the sake of which it is so circumstantially described. The product of theocratic ideas, it is likewise the expression of them. If the entire cultus were no idle ceremony, still less could the structure, where this cultus became concentrated, be an empty, meaningless piece of architectural splendor. All the ancients so founded, arranged, and adorned their temples that they were the expression and the representation of their specific religious contemplation (comp. Symb. des Mos. Kult., i. s. 91 sq.). The temple of Solomon would have been an exception to all the sacred buildings of high antiquity, had it not been the expression of the specifically Israelitish, Old Testament ideas of religion. Weighty as an inquiry into its outward material may be, the need of investigation and information respecting its religious meaning is much greater.
2. The significance of the temple as a whole and in general is sufficiently stated by the builder himself in the discourse delivered at its solemn consecration, and in the longer prayer connected with it (1Kings 8:10–53).

(a) Solomon begins the discourse with the words, “I have built thee an house to dwell in (רָבַד), a settled place for thee to abide in forever” (1Kings 8:13; 2Chron. 6:2). The first and most general destination of the temple was, to be a dwelling-place of Jehovah. But that this dwelling was not in the remotest degree connected with the heathenish superstition, that God stood in need of a shelter, like a man, and could be

⁴⁹⁸ Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; 1Kings 6:37–38.

Dr. John Lange on the Significance of Solomon's Temple

confined within a given space, the words which soon follow demonstrate (1Kings 6:27): "behold the heaven and heaven of heavens cannot contain thee: how much less this house that I have builded." The dwelling of Jehovah with or in the midst of Israel is rather the immediate result of the choice of them to be His peculiar and covenant people, and in a measure coincides with it. As, according to the Hebrew use of speech in general, dwelling with any one is as much as to be bound to, to be in fellowship with (comp. e.g. Psalm 1:1; Psalm 5:5; Psalm 120:5), and even the marriage relation is expressed by "dwelling with" (Gen. 30:20; Ezra 10:2; Ezra 10:10; Neh. 13:23; Neh. 13:27), so also Jehovah's dwelling with Israel denotes His connection and fellowship with this people, and stands in the closest relation to the "covenant." Comp. Ex. 29:45–46 : "And they shall know that I am the Lord their God that brought them forth out of the land of Egypt, that I may dwell among them." Lev. 26:12 sq.: "And I will walk among you, and will be your God, and ye shall be my people." So also Ezek. 37:27. Immediately upon the "election," and the conclusion of the covenant, follows the command, Ex. 25:8 : "And let them make me a sanctuary; that I may dwell among them." But inasmuch as the Old Testament covenant relation moves in the sphere of bodily, visible forms, so also is Jehovah's dwelling local, visible, and requires consequently a dwelling–place, which can be a tent as well as a temple. As little as Jehovah, by the choice of Israel from among all peoples, has ceased to be the God of the whole earth (Ex. 19:5), just so little has He, by His dwelling–place in the midst of His people, ceased to be everywhere in heaven and upon earth. This dwelling–place does not contain Him; He is not banished to a particular place, but in the place where Israel dwells there He is, and dwells also in their midst, for "He has not chosen the people for the sake of the dwelling–place, but the dwelling–place for the sake of the people" (2Ma. 5:19). So His dwelling–place is the visible sign and pledge of the covenant relation. The "dwelling–house" is, as such, the house of the covenant. To this first signification of the house another immediately attaches itself. The dwelling of Jehovah in a specific place, includes within itself the conception of witnessing, and of revealing himself, in so far as God, where He makes and declares himself to be known, is and remains, and so dwells. Hence the conceptions of dwelling and of revealing himself coincide. Jacob named the place where a revelation was made to him the house of God, though there was no house or dwelling–place there. Subsequently he built an altar and called the place Beth–el, for "there had God revealed himself to him" (Gen. 28:12–19; Gen. 35:7). By הַבַּיִת from שָׁכַן to dwell, the Rabbins, as is known, express the highest form of revelation. Christ says of him to whom He and the Father reveal themselves, we will "make our abode with him" (John 14:21–23). The place of the dwelling of Jehovah is eo ipso the place of divine attestation and revelation, the place where He will speak with Israel, and declare himself to him (Ex. 29:42 sq.): in the innermost portion of the dwelling, hence, is the testimonial of the covenant תּוֹדָעָה, which means simply the witness, and the dwelling itself consequently is named "the dwelling (tent) of the testimony" (Num. 9:15; 17:23; Num. 18:2).

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b) Solomon repeatedly refers to the design of the house, according to the word of Jehovah Himself—"that my name might be therein," &c., "my name shall be there" (1Kings 8:16; 1Kings 8:29; comp. 2Chron. 6:5; 2Kings 23:27). In other places it is expressed thus: "to put my name there forever" (1Kings 9:3; 2Kings 21:7; comp. 1Kings 11:36; 1Kings 14:21; 2Kings 21:4), or "that my name may dwell there" (Deut. 12:11; Deut. 14:23; Deut. 16:11; Deut. 26:2; Neh. 1:9), or in an abbreviated form, "to (for the) name of Jehovah" (1Kings 8:17–20; 1Kings 8:48; 1Kings 3:2; 1Kings 5:17; 2Sam. 7:13; 1Chron. 22:7; 1Chron. 22:19; 1Chron. 28:3, &c.). That the "name of Jehovah" has the same sense here as in Ex. 23:21, "for my name is in him"—the angel who leads Israel, that the formula does not say simply that the house is built to the glory of God, or that here God will be called upon and honored, scarcely needs mention. The name of God is God himself in so far as He makes himself known, declares and reveals himself. But in His relation to Israel, Jehovah declares himself essentially as the One who is holy and who will make holy; that He may be known as such, is the aim and object of the covenant, the sign and pledge of which is His dwelling in the midst of Israel (Ex. 29:43–46; Lev. 11:45). The name of Jehovah is hence essentially the "name of His holiness" (Lev. 20:3; Psalm 33:21; Psalm 103:1; Psalm 105:3; Psalm 106:47; Psalm 145:21; Isa. 57:15; Ezek. 39:7; Ezek. 39:25), and that the house was to be built to this name, David announced solemnly before all Israel (1Chron. 29:16), "to build to thee an house for thy holy name." With this end in view, the house is called in the Psalms "the temple of thy holiness" (Psalm 5:8; Psalm 79:1; Psalm 138:2); its two divisions are named simply "holy" and "holy of holies" (Ex. 26:33; 1Kings 8:6; 1Kings 8:8), and the whole, usually, שֶׁדֶךָ (Ex. 25:8; Lev. 12:4; Psalm 74:7; 1Chron. 28:10; Isa. 63:18; Ezek. 8:6; Ezek. 9:6, &c.)—all of which presupposes that He who is and dwells here, is before all things and essentially, holy. So then the house of the dwelling is not so much in general the dwelling—place of the divine witnessing and revelation, as of the divine holiness revealing itself in particular. It is an abode of holiness and of sanctification. Here will Jehovah be known and understood by Israel as the Holy One and as Sanctifier, and thereby will be hallowed (Ex. 29:43–46; Lev. 20:3; Lev. 20:7; Ezek. 37:26–28).

(c) In his prayer Solomon says, "hearken thou to the supplication of thy servant and of thy people Israel when they shall pray toward this place: and hear thou" in heaven thy dwelling—place (1Kings 8:30). So also in the following verses "heaven thy dwelling—place" is placed repeatedly over—against "this house" (comp. 1Kings 8:34; 1Kings 8:39; 1Kings 8:43; 1Kings 8:49). This parallelizing of the temple and of heaven extends through the whole Scripture. Both are named alike, so that often we can scarcely decide whether the temple or heaven be meant. לִבְדֵּי stands for the temple in 1Kings 8:13; 2Chron. 6:2 : for heaven in Isa. 63:15. תִּבְשֵׁן נֹכַח is applied to the temple in 1Kings 8:13; Ex. 15:17, to heaven in 1Kings 8:30; 1Kings 8:39; 1Kings 8:43; 1Kings 8:49; 2Chron. 6:30; 2Chron. 6:33; Psalm 33:14. נֹעַם = temple in Psalm 76:9; = heaven in 2Chron. 30:27; Deut. 26:15; Jer. 25:30; Psalm 68:6. לִכְיָהּ שֶׁדֶךָ = temple in Psalm 5:8; Psalm 79:1; Psalm 138:2 : = heaven in Mic. 1:2 sq.; Hab. 2:20; Psalm 11:4; (Psalm 102:20; Psalm 18:7; Isa. 57:15). The Epistle to the Hebrews (1Kings 9:24) names the sanctuary "made with hands," "the figure (antitype) of the true," viz., of heaven, and the whole comparison between the high—priesthood of Christ and the Levitical is based upon this antitypical relation between heaven and the earthly, Old Testament sanctuary (1Kings 4:14; 1Kings 6:19–20; 1Kings 8:1–2; 1Kings 10:21), so that v. Gerlach on the place says, with propriety, "the earthly sanctuary is also an image of heaven itself." When Solomon also at first designates the house he had built as "a settled place" (for thee to abide in), and then declares heaven to be the peculiar "place of thy dwelling," he regards the temple itself as a heavenly dwelling—place. As Jacob named the place where God had declared and revealed himself to him, "the house of God" and the "gates of heaven" (Gen. 28:17), so the place where Jehovah dwells and is enthroned must needs appear as a counterpart of heaven. Not, however, as if the temple were a copy of the visible heaven, it is rather a symbolical representation which, by its symbols, points to the peculiar and true dwelling—place of God, heaven itself. The Jewish theology takes cognizance of an upper and a lower dwelling (בְּשֵׁם) of God, and lays down this proposition: "The house of the sanctuary which is below (בְּשֵׁם) is built after the house of the sanctuary which is above (בְּשֵׁם)" (comp. the places in Schöttgen, Hor. Hebr., p. 1213). The apocalyptic σκηνὴ τοῦ θεοῦ μετὰ τὴν ἀνθρώπων, which are His people and whose God He is, comes down from heaven, and has the cube form (four—square) of the holy of holies of the temple (Rev. 21:3; Rev. 21:16).

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(d) The widely–spread notion that the temple (tabernacle) is on the whole and generally “a representation of the theocracy of the kingdom of God in Israel” (Hengstenberg, Kurtz, Keil, and others) is decidedly erroneous. The “house of dwelling for Jehovah” is like heaven, before all, a place (1Kings 8:13; 1Kings 8:29; 1Kings 8:35); but the theocracy, the kingdom of God, is not a place, but a divine–human relation. The dwelling of Jehovah in a house, in the midst of Israel, is, indeed, the outward sign and pledge of this relation, but not a figurative representation of it, and the conception of “the dwelling of Jehovah,” which expresses the fundamental idea of the temple, is in itself in no way identical with the theocracy or the kingdom of God. While temple and heaven have the same names, which would not be possible were there no parallel relation between them, temple and kingdom of God, or theocracy, have no one name in common. The very definite expression in Heb. 9:24 comes especially into notice here: according to it the earthly sanctuary made by hands is by no means a “copy of the kingdom of God,” but is the antitype of the true sanctuary, i. e., of heaven. Just as little as Christ, the high–priest, by His ascension went into the New Testament kingdom of God, but into heaven itself, there to appear before God for us, even so little did the Levitical high–priest, on the day of atonement, go into the kingdom of God, the theocracy, but into the earthly sanctuary, which represented the dwelling–place of God in heaven. There is no propriety in the appeal to the pattern of the tabernacle which was shown to Moses “on the mount” (Ex. 25:9; Ex. 25:40), as if it were heavenly indeed, but not a figure of heaven itself. For this pattern was itself only תבנית (τύποδειγμα and σκιά τῶν ἐπουρανίων, Heb. 8:5), and showed to Moses how he must make and arrange the earthly sanctuary (τὸ ἅγιον κοσμικόν, Heb. 9:1) in order that it might be a figure of the σκητὴ ἢ ἀληθινὴ οὐ χειροποίητος, i.e., of heaven, Heb. 9:11; Heb. 9:24). Christ did not enter into the “pattern” of the tabernacle, but into that which this pattern itself represented (comp. Delitzsch, *Comm. zum Hebr. Br.*, s. 327, 336–338).

3. The significance of the temple in detail depends necessarily upon its significance in general, which is more fully defined and carried out by means of it. Here especially, above everything else, the ground-plan, i.e., the formal arrangement, is brought into consideration. This is like that of the tabernacle, the place of which was occupied by the temple, yet in so far forth modified and enlarged as the difference between the “house” and the “tent” carried with it. The component parts singly are as follows.

(a) The house, by its strongly enclosed walls, is represented as a whole, complete and independent in itself: and this must be well considered. This whole in the interior is divided into a front and rear compartment, which are not separated by a stone wall equally strong, but only by a board partition, and they are thereby designated as divisions of the one “dwelling.” The object and meaning of these two divisions, as well as their relation to each other, are shown by their names. The whole house is called *מִקְדָּשׁ*, the front division “holy,” the rear division “holy of holies.” Consequently the one dwelling of Jehovah, which essentially is the place of revelation and attestation of the holy and sanctifying God of Israel, has, as such, two divisions, which, since each bears the impress of the whole, cannot be two diverse dwellings, one by the other; but only divisions distinct from each other by way of grade. Divine revelation, in its nature and being, is a matter of degree—it is gradual, progressive. God is everywhere and always, but He does not make himself known everywhere and always, in the same manner. The heaven is his throne and the earth his footstool (Matt. 5:34); He has revealed himself of old through His servants the prophets, but at last through His Son—the brightness of His glory (Heb. 1:1 sq.). But especially is the revelation and attestation of the divine holiness over–against human depravity, gradual, in so far as the greater spread and extension of sin demands a higher attestation and confirmation of divine holiness, i.e., of the sanctifying power of God atoning for sin. Since now the dwelling of Jehovah amongst His people was especially the dwelling–place of a self–revealing holiness, and the entire cultus which was there concentrated had for its object and aim the sanctification of the nation (see above, 2. b), so by means of its two distinct compartments did it present itself as a complete holy dwelling–place which was fitted to bring to and to keep in the consciousness of the people both the sinfulness of man and the holiness of God. The act of expiation and of purifying to be consummated in the front compartment, concerned the particular transgressions of individual persons; the act to be consummated in the rear and nobler compartment, on the other hand, concerned the entire nation, and the transgressions during the

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entire year. Ordinary priests could attend to the former, the high-priest alone could perform the latter (Leviticus 1–5, 16).—From all this it is clear to satisfaction how untenable the position of recent writers is when, with Hengstenberg, they understand the two compartments as two distinct dwelling-places, namely, the holy place as the “abode of the people,” and the holy of holies as “the dwelling-place of God,” and then explain this “combined dwelling-place” as a figurative representation of the communion and fellowship of God with His people, and so that the “entire sanctuary is a symbol of the kingdom of God under the old covenant.” Nothing can be more clearly and distinctly stated than that the whole house is one dwelling-place—the dwelling-place of Jehovah. Jehovah dwells indeed amongst His people, but of a dwelling, side by side, of God and the people under one roof, there is nowhere a syllable. As the whole house, so also each compartment, the holy place and the holy of holies, are called “the dwelling-place,” but not the former as the dwelling-place of the people and the latter the dwelling-place of God. Further, in 1Kings 6:5, the holy place, in contradistinction with the holy of holies, is called לְכִיָּה. If now the holy place were the abode of the people over-against the abode of God, the entire sanctuary, comprehending both compartments, could not be called לְכִיָּה הַיְהוָה, or simply לְכִיָּה, as in 1Sam. 1:9; 1Sam. 3:3; 2Kings 24:13; 2Chron. 3:17; Psalm 5:8; still less could this expression be used of heaven, which is specially the abode of God and not of the people (Psalm 11:4; Psalm 18:7; Psalm 29:9; Mic. 1:2; Hab. 2:20).

(b) The porch and the side-structure (Umbau) with the stories are, as has been already shown, structures in front and by the sides of the house, which are recognized as such in that, unlike the house, they did not serve for the performance of any religious office. They do not therefore belong essentially to the ground-plan of the sanctuary, consequently are wanting in the tabernacle, and have no further religious significance than that they give to what was hitherto a “tent,” the character of a “house,” and indeed of a great, firm, and strong house, of a palace, in fact. Porches were never used for tents, but only in the case of large, conspicuous buildings like palaces, as, e.g., Solomon's (1Kings 7:6 sq.). If now the house of a human sovereign had its porch, much less should one be missing in the house of Jehovah, the God-King, to distinguish it rightly as an לְכִיָּה, i. e., a king's palace (Prov. 30:28; Isa. 39:7). We observe the same in respect of the side-structure, which, as is expressly remarked, was not to be included within the house, the main building, did not belong, as an integrating part, to the dwelling of Jehovah, but which served only for purely external purposes, the preservation of the vessels, &c. But like the porch in front, it served, around the sides of the house, which rose above it, to impart the appearance of a grand, richly surrounded, and lasting building—an לְכִיָּה.

(c) The fore courts constituted the second essential element of the entire sanctuary. “The dwelling of Jehovah” is, as observed above, the place where He “meets” the people, attests himself unto them, speaks with them, has intercourse with them. It is called, consequently, also אֹהֶל מוֹעֵד (Ex. 29:42; Ex. 29:44; Ex. 27:21; Ex. 40:22), or מוֹעֵד simply (Lam. 2:6; Psalm 74:3), i.e., the tent of assembly, the “tabernacle of the congregation” (not the time of assembling). The dwelling of Jehovah in a given place makes also a space necessary for the people to meet their Lord and God. Hence the command: “thou shalt make the court of the tabernacle” (Ex. 27:9; Sept.: καὶ ποιήσεις αὐλὴν τῷ σκηνῶν?). The fore court moreover was not a dwelling-place of the people in contrast with that of Jehovah, but only a court, i.e., a fixed space around the dwelling, “an enclosed gathering-place for the people drawing nigh to their God” (Merz). As Jehovah had one dwelling-place only, the people could meet Him only here, and only here attend to the covenant relation with Him. All offices in connection with the covenant could be performed, hence, only here, not in other favorite spots, not upon the so-called “heights” (high places) (Num. 17:1–9). And in order that this might be the case with the entire people, it was ordered that all Israelites, certainly three times in the year, should appear before the dwelling of Jehovah (Ex. 23:17; Deut. 16:16). This and nothing more is the object and significance of the fore court. Hengstenberg is altogether wrong in maintaining that “the house or dwelling of the people was properly the holy place,” that they occupied this, “their peculiar dwelling, only through the medium of their representatives and middle-men, the priests, and that some actual place of their own, over and above this ideal place, was necessary. This the fore court was.” Keil, too, is in error when he explains the fore court as “an image of the dwelling of Israel in

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the kingdom of their God." The holy place was, as already noticed, a compartment in the dwelling—place of Jehovah, the forepart thereof, but not the dwelling of the people, and the fore court was not a dwelling—place at all, neither of the people nor of Jehovah, was never named such, but was only the assembling—place outside of Jehovah's dwelling, a mere "court" by way of distinction, and in contrast with "the house." In that the temple had two forecourts instead of one originally designed, is no proof of an alteration of the ground—plan, but is only an enlargement of it, which had its reason in this: that great buildings, especially royal palaces in the Orient, were distinguished from ordinary houses by more forecourts (comp. 1Kings 7:1–12, and Symb. des Mos. Kult., i. s. 241 sq.). Thence it happened especially that, near the tabernacle of the testimony, which stood in the centre of the Israelitish camp, was appointed the place for the priestly tribe (Numbers 2, 3). This continued a fixed custom when the "camp" ceased to exist; it was the tribe especially, which stood "nigh unto" Jehovah, which effected the intercourse between Him and the people (Ex. 19:22; Ezek. 42:13; Num. 16:5). A fixed limit to the appointed space was judicious, and even necessary, since by the ordinances of David individual worship had greatly increased, and this greatly expanded worship was confined to this one place; by these means it became possible to observe correctly the ordinance, and duly to watch over the appointed performance of the holy services.

4. The significance of the form and measurements of the temple, which stand in the closest relation to the ground—plan, requires us to conclude therefrom that they can be explained neither upon the grounds of outward need and propriety, nor of architectonic beauty. If the portion which constitutes the core and centre of the entire structure, the peculiar dwelling of Jehovah, the holy of holies, have the form of a perfect cube, as 1Kings 6:20 expressly states, a form characteristic not only of the tabernacle, but also of Ezekiel's temple, and of the apocalyptic σκηνή τοῦ θεοῦ (Ezek. 41:4; Rev. 21:16), a form which appears neither necessary nor convenient, nor architecturally beautiful, while at the same time it was unmistakably intentional and not accidental, it must certainly have some meaning. And if the form of one and that the most important division of the building were significant, it is inconsequent and wilful to explain the equally striking forms and measurements of the remaining compartments as devoid of meaning. To this we must add that, although the forms and measurements of a house, especially of a palace, are not those of a tent, Solomon nevertheless adhered as far as possible to the forms and measurements of the tabernacle, not only in respect of the holy of holies, but also of the other portions of the temple; and he felt himself obliged thereto, while he simply doubled them—a sufficient proof that they were to him corresponding, necessary as well as significant for the sanctuary. Besides, in the description of nearly all buildings and spaces which, in a narrower or wider sense, were God's dwelling—places, when apparently weightier matters are passed over, the measure and disposition, according to size and number, are presented, and oftentimes when one least expects it, as, e.g., in the visions of Ezekiel and of the apocalyptic seer, as we have already noticed. Vitringa rightly explains the measuring of a space or of a building as the γυῶρισμα, that it is κατοικητήριον τοῦ θεοῦ. This especially follows from Rev. 11:1–2, where the seer holds a measuring—rod, and is commanded: "measure the temple of God, and the altar, and them that worship therein; but the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles," &c. That which is not measured is ungodly and profane.—If we turn now to particular forms and measurements of the temple, we find them like those of the tabernacle and of the temple of Ezekiel.

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(a) The form of the square, which is adhered to with palpable rigor, and dominates everything. It is the form of the forecourts, of the house in whole and in its parts, also of both altars. Nowhere is there the form of the triangle (pyramidal) or of the pentagon, nowhere the form of the circle or of the half-circle. Even the porch and the side-structure with its flat roof preserve this square form. In Ezekiel it is given even to the great circuit around the temple, and to the holy city and its domain (Ezek. 48:8–35); so also in John, in respect of the heavenly Jerusalem (Revelation 21.). From this it follows indisputably that the square was considered as the appropriate form of every dwelling-place of Jehovah, and generally of every sacred space and place, whether tent or house, altar or city. It is well to bear in mind, also, that this square appears always to have been adjusted (oriented) to the points of the compass, and thereby (inasmuch as this constant arrangement was neither necessary nor especially convenient), referred to the proper and original dwelling- and revelation-place of Jehovah, while the square shape of the earthly dwelling corresponded with “the four corners of heaven”—the upper dwelling (Jer. 49:36; Matt. 24:31; comp. Zec. 2:10; Zec. 6:5; Psalm 19:6; Job. 9:9). In conformity with this view, the space which had the throne in the midst thereof and was the highest place of Jehovah—dwelling and self-revealing, the holy of holies—had the most complete form of the square; it was a cube. The holy place, on the other hand, was not a cube but an extended square, but its length was not wilfully or indefinitely arranged; it was double that of the holy of holies, since it served as vestibule to this latter and with it formed the entire dwelling. The square, as the ground-form of the temple, has often been explained as the symbol of regularity, and especially of firmness and immobility, appeal being made to Suidas, who says: τετράγωνος; εὐστοθῆς ἑδραῖος (Grotius, Vitringa, Hävernick). This is contradicted from the consideration that not only the temple, but the tabernacle also, the movable, wandering sanctuary, had a similar form. It is impossible that the latter, the direct opposite of the former, should set forth the distinguishing characteristics of the tabernacle over against those of the temple; the movable can never be the sign of immobility and permanence. Still less can we adopt the view of Kurtz and Keil, who regard the square as “the symbolical form or signature of the kingdom of God,” and its adjustment to the four points of the compass as an intimation that this kingdom was designed to comprehend and include within itself the entire world. The “dwelling of Jehovah,” which is square in its ground-form, is not the kingdom of God itself, but a plan to which the form is given which corresponds with heaven, the peculiar dwelling-place of God, with its “four corners.” Supposing, moreover, that the temple were “an image of the kingdom of God under the old covenant,” this covenant was designed only to embrace the people Israel and not the entire world. This is the scope of the new covenant. Witsius, to whom one appeals besides, rightly remarks that the atrium signifies separationem Israelitarum a reliquis gentibus. It is impossible that the same symbol should signify opposites—the separation of one nation from all others, and also the comprehending of all nations.

(b) In measurements the number ten dominates. It marks the entire building, as well as its parts, be it simply ten or its half, be it doubled or trebled. This was the case with the tabernacle; but since the temple, as house or palace, necessarily required larger dimensions than the tent, so in place of a simple ten the double-ten or twenty was employed, and this is the clearest proof of purpose in respect of the number ten. The dwelling instead of ten cubits is twenty wide, and instead of thrice ten cubits long is thrice twenty. The holy of holies measures twice ten cubits upon all sides, the holy place twice ten cubits doubled in length, and as the great apartment, three times ten cubits in height. The porch is twice ten cubits broad and ten deep. The side-structure, i.e., each of its three stories, is in height half ten, that is, five, and is thereby designated as something merely subordinate. The cherubim in the holy of holies are ten cubits high, each of the wings measures five cubits, “so that there were ten cubits from the end of one wing to that of the other” (1Kings 6:24). The high altar in the forecourt is ten cubits high, and twice ten cubits long and broad (2Chron. 4:1): “the bases” [gestühle, seats] which belong to it are ten (1Kings 7:27). The brazen sea is ten cubits wide and five high (1Kings 7:23). In the holy place are ten candlesticks and also ten tables, five on the right hand and five on the left (2Chron. 4:7–8). In the holy of holies the “ten words” (Ex. 34:28; Deut. 4:13), which are named absolutely “the witness” and “the covenant,” and which form the root and heart of the sanctuary, are preserved in the ark (Ex. 25:16; Ex. 25:21; Ex. 34:28). Since the dwelling of Jehovah amongst His people is the result, as also the sign

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and pledge of the covenant (see above, 1, a) without doubt the number in the covenant [ten commandments] dominates the number of the dwelling—place. That the covenant consists of ten words has its reason, not, as Grotius supposes, in the ten fingers of the hands (to be able to count them more easily), but in the significance of the number ten, which comprises all the cardinal numbers and completes them, so that thereby the covenant is designated as a perfect whole, comprising all the chief words or commandments of God.—Besides ten, the number three is everywhere conspicuous in the building. It is divided into three sacred spaces (Heiligungs-stätte), which differ from each other by way of degree—forecourt, holy place, holy of holies, with three expiatory objects which are related to each other, the altar of burnt-offering, the altar of incense, and the kapporeth (mercy-seat). The dwelling itself is measured and divided according to the number three; three times the doubled ten, i.e., three times its width, is the measure of its length—the holy of holies being one-third, and the holy place two-thirds. The latter, as the large compartment, is three times ten cubits high, and has three articles of furniture—candlesticks, the altar of incense, and the table for shewbread. The forecourt also has three kinds of articles for use, viz., the altar of burnt-offering, the stools, and the brazen sea. The side-structure, finally, has three stories. The reason for this prominence of the number three is not to be sought for directly in the divine Trinity, for the revelation of the Trinity belongs to the New Testament. But in the Old Testament, the number three is the signature of every true unit complete in itself, and so, closely resembles ten, with which it is here frequently connected. What happens thrice is the genuine once: what is divided into three is a true unity. The one dwelling, by its division into three parts, is designated as one complete whole, and the three kinds of articles of use which are in the three parts, or in one of them, again form a complete whole, and belong under it to the one or the other relation. While the number ten gives the impress of finishing and completing to multiplicity, the number three is the signature of perfect unity, and thus also of the divine being. (Comp. Symb. des Mos. Kult., i. s. 175 sq.).

5. The significance of the building material, since the choice and use of it is determined by necessity, convenience, greater or lesser artistic skill, and other outward conditions, is not immediate and direct, but must be recognized in so far as the material employed in any structure imparts to it a certain definite character. In the tabernacle, wood was employed; its ceilings were of leather and hair, it had woven hangings such as the nature of a "tent" required. But when the period of the tent was passed, and in the place of a movable, wandering dwelling, a firm, immovable dwelling, a "house," was to be built, in the construction of it everything must be excluded which could be a reminder of a mere tent. In the place of wooden walls consisting of planks arranged side by side, there were thick stone walls; in place of the ceilings and hangings and the like, there were beams, wainscotings, and doors. The stones which were used for the walls were not dried or burned, such as were used in ordinary houses, but large, sound, costly stones, cube-shaped (1Kings 5:31), such as were used in palaces only (comp. Winer, R.—W.—B., i. s. 466)—and Jehovah's dwelling should be a palace. The wood was in the highest degree durable, and not liable to decay and corruption, which with the Hebrews was a sign of impurity, and were, therefore, especially appropriate for the sanctuary, the pattern of the heavenly. The three kinds of wood, cedar, cypress, and olive, before others have the quality of durability and hardness (comp. Winer, i. s. 215, 238; ii. s. 172). Cypress, the least valuable (Ezek. 27:5, and Hävernack on the place), was used for the floor, the more valuable cedar was used for the beams and wainscotings, the olive, the noblest and firmest, was used for the entrances, and in such way that the entrance to the holy place had only door-posts, that into the holy of holies, in addition to such posts, doors also. In the gold, more than in stone and wood, there is a more direct reference to the significance of the building. It was used exclusively only in the interior of the dwelling. In the forecourt there was no gold: repeatedly and as emphatically as possible it is stated that "the whole house" was overlaid with gold (1Kings 6:21–22). The vessels of the dwelling were wholly either of gold or covered with it, while those of the forecourt were all of brass. The interior of the dwelling also was golden. This was not for the sake of mere ostentatious parade, for this gilding could not be seen from the outside. The people were not allowed to enter within the dwelling, this was the prerogative of the priests; but into the darkened yet wholly golden holy of holies, the high-priest alone could enter once a year. That in the ancient East a symbolical use was made of

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the noble metals, and especially of gold, is a well-known fact (comp. *Symbol. des Mos. Kult.*, i. s. 272, 282, 295). In the primitive documents of the persic light religion, "golden" stands for heavenly, divine. To the Hebrews, also, gold is the image of the highest light, of the light of the sun and the heavens (Job. 37:21–22). The apocalyptic σκηνή τοῦ θεοῦ which descends from heaven, is of "pure gold" (Rev. 21:18; Rev. 21:21). God "dwelleth in light" (1Tim. 6:16; comp. Psalm 104:2) is equivalent in meaning to God dwelleth in heaven; and if now His earthly dwelling were all golden, it is thereby designated as a heaven- and light-dwelling. The conception of purity in the moral sense of the word is associated likewise with gold (Job. 23:10; Mal. 3:3); the golden dwelling is hence also a pure, i.e., holy, sanctuary (Psalm 24:3–4).

6. The significance of the carvings is explained at once by their form. Upon all the walls of the dwelling, and even upon the doors, there are three kinds of carved figures which are always associated together—cherubim, palms, and flowers. Diverse as they may seem, one and the same religious idea nevertheless lies at the bottom of them, namely, the idea of life, which is only expressed in them in differing ways.

(a) The cherubim are not actual, but, as is evident from their component parts, imaginary beings, and this requires no further proof that they are significant. A Jewish proverb says of their composition, "four are the highest things in the world: the lion amongst the wild beasts, the bull amongst cattle, the eagle amongst birds, the man is over all, but God is supreme." (Comp. Spencer, *De Leg. Hebr. Rit.*, ii. p. 242; Schöttgen, *Hor. Hebr.*, p. 1108.) God, on the other hand, is common to these four, and the life uniting them, which they have not of themselves, but from Him who is the source of all life, the Creator, and hence stands and is enthroned above them all. Creaturely being reaches its highest stage in those which have an anima, and amongst these animated creatures with souls, the four above named again are the highest and most complete, the most living as it were. By their combination in the cherub, he appears as anima animantium, as the complex and representative of the highest creaturely life. Upon this account, and this alone, could Ezekiel name the cherubim absolutely תַּיִתִּים, i.e., the living beings (Ezek. 1:5; Ezek. 1:13; Ezek. 1:15; Ezek. 1:19; Ezek. 1:22). He employs, in fact, the collective-singular חַיִּים, i.e., the living, to denote the unit-life of the four (1Kings 10:14–15; 1Kings 10:17; 1Kings 10:20. "This is the living creature that I saw under the God of Israel, by the river of Chebar;" comp. 1Kings 1:20–21.) So, also, John names the four τὰ ζῷα over-against God τὸ ζῷον εἰς τοὺς αἰῶνας, to whom, as such, they ascribe praise, honor, and thanks, because He has made all things, and all things are and have been created by His will (Rev. 4:9–11). In so far as all creaturely life is individualized in them, they are the most direct, immediate evidences of the creative power and glory, the definite, highest praise thereof, and they surround the throne of God. In the fact that they are represented upon all the walls of the house, does it first rightly acquire the character of the dwelling of Jehovah, and especially that of a life-residence testifying to His power and glory. Hence it is apparent how unsatisfactory the view of Riehm is, that the cherubim are merely witnesses of the divine presence, and that they have no other purpose beyond that of overshadowing or covering holy places and things. Certainly this latter was not their design upon the walls of the dwelling, and if they did nothing more than bear witness to the presence of God, how could Ezekiel have ever named them simply "the living creatures?" The underlying idea of the cherub is specifically wholly Israelitish, and is rooted in the cardinal dogma of God, the creator of all things, which separates it sharply from all other pre-Christian religions. This idea is completely destroyed, if, with Riehm, we tear apart the four types which together constitute the cherub, and make the cherub simply a man with wings, and regard the bull and the lion as an arbitrary addition upon the part of Ezekiel, occasioned by his observation of the Babylonian-heathen combinations of beasts.

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(b) The palms to the right and left of the cherubim have a relation to vegetable life, like that of the cherubim to animal life. The palm-tree unites in itself whatsoever there is of great and glorious in the vegetable kingdom. The tree, first of all, surpasses all other plants; but amongst trees there is none so lofty and towering, none of such beautiful majestic growth, so constantly in its verdure, casting, by its luxuriant foliage, such deep shadows,—while its fruit is said to be the food of the blessed in Paradise,—as the palm. Its attributes are so manifold, that men used to number them by the days in the year. Linnæus named the palms “the princes of the vegetable kingdom,” and Humboldt “the noblest of plants to which the nations have accorded the meed of beauty.” The land, moreover, in which Jehovah had His dwelling, the land of promise, was the true and proper habitat of the palm. Hence, subsequently, the palm, as the symbol of Palestine, appears upon coins (comp. Celsius, Hierobotanicon, ii. p. 444–579; my treatise, *Der Salom. Temp.*, s. 120 sq.). The law required that at the feast of tabernacles branches of palm-trees should be at the booths (Lev. 23:40). They are the known symbols of salvation, of joy, of peace after victory (Rev. 7:9; 1Ma. 13:51; 2Ma. 10:7; John 12:13).

(c) The flower-work finally, in its connection with the significant representations of cherubim and of palm-trees, can by no means be regarded as destitute of meaning, as a mere affair of ornamentation. High antiquity knows nothing in general of empty decorations, like our so-called egg fillets and arabesques. In the ancient temples in particular, there were no kinds of forms which had not a religious meaning. From that time down to our own, flowers and blossoms have been the usual symbols of life-fulness, and in all languages the age of the greatest life-fulness has been called its bloom. So then by the flower-work, as by the cherubim and the palm-trees, by which on all sides the dwelling of Jehovah was decorated, was it designated as an abode of life. It should not be left out of mind here, that the Israelitish religion did not conceive of “life,” after the heathen natural religions, as physical, but essentially as moral. The Creator of the world, who as such is the source of all life, and is the absolutely living, is to it also the all-holy (Isa. 43:15), who dwells in the midst of Israel to sanctify the people and by them to be hallowed (Ex. 29:43–46; Ezek. 37:26–28). All true divine life is in its nature an holy life, and hence the symbols of life in the sanctuary are eo ipso symbols of an holy life. The cherubim are not merely upon the walls of the dwelling, but above all in the holy of holies, they form the throne of the “holy One of Israel,” and they are inseparable from the kapporeth (Ex. 25:19), i.e., from the article of furniture where the highest and most embracing expiatory or sanctification rite is consummated. In the apocalyptic vision, the four living beings stand around the throne, and day and night they say, “Holy, holy, holy Lord God Almighty” (Rev. 4:8), like the seraphim in Isa. 6:2 sq. As the righteous who lead an holy life are compared generally with trees which perpetually flourish and bring forth fruit (Psalm 1:3; Jer. 17:8; Isa. 61:3), so especially with palm-trees, with an unmistakable reference to the palms “which are planted in the house of the Lord” (Psalm 92:12–15; comp. Ezek. 47:12; Rev. 22:2; Psalm 52:8). So also are blossoms and flowers, especially lilies, symbols of righteousness and holiness (Eccl. 39:13). So also the plate worn upon the forehead of the high-priest, with the inscription, “Holiness unto the Lord,” was called simply צִיץ, i.e., flower (Ex. 28:36). The budding of Aaron’s rod was the sign of an holy estate (Num. 17:10). The crown of life (Rev. 2:10) is likewise the crown of righteousness (2Tim. 4:8). If now the three kinds of figures are represented upon the gold with which the dwelling was overlaid, the two conceptions of light and life, the correlatives of the conception of revelation (Psalm 36:9; John 1:4; John 8:12), are symbolically united. But the conception of revelation recurs with that of the dwelling (see above, under 2. a). The seat of the dwelling and of revelation is necessarily, in its nature, a seat of light and life.

(d) The statues of the cherubim in the holy of holies were not in the tabernacle, and we are authorized to suppose that the reason of this is to be found in the relation of the temple to the tabernacle. Their design is stated in 1Kings 8:6–7 : “And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims. For the cherubims spread forth their two wings over the place of the ark, and the cherubims covered the ark and the staves thereof above.” It is also remarked in 2Chron. 3:13 : “and they stood on their feet,” which would have been in the highest degree superfluous, if it were not meant by this expression that they were firm and immovable, like מַדְיָמָה, i.e., pillars. The ark of the covenant with the kapporeth and the cherubim

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then placed there, like its “staves,”—the evidences of mobility and transport show,—was a movable, wandering throne, just as the entire dwelling was a transportable tent. As the peculiar original pledge of the covenant, it was not, when the house was built, made anew, but it was taken from the tent and lodged within the house, that it might forever have its abiding—place and cease to be transportable. To this end it was placed under the fixed, immovable cherubim, whose wings completely covered it, covering the “staves,” the very witnesses of its movableness, and with it one entire whole was formed. As the cherubim in general, in their being and meaning, belonged to the throne (see above), so the firm fixing of the throne was represented by means of the permanent, large cherubim—statues. It is entirely wide of the mark to explain, as Thenius does, on the pretended analogy of cherubim with the guardian griffins and dragons of heathen religions, our cherubim in the holy of holies, as the watchmen and guardians of the throne of Jehovah. For, apart from every other consideration, nothing is more contradictory to the Israelitish idea of God than that Jehovah stands in need of guardians of His throne. The cherubim indeed are the supporters and vehicle of His throne, but never as the watchmen thereof (comp. Ezekiel 1, 10); they belong rather to the throne itself, and are, as such, witnesses and representatives of the glory of God, but they do not guard Him. When in our text here, we think especially of their wings spread over the holy of holies (from wall to wall), and that with them they overshadow the ark, the reason for this is in the fact that He who is here enthroned in His glory (דֹבָב) is invisible, or rather is unapproachable and removed, for He dwells in an unapproachable splendor; no man can “see” Him and live (1Tim. 6:16; Lev. 16:2; Judges 13:23). But it does not follow from this, as Riehm would have it, that the design of the cherubim consisted only in veiling and covering the present God, and that their significance was like that of the “enwrapping” clouds (Psalm 97:2; Psalm 18:11–12; Ex. 19:9; Ex. 19:16; Ex. 24:16); for the cherubim upon the walls between the palm—trees had nothing to cover or veil. This was only their special duty in the holy of holies, by the throne. When it is expressly added that they did not turn their faces like those already upon the kapporeth, and towards it, but towards the house, i.e., towards the holy place, we can find a reason for it in their special functions: as the heralds, messengers of that which is not to be approached, they should direct their gaze towards the outer world.

7. To show the significance of the temple in its relation to the history of redemption, the question presents itself finally: as to the manner in which it was related to the temples of heathen antiquity, whether it was more or less a copy, or an original. K. O. Müller (*Archæologie der K.*, i. s. 372, Eng. trans, p. 276) remarks strikingly of the heathen temple that it was “at first nothing more than the place where an image, the object of worship, could be securely set up and protected.” Every place enclosing the image of a god, if only set off with stakes, was called a temple (Servius defines *templum* by *locus, palis aut hastis clausus, modo sit sacer*). Without the image of the divinity, heathen antiquity could not conceive of a temple. Half in wonder and half in derision, Tacitus exclaims over the temple at Jerusalem (*Hist.*, 5. 9), *Nulla intus Deum effigies, vacua sedes et inania arcana!* and Spencer (*De Leg. Hebr. Rit.*, iii. 5, 6) rightly says: *Seculi fide receptum erat, templa ἄξόανα Numine et religione vacua et plane nulla esse.* A temple was not first built, and then an image of the god made to erect within it, but a temple was built for the already existing image, which then became, in a proper sense, the house or dwelling of the represented deity. Forth from the image the heathen temple proceeds. This is its principle. And as the gods of heathenism are nothing more than cosmical powers, their temples in plan and contrivance refer only to cosmical relations (see examples in *Der Salomonische Tempel*, s. 276 sq. and *Symb. des Mos. Kult.*, i. s. 97 sq.). But the principle of the Israelitish temple is the reverse, in so far as the chief and great commandment of the religion declares: “Thou shalt not make unto thyself any graven image,” &c. The erection of a “dwelling of Jehovah” did not proceed from any need of enclosing and preserving an image of God, but only from out the covenant of Jehovah with His chosen people (see above, under 2. a). The tables of the law, which are called simply “the covenant” (1Kings 8:20), and as the proclamation of the covenant were preserved in the ark, represented, first of all, this invisible covenant relation. Hence this ark was the central point of the covenant. There was concentrated the indwelling of Jehovah; there, too, was His throne. But since Jehovah dwelt within Israel to sanctify the people and by them to be hallowed (Ex. 29:43 sq.; Ezek. 37:26 sq.), His dwelling—place was essentially a sanctuary, and forth from this its supreme and final design, its entire plan, division, and arrangement proceeded (see above, under 2, b,

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and 3, a).

The entire temple rests, consequently, upon ethico-religious ideas, which are specifically Israelitish, and which do not recur in any other of the ancient religions. It is as unique as the Israelitish religion itself; its original is the tabernacle, from which it differs only because there is necessarily some difference between an house and a tent. Its originality outwardly is shown in the fact that no ancient people possessed a temple like it in plan, arrangement, and contrivance. Men still refer to the Egyptian temples, only these are "aggregates which admit of indefinite increase" (K. O. Müller, *Archæol.*, s. 257, Eng. trans, p. 191), and the common feature of their arrangement was that "they were not completed, but were constantly undergoing enlargement," and "they had no given measurements." The "single portions are in themselves finished, and can last, but other portions can be added, and others yet again. The band which holds these single, different parts together is slight" (Schnaase, *Gesch. der bild. Künste*, i. s. 393, 424). Quite the reverse holds in respect of the dwelling of Jehovah, the plan of which is in the highest degree simple—an house consisting of two divisions surrounded by a court. An indefinite extension is just as impossible as a contraction, without the destruction of the whole, and precisely in this respect the Israelitish sanctuary is more like all other ancient temples than those of Egypt. Besides this, the style of architecture in the Egyptian temples, to which the truncated pyramidal form essentially belongs, is entirely diverse in that of Solomon, as also the stone ceilings and pillars, while on the other hand they do not have wooden wainscotings and overlaying of metals. As Solomon availed himself of Phœnician workmen, occasion has been found to institute a comparison with Phœnician temples (Schnaase, s. 238). But the accounts respecting these temples are so scanty and general, that the attempt has been made, upon the supposition that the temple of Solomon was a copy of the Phœnician, to fill out and complete the defective descriptions of them from the scriptural delineation of our temple (comp. Vatke, *Relig. des Alt. Test.* s. 323 sq.; Müller, *Archæol.*, Eng. trans. p. 214). The little that we know of the Phœnician temples of a later date, does not exhibit the remotest likeness to that of Solomon (comp. my treatise, s. 250 sq.). In this matter modern criticism pursues a very partisan course. It is compelled to acknowledge that each ancient people had their own peculiar religious ideas, which were expressed in their sacred structures, but that the people Israel alone built their only temple, not according to what was peculiar to themselves, but according to foreign, heathenish ideas. Originality is conceded to all other temples rather than to the temple of Solomon.

[The justness of our author's observations here is indisputable. We cannot reconstruct the temple as we can reconstruct any building, essential features of which are remaining. Doubtless as its architect was a Phœnician, it bore the impress of the Phœnician genius. The "originality" of the temple was in its arrangements and its design and its significance; but in its outward form, as it struck the eye of the beholder, we fancy it must have had Phœnician features. The Jews were singularly deficient in their conceptions of beauty of form. The cherubim may be cited in proof; and the temple, architecturally, probably was left to the Phœnician artist under the conditions which the exigencies of the building itself required. The reader may consult Dean Stanley, *Jewish Church*, second series, New York, Chas. Scribner & Co., 1870, p. 225–236. There is no evidence, however, that it suggested in the least degree an Egyptian temple.—E. H.]

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8. The typical significance of the temple, which, like that of the tabernacle, is distinctly expressed in the New Testament, rests upon those symbolical features which they have in common. Both are “a dwelling of Jehovah,” and in this respect the place of the revelation and presence of the holy and sanctifying God, an abode of light and life, forth from which all well-being for Israel proceeds. But the entire Old Testament economy, especially its cultus, bears the impress of the bodily and of the outward, and consequently of the imperfect, and in this the dwelling of Jehovah necessarily participates. As the people Israel, the people of Jehovah, is limited by natural descent (Ἰσραὴλ κατὰ σάρκα, 1Cor. 10:18), so the dwelling of Jehovah therein is conditioned by the corporeal and outward, especially in the way of the local and the visible. But therefore, as imperfect, it looks forward to the perfect which is to come, and hence upon this account is called a σκιά τῶν μελλόντων ἢ τῶν ἐπουρανίων (Heb. 8:5; Heb. 10:1). The perfect first appeared, when the time was fulfilled, in Him who was the σῶμα in contrast with the σκιά, i.e., in Christ (Col. 2:17). What the dwelling typifies, that He is, in reality and truth. In Him “dwells” the whole fulness of the Godhead, σωματικῶς (Col. 2:9). He is the λόγος, the true revelation of God, and in Him is life and light: He dwelt among us (ἐσκήνωσε), and we beheld His glory, (δόξα, i.e., ὡς εἶπε, ἡ ἀπαύλα) full of grace and truth (John 1:1; John 1:4; John 1:14). He named himself the “temple” of God (John 2:19), and the chief complaint against Him was, that “He said, I can destroy the temple of God, and build it again in three days” (Matt. 26:61). With this real temple came consequently the end of the merely typical, outward, and local temple. With Him, the dwelling of God hitherto amongst the Ἰσραὴλ κατὰ σάρκα ceased, and proceeding from Him, who with one sacrifice “hath perfected forever them that are sanctified” (Heb. 10:14), the true “abode” of God now is here (John 14:23). Through Him indeed God dwells now in the collective believers in Him, in the congregation, which is His body, the fulness of Him that filleth all in all (Eph. 1:23; Col. 2:9–10). Now is the declaration, “I will dwell in their midst,” realized, for the first time, in its full truth. The congregation which is filled by Him, is the true temple of the living God, the habitation of God in the spirit (2Cor. 6:16; 1Cor. 3:16; Eph. 2:21–22; 1Peter 2:5). But if Christ appear also as the antitype of details even of the sanctuary, such as the veil before the holy of holies (Heb. 10:20), and the “throne of grace” (Rom. 3:25), the ground of this is not, as the old typology supposed, in the circumstance that these objects were immediate types of Christ, but in that through these, truths and divine-human relations were signified, which, like “the dwelling” itself, first in Christ and through Him reached its full realization (comp. my treatise: *Der Salom. Tempel*, s. 81 sq.). In so far now, in the New Testament economy, as the congregation of the faithful is itself the dwelling of God, it no more needs a temple; and if Christendom still build houses of God, it is not with the notion that God dwells within them. The Christian church-building is not a temple, but the congregation-house, and God's house only in this respect. It is not, however, only that, protected from wind and weather, men can worship God undisturbed, but that the faithful may assemble as one body, and exercise their fellowship as members of the body of Christ, and build themselves up as individual stones into a spiritual house, in Jesus Christ the chief cornerstone. Thence it follows that it is a great perversion to regard the temple of Solomon as the model for a Christian church, and to plan one like it. It was not the design of this temple to gather the congregation within itself. They stood in the forecourt. The church, on the other hand, embraces them in, and must have the arrangement and contrivance which corresponds with the being and the needs of the congregation as the communion of the faithful.

[If we keep in mind the various portions of the temple—porch, holy place, holy of holies, and the side-structure—it would seem that the vision of the completed so-called Gothic-Church, must have dawned upon the mind of some cloistered architect after he had familiarized his mind with the constituent parts and divisions of the temple. Each has a porch: the nave corresponds with the holy place, the aisles with the side-structure, the sanctuary and choir with the holy of holies. In the temple, partition walls separated these portions from each other; in the Christian church-building, all partition walls disappear, and the parts are connected by the use of the pointed arch, and other devices of architectural skill.—E. H.]

The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:1–38 (The Soterio-historical Significance of the Temple).

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Other Ancient Edifices (Various Commentators)

Diana's temple at Ephesus was one of the seven wonders of the world. It is said that almost all Asia was employed in the building of it for about two hundred years; but it was certainly more extensive than the temple at Jerusalem, for it may be justly questioned, notwithstanding the profusion of gold, silver, precious stones, etc., employed in the temple of Solomon, whether it cost any thing like the money expended on the temple of Diana.

Pliny informs us, Hist. Nat., lib. xxxvi., cap. 12, that, in order to build one of the pyramids in Egypt, no less than three hundred and sixty thousand men were employed for the space of twenty years. But neither was the temple any such work as this. We may also observe that the temple was never intended to hold a vast concourse of people; it was only for the service of the Lord, and the priests were those alone who were employed in it. The courts, chambers, and other apartments, were far more extensive than the temple itself; it was never designed to be a place to worship in, but a place to worship at. There God was known to have a peculiar residence, and before him the tribes came, and the priests were a sort of mediators between him and the people. In short, the temple was to the Jews in the promised land what the tabernacle was to the Hebrews in the wilderness; the place where God's honor dwelt, and whither the people flocked to pay their adoration.

Matthew Poole: *The great curiosity of art which was used here, and the fewness of exquisite artists, required the longer time for the doing of it. And if the building of Diana's temple did employ all Asia for two hundred years, and the building of one pyramid employed three hundred and sixty thousand men for twenty years together, both which Pliny affirms; no reasonable man can wonder that this temple was seven years in building.*⁴⁹⁹

Wesley: *[I]f the building of Diana's temple employed all Asia for two hundred years; and the building of one pyramid employed three hundred and sixty thousand men, for twenty years together; both which, Pliny affirms: no reasonable man can wonder that this temple was seven years in building.*⁵⁰⁰

Adam Clarke, *Adam Clarke's Commentary on the Bible*; from e-Sword, 1Kings 6:38.

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I may need to get in here and edit this down. It is unclear which is Josephus and which is Calmet, as it is presented as a very long quote in Clarke's commentary.

Clarke Quoting from Calmet and Josephus

"Solomon laid the foundation of the temple in the year of the world 2992, before Christ 1008, before the vulgar era, 1012; and it was finished in the year of the world 3000, and dedicated in 3001, before Christ 999, before the vulgar era 1003; 1Kings 8:1 etc.; 2Chron. 5:1; 2Chron. 7:1; 2Chron. 8:1 etc. The place that was pitched on for erecting this magnificent structure was on the side of Mount Sion called Moriah. Its entrance or frontispiece stood towards the east, and the most holy or most retired part was towards the west. The author of the first book of Kings, and of the second of Chronicles has chiefly made it his business to describe the temple properly so called, that is the sanctuary, the sanctum, and the apartments belonging to them, as also the vessels, the implements, and the ornaments of the temple, without giving any description scarcely of the courts and open areas, which, however, made a principal part of the grandeur of this august edifice.

"But Ezekiel has supplied this defect by the exact plan he has delineated of these necessary parts. Indeed it must be owned that the temple as described by Ezekiel was never restored after the captivity of Babylon,

⁴⁹⁹ Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, 1Kings 6:38.

⁵⁰⁰ John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, 1Kings 6:38.

Clarke Quoting from Calmet and Josephus

according to the model and the mensuration that this prophet has given of it. But as the measures he sets down for the sanctum and the sanctuary are, within a small matter, the same as those of the temple of Solomon; and as this prophet, who was himself a priest, had seen the first temple; it is to be supposed that the description he gives us of the temple of Jerusalem is the same as that of the temple of Solomon.

“The ground—plot upon which the temple was built was a square of six hundred cubits, or twenty—five thousand royal feet; Ezek. 45:1 etc. This space was encompassed with a wall of the height of six cubits, and of the same breadth. Beyond this wall was the court of the Gentiles, being fifty cubits wide. After this was seen a great wall, which encompassed the whole court of the children of Israel. This wall was a square of five hundred cubits. The court of Israel was a hundred cubits square, and was encompassed all round with magnificent galleries supported by two or three rows of pillars. It had four gates or entrances; one to the east, another to the west, a third to the north, and the fourth to the south. They were all of the same form and largeness, and each had an ascent of seven steps. The court was paved with marble of divers colors, and had no covering; but the people in case of need could retire under the galleries that were all round about. These apartments were to lodge the priests in, and to lay up such things as were necessary for the use of the temple. There were but three ways to come in, to the east, to the north, and to the south, and they went to it by an ascent of eight steps. Before, and over against the gate of the court of the priests, in the court of Israel, was erected a throne for the king, being a magnificent alcove, where the king seated himself when he came into the temple. Within the court of the priests, and over against the same eastern gate, was the altar of burnt—offerings, of twelve cubits square, according to Ezek. 43:16, or of ten cubits high and twenty broad, according to 2Chron. 4:1. They went up to it by stairs on the eastern side.

“Beyond this, and to the west of the altar of burnt—offerings was the temple, properly so called, that is to say, the sanctuary, the sanctum, and the porch of entrance. The porch was twenty cubits wide and six cubits deep. Its gate was fourteen cubits wide. The sanctum was forty cubits wide and twenty deep. There stood the golden candlestick, the table of shew—bread, and the golden altar, upon which the incense was offered. The sanctuary was a square of twenty cubits. There was nothing in the sanctuary but the ark of the covenant, which included the tables of the law. The high priest entered here but once a year, and none but himself was allowed to enter. Solomon had embellished the inside of this holy place with palm trees in relief, and cherubim of wood covered with plates of gold, and in general the whole sanctuary was adorned, and as it were overlaid, with plates of gold.

“Round the sanctum and sanctuary were three stories of chambers, to the number of thirty—three. Ezekiel makes them but four cubits wide; but the first book of Kings, 1Ki_6:6, allows five cubits to the first story, six to the second, and seven to the third.

“Since the consecration or dedication of the temple by Solomon in the year of the world 3001, this edifice has suffered many revolutions, which it is proper to take notice of here.

“In the year of the world 3033, before Christ 967, before the vulgar era 971, Shishak, king of Egypt, having declared war with Rehoboam, king of Judah, took Jerusalem, and carried away the treasures of the temple; 1Kings 14:25, 1Kings 14:26; 2Chron. 12:1—9.

“In 3146, Jehoash, king of Judah, got silver together to go upon the repairs of the temple; they began to work upon it in earnest in 3148, before Christ 852, before the vulgar era 856; 2Kings 12:4, 2Kings 12:5, and 2Chron. 24:7—9, etc.

“Ahaz king of Judah having called to his assistance Tiglath—pileser king of Assyria, against the kings of Israel and Damascus, who were at war with him, robbed the temple of the Lord of its riches to give away to this strange king, 2Chron. 28:21, 2Chron. 28:22, etc., in the year of the world 3264, before Christ 736, before the vulgar era 740, and not contented with this, he profaned this holy place by setting up there an altar like one he had seen at Damascus, and taking away the brazen altar that Solomon had made; 2Kings 16:10—12, etc. He also took away the brazen sea from off the brazen oxen that supported it, and the brazen basins from their pedestals, and the king’s throne or oratory, which was of brass. These he took away to prevent their being carried away by the king of Assyria. Nor did he stop here, but carried his wickedness so far as to sacrifice to

Clarke Quoting from Calmet and Josephus

strange gods, and to erect profane altars in all the corners of the streets of Jerusalem; 2Chron. 28:24, 2Chron. 28:25. He pillaged the temple of the Lord, broke the sacred vessels, and, lastly, shut up the house of God. This happened in the year of the world 3264, before Christ 736, before the vulgar era 740, to his death, which happened in 3278, before Christ 722, before the vulgar era 726.

“Hezekiah, the son and successor of Ahaz, opened again and repaired the gates of the temple which his father had shut up and robbed of their ornaments; 2Chron. 29:3, 2Chron. 29:4, etc., in the year of the world 3278, before Christ 722, before the vulgar era 726. He restored the worship of the Lord and the sacrifices, and made new sacred vessels in the place of those that Ahaz had destroyed. But in the fourteenth year of his reign, 2Kings 18:15, 2Kings 18:16, in the year of the world 3291, before Christ 709, before the vulgar era 713, Sennacherib, king of Assyria, coming with an army into the land of Judah, Hezekiah was forced to take all the riches of the temple, and even the plates of gold that he himself had put upon the gates of the temple, and give them to the king of Assyria. But when Sennacherib was gone back into his own country, there is no doubt that Hezekiah restored all these things to their first condition.

“Manasseh, son and successor of Hezekiah, profaned the temple of the Lord, by setting up altars to all the host of heaven, even in the courts of the house of the Lord; 2Kings 21:4–7; 2Chron. 33:5–7; in the year of the world 3306, and the following years. He set up idols there, and worshipped them. God delivered him into the hands of the king of Babylon, who loaded him with chains, and carried him away beyond the Euphrates; 2Chron. 33:11, 2Chron. 33:12, etc.; in the year of the world 3328, before Christ 672, before the vulgar era 676. There he acknowledged and repented of his sins; and being sent back to his own dominions, he redressed the profanations he had made of the temple of the Lord, by taking away the idols, destroying the profane altars, and restoring the altar of burnt-offering, upon which he offered his sacrifices.

“Josiah, king of Judah, labored with all his might in repairing the edifices of the temple, (2Kings 22:4–6, etc.; 2Chron. 34:8–10; in the year of the world 3380, before Christ 620, before the vulgar era 624), which had been either neglected or demolished by the kings of Judah, his predecessors. He also commanded the priests and Levites to replace the ark of the Lord in the sanctuary, in its appointed place; and ordered that it should not any more be removed from place to place as it had been during the reigns of the wicked kings, his predecessors, 2Chron. 35:3.

“Nebuchadnezzar took away a part of the sacred vessels of the temple of the Lord, and placed them in the temple of his god at Babylon, under the reign of Jehoiakim, king of Judah; 2Chron. 36:6, 2Chron. 36:7, in the year of the world 3398, before Christ 602, before the vulgar era 606. He also carried away others under the reign of Jehoiachin, 2Chron. 36:10; in the year of the world 3405, before Christ 595, before the vulgar era 599. Lastly, he took the city of Jerusalem, and entirely destroyed the temple, in the eleventh year of Zedekiah, in the year of the world 3416, before Christ 584, before the vulgar era 588; 2Kings 25:1–3, etc.; 2Chron. 36:18, 2Chron. 36:19.

“The temple continued buried in its ruins for the space of fifty–two years, till the first year of Cyrus at Babylon, in the year of the world 3468, before Christ 532, before the vulgar era 536. Then Cyrus gave permission to the Jews to return to Jerusalem, and there to rebuild the temple of the Lord, Ezra 1:1–3, etc. The following year they laid the foundation of the second temple; but they had hardly been at work upon it one year, when either Cyrus or his officers, being gained over by the enemies of the Jews, forbade them to go on with their work; Ezra 4:5; in the year of the world 3470, before Christ 530, before the vulgar era 534. After the death of Cyrus and Cambyses, they were again forbidden by the magian, who reigned after Cambyses, and whom the Scripture calls by the name of Artaxerxes; Ezra 4:7, Ezra 4:17, Ezra 4:18, etc.; in the year of the world 3483, before Christ 517, before the vulgar era 521. Lastly, these prohibitions being superseded, under the reign of Darius, son of Hystaspes, (Ezra 5:1; Ezra 6:14; Hag. 1:1, etc.; in the year of the world 3485, before Christ 515, before the vulgar era 519), the temple was finished and dedicated four years after, in the year of the world 3489, before Christ 511, before the vulgar era 515, twenty years after the return from the captivity.

“This temple was profaned by order of Antiochus Epiphanes in the year of the world 3837. The ordinary sacrifices were discontinued therein, and the idol of Jupiter Olympus was set up upon the altar. It continued in

Clarke Quoting from Calmet and Josephus

this condition for three years; then Judas Maccabeus purified it, and restored the sacrifice and the worship of the Lord, 1 Maccabees 4:36; in the year of the world 8840, before Christ 160, before the vulgar era 164.

“Herod the Great undertook to rebuild the whole temple of Jerusalem anew, in the eighteenth year of his reign, and in the year of the world 3986; Joseph., Antiq., lib. xv., cap. 14. He began to lay the foundation of it in the year of the world 3987, forty-six years before the first passover of Jesus Christ, as the Jews observe to him by saying, Forty and six years was this temple in building, and wilt thou rear it up in three days? Joh_2:20. This is not saying that Herod had employed six and forty years in building it; for Josephus assures us that he finished it in nine years and a half; Joseph., Antiq., lib. xv., cap. 14. But, after the time of this prince, they all continued to make some new addition to it; and the same Josephus tells us that they went on working upon it, even to the beginning of the Jewish war; Joseph., Antiq., lib. xx., cap. 8.

“This temple, built by Herod, did not subsist more than seventy-seven years, being destroyed in the year of the world 4073, of Christ 73, of the vulgar era 69. It was begun by Herod in 3987, finished in 3996, burnt and destroyed by the Romans in 4073.

“This temple of Herod was very different from that of Solomon, and from that which was rebuilt by Zerubbabel after the captivity. This is the description that Josephus has left us of it, who himself had seen it: - “The temple, properly so called, was built sixty cubits high, and as many broad; but there were two sides of front, like two arms or shoulderings, which advanced twenty cubits on each side, which gave in the whole front a hundred cubits wide, as well as in height. The stones made use of in this building were white and hard, twenty-five cubits long, eight in height, and twelve in width; Joseph., de Bell., lib. vi., p. 917.

“The front of this magnificent building resembled that of a royal palace. The two extremes of each face were lower than the middle, which middle was so exalted that those who were over against the temple, or that approached towards it at a distance, might see it, though they were many furlongs from it. The gates were almost of the same height as the temple; and on the top of the gates were veils or tapestry of several colors, embellished with purple flowers. On the two sides of the doors were two pillars, the cornices of which were adorned with the branches of a golden vine, which hung down with their grapes and clusters, and were so well imitated, that art did not at all yield to nature. Herod made very large and very high galleries about the temple, which were suitable to the magnificence of the rest of the building, and exceeded in beauty and sumptuousness all of the kind that had been seen before.

“The temple was built upon a very irregular mountain, and at first there was hardly place enough on the top of it for the site of the temple and altar. The rest of it was steep and sloping: Joseph., de Bell, lib. vi., p. 915, εφιδ.; Antiq., lib. xv., c. 14. But when King Solomon built it, he raised a wall towards the east, to support the earth on that side; and after this side was filled up, he then built one of the porticoes or galleries. At that time this face only was cased with stone, but in succeeding times, the people endeavoring to enlarge this space, and the top of the mountain being much extended, they broke down the wall which was on the north side, and enclosed another space as large as that which the whole circumference of the temple contained at first. So that at last, against all hope and expectation, this work was carried so far that the whole mountain was surrounded by a treble wall. But, for the completing of this great work whole ages were no more than sufficient; and all the sacred treasures were applied to this use, that the devotion of the people had brought to the temple from all the provinces of the world. In some places these walls were above three hundred cubits high, and the stones used in these walls were some forty cubits long. They were fastened together by iron cramps and lead, to be able to resist the injuries of time. The platform on which the temple was built was a furlong square, or one hundred and twenty-five paces.” Thus far Calmet and Josephus.

Properly Exegeting Related Old and New Testament Passages

Scripture	Explanation/Commentary
<p>Isa. 66:1–2 Thus says the LORD: "Heaven is My throne, and the earth is My footstool; what is the house that you would build for Me, and what is the place of My rest? All these things My hand has made, and so all these things came to be, declares the LORD. But this is the one to whom I will look: he who is humble and contrite in spirit and trembles at my word." (ESV; capitalized)</p>	<p>God is not complaining that Solomon built a Temple; the problem is the people of Isaiah's time did not understand God, His essence, and His relationship with the Temple. God did not live in the Temple; nor was He confined to the Temple in any way.</p> <p>The important thing is the Word of God and our relationship to it; not the Temple itself.</p>
<p>Eph. 2:19–22 So then you are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit. (ESV; capitalized)</p>	<p>The Temple here is used as an illustration of how we are tied together with the Lord Jesus Christ as our Chief Cornerstone.</p> <p>This is not a reference to the Temple as a type of church or Church Age believers.</p>
<p>1Peter 2:4–8a As you come to him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," and "A stone of stumbling, and a rock of offense." (ESV; capitalized; Isa. 28:16 Psalm 118:22 Isa. 8:14)</p>	<p>The Temple is illustration of and typical of the Lord Jesus Christ.</p> <p>In our study, we saw just how important it was for each stone to be cut just right; and how an inspector at the very end may come up to the stone and decide, "This stone just does not meet our specifications; you will have to cut a new one."</p> <p>To the people of Israel, Jesus Christ, they determined, just did not quite meet the specifications of the Messiah. Therefore, they rejected Him as their Savior.</p>

Chapter Outline

Charts, Graphics and Short Doctrines

Throughout the Old Testament, we find so many types. Solomon's Reign and his Temple are a *type* of the Lord's reign in the Millennium. I need to return to this doctrine and spend more time developing it.

Solomon's Temple and the Lord's Millennial Reign

Solomon's Reign and the Temple	The Lord's Millennial Reign
<p>Every man enjoyed his farm and eating the grain and meat that his farm provided. 1Kings 4:25 And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.</p>	<p>Zech 3:9b–10 "I will engrave its inscription," declares the LORD of hosts, "and I will remove the iniquity of this land in a single day. In that day, declares the LORD of hosts, every one of you will invite his neighbor to come under his vine and under his fig tree." See also Micah 3:4</p>

Solomon's Temple and the Lord's Millennial Reign

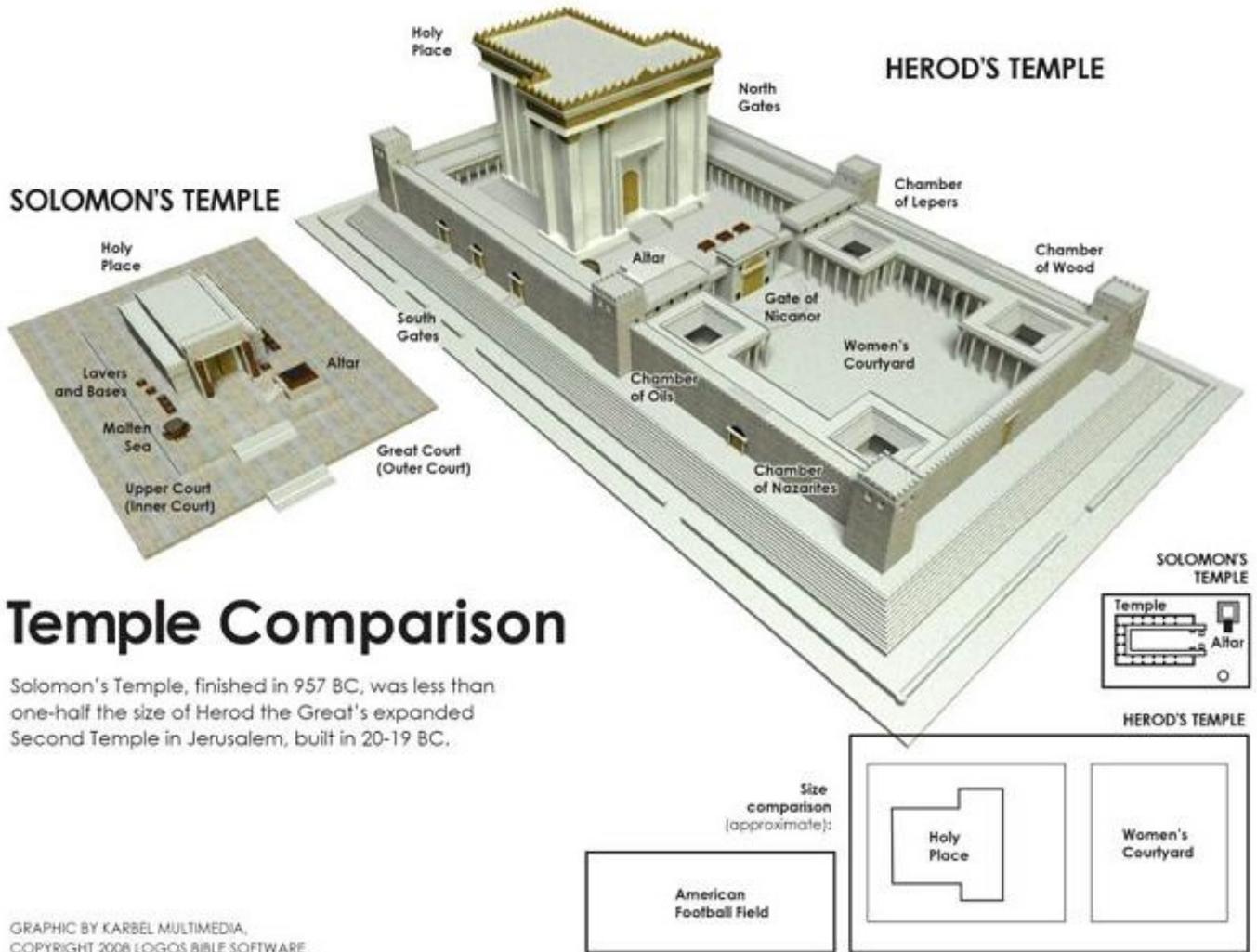
Solomon's Reign and the Temple	The Lord's Millennial Reign
Great population explosion in Israel and Judah. 1Kings 4:20	Zech. 9:17 For how great is his goodness, and how great his beauty! Grain shall make the young men flourish, and new wine the young women.
Solomon reigned with great wisdom. People came from all over to hear his wisdom. 1Kings 4:29–34	Micah 4:2 ...and many nations shall come, and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
Solomon reigned during a time of peace and safety. Foreign nations brought tribute to Solomon. 1Kings 4:21–25	Micah 4:3–4 He shall judge between many peoples, and shall decide for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore; but they shall sit every man under his vine and under his fig tree, and no one shall make them afraid, for the mouth of the LORD of hosts has spoken.
There was great worship of the Lord during this time.	Micah 4:5 For all the peoples walk each in the name of its god, but we will walk in the name of the LORD our God forever and ever.
The Temple became established as a great place of worship.	Micah 4:1 It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and it shall be lifted up above the hills; and peoples shall flow to it,...

This typology here tells us, more than anything else, why Solomon was entrusted by God to build the Temple; and why King David was not. It is not that God viewed Solomon as a great king and David was not as great—everything else in the Old Testament tells us that is not the case. The key is, Solomon and his reign line up more exactly with the millennial reign of Jesus Christ.

[Chapter Outline](#)

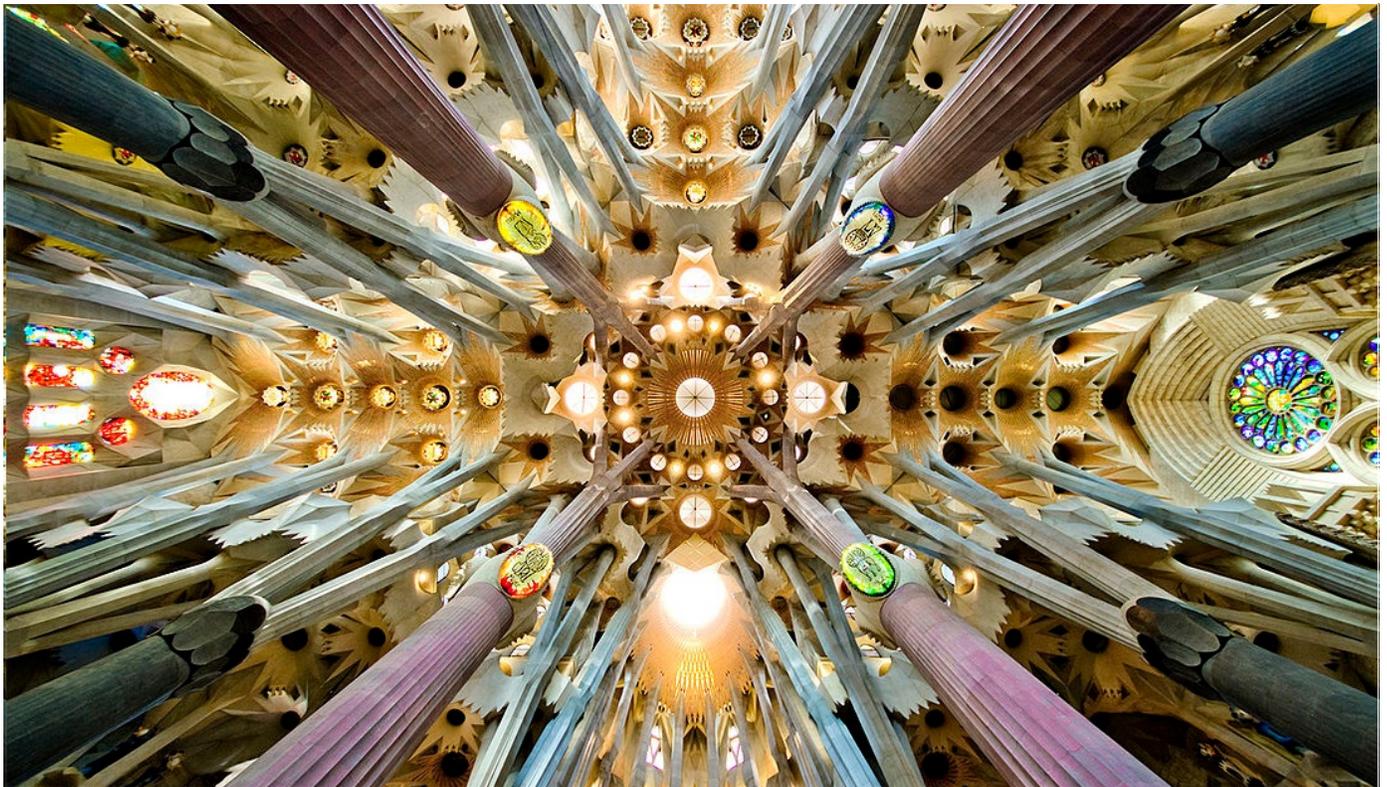
[Charts, Graphics and Short Doctrines](#)

Temple Comparison (a graphic); from [pinimg](#); accessed April 30, 2017.



Herod's Temple, is clearly much larger and much more majestic than Solomon's Temple. This illustrates just how relative everything is. For its time, the Temple of Solomon was quite majestic and amazing. Today, we have the unfinished and quite amazing Gaudi Cathedral, which is one of the most amazing structures that I have ever seen. Yet, what is most important is, do we have the Word of God in our souls; and do we bend to the authority of God (as you will recall the center section of 1Kings 6).

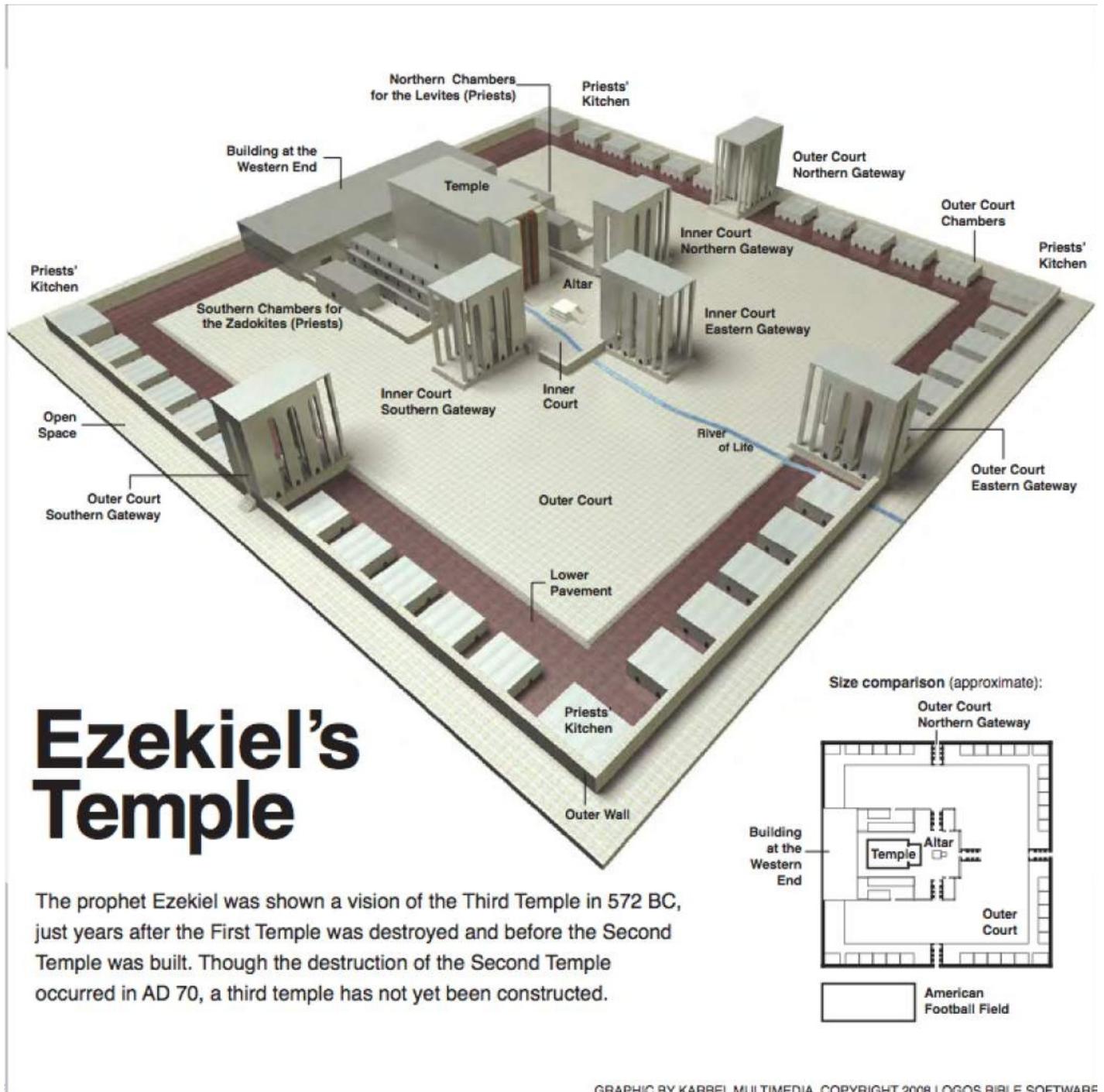
Gauri's Cathedral (known as the Sagrada Familia) (graphics); from [dezeen](#) and [wikipedia](#); accessed April 30, 2017.



The second photo is from the nave of the Cathedral, looking up. It is both dizzying and psychedelic.

Expositor's Bible Commentary: *Some writers have tried to minimize Solomon's work as a builder, and have spoken of the Temple as an exceedingly insignificant structure which would not stand a moment's comparison with the smallest and humblest of our own cathedrals. Insignificant in size it certainly was, but we must not forget its costly splendor, the remote age in which the work was achieved, and the truly stupendous constructions which the design required.*⁵⁰¹

Ezekiel's Temple (a graphic); from [WordPress](#); accessed April 30, 2017.



⁵⁰¹ *Expositor's Bible Commentary*; Edited by the Rev. W. Robertson Nicoll; ©1887-1896; public domain; from e-sword, 1Kings 5:1-7:51.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

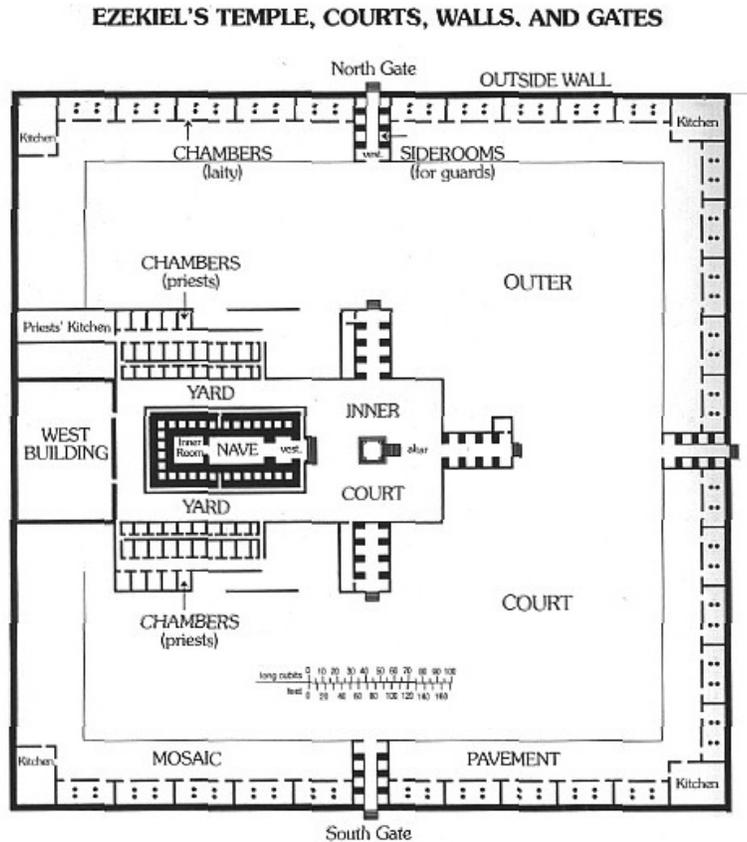
Ezekiel's Temple (a view from above); from **Temple Mount**; accessed April 30, 2017.

This is another artist's conception of what Ezekiel's temple looked like from above.

Chapter Outline

Charts, Graphics and Short Doctrines

Lange on Ezekiel's Temple: *In addition to these two historical accounts, there is also the delineation in "vision" of the prophet Ezekiel (Ezekiel 40 sq.), which indeed is very explicit in respect of the ground-plan and its measurement. In an earlier period this delineation was regarded as an essential completion and explanation of the historical accounts; later this was abandoned, because the prophet himself repeatedly explains it as "a vision" (Ezek. 40:2 43:2–3); but most recently it has again been claimed that "it is a description which, upon the whole, differs only slightly and immaterially from the temple before the exile" (Thenius). And the reason assigned is twofold: the one is the style of the description, "thoroughly jejune, deficient in all taste, giving single measurements even to the width of the doors and the strength of the walls,"—the other is the object of it, which was, according to Ezek. 43:10–11, that "the temple (then destroyed) should be rebuilt according to Ezekiel's model."*



Lange continues: *To this, however, it must be objected, (a) That the statement of the numbers and the measure of the foundation, extending itself to the minutest particulars, instead of taking away from the description the character of a vision, rather confirms it. The exact measuring off and bounding according to definite numbers and measurements is, as has been fully shown in my *Symbolik des Mosaischen Kultus* (i. s. 127 sq.), the first requisite for every space and structure which has an higher, divine destination, and imparts thereto the impress of the divine. Hence, in the description of all holy places and buildings mentioned in Scripture, the measurement and numbers are so carefully given, and especially in the visions which concern the one divine edifice, ever first a heavenly being, a "man with a measuring-chain appears, who measures off everything" (Ezek. 40:3, 5 47:3; Zech. 2:5; Rev. 11:1; Rev. 21:15). The more the measuring goes into detail, so much the more is the whole pronounced to be out and out divine. (b) In general it contradicts the being and nature of a vision to be nothing more than a pure building-description or an architectonic direction. But here, it must be added that it contains phases which do not admit of execution in reality, as, e.g., the great stream flowing from the temple emptying itself into the Dead Sea (Ezek. 47:1–12). If the purpose of the entire delineation had been to serve as a building-direction for the reconstruction of the temple after the return from the captivity, it would be inexplicable that it should have been disregarded as well by Zerubbabel as later by Herod, (c) As little as the delineation is purely historical, just as little also is it, as many have supposed, a mere picture of the fancy. Rather, "as Ezekiel elsewhere loves the finishing out of long allegories (see Eze. 16:23), so also we have here a very extended symbolical representation prophetically delivered by him" (Hävernick, *Commentar*, s. 623; cf. Umbreit, *Commentar*, s. 257). Certainly it rests upon an historical basis, yet not upon the temple as originally built by Solomon, but upon it after many additions and alterations, as it existed just before the captivity. Yet it is and must remain a vision, and, as such, it has an ideal character, from which every effort to*

separate with certainty the historical basis is futile (comp. Winer, *R.-W.-B.*, ii. s. 570). It is abundantly clear that in the inquiry upon the temple of Solomon, only the most cautious use of Ezekiel's description should be made, and in no case is a *votum decessivum* due it.⁵⁰²

Lange on the cherubim in general: *From everything we have, it appears that the cherub was not a simple but a complex or collective being; and when he has now one, then two, then again four faces, or two, or four, or six wings; when, too, the four types of which he is composed are separated side by side, so we gather still farther that he had no unalterable, fixed form, but that one element or another was prominent or subordinate according to circumstances. In fact, one element might even disappear without any change in the fundamental idea attaching to the cherub. This has been questioned warmly by Riehm recently (De Natura et notione symbolica Cheruborum. Basil, 1864). He maintains that before the exile the cherub had a fixed form, viz., that of a man standing upright, with wings. The later description in Ezekiel's vision is a departure from this characteristic and original form, and, for the sake of the "throne, chariot" moving towards the four quarters of the world, gives to the cherubim with it four faces, yet not four component parts. The three faces added to the original one human face by Ezekiel are borrowed from the grandest and strongest of creatures whether living on the earth or in the air. He was induced to do this probably by the Babylonian grouping together of animals which he had learned during the captivity. We remark against this: If any person, on the one hand, knew well enough the forms of the cherubim both in the tabernacle and in the temple, and would, on the other hand, adhere firmly to ancestral institutions and to priestly traditions, that person was Ezekiel, the son of a priest. How is it possible that this prophet, who was emphatically warned by the sight of the "images of the Chaldeans," doubtless mythological (Ezek. 23:14), portrayed on the walls, should himself have been induced, by means of these, to alter completely the sacred cherub-form, and to have made to it arbitrary and self-appointed additions? Umbreit (Hesekiel, s. xii.) rightly says: "So far as the form of the cherubim is concerned, the prophet has certainly copied the original type of the temple, the ark of the covenant and the tabernacle floating in his imagination, with conscientious fidelity; but in particular instances he has enriched the idea by the addition of more complete features, without changing anything essentially." The assertion that he gives to the cherub not a fourfold composition, but only four faces, is a mistake, take, for he gives to him the feet of a bull, the wings of an eagle, and the hands of a man (Ezek. 1:6-9); and in the passage 1Kings 10:14, which, indeed, in a critical respect is not free from suspicion, the word בֹּרֶךְ stands for bull, so that many interpreters think that the bull is the prevailing element in the composition of the cherub. Besides, in every living creature the face is the chief thing, by which in fact it is recognized; and when Ezekiel gives to the cherub four faces, he signifies thereby that those four types of being unite therein. To delineate cherubim is consequently a hazardous business, because the form is not fixed; nor as yet is there anything perfectly satisfactory. The latest, by Thenius (tab. 3, fig. 7), is borrowed, almost painfully, from Egyptian sculptures. It is remarkable that the archæologists are forever finding the original of the cherub in Egypt, while neither the sphinx nor any other Egyptian complex creature presents the four types united in the cherub. On the other hand, Asiatic, and particularly Assyrian, images, exhibit all four together (comp. Neumann, die Stiftshütte, s. 68 sq.). Nevertheless the cherub is not a copy of these, but is the pure and specific product of Hebrew contemplation. Upon this, more, farther on.—The words of 1Kings 6:24 state that the four horizontally outstretched wings took in the entire breadth of the Debir (twenty cubits); that they also touched on the right and left, the north and south wall, and each other in the centre, while it presupposes that they (i.e., the wings) stood close to each other at the shoulder-blades. Under the outspread wings the ark of the covenant was placed, as 1Kings 8:6 plainly says; and it is hence an error when Ewald asserts that the cover of the ark was renewed, and in place of the old cherubim, those massive wooden and gilt were fastened upon it—a thing impossible, for they stood 10 cubits apart (1Kings 6:27), while the ark was 3½ cubits long (Ex. 25:10).⁵⁰³*

⁵⁰² The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 6:1-38 (Preliminary Observations).

⁵⁰³ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857-1864; in the Public Domain; from E-sword; 1Kings 6:23-28 (Exegetical and Critical).

The ancient historian Josephus seems to take the Old Testament texts at face value and uses them to record the history of this era.

Josephus' History of this Time Period

Antiquities of the Jews - Book VIII

CONTAINING THE INTERVAL OF ONE HUNDRED AND SIXTY-THREE YEARS.
FROM THE DEATH OF DAVID TO THE DEATH OF AHAB.

CHAPTER 3. OF THE BUILDING OF THIS TEMPLE .

1. SOLOMON began to build the temple in the fourth year of his reign, on the second month, which the Macedonians call Artemisius, and the Hebrews Jur, five hundred and ninety-two years after the Exodus out of Egypt; but one thousand and twenty years from Abraham's coming out of Mesopotamia into Canaan, and after the deluge one thousand four hundred and forty years; and from Adam, the first man who was created, until Solomon built the temple, there had passed in all three thousand one hundred and two years. Now that year on which the temple began to be built was already the eleventh year of the reign of Hiram; but from the building of Tyre to the building of the temple, there had passed two hundred and forty years.

2. Now, therefore, the king laid the foundations of the temple very deep in the ground, and the materials were strong stones, and such as would resist the force of time; these were to unite themselves with the earth, and become a basis and a sure foundation for that superstructure which was to be erected over it; they were to be so strong, in order to sustain with ease those vast superstructures and precious ornaments, whose own weight was to be not less than the weight of those other high and heavy buildings which the king designed to be very ornamental and magnificent. They erected its entire body, quite up to the roof, of white stone; its height was sixty cubits, and its length was the same, and its breadth twenty. There was another building erected over it, equal to it in its measures; so that the entire altitude of the temple was a hundred and twenty cubits. Its front was to the east. As to the porch, they built it before the temple; its length was twenty cubits, and it was so ordered that it might agree with the breadth of the house; and it had twelve cubits in latitude, and its height was raised as high as a hundred and twenty cubits. He also built round about the temple thirty small rooms, which might include the whole temple, by their closeness one to another, and by their number and outward position round it. He also made passages through them, that they might come into on through another. Every one of these rooms had five cubits in breadth,⁽⁷⁾ and the same in length, but in height twenty. Above these there were other rooms, and others above them, equal, both in their measures and number; so that these reached to a height equal to the lower part of the house; for the upper part had no buildings about it. The roof that was over the house was of cedar; and truly every one of these rooms had a roof of their own, that was not connected with the other rooms; but for the other parts, there was a covered roof common to them all, and built with very long beams, that passed through the rest, and rough the whole building, that so the middle walls, being strengthened by the same beams of timber, might be thereby made firmer: but as for that part of the roof that was under the beams, it was made of the same materials, and was all made smooth, and had ornaments proper for roofs, and plates of gold nailed upon them. And as he enclosed the walls with boards of cedar, so he fixed on them plates of gold, which had sculptures upon them; so that the whole temple shined, and dazzled the eyes of such as entered, by the splendor of the gold that was on every side of them, Now the whole structure of the temple was made with great skill of polished stones, and those laid together so very harmoniously and smoothly, that there appeared to the spectators no sign of any hammer, or other instrument of architecture; but as if, without any use of them, the entire materials had naturally united themselves together, that the agreement of one part with another seemed rather to have been natural, than to have arisen from the force of tools upon them. The king also had a fine contrivance for an ascent to the upper room over the temple, and that was by steps in the thickness of its wall; for it had no large door on the east end, as the lower house had, but the entrances were by the sides, through very small doors. He also overlaid the temple, both within and without, with boards of cedar, that were kept close together by thick chains, so that this contrivance was in the nature of a support and a strength to the building.

Josephus' History of this Time Period

3. Now when the king had divided the temple into two parts, he made the inner house of twenty cubits [every way], to be the most secret chamber, but he appointed that of forty cubits to be the sanctuary; and when he had cut a door-place out of the wall, he put therein doors of Cedar, and overlaid them with a great deal of gold, that had sculptures upon it. He also had veils of blue, and purple, and scarlet, and the brightest and softest linen, with the most curious flowers wrought upon them, which were to be drawn before those doors. He also dedicated for the most secret place, whose breadth was twenty cubits, and length the same, two cherubims of solid gold; the height of each of them was five cubits ⁽⁶⁾ they had each of them two wings stretched out as far as five cubits; wherefore Solomon set them up not far from each other, that with one wing they might touch the southern wall of the secret place, and with another the northern: their other wings, which joined to each other, were a covering to the ark, which was set between them; but nobody can tell, or even conjecture, what was the shape of these cherubims. He also laid the floor of the temple with plates of gold; and he added doors to the gate of the temple, agreeable to the measure of the height of the wall, but in breadth twenty cubits, and on them he glued gold plates. And, to say all in one word, he left no part of the temple, neither internal nor external, but what was covered with gold. He also had curtains drawn over these doors in like manner as they were drawn over the inner doors of the most holy place; but the porch of the temple had nothing of that sort.

⁽⁷⁾ Of the temple of Solomon here described by Josephus, in this and the following sections of this chapter, see my description of the temples belonging to this work, ch. 13, These small rooms, or side chambers, seem to have been, by Josephus's description, no less than twenty cubits high a piece, otherwise there must have been a large interval between one and the other that was over it; and this with double floors, the one of six cubits distance from the floor beneath it, as 1 Kings 6:5

⁽⁸⁾ Josephus says here that the cherubims were of solid gold, and only five cubits high, while our Hebrew copies (1Kings 6;23, 28) say they were of the olive tree, and the LXXX. of the cypress tree, and only overlaid with gold; and both agree they were ten cubits high. I suppose the number here is falsely transcribed, and that Josephus wrote ten cubits also.

Lange on Josephus' accuracy: *Besides the biblical accounts, we have from antiquity only that of Josephus (Antiq. viii. 3)...As he is not wholly trustworthy about the transactions of his own time, he is still less in matters of antiquity; particularly "when he enters upon special descriptions, and claims to communicate detailed incidents, and measurements of heights and size, we are fully justified in doubting the accuracy of his statements" (Robinson's Palestine, vol. 1. p. 277). In no instance does he deserve confidence when he does not agree with the biblical accounts, and that which he adds, as, e.g., the levelling of Moriah and the surrounding it with a wall, he did not derive from good ancient sources.*⁵⁰⁴

From: <http://www.sacred-texts.com/jud/josephus/ant-8.htm> accessed . Josephus *Antiquities*; Book VII, Chapter 12.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

When I saw this chapter as a contiguous whole, I had to go back and revise nearly every verse.

A Complete Translation of 1Kings 6

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

Solomon begins to build the Temple of God

And so it is, 480 years since [or, *at the time that*] the sons of Israel came out of the land of Egypt; in the fourth year of [lit., *to, for, regarding*] the reign of Solomon over Israel, in the month of Ziv (the second month)—he [began to] build the house of Y^ehowah.

Records tell us that, 480 years after the sons of Israel left the land of Egypt, during the 4th year of the reign of Solomon over Israel, in the month of Ziv (the second month), that Solomon began to build the Temple of Jehovah.

⁵⁰⁴ The Rev. Dr. John P. Lange, *Lange's Commentary*; 1857–1864; in the Public Domain; from E-sword; 1Kings 6:1–38 (Preliminary Observations).

A Complete Translation of 1Kings 6

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
King Solomon built the house of Y ^e howah [with these dimensions:] its length [is] 90 feet [lit., 60 cubits]; its width [is] 45 feet [lit., 30 cubits] and its height [is] 30 feet [lit., 20 cubits]. The porch facing the temple of the house [is] 30 feet long [lit., his length (is) 20 cubits], along the face of the width of the house, [and it is] 15 feet [lit., 10 cubits] in front of the house.	King Solomon built the house of Y ^e howah with these dimensions: 90 feet in length, 45 feet in width and 30 feet high. There is also a porch that faces the house which is 30 feet long, at the front of the house, and extending out 15 feet from the house.
He made windows for the house with beveled frames.	He also designed windows with beveled frames for this house.
Solomon builds the Temple annex	
He also built [an annex] building along the side of the walls of the Temple, all around [it], along side the [side and back] walls of the Temple, [to be used as storage and living areas] for the Temple and for the Holy of Holies; making a 3-story annex [lit., a side] [all] around [it]. The bottom floor [is] 7½ feet [lit., 5 cubits]; the middle [floor] [is] 9 feet [lit., 6 cubits]; and the third [floor] [is] 10½ feet [lit., 7 cubits].	He also built additional rooms outside of the Temple, along 3 sides of the Temple structure. The first floor was 7½ feet wide; the second floor was 9 feet wide and the third floor was 10½ feet wide.
He placed ledges around the outside of the Temple, so that [the support beams for the annex] are not inserted into the walls of the Temple.	However, he built an outside ledge along the sides and back of the Temple so that the support beams for these additional rooms were not inserted into the walls of the Temple, but instead rested on the outside ledges.
When the house was being built, it was built of whole stones [from] the quarry; [so that] tools of iron—hammers or axes—were not heard when the house was being built.	When the Temple was being built, pre-fashioned stones taken from the quarry were used. As a result, various tools of iron, like hammers or axes, were not used at the site of the Temple when the house was being constructed.
The door for the middle side rooms [was] to the right side of the house; so that [the priests and Levites] could go up by the stairs to the middle [story], and from the middle [story] they could go up to the third [story].	There was an entryway at the right side of the Temple which led to the middle side rooms. They go up the stairs from there to the middle story, and then up from there to the third story.
He built the house and completed it. He roofed [lit., he covers] the house using beams and planks of cedarwood.	Solomon built the house and completed it; and then he roofed it over with rafters and planks of cedarwood.
Solomon [lit., he] also built a structure along the entire house, [each story being] 5 cubits high. He joined [the structure with] the house with cedar boards.	Solomon built an annex with 8 foot floors along the outside of the entire house. He attached this structure to the house with cedar boards.
God sets Solomon's priorities	

A Complete Translation of 1Kings 6

A Reasonably Literal Translation

A Reasonably Literal Paraphrase

The word of Y^ehowah came to Solomon, saying, “[Regarding] this house which you are building: if you walk in My ordinances and you execute My judicial requirements and if you have kept all of My commandments [by] walking in them, then I will establish My word with you, just as I promised David, your father. Furthermore, I will live among the sons of Israel and I will not forsake My people Israel.”

The word of Jehovah comes to Solomon, with this content: “Regarding the Temple which you are building: if you walk in My ordinances and you execute My judicial requirements, and you keep all of My commandments, walking daily in them, then I will establish My word with you. In fact, I will give you the same promise that I made to David, your father: ‘I will live among the sons of Israel and I will not forsake My people Israel.’ ”

Solomon does interior work on the Temple

Solomon built the house and completed it. He built the walls of the house inside [lit., *from house-ward*] with cedar boards. From the floor of the house to the highest part of the walls [lit., *the walls of the ceiling*], he has covered [them] over [with] wood on the inside [lit., *from the house*], and he has covered the floor of the house with cypress wood.

Solomon built the house and then did the finishing work. Inside, he covered the rock walls with cedar board. He covered over the walls of the interior of the house from floor to ceiling with wood. He built wood floors using cypress wood.

He built 20 cubits from the rear of the house with cedar boards from the floors to the walls; and he built for it inside [lit., *from the house*] to [be] an inner sanctuary, the Holy of Holies.

At the rear of the house, inside the house, he built an inner sanctuary of 20 cubits which would be the Holy of Holies.

He built the front chamber [lit., *house*] 40 cubits [in length], a magnificent room, this towards the front. And [there is] cedar in the house opposite the door carved [like] gourds and open flowers. Everything [visible is covered with] cedar; [there is] no stone [or rock] [to be] seen.

The front portion itself is 40 cubits, a magnificent room, built as a testimony before the face of God. When entering the Temple, opposite the door is cedarwood carved to look like gourds and open flowers. Everything on the interior is overlain with cedar; one could not see any stone or rock anywhere.

Solomon does construction on the Holy of Holies

He prepared the inner sanctuary in the midst of the house [in order] to place there the Ark of the Covenant of Y^ehowah. And the dimensions [lit., *faces*] of the inner sanctuary [are] 20 cubits long by 20 cubits wide by 20 cubits high. He overlaid it with a covering of gold and he overlaid the altar of cedar [with gold].

Solomon prepared the inner sanctuary in the midst of the Temple, in order to place the Ark of the Covenant of Jehovah there. This inner sanctuary, also known as the Holy of Holies, was 30' x 30' x 30'. He overlaid it with a covering of gold and he overlaid the altar of cedar [with gold].

Solomon overlaid the room [lit., *the house*] inside [with] a covering of gold. He made a partition [with] chains of gold before the inner sanctuary, and he overlaid that [with] gold.

He overlaid the inner room with a covering of gold on the inside; and made a partition from chains of gold which were in front of the inner sanctuary, which he also overlaid with a covering of gold.

He overlaid the entire house [with] gold until he completed the entire house. Also, he overlaid the entire altar, which belonged to the inner sanctuary, [with] gold.

He overlaid the entire house with gold until the entire house had been completed. He also overlaid the entire altar with gold, which was in front of the Holy of Holies.

Solomon makes the cherubim in the Holy of Holies

A Complete Translation of 1Kings 6

A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>He constructs in the innermost chamber two cherubim [from] olive tree wood, [each cherub's] height [is] ten cubits. The wing of the first cherub is five cubits [in length] and the wing of second cherub is five cubits [in length]. [It is] ten cubits from the end of his wings to the end of [the other's] wings. Both cherubim are ten cubits [with] the same measure and the same shape. The height of the first cherub is ten cubits and so [is the height of] the second cherub.</p>	<p>Solomon constructed two cherubim from olive tree wood to place in the Holy of Holies. Each cherub stands 10 cubits tall, and each individual wing is 5 cubits in length.</p>
<p>He placed the cherubim in the midst of the house, [in] the innermost [room]. The wings of the cherubim are spread out so that the wing of the first cherub touches the wall and the wing of the second cherub is touching the other wall. And their wings that are between them [lit., <i>in the middle of the house</i>] are touching, wing to wing. He also overlaid the cherubim [with] gold.</p>	<p>They are placed in such a way in the Holy of Holies that their wings touching each other and touching opposite walls. He overlays the cherubim with gold.</p>
<p>Solomon completes the finishing work on the Temple and builds the courtyard</p>	
<p>He carved figures of cherubim, palm trees and open blossoms all around in the walls of the house from the interior to the exterior.</p>	<p>Solomon oversaw the carving of cherubim, palm trees and flowers in the cedar walls throughout the Temple, in the Holy of Holies and in the primary chamber.</p>
<p>He overlaid the floor [with] gold, from the interior to the exterior. He made the doors for the opening to the innermost room from olive trees; [and] the surrounding door frame [had] five sides [or, (was) a fifth part (of the wall)].</p>	<p>He overlaid the floor of the Holy of Holies with gold. He made the doors to the Holy of Holies from olive tree wood and placed it into a pentangular door frame.</p>
<p>Also, the two doors [made from] the wood of an olive [tree], he carved upon them carvings of cherubim, palm trees and open blossoms, and then he overlaid [them with] gold. He beat out [thin sheets of] gold over the cherubim, palm trees and open blossoms.</p>	<p>On these olive wood doors, he carved cherubim, palm trees and flowers, which were then overlain with very thin sheets of gold.</p>
<p>He made the door frame for the entry of the Temple [from] olive trees with a fourth (?). The two doors [are made of] cypress wood; and [there are] the first folding doors, the two hinges and the second folding doors.</p>	<p>The door frame for the entrance into the Temple was a fourth of the wall length. There were two doors, each of which was a door that folded on hinges.</p>
<p>He also carved cherubim, palm trees and open blossoms [in them] and he overlaid [the doors with] gold smoothly laid out over the carving.</p>	<p>So also carved cherubim, palm trees on open blossoms on the doors and then overlaid the doors with gold.</p>
<p>Finally, he built the inner courtyard with 3 rows of cut [stones] and a row of cedar wood.</p>	<p>The courtyard outside of the Temple was made from 3 rows of cut stone and a single row of cedarwood.</p>
<p>The time frame within which the Temple was built</p>	

A Complete Translation of 1Kings 6	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
The [foundation] was laid [for] the house of Y ^e howah in the month of Ziv in the fourth year. And he completed the house in the 11 th year in the month of Bul, the eighth month, according to all reports and specifications [or, <i>according to blueprints and specs</i>]. He built it in 7 years.	The foundation for the house of Jehovah was begun in the 4 th year of Solomon's reign, in the month of Ziv. Solomon completed this project in the 8 th month of the 11 th year (the month of Bul), according to all of the blueprints, plans and specifications. This project took Solomon 7 years to complete.
Chapter Outline	Charts, Graphics and Short Doctrines

The following Psalms would be appropriately studied at this time:

R. B. Thieme, Jr. has no available lessons on this chapter.

