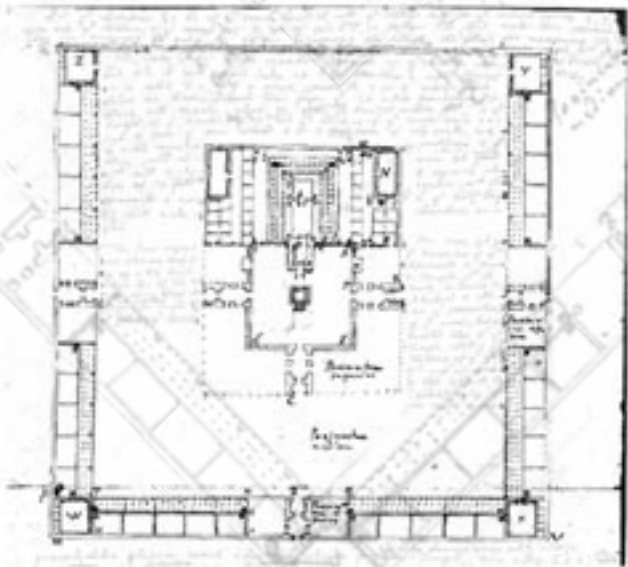


The Dedication of Solomon's Temple



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by Tom Quinlan

A look at the end times through the life of Solomon;
specifically through his building and dedication of the
temple. Primary texts: 1st Kings 8 and 2nd Chronicles 5-7

The Place

In the Book of Deuteronomy God told Israel:

You are to *seek the place* the LORD your God will choose from among all your tribes to put his Name there for his dwelling. *To that place* you must go; *there* bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks. There, *in the presence of the LORD your God*, you and your families shall eat and shall rejoice in everything you have put your hand to, because the LORD your God has blessed you. Deut. 12:4-7

In 2nd Chronicles 6, a central chapter of our study, we find an intriguing comment that indicates that God was seeking something more than *just* a geographical location:

‘Since the day I brought my people out of Egypt, I have not chosen a city in any tribe of Israel to have a temple built for my Name to be there, nor have I chosen anyone to be the leader over my people Israel. But now I have chosen Jerusalem for my Name to be there, *and I have chosen David* to rule my people Israel.’ 2 Chron 6: 5-6

The prophet Samuel told King Saul that “the LORD has sought out a man after his own heart.” David was the *embodiment* of that kind of man, and as such, he *and* the place where he lived *became* ‘the place’ God chose for His people to go to bring their sacrifices.

After he replaced Saul as king of Israel, it is recorded that “David captured the fortress of Zion”, he “then took up residence there and called it the City of David”. Shortly after he took up residence in Zion, he had the Ark of The Covenant brought up to

him there, the City of David, so that God’s presence could reside with him. He told the people,

“I had it in my heart to build a house as a place of rest for the ark of the covenant of the LORD, for the footstool of our God, and I made plans to build it. But God said to me, ‘You are not to build a house for my Name, because you are a warrior and have shed blood.’” 1 Chronicles 28: 2-3

The prophet Nathan received a word from the LORD concerning the temple and told David:

The LORD declares to you that *the LORD himself* will establish a house for you: When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and *I will establish* his kingdom. *He is the one* who will build a house for my Name, and I will establish the throne of his kingdom forever. *I will be his father, and he will be my son*. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will *never* be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever. 2 Samuel 7

Who Will Build the Temple?

From this passage in 1st Kings 5 we see that David’s son Solomon was expecting to fulfill that prophecy:

When Hiram king of Tyre heard that Solomon had been anointed king to succeed his father David, he sent his envoys to Solomon, because he had always been on friendly terms with David. Solomon sent back this

message to Hiram: “You know that because of the wars waged against my father David from all sides, he could not build a temple for the Name of the Lord his God until the Lord put his enemies under his feet. But now the Lord my God has given me *rest on every side*, and there is no adversary or disaster. I intend, therefore, to build a temple for the Name of the Lord my God, as the Lord told my father David, when he said, ‘Your son whom I will put on the throne in your place will build the temple for my Name.’” ^{1 Kings 5: 1-5}

If he was the “son whom I will put on [David’s] throne”, it was rightfully expected by everyone who knew of these promises, that King Solomon would build the permanent dwelling place of God, and establish a prosperous, peaceful kingdom. His life was full of Messianic hope.

However, looking back at his life, we can clearly see that he *failed* to fulfill *any* of these requirements of the law for the future “king” described in Deuteronomy 17:

“The king, moreover, must not acquire great numbers of horses for himself or make the people return to Egypt to get more of them, for the LORD has told you, ‘You are not to go back that way again.’ He must not take many wives, or his heart will be led astray. He must not accumulate large amounts of silver and gold.” ^{Deut 17: 16-17}

Nor did he fulfill these requirements of Nathan’s prophecy:

“I will be *his father*, and he will be *my son*. When he does wrong, *I will punish him* with the rod of men, with *stripes* inflicted by *the children of men*.”

Therefore, it must be true that the temple that Solomon built was

not “the house for My name” that God spoke about through Nathan. But God did see fit to have men record and preserve many details about this temple because those details foretell the *greater* kingdom and *fuller* expression of the Son of David and Son of God *who was yet to come*.

Enemies of the Kingdom

Solomon’s father David spent much of his life at war with the principalities and powers that kept Israel from entering into the fullness of their promised inheritance. His first public act was the defeat of the blasphemous Philistine, Goliath. His continued success in turning back the attacks of the Philistines was the fuel that caused Saul to burn with jealousy towards him. As we have already noted, it was under his leadership that the stronghold of Jerusalem was first captured by David and his men. So to reiterate what Solomon wrote about him:

“He could not build a temple for the Name of the LORD his God until the LORD put his enemies under his feet.”

^{1st Kings 5:3}

The discerning eye can see that to this day there is great opposition to the purposes of God in the earth. However, a careful reading of the Law and the Prophets reveals that the *greatest enemy* of God’s people and the *greatest resistance* to His promised rest for us is to be found within *our own hearts*.

In Isaiah Chapter 1, some of the first words that left Isaiah’s mouth were these:

Ah *sinful* nation, a people *laden with iniquity*,
a seed of evildoers, children that are corrupters:
they have forsaken the LORD,
they have provoked the Holy One of Israel unto anger,

they are gone away backward.
Why should ye be stricken any more?
ye will revolt more and more:
the *whole head is sick*, and the whole heart faint.
From the sole of the foot even unto the head
there is no soundness in it;
but wounds, and bruises, and putrefying sores:
they have not been closed, neither bound up,
neither mollified with ointment. Isaiah 1:4-6

David, the man after God's own heart, said:

Behold, I was shapen *in iniquity*; and *in sin* did my mother conceive me. Psalms 51:5

Moses, the servant of God and deliverer of Israel, said:

Take this Book of the Law and place it beside the ark of the covenant of the Lord your God. There it will remain *as a witness against you*. For I know how rebellious and stiff-necked you are. If you have been rebellious against the Lord while I am still alive and with you, *how much more* will you rebel after I die? Deut 31:26-27

And finally, Jeremiah records that:

The heart is deceitful above *all* things, and desperately wicked: who can know it? Jeremiah 17:9

“I will be His Father, He will be My Son”

Only God knows the depths of the effects of sin upon our hearts. Therefore, only He has the wisdom and strength necessary to deliver us from its strongholds. There are severe legal consequences for violating the Laws of God. You can read all about the dreadful curses that follow straying from the ways of God in the book

of Deuteronomy. He could not simply reverse those laws through Divine decree because those laws describe His own nature and character. It is impossible for Him to deny Himself.

He needed a perfect man who could fulfill the steep requirements of the laws of God. But there was no such man. The whole race was contaminated with the poisonous self serving nature of Adam. Knowing this was going to happen before He even set the world in motion, God determined and planned to accomplish the feat Himself.

And that is what He did. He sent His Son into the misery of human history, and clothed Him with flesh as a man. He fully identified Himself with our weaknesses and yet remained innocent of our transgressions. Therefore by keeping Himself pure according to the standards of His own law, He could legally pay the death penalty that belonged to us. That same law required it of Him.

The LORD appropriately called Himself Y'shua, which in the Hebrew language means “God Saves”. In western cultures, we know that name as Jesus. As God in the flesh, He naturally and perfectly embodied the law that He had given to Moses, but it was at great cost as the Prophets predicted. He *became* the blood sacrifices spoken of all through the Law.

Some scholars say that Jesus cannot be the Messiah because He did not bring the promised peace of Messiah in His lifetime. But David did not enjoy a peaceful kingdom in his lifetime either and yet he is regarded as possibly “*the*” chief Messianic prototype.

So it should not surprise us that Jesus did not bring a universal lasting peace to the world during His earthly ministry. Though there *were* times of peace, and there *were* great miracles and

blessings in His presence, it was experienced only by those who recognized their own brokenness.

With those who approached Him with a righteousness of their own making, Jesus responded with the sword of His mouth. He did not soften His words to appease those who believed they were fulfilling the requirements of the Law in their own efforts. “Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword.” His words did their penetrating work into the hearts of the self-righteous and, as His reward, the Gospels report that “they sought to kill him.”

Ultimately, by *allowing* himself to be captured and crucified, Jesus fulfilled the last requirements of the Law by becoming the “Lamb of God” prophesied by Abraham: “God will provide *Himself* a lamb my son.”

Isaiah had perhaps the clearest visions in all of scripture of what God would look like as He took on human flesh:

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was crushed for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. Is 53: 3-5

To the natural observer, the earthly ministry Jesus was a failure. His death on the Cross seemingly ended His run at establish-

ing a peaceful enduring Kingdom. However, when His Father legitimately raised Him from the dead, He broke the stranglehold that death had, not only on Himself, but on the whole human race. He purchased for us an entrance into the peace and rest of the Kingdom of Heaven.

The life of David, who slew the terrorizing giant, Goliath, pushed back the Philistines, and captured for his people the stronghold of Jerusalem, spoke of the earthly ministry of Jesus, the coming Messiah. What then are we going to find in the life of Solomon? It follows that his life should be a prophetic picture of Jesus’ heavenly reign *after* His resurrection from the dead. By observing Solomon, we should see what Jesus is doing *now that He has ascended* to the right hand of His Father. And we should get a glimpse of all that *has yet* to be completed in His relationship with his people.

Of Solomon, whose very name means ‘peace’, it was written: During Solomon’s lifetime Judah and Israel, from Dan to Beersheba, lived in safety, each man under his own vine and fig tree. 1st Kings 4:25

And, “now the LORD my God has given me rest on *every* side, and there is *no* adversary or disaster.” 1st Kings 5:4

Jesus, who *has* entered the rest of His Father, is currently building the eternal, heavenly temple and is making preparation for His entrance into it and it’s dedication.

Preparations for the Temple

So let us examine more closely Solomon's life and his building of the temple to see if we can gain any insight in to things which are yet to come in these last days; the days of our generation.

In 1st Kings 6 it is said that only blocks dressed at the quarry were used, and no hammer, chisel or any other iron tool was heard at the temple site while it was being built. This speaks of God's preference for disciplining and preparing his saints in obscurity. You can see this in action in the lives of Joseph and Moses. Remember the many years that both of them were set aside before they were exalted to places of life saving ministry. Even in Jesus' life we find that all but a few choice details of the 30 years prior to His public ministry were hidden from the eyes of men.

A thousand years later, Peter wrote, you are "like living stones, being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus Christ." Therefore, if you have begun a relationship with God, through Christ, the Messiah, (both words mean "Anointed"), you can expect that you will not be removed from the remote, obscure quarry until His iron tools (often other saints) have made you ready to be put into that precise, pre-designed place of the Divine Architect's choosing.

We also find in this chapter that there were 80,000 cutters and 70,000 carriers of the stones, as well as over 3000 foremen to keep them working. 2nd Chronicles 2:17 points out that these were all the *aliens* who were in Israel. We are catching a little glimpse here of God's desire to include the nations in his kingdom.

The location in Jerusalem that Solomon selected for the temple is

enormously significant:

Then Solomon began to build the house of the LORD at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshingfloor of Ornan the Jebusite.

2 Chron. 3:1

Mt. Moriah is mentioned only twice in all of Scripture. The other occurrence was, of course, the account of Abraham's sacrifice of his beloved son Isaac. By choosing this spot, God forever links the animal sacrifices that will take place in this temple to the agonizing sacrifice of the Father and the Son.

The Entrance of the Ark

In 1st Kings Chapter 8, starting in verse 3 we find the central focus of this booklet:

"When all the elders of Israel had arrived, the priests took up the ark, and they brought up the ark of the LORD and the Tabernacle and all the sacred furnishings in it. The priests and Levites carried them up, and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, *sacrificing so many sheep and cattle that they could not be recorded or counted.*"

What moved Solomon to do this, and why did God see fit to have it recorded in His sacred scriptures; especially if Solomon's life speaks of the *already* crucified and resurrected Jesus?

To answer this let's jump ahead slightly to 1st Kings 11 where we find out about Solomon's many wives and concubines. This was one of his violations of Deuteronomy 17, which said the king "must not take many wives, or his heart will be led astray." And isn't that exactly what happened to Solomon?

However, even in his failure, Solomon's marriages foretell of a many-membered bride that God promises to make out of his people:

“And I will betroth thee *unto Me* forever; yea, I will betroth thee *unto Me* in righteousness, and in justice, and in lovingkindness, and in compassion. I will betroth you in faithfulness, and *you will acknowledge the LORD.*”

Hosea 2: 19-20

In Solomon's many *wives*, God speaks of those who seek to be united with Himself for His own sake; for better or worse, richer or poorer, bone of his bone, and flesh of his flesh. He intends to restore us to the original condition of Adam and Eve, but with a far greater depth and maturity.

In his *concubines*, we see a picture of those seeking only a pleasurable intimacy with God. They want the earthly blessings of the LORD without the inconvenience and suffering that must come in the course of life joined to a God who is capable of giving up His only begotten Son, His closest companion, for the benefit of ungrateful, undeserving sinners.

Have you become a “blessings only” Christian? Will you abandon Him when resistance and persecutions arise from the ungrateful and undeserving?

Or, are you one of those believers who will find planted within themselves a desire to be betrothed to the One who *at the core of His being* is willing to lay down His life for mockers, drunkards, liars, fornicators, adulterers, thieves, and murderers? If we have received the Spirit of Jesus by faith in Him, shouldn't we have His same desire to please the heart of the Father? Won't there be *the same willingness* to lay down *our* lives for the unlovely, *especially*

since we were unlovely when He rescued us?

If we move and speak at the impulse of His love, we should expect the same *initial* rejection that he got from those of His own people who were looking for an earthly deliverer.

Consider a summarizing verse of Psalm 44:

Yet for Your sake *we* face death all day long;

We are considered sheep to be *slaughtered*. Psalm 44: 22

In the New Testament scriptures we can see this theme continued.

In chapter 3 of Paul's letter to the Philippians, he wrote:

“I want to *know* the Messiah
and the *power of His resurrection*
and the *fellowship of sharing in His sufferings*,
becoming *like Him in his death*, and so, somehow,
to attain to the resurrection from the dead.”

Jesus himself told his disciples (in Mark 10:39):

“You *will* drink the cup I drink
and be baptized with the baptism I am baptized with.”

Numerous times He told them:

“If *anyone* would come after Me, he *must* deny himself
and take up *his* cross and follow Me.” Mt 16:24; Mk 8:34; Lk 9:23

Revelation 13:7-8 describes the last days in this way:

He [the beast] was given power to make war against the saints *and to conquer them*. And he was given authority over every tribe, people, language and nation. All inhabitants of the earth will worship the beast—all whose names *have not been written* in the book of life belonging to *the Lamb that was slain from the creation of the world*.

God was, is, and always will be the Lamb slain from the founda-

tion of the world. It is not something He *became* in response to the fall of Adam, it is part of His eternal character. Our failure simply gave Him an opportunity to reveal the depths of His love for us. As Paul said, “where sin abounds, grace does much more abound.” But that Divine *unearned* favor abounds in such a way that it seeks to enter our hearts and transform us into His image. The prophet Ezekiel got a glimpse of this new covenant based solely upon God’s work and expressed it like this:

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A *new heart* also will I give you, and a *new spirit* will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And *I will put My Spirit within you, and cause you to walk in my statutes, and ye shall keep My judgements, and do them.*”

Ezekiel 36:25-27

God’s statutes, judgements and decrees are not a set of arbitrary rules that He gave to trip us up. His laws describe His character and the essence of His heart. That is why it is impossible to keep His statues in the strength that comes from the sin-tainted human soul. We cannot keep the law and be like Him *unless He humbles Himself* to enter our unclean hearts and begins to transform us from the inside out.

That is exactly what He did through the outpouring of His Holy Spirit after the resurrection of Jesus. So that humility that has *always* worked in Him is *now* at work in us, *if we believe*. As it is written: “Abraham *believed God* and [believing God] was accounted to him as righteousness.” At some point, as we read the scriptures, the light bulb should go on in our hearts when we realize that God intends for us to present *our* bodies before Him

as living sacrifices, just as Isaac did before his father Abraham at Mt. Moriah.

As it is written in Psalm 40:

Sacrifice and offering thou didst not desire;
mine ears hast thou opened:
burnt offering and sin offering hast thou not required.
Then said I, Lo, *I* come:
in the volume of the book it is written of *me*,
I delight to do thy will, O my God:
yea, thy law is within *my* heart.

David, the author of this Psalm had had his eyes and ears opened by God. He no longer saw the sheep and cattle as the objects of the LORD’s desire. He realized that God was after *him* and *him alone*. By faith, David laid hold of the Spirit of the Messiah before He was born, just as Abraham did. The law of God was *alive within his heart* and it became a delight for him to present his body before the LORD as a living sacrifice. Our verse in 1st Kings 8 speaks of a multitude of believers whose hearts have been awakened to this *all* consuming nature of God.

If “these sheep and cattle that could not be counted” are in fact believers, you would expect the Scriptures to confirm it in at least one other place. Does the Scripture bear witness to this interpretation and if so, does it give us any greater insight into who these people are?

Revelation 7:9,14 says this:

I looked and there before me was a *great multitude that no one could count*, from every nation, tribe, people and language, standing before the throne and in front of the Lamb. — “These are they who have come out of great

tribulation; they have washed their robes and made them white in the blood of the Lamb.”

“A great multitude that no one could count...” Doesn’t that sound familiar? And they are “from every nation, tribe, people and language.” They are like those *aliens* living in Israel who were the cutters and carriers of the stones.

Listen to what else is said about them:

“They are before the throne of God and serve him day and night in his temple; and he who sits on the throne will spread his tent over them. Never again will they hunger; never again will they thirst. The sun will not beat upon them, nor any scorching heat. For the Lamb at the center of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.” Revelation 7:15-17

Their suffering, mixed with faith, has brought them close to the throne, the very heart of God. His resurrected presence is a realm beyond the pains and hardships of this fallen world. Many call this heaven, but let us be clear that it is the being *with Him* and *like Him* that makes heaven “heaven.”

If you are called by His name, and yet you are not experiencing at least *some* desire to know Jesus this well or to see others brought into this kind of saving faith, knowing that it will cost you your reputation, your lifestyle, or even your own life, then now may be the time to...

Examine *yourselves* to see whether you are *in* the faith; test yourselves. Do you not realize that Jesus the Messiah is *in* you—unless, of course, you fail the test? 2nd Cor 13:5

We may have to cry out for God *to save us* from the attractions

and otherwise good things of this world that distract us from serving Him with all of our heart, mind, soul and strength. Without His intervention and power, we will not be able to utter these words when evil comes to oppose us and snuff out our lives: “No man takes my life from me, but I lay it down of my own accord.” Or, “You would have no power over me if it were not given to you from above.” John 10:18 and 19:11

When we have exhausted all of our own resources in seeking Him and our life is gone, then God can move in by His Spirit, *and glorify Himself* as He did in 1st Kings 8:

And the priests could not perform *their* service because of the cloud, for the glory *of the LORD* filled His temple.

After this Solomon prayed:

“When [your people] sin against you—and there is no one who does not sin—and you become angry with them and give them over to the enemy, who takes them captive to his own land, far away or near; and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their conquerors and say, ‘We have sinned, we have done wrong, we have acted wickedly’; and if they turn back to you with *all their heart and soul* in the land of their enemies who took them captive, and pray to you toward the land you gave their fathers, toward the city you have chosen and the temple I have built for your Name; then from heaven, your dwelling place, hear their prayer and their plea, and uphold their cause. And forgive your people, who have sinned against you; forgive all the offenses they have committed against you, and cause their conquerors

to show them mercy; for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace. “May your eyes be open to your servant’s plea and to the plea of your people Israel, and may you listen to them whenever they cry out to you. For you singled them out from all the nations of the world *to be your own inheritance*, just as you declared through your servant Moses. ¹ Kings 8:46-53

^{2nd} Chronicles 7 adds that:

When Solomon finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the temple. The priests could not enter the temple of the LORD because the glory of the LORD filled it. When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground. ² Chronicles 7: 1-3

So, the sacrifice of an uncountable multitude from the Gentiles precedes the manifestation of God’s presence into His temple. This holocaust of Christians could well be the “Rapture” that we hear about so often in Christian teachings today. Stephen, from the book of Acts, is the perfect scriptural model of this kind of being “caught up to meet Him in the air.” As the wrath of man was unleashed upon him, he experienced his greatest revelation of the Lord Jesus:

“I see heaven open and the Son of Man standing at the right hand of God.” Acts 7:56

Precious in the sight of the LORD is the death of his saints. Such a sacrifice, made in the Spirit of love, is irresistible to Him. The fire

of His love will come down to meet the genuine love that He has kindled in their hearts.

The Dedication of the Temple

In today’s climate of required tolerance and respect for all religions and viewpoints, regardless of their basis in reality, it is not difficult to imagine a *seemingly* justified indignation and wrath coming against those who insist that Jesus is THE way, THE truth and THE life and that *no* man comes to the Father but by Him, *or worse*; that those who try to come in by any door other than Christ are *thieves* and *robbers*. So if the average Gentile is offended, how much more justified will Jews be if they denounce Christians who attempt to share with them God’s provision in Christ and Christ alone?

Like Saul of Tarsus, they may be silently standing by, approving of the elimination of this kind of intolerant Christian “bigotry”. Saul, also known as Paul, believed he was doing God a service in his zeal to imprison and threaten death to those who had joined themselves to The Way. Like one of the many ‘strong bulls of Bashan’ in Psalm 22 that surrounded and intimidated the righteous one, so was Paul towards the fledgling body of Christ.

But *even if* many in this generation were to actively participate in the destruction of the Church as Saul did, this will be no hindrance to the plans and purposes of God. In fact, the transgression of Saul and his companions resulted in Stephen being brought near to the Lord in a way he could not bring about himself. The wrath of men actually propelled Stephen deeper into the love of God found in Jesus alone. What they intended for evil by their self-made zeal and righteousness, God meant for good. Stephen’s faith unto death opened the windows of heaven for an

outpouring of God's grace that turned the world upside down, for not long after, Jesus confronted Saul on the road to Damascus saying, "Saul, Saul, why do you persecute *Me?*"

At that moment, Paul experienced, as a lone, end-times man, born out of due season, what the nation as a whole has yet before them:

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon *me* whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn..." Zech 12:10

In a single day Paul was transformed from a "strong bull of Bashan" to one of the bulls of Psalm 51 that was offered upon the LORD's altar, after he and the Psalmist received their clean hearts. This transformation was set in motion by the life and sacrifice of Stephen, the little known waiter of tables who happened to be full of faith in Jesus and full of His Holy Spirit.

If the sacrifice of one person devoted to the King of Kings sealed the destiny of Paul to a relationship with God built solely upon God's mercy, then what will be the result of the offering of an uncountable multitude of those "ordinary" Christians who submit themselves to the preparations of the LORD in obscurity and ultimately give up their lives for the One who laid down His life for them? Their sacrifice *becomes* the manifestation of God's presence, provoking Israel to a godly jealousy for that kind of a relationship with their maker; that is, the blessed inheritance and dwelling place promised to Abraham, Isaac and Jacob.

Could this be the event that precipitates the birth of a nation in one day? To repeat a verse we looked at from 2nd Chronicles:

When all the Israelites saw the fire coming down and the glory of the LORD above the temple, they knelt on the pavement with their faces to the ground.

If this sacrifice unto the LORD is the trigger that awakens Israel, what will happen after they are brought to birth in this way? Take a look at the end of 1st Kings 8 where we find that Solomon makes *further* sacrifices to *consecrate and dedicate* the temple:

Then the king and all Israel with him offered sacrifices before the LORD. Solomon offered a sacrifice of fellowship offerings to the LORD: *twenty-two thousand cattle and a hundred and twenty thousand sheep* and goats. So the king and all the Israelites dedicated the temple of the LORD.

On that *same day* the king consecrated the middle part of the courtyard in front of the temple of the LORD, and *there he offered burnt offerings*, grain offerings and the fat of the fellowship offerings, because the bronze altar before the LORD was too small to hold the burnt offerings, the grain offerings and the fat of the fellowship offerings.

1 Kings 8:62-64

The fact that someone *could* and *did* count 142,000 animals further magnifies the statement that those sacrificed earlier to make way for the Ark's entrance *could not* be counted. This also raises the question that, if the innumerable multitude corresponds to a company of martyred saints belonging to every tongue, tribe and nation in Revelation Chapter 7, then what possible significance do these later *counted* sacrifices (*plus* whatever number was sacrificed in the middle part of the courtyard) hold? Ezekiel offers this sobering insight:

I will make [the house of Israel] as numerous as sheep, as numerous *as the flocks for offerings* at Jerusalem during her appointed feasts. Ezekiel 36: 37, 38

And the Psalm we quoted earlier is pertinent here as well:

Yet for Your sake we face death all day long;

We are considered *sheep to be slaughtered*. Psalm 44: 22

Revelation Chapter 7 also describes 12,000 from each of the twelve tribes of Israel that were “sealed” *immediately* before John saw the slain multitude from every tribe and nation. This demonstration of God’s love and power in the willing sacrifices of these Gentile saints could well have been the method God used to do the sealing. They were sealed by Him whether they were silent witnesses or willing participants of that great Gentile Christian slaughter. That Holy Spirit enabling and outpouring in those Gentile sons and daughters of His grace show forth the glory that births an entire nation into the righteousness that comes only by faith in God’s work in His Son Jesus. By God’s purest mercy, they are made deep partakers *and* effective dispensers of His divine character and unmerited favor. This will happen suddenly, in a single day, just as it did for Paul. The work is so complete that seven chapters later this same 144,000 is found standing *with* the Lamb *on Mount Zion*. It says of them:

“They follow the Lamb *wherever* he goes.” Rev 14

This reference to Mt. Zion brings us back to those opening verses quoted from the book of Deuteronomy:

To that place you must go; *there* bring your burnt offerings and sacrifices, your tithes and special gifts, what you have vowed to give and your freewill offerings, and the firstborn of your herds and flocks.

A few verses later the Law adds:

Be careful not to sacrifice your burnt offerings *anywhere you please*. Offer them *only* at the place the LORD will choose in one of your tribes, and *there* observe everything I command you. Deut 12:13, 14

We saw that “that place” turned out to be the City of David, the fortress of Zion. It is the same place where Abraham sacrificed Isaac. It is the place about which Jesus cried out: “Not my will, but Thy will be done.” It is the place of the Cross; the center of God’s universe, the revelation of His heart.

In God’s heart of mercy, He has always been confident that Israel will respond to His mercy. Scripture tells us that He trained up His children in the way they should go, and that when they are old they will not depart from it. Only God could come up with a plan whereby He unveils His mercy to His chosen people through ordinary Gentiles who weren’t even seeking Him.

When the remaining unregenerate nations see and hear this testimony of resurrection power from God’s ancient people, this age is over. The rejection and murder of this redeemed Israel is a rejection of God. It is a refusal to receive His unfailing mercy and His infinite grace. There is nothing left for the LORD to do except to give all those who reject Him all that they have been asking for: an existence without Him.

The Kingdom of God

If you are reading these words right now, can you hear His call to yield to His knocking at the door of your heart? Will you receive the Heaven sent discipline and Holy Spirit enabling that will prepare you for such weighty service? The training for a task like

this is to present our bodies before Him daily as *living* sacrifices; conducting our lives *in response to* the measure of mercy and grace He has shown us in Christ Jesus.


We are to draw life from the wells of salvation until our cup runs over. We must feast on the broken body and shed blood of the Righteous One who preceded us, so that we might find strength to take up *our* crosses daily, knowing that it is only the Holy Spirit of *Christ in us* that can enable us to do such things. We are to open and put to use every gift of grace that He offers us in His Word.

Dear Saints, as dark and difficult as these days sound, great favor from the LORD will accompany them. As Jesus said:

Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, and ye shall find rest unto your souls. For My yoke is easy and My burden is light. Matthew 11: 28-30

The fulfillment of these things is the manifestation of His Kingdom on this earth; the habitation of God in our earthly tabernacles; *His* inheritance in us.

It will be said of all those who allow Him to have His way in their lives, as it was said of Israel in King Solomon's day:

They blessed the king and then went home, joyful and glad in heart for all the good things the LORD had done for his servant David and his people Israel. 1st Kings 8:66 

In this booklet, the author takes an in depth look at the building and dedication of Solomon's Temple from a unusual post-resurrection perspective.

Consider this:

“When all the elders of Israel had arrived, the priests took up the ark, and they brought up the ark of the LORD and the Tabernacle and all the sacred furnishings in it. The priests and Levites carried them up, and King Solomon and the entire assembly of Israel that had gathered about him were before the ark, *sacrificing so many sheep and cattle that they could not be recorded or counted.*”

1st Kings 8: 4-5

Join him to see what significance, if any, this passage holds for God's people today.



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