

1 Kings Chapter 07 Commentary

1Ki 7:1 ¶ "But Solomon was building his own house thirteen years, and he finished all his house. 2 He built also the house of the forest of Lebanon; the length thereof was an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars. 3 And it was covered with cedar above upon the beams, that lay on forty-five pillars, fifteen in a row. 4 And there were windows in three rows, and light was against light in three ranks. 5 And all the doors and posts were square, with the windows: and light was against light in three ranks. 6 And he made a porch of pillars; the length thereof was fifty cubits, and the breadth thereof thirty cubits: and the porch was before them: and the other pillars and the thick beam were before them."

It took Solomon seven years to build the house of God, and it took him thirteen years to build his own house, which is almost twice as long. Solomon first built the house of God, then he built his own house. This gives us a prophetic picture of the work of salvation wrought by Jesus Christ. You see Christ established the church of salvation by grace first, then He began the work preparing the stones and timbers of the bodies of the individual members, which together will be the church complete. When the work of the salvation of Christ is manifested in our personal lives, we are babes in Christ. However, we are not to remain babes in Christ, but to grow in the knowledge of Christ and his word of truth, until we become fully mature. The same thing that happens in nature gives us this picture. The scripture teaches this principle in **Eph 4:11-16; 11 "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: 16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."** This is not an instantaneous event as the new birth, but it is a lifelong event for every disciple of Christ.

We notice that Solomons house was set upon pillars. Likewise, the life of the child of God is established upon the pillar of truth as seen in **1Ti 3:15 "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."**

Well, what about the lights in the house? We notice that each section has three lights, and the opposing section has three lights. This points us to the belief that when we are born again, we are to believe completely in the three figures of the godhead, God the Father, God the Son, and God the Holy Ghost. The opposing lights tell us that whatever direction we look in, we should see and stand firm upon the trinity of the godhead, and expect the Word of God, and the power of the Holy Spirit, to sustain us in our trials and tribulations in life, that our house may be lit by the light of God, and we would be a light unto all around us. After all, the light of God shining in us is the image, of the light of God coming in through the windows of our house.

What do windows do? They allow the light of God to shine into the house. This tells us that we are to expect the light of God to shine into our hearts, minds, and souls, or rather, body, soul, and spirit as identified in scripture in **1Th 5:23; 21 "Prove all things; hold fast that which is good. 22 Abstain from all appearance of evil. 23 ¶ And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. 24 Faithful is he that calleth you, who also will do it."** When Jesus was upon the earth in his prepared body, he told us in **Joh 9:5 "As long as I am in the world, I am the light of the world."** Jesus also told us in **Mt 5:14-16; 14 "Ye are the light of the world. A city that is set on an hill cannot be hid. 15 Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. 16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."** From this text we understand: we are not to block the light of God from coming through our windows with the curtains of sin and darkness. Do you think that God causes you to be born again, and gives you the light of Christ, to be hidden from the world? The answer is

absolutely not. You are to let the light of God shine forth by your words and actions, so that God receives the glory due to his holy name.

Well, what about the doors and door post being square with the windows? This speaks to us of Jesus. Do you remember that Jesus told us that he is the door? seen in ***Joh 10:7-9; 7 "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. 8 All that ever came before me are thieves and robbers: but the sheep did not hear them. 9 I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."*** Remember that Jesus is also the chief corner stone, seen in ***Eph 2:20; 17 "And came and preached peace to you which were afar off, and to them that were nigh. 18 For through him we both have access by one Spirit unto the Father. 19 Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit."*** Now, when this text tells us of the holy temple of God, we are reminded of the most holy place in the temple, which was a perfect cube. This tells us that Jesus, the chief corner stone, was a perfect cube by which all the building of God is aligned. Therefore, the corner stone had ninety-degree corners and was square, as the lights of the widows and the doors were aligned in direct relationship to one another. This reminds us that if we are blessed to enter through the door, Christ, then the light that shines through the windows will also be the light of Christ, and both are agreed, in their relationship to one another.

The doors are aligned with the windows, by Christ the corner stone, by which all the building is fitly framed together, so the light of God coming through the windows is aligned with the Word of God, Jesus, which is the door by which we enter in. In other words, as we have Christ in us, thus, our walks and talks should always be found to be aligned with the truth of the word of God, and the principles of rightness laid down for us therein.

A door is an entrance by which people may enter a house. Who are you letting in your house? Is the door of your house reserved for the witness of God and Jesus, or is it open to the darkness of sin and Satan? We surely are to guard our doors and the only ones given entrance into our house should be those who testify and witness that Jesus is the Christ, and our salvation. This is why God warned Israel about not mixing with strangers, unless those strangers were seeking to be as Israel was, and to worship and obey the LORD God of heaven and earth.

7 "Then he made a porch for the throne where he might judge, even the porch of judgment: and it was covered with cedar from one side of the floor to the other."

"***The house of the forest of Lebanon***" had a porch of judgment. There is much debate as to the location of this house, but we believe that there was the temple, beside which was Solomon's house, beside which was the house for Solomon's wife, beside which was the "***The house of the forest of Lebanon***." All these buildings being fenced in one great complex.

Why have "***The house of the forest of Lebanon***?" This would provide a place for King Solomon to conduct kingdom business and not have that in his own personal house. What does this tell us about our own houses? We should separate natural personal business from spiritual business. Our personal house should have a porch of judgment. For what purpose? To judge the people that wish to enter our houses. Now preacher, we are told in the bible to "***judge not.***" I encourage you to go and read all those "***judge not***" texts, with prayer asking discernment from God, and I believe you will find they are telling us that we do not judge a person's eternal standing with God, but rather we judge in timely judgment. When we judge in timely judgement, we are to judge according to the standards of God, and not of our own will. We are to inspect the tree to verify that it is bringing forth good fruit. If the fruit is good, we let them in. If the fruit is bad, we keep them out lest they defile our house.

How can you explain this? I ask you this question: Do you believe that God wants you to allow Satan, or any of his minions, into your house or the organized church, which He occupies? Absolutely not. The only way that you can do this is to use right judgment as given to us by the word of God. We are not judging the eternal destination of people, which is reserved for God, but we are judging who we are letting into our house. We do not want anyone in our house who is not in total agreement with and aligned by the chief cornerstone. Else, we let in ruin and disaster into our home.

But preacher, "**The house of the forest of Lebanon**" had a porch of judgement, which was to judge the people of Israel that brought their causes before him. This is true, but the above still applies. "**The house of the forest of Lebanon**" is representative of the organized church. As disciples of Christ, we are to use spiritual discernment in accordance with the Word of God, and judge as seen **Mt 18:15-17; 15 ¶ "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."**

8 "And his house where he dwelt had another court within the porch, which was of the like work."

I am not sure that I fully understand the descriptions in this verse, but believe that this porch of Solomons house, which contained the judgment throne, had this other court area designated for his attendees to use while he was on the throne judging and those who were waiting for their cases to be heard.

This I cannot prove by scripture, but historical architectural renderings of the house of Solomon in relationship to the temple affirm it is true, that Solomon's porch of judgment was on the side of the house facing the temple. Why? So, when Solomon was on the throne he would be facing the temple of God, which exemplified where his knowledge and wisdom to do judgment came from, and looking upon the temple of God would remind Solomon to judge with the righteous judgment of God, according to God's revealed word of truth.

8 "Solomon made also an house for Pharaoh's daughter, whom he had taken to wife, like unto this porch. 9 All these were of costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and so on the outside toward the great court. 10 And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits. 11 And above were costly stones, after the measures of hewed stones, and cedars. 12 And the great court round about was with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house."

Solomon also built a house for his wife, Pharoah's daughter, which was of the same design and materials as the porch herein described, which we believe means if was built after the same fashion as Solomon's house of the same materials as Solomon's house, but built in a different place than the porch of judgment and Solomon's house. We believe that this was a totally separate house for Pharoah's daughter, because of what we find in **2Ch 8:11 "And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her: for he said, My wife shall not dwell in the house of David king of Israel, because the places are holy, whereunto the ark of the LORD hath come."**

From these descriptions, we get the sense that the wall was constructed using three rows of hewn stone, then a row of cedar beams. What significance did this have? This method of building has two purposes. Where the rows of cedar beams were, would give a place for the beams that went outward and inward a resting place in the wall. Secondly, the row of beams in the wall would function as expansion joints in the wall and prevent the stone walls from cracking. According to historians, this was an accepted standard of building practice in those times.

13 ¶ "And king Solomon sent and fetched Hiram out of Tyre. 14 He was a widow's son of the tribe of Naphtali, and his father was a man of Tyre, a worker in brass: and he was filled with wisdom, and understanding, and cunning to work all works in brass. And he came to king Solomon, and wrought all his work. 15 For he cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about. 16 And he made two chapiters of molten brass, to set upon the tops of the pillars: the height of the one chapter was five cubits, and the height of the other chapter was five cubits: 17 And nets of checker work, and wreaths of chain work, for the chapters which were upon the top of the pillars; seven for the one chapter, and seven for the other chapter. 18 And he made the pillars, and two rows round about upon the one network, to cover the chapters that were upon the top, with pomegranates: and so did he for the other chapter. 19 And the chapters that were upon the top of the pillars were of lily work in the porch, four cubits. 20 And the chapters upon the two pillars had pomegranates also above, over against

the belly which was by the network: and the pomegranates were two hundred in rows round about upon the other chapter. 21 And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. 22 And upon the top of the pillars was lily work: so was the work of the pillars finished."

We find that Solomon sent for Hiram, not King Hiram of Tyre. In **2Ch 4:11** this Hiram is named Huram of Tyre. It gives us his lineage to show that Hiram was half Israelite and half Tyrian. As with the building of the temple, which used both Jews and Gentiles, so it is with these further interior fixtures. This is the prophetic picture of the merging of the grafting in of the Gentiles in the New Testament church.

Hiram was not engaged in the building the exterior of the temple. All his work was for the inner workings and decorations of the outer court of the temple, which were made of brass. We point out that when we think of brass, we think of a mixture of copper and tin or zinc. However, the definition given by Strong's dictionary, as used here, is that brass is copper, not a mixture of metals. We would expect that this copper was of the purest kind, as the gold in the inner temple was of pure gold.

I readily admit that I have no prophetic imagery for all the brass objects that Hiram made, except for the two pillars with names. **21 "And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz."** Jachin has the definition of "**he will establish**" and Boaz means "**strength**." Considering that the porch of the temple was for Jew and Gentile, we understand that prophetically, God planned to establish salvation by grace, to both Jew and Gentile, which would be accomplished by Jesus, the Christ. It was Jesus, who established the New Testament church and provides the strength thereof, by the power of the indwelling Holy Spirit in his people, who gives us the strength to trust fully in the finished work of Jesus Christ.

Matthew Henry's Commentary: "*To depend upon God only, and not upon any sufficiency of their own, for strength and establishment in all their religious exercises. When we come to wait upon God, and find our hearts wandering and unfixed, then by faith let us fetch in help from heaven: Jachin--God will fix this roving mind. It is a good thing that the heart be established with grace. We find ourselves weak and unable for holy duties, but this is our encouragement: Boaz--in him is our strength, who works in us both to will and to do. I will go in the strength of the Lord God. Spiritual strength and stability are to be had at the door of God's temple, where we must wait for the gifts of grace in the use of the means of grace.*"

23 "And he made a molten sea, ten cubits from the one brim to the other: it was round all about, and his height was five cubits: and a line of thirty cubits did compass it round about. 24 And under the brim of it round about there were knobs compassing it, ten in a cubit, compassing the sea round about: the knobs were cast in two rows, when it was cast. 25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea was set above upon them, and all their hinder parts were inward. 26 And it was an hand breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand baths."

In these verses we have the description of the molten sea that Hiram built. This sea rested on the backs of twelve oxen, of which each had one of the names of the tribes of Israel. Given the height of the oxen and the sea, we can assume that there were stairs to get to the top of the sea, for filling the sea with water, and for the priests to wash therein. We are not told how the sea was filled or drained for cleaning.

This sea contained 2,000 baths of water at 9 gallons per bath equals 18,000 gallons. There are approximately 7.5 gallons of water per cubic foot. This sea was 15 feet in diameter and 7.5 feet deep.

You remember that the laver of the tabernacle was a small basin in which the priests washed their bodies, before they put on the holy garments and made sacrifices at the brazen altar. So, this sea was for the washing of the priests.

The immensity of this sea gives us the prophetic picture of the far-reaching effects of the blood of Christ, which was enough to wash all of God's people, both Jew and Gentile, and cleanse them from all sin.

There is also the prophetic picture as the priests and the sacrifices were thoroughly washed before making sacrifices: as priests of God today, we must often wash to remove our daily sins. Our sacrifice for sins has already been offered, which was Jesus Christ, and he was pure and clean throughout. However, we need the daily purging of ourselves, that as we serve God daily, we do not render unto God any of our works that are

tainted with sinful flesh, but all our works should be in the power of the indwelling Holy Spirit. Then, when our works come before God they will be accepted. Thank you, King Jesus, for your finished work. Hallelujah! Amen!

27 "And he made ten bases of brass; four cubits was the length of one base, and four cubits the breadth thereof, and three cubits the height of it. 28 And the work of the bases was on this manner: they had borders, and the borders were between the ledges: 29 And on the borders that were between the ledges were lions, oxen, and cherubims: and upon the ledges there was a base above: and beneath the lions and oxen were certain additions made of thin work. 30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had undersetters: under the laver were undersetters molten, at the side of every addition. 31 And the mouth of it within the chapter and above was a cubit: but the mouth thereof was round after the work of the base, a cubit and an half: and also upon the mouth of it were gravings with their borders, foursquare, not round. 32 And under the borders were four wheels; and the axletrees of the wheels were joined to the base: and the height of a wheel was a cubit and half a cubit. 33 And the work of the wheels was like the work of a chariot wheel: their axletrees, and their naves, and their felloes, and their spokes, were all molten. 34 And there were four undersetters to the four corners of one base: and the undersetters were of the very base itself. 35 And in the top of the base was there a round compass of half a cubit high: and on the top of the base the ledges thereof and the borders thereof were of the same. 36 For on the plates of the ledges thereof, and on the borders thereof, he graved cherubims, lions, and palm trees, according to the proportion of every one, and additions round about. 37 After this manner he made the ten bases: all of them had one casting, one measure, and one size. 38 Then made he ten lavers of brass: one laver contained forty baths: and every laver was four cubits: and upon every one of the ten bases one laver."

In verse 38 we find that the ten bases were the supports upon which the ten lavers, described following, sat. To give you an idea of the size of these lavers: it held 40 baths and a bath is equal to 9 gallons of water, for a capacity of 3,600 gallons. There are approximately 7.5 gallons of water in a cubic foot. If the lavers were square they would be approximately 6 feet x 6 feet x 14 feet in height, to get the capacity of 3,600 gallons of water in them.

39 "And he put five bases on the right side of the house, and five on the left side of the house: and he set the sea on the right side of the house eastward over against the south. 40 And Hiram made the lavers, and the shovels, and the basons. So Hiram made an end of doing all the work that he made king Solomon for the house of the LORD: 41 The two pillars, and the two bowls of the chapters that were on the top of the two pillars; and the two networks, to cover the two bowls of the chapters which were upon the top of the pillars; 42 And four hundred pomegranates for the two networks, even two rows of pomegranates for one network, to cover the two bowls of the chapters that were upon the pillars; 43 And the ten bases, and ten lavers on the bases; 44 And one sea, and twelve oxen under the sea; 45 And the pots, and the shovels, and the basons: and all these vessels, which Hiram made to king Solomon for the house of the LORD, were of bright brass. 46 In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan. 47 And Solomon left all the vessels unweighed, because they were exceeding many: neither was the weight of the brass found out."

We find the use of these lavers in *2Ch 4:6 "He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in."* Since burnt offerings were to be without spot or blemish, washing them would provide a good way to inspect them for imperfections.

48 ¶ "And Solomon made all the vessels that pertained unto the house of the LORD: the altar of gold, and the table of gold, whereupon the shewbread was, 49 And the candlesticks of pure gold, five on the right side, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs of gold, 50 And the bowls, and the snuffers, and the basons, and the spoons, and the censers of pure gold; and the hinges of gold, both for the doors of the inner house, the most holy place, and for the doors of the house, to wit, of the temple. 51 So was ended all the work that king Solomon made for the house of the LORD. And Solomon brought in the

things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD."

Scripture does not tell us for sure, but we presume that Hiram also made these articles of furniture for the holy place and the most holy place. These items were made of pure gold. We do note a difference between the tabernacle and the temple. In the holy place of the temple instead of one candlestick, Solomon made ten, five on one side and five on the other. This is a much larger area than the holy place in the tabernacle, and there was the need of more light for the priest to see clearly. With the grafting in of the Gentiles into the New Testament church there is the need of much more light to be distributed to all of God's people, which denotes to us the sufficiency of Christ who is the light of God in the world.

There was still only one brazen altar, one altar of incense, and one table for the shewbread. This speaks to us of the fact that there is only one acceptable sacrifice for the eternal remission of sins, Jesus Christ. The altar of incense speaks of the fact that Christ receives our prayers and intercedes for us before God, that our prayers may be a sweet odor in the nostrils of God. There is only one bread of life, which is the body of Jesus, and it is typified by the shewbread. The priest were to eat the shewbread and we as priests and kings to God are to eat of the living bread of life, Jesus Christ.

We note that the doors to enter the most holy place, the holy place, and the doors of the temple, that even the hinges were made of gold. What significance could this have to us? If there is a door, then there must be door post, and then hinges to attach the door to the post. This demonstrates to us that Christ is the door, and in Christ we have all that is needed for the door to work properly, for he is the post and the hinges. All that is needed for a child of God to enter the kingdom of God is furnished in Christ Jesus, for he is the door.

The last comment we have is of verse fifty-one, "***And Solomon brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD.***" which tells us one of two things:

One is that either Solomon brought, into the treasure house, the things that were not used, which King David had collected for the building of the temple, which is what I had always assumed.

However, the second is that Solomon brought all the things that David had collected for the building of the temple into the temple and put them with the treasures of the house of the Lord. I had always believed that Solomon used all the things that King David collected to build the temple, but this sentence tells us that King Solomon did not use those things but put them in the treasure house of the Lord. This is supported by the scripture in ***2Ch 5:1 ¶ "Thus all the work that Solomon made for the house of the LORD was finished: and Solomon brought in all the things that David his father had dedicated; and the silver, and the gold, and all the instruments, put he among the treasures of the house of God."*** We may suppose that Solomon's intent was to use those things King David dedicated to the upkeep of the temple.

Why would Solomon not use those things dedicated by David, his father, in building the temple? It is my belief that just as God would not allow David to build the temple, because he had the sin of blood on his hands, and this temple was to represent the purity of God, Solomon did not use those things David laid up in store, because they too were tainted with the blood of David's sin. Being stored in the temple, when the temple was dedicated, they would be cleansed, as was all the temple, then they would be fit for use.

This would give us the prophetic picture of how Christ purified all of God's people with his sacrifice on the cross. These saved persons are brought forth when God has need of them in the proper time and place. This process will continue until the return of Christ and the resurrection of the dead in Christ.

As we have stated several times, the mercy seat, the tabernacle, and the temple, are all pictures of Jesus Christ, built with the purpose of focusing our attention on the One who was pure and holy, even in his prepared body on earth, and whose blood being shed gave eternal remission of sins to all of God's people.

Wherefore, we give praise and glory to God the Father, for the ultimate plan of eternal salvation, which was manifested by our Saviour and Lord, Jesus Christ, in giving his life and in his resurrection. The completed work will be manifested when King Jesus returns the second time. Hallelujah! Amen!