

#26: King Solomon and the First Temple

Monte F. Shelley, 18 July 2010

Quotes

- Insanity is hereditary ... you get it from your kids.
- Hooray for differences!! Otherwise harmony is impossible.

1. Psalms and the Jews

Approximately 150 B.C., the foreign [rulers] ... forbade the Jews to read the Torah, so they began reading the Psalms. ... Nowadays, selected Psalms and other writings of the Old Testament constitute a regular part of daily Jewish reading. ... "The English name "Psalms" is derived from the Greek word for a 'song sung to a stringed instrument' while the Hebrew name, *Tehillim*, is derived from the root meaning *praise and glorification*. The Hebrew title characterizes the book ... [as] a collection of profoundly *religious poems of praise to God* — while the English title characterizes it in terms of its form: lyric poems designed for elaborate musical accompaniment." (Rona #25)

2. David appointed the Levitical Choir (1 Chr 15–25)

^{15:16} David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of musick, psalteries and harps and cymbals, sounding, by lifting up the voice with joy.

^{16:4} [David] appointed ... Levites to minister before the ark of the LORD, and to * record, and to thank and praise the LORD God of Israel: ... ^{23:30} And to stand every morning to thank and praise the LORD, and likewise at even; ... ^{25:1} David ... [appointed some to] prophesy [accompanied] with harps, with psalteries [lyres], and with cymbals. ... ⁷ [248 men] were instructed in the songs of the LORD, even all that were cunning [skillful].

* NIV to make petition; RSV to invoke; YNG to make mention of



3. Daily Song of the Levitical Choir (HTJ 95)

Each day, the Levitical choir ... sang the song for that particular day. On the festivals and new moon, however, different songs were song. All were performed together with their instrumental arrangements, while the morning and evening wine libations were poured onto the altar by the officiating priests. ... The Levitical songs were as important a Temple function as the priestly service of the sacrifices itself, for the one could not function without the other. At three points in their song, the Levites would pause, the priests would sound the silver trumpets and all the people in the court would prostrate themselves before the presence of God.

Sunday (1st day of creation), Psalms 24: 'The earth is the Lord's, and the fullness thereof. ... ³ Who shall ascend into the hill of the Lord? or who shall stand in his holy place? ⁴ He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. ... ⁶ [This is the circle of them that inquire of him, that seek the face of the God of Jacob].' (*Gate* 126)

Monday (2nd day=waters divided), Psalms 48: 'Great is the Lord, and greatly to be praised ... in the mountain of his holiness'

Tuesday (3rd day=dry land), Psalms 82: 'God standeth in the congregation of the mighty, he judgeth among the gods,' for it is upon dry land that the judges stand to render their decisions.

Wednesday (4th day=sun, moon), Psalms 94: 'O Lord God, to whom vengeance belongeth ... shew thyself.' In the future, He will exercise judgment on idolaters who worship these heavenly bodies, as if they themselves were gods.

Thursday (5th day=creatures), Psalms 81: "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob." When we perceive the diversity of God's handiwork, we are filled with awe and wonder and give praise to their Creator.

Friday (6th day=man), Psalms 93: "The Lord reigneth, he is clothed with majesty." Man alone has the capacity to understand the Creator's dominion and accept His sovereignty.

Sabbath (7th day=rest), Psalms 92: "A Psalm or Song for the Sabbath day." The rabbis taught that this a song for the future "day which is complete Sabbath tranquility, for everlasting life."

4. Clothing of Priests and High Priests (*Gate* 80+)

Priests were 'arrayed in white linen' (2 Chr 5:12). The fine linen worn by heavenly beings is 'clean and white' or 'pure and white' which is symbolic of worthiness (Rev 3:4–5; 15:6; 19:8). Since linen is not the product of an animal that is subject to death or 'corruption' it is a symbol of immortality or 'incorruption' (1 Cor 15:52–54). "When a priest puts off his ordinary garments and puts on linen garments to perform his religious functions, the action signifies consecration of the priest for spiritual duties. To remove the priestly garment means ... a return to the ordinary routine."

Veil/vail colors and materials (gold thread; red, blue, and purple wool thread; and fine white linen) were also used to make priestly garments. The wool comes from sheep and reminds us of the Lamb of God. The colors represented the four elements: red (fire), blue (air), purple (water), and white (earth). (*TT* 29) Purple dye which came from sea creatures was very costly and also symbolized royalty (*LLS* 96). They are symbolic of Christ and his atonement. They are also symbolic of birth and being born again. "As ye were born into the world by water [purple], and blood [red], and the spirit [blue], ... even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood ... of mine Only Begotten; that ye might be sanctified [white] from all sin, and enjoy ... eternal life [gold]. ... For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified." (Moses 6:59–60)

Priests and high priests wore:

1. **Breeches**: white linen knee/ankle length worn next to skin.
2. **Coat**: linen shaped like a long sleeve pullover shirt that was about ankle length and worn next to skin.
3. **Girdle or sash**: The high priest wore a sash with blue, purple, and red wool threads like the temple veil. On the Day of Atonement, he wore a white linen sash. Some scholars believe ordinary priests wore a white sash while others believe it was multicolored like the high priest's sash. The sash is a symbol of strength. "In certain periods and regions the wearing of a sash symbolized chastity, virginity, or fidelity" (*LLS* 74).

4. **Bonnet or mitre:** Priests wore a linen bonnet that was flat on top with a distinctive design worn by royalty. “Hats, caps, crowns ... represent authority, victory, wisdom and power. Anciently, the covered head was a symbol of nobility and freedom.” (LLS 69).



High priests (except on the Day of Atonement) also wore:

5. **Robe:** The high priest wore an ankle length blue woolen robe. White linen robes are associated with kings, priests, saints, angels, and God. “Robes are standard symbols for ‘the power of heaven’ (priesthood power) and ... the wearer is to be viewed as the ‘earthly representative’ of God. ... [The] transferring of Elijah’s mantel, or robe, [to Elisha (1 Kgs 19:19)] symbolizes the transference of authority or power” (LLS 72).
6. **Ephod or apron:** This appears to be an apron tied at the waist and worn by priests and kings. The high priest’s ephod was decorated with gold threads and with blue, purple, and red wool threads like the temple veil. “Anciently, both aprons and figs symbolized fertility and reproduction. ... Aprons also symbolized priesthood and work ... and were symbolically associated with the aprons of Adam and Eve.” (LLS 62–64)
7. **Breastplate:** The high priest had two shoulder stones each engraved with the names of 6 tribes and a breastplate with 12 different types of stones were found in Eden. Each stone was engraved with the name of one tribe. The breastplate was made with veil like materials (gold threads; blue, purple, and red wool; white linen) and had pouches for the Urim and Thummim.
8. **Crown:** Over the linen cap, the high priest wore a plate or ‘holy crown’ of pure gold engraved with ‘Holy to YHWH’. It was attached with a blue cord to the front of his white linen headdress (Ex 28:36–38; Lev 8:9). On the high priest’s crown was written ‘Holy to the Lord’ (NIV). However, “writers in the late second temple period understood the seal was engraved only with the four letters of the sacred Name [YHWH]. ... The Hebrew of Exodus 28:36 probably meant that the seal was holy, and so it should be translated ‘engrave on it like the engravings of a holy seal ‘The Lord’. ... Wearing the Name enabled the high priest to carry, or to forgive ... the imperfections of the people’s offerings. He was the sin bearer. ... The third commandment had been intended for the high priest: ‘You shall not wear/carry ... the Name of the Lord your God in vain for the Lord will not hold him free of guilt who wears his Name in vain’ (Ex 20:7).” (TT 58–59)

5. Solomon’s Coronation (1 Kings 1)

³² King David said ... ³³ cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: ³⁴ And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon. ³⁵ Then ... he may ... sit upon my throne; for he shall be king. ... ³⁸ So Zadok ... and Nathan ... caused Solomon to ride upon king David’s mule, and brought him to Gihon. ³⁹ And Zadok ... took an horn of oil out of the tabernacle, and anointed Solomon.

6. Coronation of Kings (Gate 118, 126ff)

The coronation of kings and the consecration of priests followed the same basic pattern. A king was also ‘a priest’ ‘after the order of Melchizedek’ (Ps 110:4).

1. **Washing:** Priests were washed at the tabernacle door (p 78). A rite of purification for kings was at Gihon spring (1 Kgs 1:33). Gihon was also a river flowing from Eden.
2. **Anointing:** Priests were anointed with perfumed olive oil which was symbolic of the Holy Ghost. Kings were anointed with the same perfumed olive oil used to anoint new temple priests. The oil was kept in a horn inside the temple complex (1 Kgs 1:39). King David was anointed with ‘holy oil’ (Ps 89:20) that was applied to his head (Ps 23:5).
3. **Royal vestments:** Robe of fine linen, a linen ephod/apron, a sash. “David was clothed with a robe of fine linen, and ... an ephod of linen” (1 Chr 15:27). “I will clothe him with thy robe, and strengthen him with thy girdle” (Isa 22:21).
4. **Crown:** A crown of gold (2 Kgs 11:12; 2 Chr 23:11; 2 Sam 1:10) was symbolic or ‘glory and honour and power’ (Rev 4:4, 10–11). The crown was worn over a white linen headdress.



FIGURE 19. Image from a coin of Charles the Great (ca. 742-814 A.D.) wearing a crown, a pleated robe, and an apron that is decorated with a tree. The king also holds the sword, which in ancient times was regarded as a royal weapon.

5. **Footwear:** There is non-Biblical evidence of ancient kings receiving royal footwear when enthroned. Depictions of ancient kings showed slippers covering their foot. Some ritual shoes were made of linen and could only be worn when standing on holy ground. When modern Syrian priests put on their slippers, they recite the prayer: ‘May my feet ... be shod with the preparation of the gospel of peace so that I may tread underfoot serpents and scorpions and all the power of the enemy, forever’. In the Coptic liturgy ‘shoes are not allowed inside the sanctuary as a sign of respect ... and as an implied expression of an inner feeling of security and absence of danger in the house of God; thus the footwear used by ... [the] priests ... is a pair of slippers made of cotton, wool, or knitted material.’ “Putting off shoes on entering a holy place represents leaving earthly contact outside ... [divesting] oneself of vice” (LLS 75)
6. **New name:** There is some evidence that upon enthronement, the kings of Israel took a new name or throne name. Generally, the act of ‘renaming is associated with a change in the status or condition of the person receiving the new name. The giving of the new name can be a sign that the receiver of the name is coming under the authority of the giver of the name.’ New names often indicate adoption into someone’s household.
7. **Scepter** (shepherd’s staff and rod → guide, protect, correct), **Sword** (defend, protect), **Cup** (waters of life)

7. David's counsel to Solomon (1 Chr 28; 1 Kings 2)

⁹ Know thou the God of thy father, and serve him with a perfect heart and with a willing mind: ... if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever. ¹⁰ Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*. ¹¹ Then David gave to Solomon his son the pattern of the ... [temple] that he had by the spirit, ... ¹³ Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD. ... ¹⁹ All *this*, said David, the LORD made me understand in writing by his hand upon me, *even* all the works of this pattern. ²⁰ And David said to Solomon his son, Be strong and of good courage, and do *it*: fear not, nor be dismayed: for the LORD God, *even* my God, will be with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

8. God appears to Solomon (2 Chr 1; 1 Kings 3)

³ Solomon ... went to the high place that *was* at Gibeon; for there was the tabernacle ... which Moses ... made in the wilderness. ⁴ But the ark of God had David brought up ... [and put it in] a tent ... at Jerusalem. ... ⁶ And Solomon went up ... to the brasen altar ..., which *was* at the tabernacle ... and offered ... [sacrifices]. ⁷ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee. ⁸ And Solomon said ... ¹⁰ Give me now wisdom and knowledge, that I may [NIV lead] this people. ... ¹¹ And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, ... ¹² Wisdom and knowledge *is* granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that *have been* before thee, neither shall there any after thee have the like. (2 Chr 1)

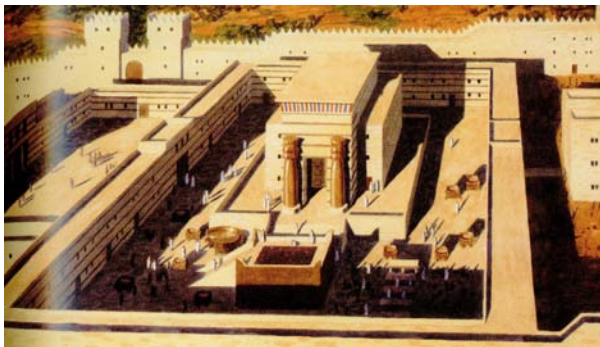
9. Solomon's taxes and servants (1 Kings 4–5)

^{4:7} Solomon had twelve officers over all Israel, which provided victuals for the king and his household: each man his month in a year made provision.

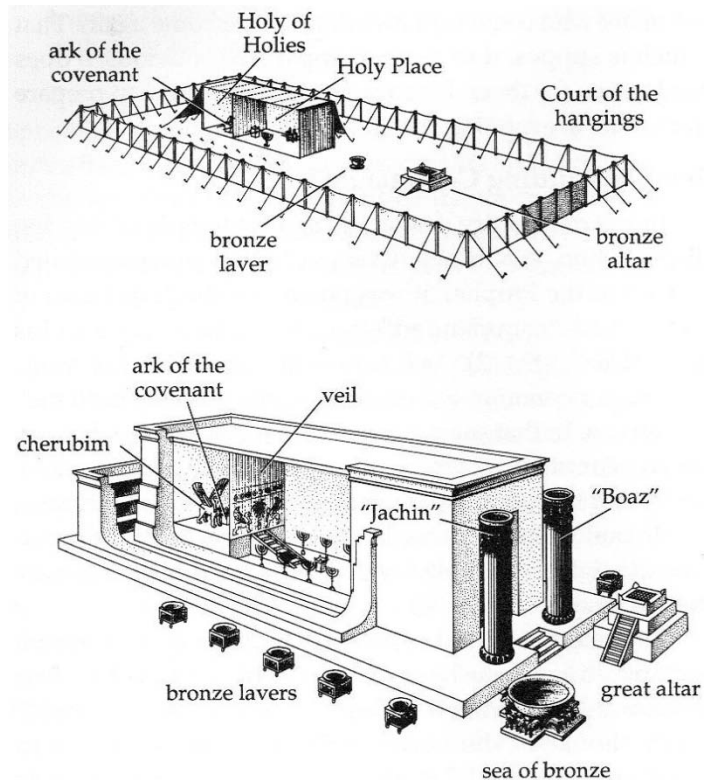
[To cut lumber for the temple] ^{5:13} Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

10. Solomon builds a Temple (2 Chr 3–4; 1 Kings 6–7)

¹ Solomon began to build the house of the LORD at Jerusalem in mount Moriah, where the LORD appeared unto David his father, ... in the threshingfloor of Ornan the Jebusite.



The pillar on the south was Jachin (he will establish). The one on the north was Boaz (in him is strength). Jachin represents the king of Israel and Boaz the Lord or king of kings. ... The coronation ceremony took place in the temple courtyard near the pillars Jachin and Boaz (2 Kgs 11:11–14). The king stood by Jachin while the prophets and priests initiated the king into the royal office (1 Kgs 1:34). (Gate 118, 126)



11. Temple dedication (2 Chr 5–7; 1 Kgs 8)

³ All the men ... assembled ... [for] the feast ... in the [7th] month.

Heb Month	Our Month	Holy Days
1= Nisan	Mar–Apr	14 = Passover 15–21= Feast of Unleavened Bread
3= Sivan	May–Jun	5 = Feast of weeks (Pentecost)
7= Tishri	Sept–Oct	1= New Year 10= Day of Atonement 15–21= Feast of Tabernacles

⁴ The Levites ... brought up the ark, and the tabernacle ... and all the holy vessels. ... ⁷ The priests brought in the ark of the covenant ... into the most holy place. ... ¹¹ When the priests were come out of the holy place: (... ¹² The Levites ... singers, ... being arrayed in white linen, having cymbals and psalteries and harps, stood at the east end of the altar...) ¹³ ... As the trumpeters and singers were as one, ... in praising and thanking the LORD; and when they lifted up their voice with the ... instruments ... and praised the LORD, ... then the house was filled with a cloud ... ¹⁴ So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God. (2 Chr 5)



^{6:12} [Solomon] stood before the altar of the LORD in the presence of all the congregation of Israel, and spread forth his hands: ¹³ ... and kneeled down ... and spread forth his hands toward heaven,

To pray with uplifted hands is to present one's hands to heaven.

Since the Lord's eyes are drawn to clean hands, it is a way to request the Lord's attention and blessings (Ps 88:9). (*Gate* 125)

[See my Old Testament lesson 5 notes for more information.]

[When or if thy people are smitten by enemies or suffer drought, famine or pestilence, if they shall turn again and pray and spread forth their hands toward this house and repent, forgive them. When a stranger comes and prays toward this house, answer his prayer that all may know thy name and fear thee.]

^{7:1} When Solomon had made an end of praying, the fire came down from heaven, and consumed ... the sacrifices; and the glory of the LORD filled the house. ... ³ [All the people] bowed themselves with their faces to the ground ... and worshipped, and praised the LORD. ... ⁸ Solomon kept the feast seven days, and all Israel with him. ... ¹⁰ On the [23rd] day of the seventh month he sent the people away into their tents, glad ... for the goodness that the LORD had shewed ... to Solomon, and to Israel his people.

12. The LORD accepts and warns (2 Chr 7; 1 Kgs 8)

¹² The LORD appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice. ¹³ If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; ¹⁴ If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. ¹⁵ Now mine eyes shall be open, and mine ears attent unto the prayer *that is made* in this place. ... ¹⁷ And as for thee, if thou wilt walk before me, ... and do according to all that I have commanded thee, ... ¹⁸ Then will I stablish the throne of thy kingdom, according as I have covenanted with David. ... ¹⁹ But if ye turn away, and forsake ... my commandments ... and serve other gods, and worship them; ²⁰ Then ... this house ... will I cast out of my sight.

13. Eden and Temple of Solomon (*Gate* 114ff)

- Mountain: The temple was build on the top of a mountain and one had to ascend a stairway to enter into it. Eden is referred to as 'the holy mountain of God' (Ezek 28:11–16). Waters flowed down from Eden to the four corners of the world.
- Enclosure: The temple was enclosed by a courtyard bay a wall like a fence. The Hebrew word *gan* used for the 'garden' of Eden refers to a fenced garden.
- Direction: The entrance to both was on the east.
- Building materials: Similar materials in both.
- Abundant water: Rivers and basins.
- Lush vegetation, Fruit, Animals, Tree of Life; Cherubim.

14. Solomon reigns (1 Kgs 9–11; 2 Chr 8–9)

Solomon's palace took 13 years to build which is about twice as long as the Temple. Solomon built ships for a navy. He had 1400 chariots and 12,000 horsemen. He built cities. His remarkable building projects became world famous, but they created serious problems in his own kingdom. He taxed the people heavily and used forced labor to complete his massive projects. Sons were forced to serve one month of every three in the king's labor force. The people began to complain, and a deep resentment, especially in the northern tribes, began to fester. (OT-I)

Solomon loved many foreign women and had 700 wives and 300 concubines.

^{11:4} When Solomon was old, ... his wives turned away his heart after other gods: and his heart was not perfect with the LORD. ... ⁶ And Solomon did evil in the sight of the LORD, ^b and went not fully after the LORD, as *did David* his father. ... ⁹ The LORD was angry with Solomon, ... ¹¹ Wherefore the LORD said unto Solomon, I will surely rend the kingdom from thee, and will give it to thy servant. ... ²⁹ When Jeroboam went out of Jerusalem, ... the prophet Ahijah ... said ... the LORD will give ten tribes to thee. ... ⁴⁰ Solomon sought therefore to kill Jeroboam. And Jeroboam ... fled into Egypt

15. Warnings about Kings (1 Sam 8)

Samuel said a king would make their sons serve in the army, make their daughters servants, take their lands, and impose a 10% tax. "Ye shall cry out in that day ... and the LORD will not hear you. ... Nevertheless the people ... said, ... we will have a king."

Ezra Taft Benson: Sometimes God "grants to men their unwise requests ... that they might learn from their own sad experiences. Some refer to this as the 'Samuel principle.' ... God gave them a king and let them suffer. They learned the hard way. ... Bad experiences are an expensive school that only fools keep going to.

16. Counsel to Kings (Deut 17:14–20)

¹⁴ When thou ... shalt say, I will set a king over me, like as all the nations that *are* about me; ¹⁵ Thou shalt ... set *him* king ... whom the Lord thy God shall choose ... from among thy brethren. ... ¹⁶ But he shall not multiply horses. ... ¹⁷ Neither shall he multiply wives ... that his heart turn not away; neither shall he greatly multiply to himself silver and gold. ¹⁸ And ... he shall write him a copy of this law: ... ¹⁹ And he shall read therein all the days of his life: that he may learn to fear the Lord his God, to keep all the words of this law ... ²⁰ That his heart be not lifted up above his brethren, and that he turn not aside from the commandment.

Quotes

Joseph Fielding Smith: When we dedicate a house to the Lord, what we really do is dedicate ourselves to the Lord's service, with a covenant that we shall use the house in the way He intends that it shall be used (*Church News*, 22 Jan. 1972, 3).

Ezra Taft Benson: In the peace of these lovely temples, sometimes we find solutions to the serious problems of life. Under the influence of the Spirit, sometimes pure knowledge flows to us there. Temples are places of personal revelation. When I have been weighed down by a problem or a difficulty, I have gone to the House of the Lord with a prayer in my heart for answers. These answers have come in clear and unmistakable ways. (*Ensign*, Aug. 1985, 8).

Dallin H. Oaks: "We generally think of Satan attacking us at our weakest spot. ... But weakness is not our only vulnerability. Satan can also attack us where we think we are strong—in the very areas where we are proud of our strengths. He will approach us through the greatest talents and spiritual gifts we possess. If we are not wary, Satan can cause our spiritual downfall by corrupting us through our strengths as well as by exploiting our weaknesses" ("Our Strengths Can Become Our Downfall," *Ensign*, Oct. 1994, 12). His examples include: gospel hobbies, misapplication of spiritual gifts, a desire to know all, a desire to be led in all things, honors of men, a desire to sacrifice more than is needful, social consciousness not tempered by other values, an intense focus on goals, popular teachers and priestcraft, neglect of distortion of family duties, excesses in giving, accomplishment and pride, distorted faith, inordinate church service, all consuming patriotism, materialistic self-reliance, not really following the prophet, and misapplication of love and tolerance.