

# **Unfolding Unveiling: Studies of Christ Revealed in the Types of Joshua, David, and Solomon**

## **Part Seven: Solomon**

### **Chapter Twenty-four: King Solomon**

In I Chronicles 22:8 and 28:3, we see that God did not allow David to build a house to the Lord because he had shed so much blood upon the earth. This was not a rebuke, like Moses not entering the Land because he smote the rock twice. David could not build the house of the Lord because He was executing God's judgment in the earth. It would have been out of order for him to build the house. Establishing happens in peacetime, not in wartime. David brought about the peace needed to build, though. This is true in Christ. There must be war first, to take our position in the heavenlies. But once the victory in Christ has been carried out, then we can be built together (cf. Eph. 2:11-22). As long as there is war, there can be no building. Jesus in His own flesh abolished all enmity by His own death. Verse 14 says that He is our peace. It is in this peace that the temple grows in verse 21! Ephesians 2:10-4:24 is all concerned about this building.

Deuteronomy 12:10 says that the house of the Lord could not be built until Israel had rest from their enemies. Only then could the house be built, and only then could the Law be fulfilled properly.

#### **Worship in the High Places**

The people were still sacrificing in the high places, even during the reign of Solomon. They were still doing that which was right in their own eyes (cf. Deut. 12:5-8). Israel doing what was right in their own eyes was directly related to the fact that there was no house for the Lord in the Land. As soon as there was a house, Israel would cease to do that which was right in their own eyes. But there was no house for the Lord built until the reign of Solomon. This means that Israel had been doing that which was right in their own eyes until Solomon built the house.

What does it mean to do that which is right in our own eyes? Deuteronomy 12:8 is the first time that phrase is mentioned, and its context will define its meaning for us. Doing that which is right in our own eyes does not refer to sin but to how we relate to and worship the Lord. Before Solomon, there is no one place that the Lord chooses. Each person worships in their own individual place. This may even represent each believer worshipping the Lord from their own personal place of understanding the Lord. Their sacrifices are offered in many high places. High places are viewpoints of God that are not

the revealed knowledge of the one true God. They are personal concepts of God that are wrong.

This practice was a symptom of not seeing Christ by revelation because I Kings 3:2 says the reason for Israel's worshipping in the high places was "because there was no house built unto the name of the Lord..." Solomon himself was sacrificing at Gibeon, the great high place, when the Lord appeared to him.

Identifying in Joshua and taking the Land does not stop us from sacrificing in the high places. Identifying in David and turning the kingdom to him does not stop us from sacrificing in the high places. Both of these are stages in the unveiling of Christ, and both of them cause us to be conformed to the image of God's Son. Nevertheless, in some ways Israel is still living contrary to this reality. Under Joshua, we make the transition from the natural realm to the spiritual realm. The turning of our heart causes us to leave the wilderness by way of the Jordan. We do battle with the inhabitants, who resist the renewing of our minds. David comes to rule his people when they turn their hearts from a self-governed existence to being the members of Another. There is joy and fellowship in Hebron, the seat of association, this place of rest and identification. The most difficult of the inhabitants are dispossessed, and the borders of Israel are extended. Jerusalem is taken, and the ark – the embodiment of spiritual reality as related to the corporate – is brought up to the seat of government. And still, when the people want to relate to the Lord, they worship in a high place.

### **Lack of Vision**

Why? Why is it that even though the ark was in Jerusalem, the people went to a high place to sacrifice to the Lord? Something is not quite right here. There is something of the Lord that Israel is not seeing. They did not relate to the Lord by the ark, they related to the Lord by the brazen altar. They were still thinking that they had something to offer the Lord. Asaph, the Levite who ministered in song before the ark during the reign of David had something to say about it, as we have already seen.

It is interesting to note that God allowed this kind of worship to go on for so long. People were sacrificing in high places without God judging them! A few examples of people sacrificing in high places include Samuel in I Samuel 9:11-19, David in I Samuel 19:3-6, and Solomon in I Kings 3:3-5. Perhaps the Lord allowed it since there was nowhere else to go. There was still the tabernacle, but the ark was separated from it. Lack of knowledge probably was a contributing factor, but most of all, the time was not right for the pattern. Certain things had to come to pass before the temple could be built. When there was no temple, there was no place for tithes, offerings, and vows. They were not relating to the Lord IN Christ. The whole law could not be properly be lived by until the temple was in place (cf. Deut. 12:11-14).

Does this imply that we, the people of God, do that which is right in our own eyes up until the Lord is able to build us together? This is a sobering thought. It took a long time for Israel to come to the place of rest so that the temple could be built. Between

Deuteronomy and I Kings, there are the books of Joshua, Judges, and I & II Samuel. Finally, one third of the way through I Kings, the temple was built. All that time, Israel was doing that which was right in their own eyes.

What about us? How long will it take us to come to the understanding of who we are in Christ, and then possess Him so completely that we live in the heavenlies without interruption? For it is only when we are established in the Land that we can be built together. Let us not only possess the Land under Joshua; let us allow King David to ascend His rightful throne and finish the possessing of the Land! Let us not stop in Judges and allow idols to steal away our hearts.

### **Our Understanding of Christ a High Place**

Religion came to an end in Israel in I Samuel 4, or did it? It did, as far as the tabernacle is concerned. But people were still offering in the high places, even during the reign of Solomon (see I Ki. 3:2). But even though the religious priesthood died, self was still able to rule. He had yet to die, too.

Hophni, Phineas, and Eli died IN the ark. All of the old creation died in Christ. Only Christ came up. Only the ark came back. What “died” at the taking of the ark? Making self fat on others’ sacrifices. Blindness, inability to perceive spiritual things. Using spiritual truths for natural purposes.

As we can see, self is still an issue, even in the Land. Possessing the Land under Joshua is not enough. Having our own inheritance gives place to self, but gathering into One does not. Self is the enemy of the corporate One in whom we are gathered. It keeps us on the earth. It keeps us separate from being gathered into One. Self loves self. Self is natural, One is spiritual.

During the time of Joshua, we saw high places as what we worship by their association with idols. But under Solomon we will see high places as how we worship. When Israel worshipped in the high places (cf. I Ki. 3:2), they were divided, and each man was worshipping after the understanding of his own heart. We may not be worshipping idols in the high places; we may actually be worshipping the Lord. We may even be worshipping the Lord who is revealed, or about whom truth is revealed, but somehow this particular kind of knowing the Lord keeps us divided from our brethren. It is knowing things about the Lord but knowing these things in such a way that we stay separate from others. As long as our knowledge of the Lord does not include entering into Christ and then Him living in us, we will be divided. This sort of dividedness does not mean bickering and fighting amongst ourselves, but just pursuing the Lord on our own time, in our own way, after our own understanding. Each person having his own understanding keeps us from being knit together, built together. We as living stones stay separate, but Solomon’s reign changes all this.

High places are also associated with the tabernacle, which was at the great high place at Gibeon (cf. I Ki. 3:3-4, II Chron. 1:3). Here at this high place, the truths of the tabernacle

are revealed, but the person – Christ – who makes it all real and living is absent, typified by the ark of the covenant having been removed to Jerusalem. The source of these truths does not live in a high place, though the truths themselves can if the source is not present.

High places also have to do with Christ to us. High places lasted throughout the periods of Joshua, the judges, David, and a little into the reign of Solomon. But until the time of Samuel, the tabernacle was where Israel was to meet with the Lord. It was Christ to us. Everything was for our benefit, to bring us into the knowledge of what Christ had done for us and how He is now our source. There is nothing wrong with this, because much of being in Christ is Christ to us. Paul himself said, “But of [God] are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption,” (I Cor. 1:30). But if this is all we know of the Lord, even though it is the unveiled reality of Christ, then we lack understanding.

Becoming established in what Christ is to us is exactly what possessing the Land is all about. As we discussed in an earlier chapter, we cannot even abide in Christ except we know that God is for us. But this knowledge by itself has limitations, and we need to know more of the Lord than just this one facet of His relationship with us. When we do not, when all we have is something possessed, we can still be satisfied with our own little way of worshipping God. Hence, the high place at Gibeon.

God did not rebuke Israel for worshipping there. Why is that? Because they were worshipping the Lord based on the knowledge that they had, and they would not change until there would be a further unveiling of the Son. But when Christ is revealed so that all that is Christ to us becomes Christ through us, we will cease to offer sacrifices in the high places.

### **Solomon at Gibeon**

Up to this point, God has not rebuked His people for this, which seems significant. And the story of Solomon at Gibeon tells us why. In this passage, Solomon offers to the Lord in two different places. He offers once in Gibeon, and He offers another time in Jerusalem, and something different happens each time. Solomon went to Gibeon to seek the Lord. Why there? The Scriptures tell us that it was a great high place. I Chronicles 1:3 tells us that the tabernacle resided there at that time. Isn't it interesting that the site of the tabernacle was nothing more than a high place in God's eyes? I Kings 3:3 says that Solomon loved the Lord, yet he still worshipped in the high places. How can this be? Again, this passage holds the key. While Solomon was at Gibeon, the Lord appeared to him in a dream and said, “Ask what I shall give thee.” In response, Solomon revealed his own ability to properly discern the Lord's body and therefore his inability to lead them. The fact that he sought the Lord at Gibeon was a manifestation of this fact.

The Lord was gracious and appeared to Solomon there because the tabernacle and the high place were the only things that Solomon knew. He knew dead religion – typified by the tabernacle – and how to pursue the Lord of his own conceiving – typified by the high place. The implication of I Kings 3:4 is that a lot of people in Israel were pursuing the

Lord this way. Solomon's lack of knowledge of the Lord did not worry Him because Solomon's heart was right. He asked for an understanding heart, according to I Kings 3:9, and for wisdom and knowledge, according to II Chronicles 1:10.

Perhaps Solomon did not know what he was asking, but there are a couple of New Testament Scriptures that reveal what God took Solomon's request to mean. Ephesians 1:17-23 is Paul's prayer for the Ephesians:

"That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power toward us who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far about all principality, and power, and might, and dominion, and every name that is named, not only this age, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."

Paul prayed that the eyes of their understanding (some versions translate this phrase "the eyes of their heart") would be opened, so that they would see Christ as God sees Him, and so that we would see ourselves as God sees us. And how does He see us? We are the Lord's body, seated in Him at the right hand of the Father, with all dominions under our feet. We are the fullness of Him. To have an understanding heart is to see Christ and His body this way. I do not think Solomon knew that when he asked the Lord for an understanding heart, or he would not have sought the Lord at Gibeon.

The other Scripture is Colossians 2:2-3:

"That their hearts might be comforted, being knit together in love and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hidden all the treasures of wisdom and knowledge."

Here Paul is voicing his desire that believers will understand the mystery of God and that God's treasures of wisdom and knowledge, which are mentioned in II Chronicles 1:10, are hidden in Christ. To have what God counts to be wisdom and knowledge is to understand the mystery of God as it is revealed in Christ. To God there is no other wisdom and knowledge. And when Solomon asked for these, do not be mistaken in thinking that God would give him any other kind.

Solomon was a son, but he was a young son. This is why he traveled all the way to Gibeon to seek the Lord instead of fellowshiping with the Lord who dwells between the wings of the cherubim. Solomon did not know that he could seek the Lord and His reality right at the ark of the covenant that David had brought up to Jerusalem. But God is so merciful! He answered Solomon's prayer for an understanding heart (cf. I Ki. 3:12).

## Standing Before the Ark

After receiving the answer to his prayer, what is Solomon's first action after understanding how to judge God's people? I Kings 3:15 says, "And he came to Jerusalem, and stood before the ark of the covenant of the Lord, and offered up burnt offerings, and offered peace offerings, and made a feast to all his servants." To have an understanding heart is to see the Lord, and to see the Lord is to see the Lord's body in relationship to the Head. Because of his (new) understanding heart (cf. Jer. 31:33, Eze. 11:19), Solomon perceived that the ark of the covenant was where the reality of God was found and therefore God's mind concerning His people. This unveiling of Christ in the type of the ark, which was already in existence apart from Solomon's ignorance, caused Solomon to change both his relationship towards the Lord and the location of worship. He ceased to worship at the high place which lacked the presence of the Lord and began to worship at the place where God had placed His presence and glory, the place of spiritual reality that God had purposed for Israel.

We can only see such a place by revelation (cf. Eph. 1:17-23, Col. 2:2-3). What we see here in a picture is found to be the believer's reality in Christ. Christ is the ark (vessel) of the Father's glory, in whom all of the treasures of wisdom and knowledge are hidden. This was the place from which Solomon began his rule for he is a type of Christ who rules as the Head of His own body by being the place of God's fullness (cf. Col. 1:18-19).

Solomon as a leader by virtue of the revelation of our Beginning brings us to an interesting point. Before he asked the Lord for an understanding heart, he said of himself, "I know not how to go out or come in. This phrase is spoken both of Joshua and David, the preceding types of Christ out of which the type of Solomon unfolds. Numbers 27:15-18 tells of the Lord picking Joshua as Moses' successor, whose qualifications are, "who may go out before them, and who may go in before them, and who may lead them out and who may bring them in." When Israel turned the kingdom to David in II Samuel 5:2, they recognized that "thou wast he who leddest out and broughtest in Israel; and the Lord said unto thee, Thou shalt feed my people, Israel, and thou shalt be a captain over Israel." Each of these men knew the Lord from the ark as the place of spiritual reality for Israel, this place of being in Christ, the same place being where God placed His fullness. Solomon could not truly lead until he knew the Lord from the same place, this place of all spiritual reality.

To see the Lord's Christ is to see the One in whom not only I have been placed (individual mentality!), but the One in whom we have been placed! And this is how we discern the Lord's body. When Solomon rightly discerned the Lord's body (to judge and to discern are one and the same), he discerned that this body is the true temple of the Lord. The building of the temple was the achievement of His reign. When Christ is revealed as Solomon, we see that this is what we are in Christ. Ephesians 2:22 says it thus: "In whom (Christ) ye also are built together for an habitation of God through the Spirit." Until we see by revelation that we are the temple that has been built for God's dwelling place, we will continue to worship in the high places – our own personal conceptions and ideas about God.

Apparently, worship in the high places continued throughout the reign of David. David never worshipped in the high places, he worshipped the Lord at the ark of the covenant; but the understanding of that aspect did not affect Israel until the rule of Solomon. There was no wisdom for working it out until that revealing. The high places are forsaken under the rule of Solomon, not because we are rebuked or because there are a bunch of sermons against high places, but because we are in Solomon, the head of the kingdom, who sees us as the temple of God, and we begin to see ourselves in Him, in Whom God has placed His fullness. At this unveiling of Christ, we, like Solomon, will forsake our still existent high places and dead rituals for the One in whom we are built together as an holy habitation (cf. Eph. 2:22), in whom we are knit together in love (cf. Col. 2:2), in whom we “as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ,” (I Pet. 2:5). The treasures of wisdom and knowledge that are hidden in Christ are the spiritual tools and information necessary to build this temple. The fullness that God placed in Christ is the provision for who we are in Christ, that we might grow into that holy habitation in the Lord (cf. Eph. 2:21) in our understanding of the temple that we already are by virtue of the complete work of the Cross!

It is interesting to note that while David’s reign was ushered in by the heart condition of the people, Solomon’s reign began in no such way. Solomon, as the son of David, was the extension and expression of David’s mind. If you come up under David, you come up under Solomon as well.

### **The Temple: All Things New**

The ark has to do with David’s reign, and the temple with Solomon’s. The ark is brought up to Jerusalem under David; the tabernacle passes away and the temple is built under Solomon. The way that the full thought of God as it is found in Christ is supposed to work out is not seen in David but in Solomon. The temple was the same, but different. The only piece of furniture from the tabernacle that found its way into the temple was the ark. Everything else retained its basic form but was made anew.

In truth, the unveiling of Christ as Solomon cannot be separated from the unveiling of Christ as David, for the one is the offspring of the other. When you enter into the One, you will eventually enter into the other, for there is a flow from David to Solomon. All that Solomon executes in the building of the temple at Jerusalem is found in and is the outworking of the ark that is brought up to Jerusalem.

### **The Wisdom of Solomon**

Under Solomon, the temple took shape as a vastly more complex habitation than the tabernacle of Joshua’s time. All of the furniture other than the ark was multiplied by ten. There were extra rooms, precious gems, and beautiful carvings on the walls. Had Solomon not seen the Lord, replacing the tabernacle would have been blasphemous. But Solomon saw the Lord in such a way that he understood how God wanted to live in a people.

The temple was the wisdom for how the complexity of the corporate dwelling place of God fits together and works out in manifestation. There were many different substances needed for one temple: there were stone, metals, wood, fabric, water, and oil. All of the different elements represented different aspects of God dwelling in His corporate house. How they fit into the house so as to properly represent God in man in Christ required a wisdom that can only find its source in revealed spiritual reality. The working out of these complexities from the One is typified by the temple being developed out from the reality of the ark. David had the ark only, but Solomon had wisdom, so he saw that which worked out from the ark.

The riches of Solomon were a type of the riches of grace, wisdom and knowledge that are found in Christ. During Solomon's reign, all the people in Jerusalem partook of that wealth. Never before had Israel enjoyed such prosperity, and they saw nothing like it afterwards. Christ as Solomon possesses riches far beyond what we could ever need or use up. This particular kind of kingdom brings this kind of wealth with it. What a pity that so few of us have yet to learn to live in His kingdom and so partake of the spiritual blessings in heavenly places in Christ.

### **Tabernacle and Temple contrasted**

The tabernacle represents what God does for us. Every time we need to get right with God, we need the blood of Jesus to cover our sins; we need Him to wash us with the water at the laver. We must go to Gibeon. But God is living in His house at Jerusalem, in the midst of His people. This changes our relationship with the Lord. Before, we had to go to the tabernacle for God to do something for us, but in Jerusalem, we are the burnt offering and the peace offering. He does not have to do anything for us. We just are the house. Instead of the brass laver in the tabernacle, there will be a brass sea and ten brass lavers in the temple. Instead of the table of showbread and the candlestick, there will be ten tables of showbread, and ten candlesticks. All this speaks of a change in relationship, both with the Lord, and with the Lord's people. Before the Lord dwelt in a tent; now He will dwell in His people. What used to happen in the tabernacle will now happen in His people. No longer will Israel have to travel to another place for God to do something for them; all that He does, He does in Israel. And not only that, but it does not happen in the individual. This happens in the Lord's people together.

The ark is the only piece of furniture that did not change when the temple replaced the tabernacle. Remember, the ark was the vessel which contained the complete counsel of God. The tabernacle and temple were both the outworkings of the fullness that dwells in Christ. And yet the two are different. Why? The tabernacle, brought forth in the wilderness, was used for ministry up until the ark was taken. The temple was begun and completed well into Solomon's reign.

The tabernacle is a type of God's provision for the relationship with His people. It is a picture of Christ and how He is that salvation for us. He is the brazen altar, where the sacrifice is accepted. He is the white linen curtain – holiness -- and the door in it through which we enter in. He is the Word that washes us at the laver, the showbread in the holy

place, the priest that ministers before the Lord on our behalf. He is all these things, and He is all these things for the benefit of His people.

The temple is the same, but different. It is a greater reality, and further along in the plan of God. It is God's people built together for a temple. Here, instead of God ministering to them, He is ministering through them. This is the temple that ushers the glory of God into the earth. And the construction of it and the furniture in it must be interpreted in light of this factor.

The temple was more glorious than the tabernacle because God through His people is a greater manifestation of His reality than God to His people. Christ is not seen by others when it is Christ to His people; He is seen by others when it is Christ through His people. This is the greater glory in God's view, and though it must be Christ to us at first – and this reality must be established – Christ through us will gain a more powerful pouring out of His Spirit than Christ to us. Never in the history of the tabernacle did the cloud fill it. The Lord dwelt between the wings of the cherubim in the tabernacle, but the glory of the Lord – the cloud – filled the house of the Lord (cf. I Ki. 8:10-11)!

It is the unveiling of Christ as Solomon that brings all of this into focus. We do not see it in David. Solomon was granted wisdom, and that wisdom caused him to see the outworking of God's reality in the ark in a new way. He saw not only Christ in the outworking of the complete thought of God; he saw Christ through His people.

### **David and Solomon**

David only had the ark. The ark was where the presence of God dwelt in the earth, and it was the reason for the existence of the temple. It was from this position – relating to God in a tabernacle with only an ark – that David established the kingdom. He did not have to move through elaborate rituals to draw near to the Lord. He fellowshiped face to face with the God who dwelt between the wings of the cherubim. He understood and possessed the Spirit, beginning, and reason of the temple! David knew the Lord, the One. He also knew the Scriptures, which said that after there was rest from all of their enemies, the temple would be built. II Samuel 7:1-3 shows us that he had read Deuteronomy 12:10-11, where God reveals His intentions to have a house built after Israel had rest from all his enemies.

Solomon was given wisdom to build the house. It takes wisdom to build. It takes wisdom to establish. Each tiny detail of the temple was the result of wisdom – knowing how to work out in the natural that which is a reality in the spiritual. David had knowledge in that he knew the Lord. He also had understanding, which we see by the fact that he wrote songs, understood that the time was right to build, designed the pattern, and began to gather the materials. David did not have the wisdom to build the temple; Solomon did. Solomon asked for wisdom and understanding (cf. I Kings 3:5-14) to discern judgment. Therefore God gave him wisdom to build His temple, for that is what God's people are, His temple. Everything that Solomon did in the design and making of the temple is a manifestation of a wise and understanding heart (cf. I Ki. 3:12). Solomon was the type of

the Lord building the temple in wisdom and understanding of the Father's plan. He understood that to rightly judge (discern) God's people is to know the corporate whole is the temple of the Lord, and to build and establish the house properly will mean that the Lord will live there and His glory will be seen by all!

In summary, Solomon asking for understanding and wisdom to rightly discern the Lord's body resulted in the ability to build the temple. When you see the new man, you know how to minister to bring us all to the measure of the stature of the fullness of Christ (cf. Eph. 4:12-13). When we see who the Lord's people are, that we are One with Him, we will build accordingly. To contrast, David saw sheep; Solomon saw the Lord's people built together.

Concerning materials: David gathered, and Solomon built. David was used to gather the flock under one king, and Solomon built together that which was gathered.

In type, the reign of Solomon is the high point of Israel's history. God had been working towards that since Egypt. He killed the lamb to bring Israel out. He brought them out to bring them in. He brought them in to possess the Land. He desired that they possess it that they might be established in it. He desired that they be established in it that they might be built together for an habitation. This is where God is headed with us. His goal is to build us together in the heavenlies (the new man) for an habitation.

Jerusalem is the resting place of the ark. The ark was by itself for a long time, but at the rule of the Son, something else happens. There is an outworking from the ark, and the temple comes into existence. In David, Jerusalem is the dwelling place of the ark. We embrace the full thought of God and become bearers of it. In Solomon is the outworking of the ark. What is full and complete in the heart of God is now worked out in wisdom and expressed. When we hold up the ark in David, we are then put in the position of becoming the outworking of it.

### **Solomon's Dedicatory Prayer**

Solomon's prayer at the dedication of the temple, along with the Lord's second appearance to Solomon (cf. I Ki. 9:1-9, II Chron. 7:12-22) show forth how the Lord relates to His temple and His heart concerning it. The petition that Solomon makes to the Lord is most plainly stated in II Chronicles 6:20, that the Lord's eyes be open upon His house always, so that whoever would relate to Him by it would receive forgiveness when there was sin and fullness when there was lack. Many of the curses of Deuteronomy chapter 28 – pestilence, famine, defeat, captivity, and dispersion – which are associated with breaking the Mosaic law, are mentioned in the dedicatory prayer, and it is the first time in Israel's history that the Lord offers deliverance from the curse of the law.

How significant that forgiveness for breaking the law and the removal of the penalty thereof came only by relating to the Lord by His temple! Solomon, together with Bathsheba's elder son by David, were a type of the Cross, the elder bearing David's sin, shame, and reproach, though it had done nothing wrong, and Solomon being born into

favor, though he had done nothing to deserve it. He had been conceived in forgiveness and peace. Everything that has to do with Solomon is based on this understanding of blessing, peace, and no condemnation. How significant that David named him Solomon – “peace”. This relates back to the connection between Solomon and the temple. Solomon was the Son of God’s choosing, and the temple was the house of God’s choosing. Solomon was born “sinless” – a type of the new man whose existence began at the resurrection. In this new creation, as has been mentioned, there is not even the suggestion of sin (cf. I Jn. 3:5). So it is with the temple, whose outworking is simply the manifestation of Christ as Solomon.

The temple is the new creation, and it is the temple of God’s choosing (cf. II Chron. 7:16). This is where He dwells (cf. II Chron. 7:2). And this is where His eyes see and His ears hear. This is where He relates to His people – in choosing, in love, in union. He loved Solomon, and He loves this temple. Because He chose the One, and because they are inextricably intertwined, He therefore chose the other!

We must keep in mind that we do not go to the temple to get forgiveness; we are the temple that is built together. Identifying with the temple as the way we relate to the Lord is where forgiveness occurs. Or, to say it another way forgiveness for sins is found in the temple, for those who are the temple.

How wonderful that Israel finally had forgiveness and remission for their trespasses!! This is not the fleshly type of forgiveness, where we overlook a sin, or let someone off the hook; there is no justice in that, and no matter how much we overlook or wink at it, once the sin is committed, there is always the remembrance of it. What happens to the believer who identifies in the temple is exactly what happened at the death of the elder son and the choosing of Solomon. The old is put to death and never remembered again. Only the one that is chosen is seen and loved. When we relate to the Lord by His temple, especially after we have sinned, we are not getting carnal forgiveness, but true spiritual forgiveness, which does not say that the old is being overlooked, but that the old was put away.

We are now relating to Him by His complete work – that He took away the old creation where we sinned and where there are ramifications for that sin, and we are made a new creation of His choosing of His love, of which we are now partakers. When we relate there, we are acknowledging that He took away sin. Therefore He can forgive us. It is upon the basis of the taking away of the old and the bringing in of the new that forgiveness, remission, reconciliation, and restoration rest. When Israel relates to the Lord by that temple, if they have sinned, then the Lord forgives. If they deserve curses for breaking the law, the curse is removed. If they have been taken captive, they will be restored. Why? Because the place where sin, the curses, and captivity occur is in the old creation. We have been translated out of that kingdom and into the kingdom of His dear Son. When Israel identifies in the temple, they are relating to the Lord in the new, where there are none of these things.

Revelation 21:4 and 22:3 corroborate this. In the New Jerusalem, there is no death, no sorrow, no crying, and no pain. These are all elements of the former things, which are passed away in Christ. Death came about because of sin (cf. Rom. 5:12). Sorrow and crying and pain are a result of loss, regret, injustice, and transgression – either our own, or somebody else’s. But since the creation in which these are possible has passed away, and since the new creation is incapable of them, we who live there no longer live in these things.

Revelation 22:13 says that there is no curse in the New Jerusalem. The curse is upon the old. But since the old has been put away, since the creation where such behavior that draws a curse upon itself has been crucified, and since we are now raised up in the Beloved, there is no more curse.

Forgiveness, then, is not the overlooking of the actions of a fallen creature. It is God declaring that the one who committed the offending action has been released from obligation on the basis of his removal out of the cursed creation by death and his translation into the new creation by resurrection.

### **The Temple: God’s Viewpoint**

In II Chronicles 7:15-16, the Lord responded to Solomon’s prayer and states that His eyes will be at the temple perpetually. His eyes and ears are always open to the temple. The Father only sees the temple. Whatever prayers are prayed from this house, He hears. He relates to us by the temple, and He judges us to be in the temple. He sees us in Christ and Christ in us, and He never, ever judges His people apart from Christ. To Him, we are joined to Christ in resurrection. Just as Solomon’s birth represents the new man at resurrection, free from the sin and shortcomings of the natural realm, even so the temple is a type of the same, with the emphasis on the corporate aspect.

Ephesians 1:4 says, “According as He has chosen us in Him before the foundation of the world.” This is not an individual choosing. God chose one house that was built together in Christ. Just as the Lord chose Solomon and loved him, so the Lord chose the temple, and loved it. The Lord loves the new man. He only sees this house, and when we relate to Him by the new man, we see as He sees.

The Lord said that His heart is in this house perpetually. This is the first time in Israel’s history that the Lord says He is placing His heart somewhere. He loves this temple. The basis of forgiveness is not a legal obligation that the Lord wearily performs for us. This house is based upon love, and what He desires to see.

### **Turning toward the House**

This prayer of dedication is primarily concerned with Israel either corporately or individually failing God. It has to do with Israel’s sin. There is a list of different consequences for their sins: suffering defeat at the hands of the enemy, going into bondage, drought (no washing of water by the Word), famine (no bread). These are

spiritual conditions that are brought about by Israel's sins. The sin that can bring Israel to such a state is leaving the place of union of which the temple is a picture.

When we leave off abiding in Christ, there are always certain consequences in our lives: we suffer defeat at the hands of the devil, we cannot hear from the Lord in the Word, we become dry. When we stop abiding, we cease to feed on the bread that comes down from heaven. We stop feeding on Christ. Captivity is the final stage of separation from Christ. All of these speak of a lack of life due to lack of union.

This has to do with our day-to-day life. From where are we drawing? Receiving strength and understanding? What are we trusting? What is giving us our sense of value and telling us who we are? What is covering us when we do wrong? These are the issues of abiding. Drawing from something other than the Lord will bring drought, captivity, famine, and defeat.

II Chronicles 6:32-33 says, "Concerning the foreigner, who is not of thy people, Israel, but is come from a far country for thy great name's sake, and thy might hand, and thine outstretched arm; if they come and pray in this house, then hear thou from the heavens..." The Lord was not concerned with the sin of the foreigner; the foreigner's sin is not mentioned. He was willing to relate to the foreigner by the house if they were willing to identify there. The sin that concerned the Lord was the sin of Israel, when they did not remain in union with Him. This defines God's view of sin. We think sin is the wrong things that we do. But the sin that concerns Him is the sin of separation.

When we find ourselves in a position of separation instead of union, when we awaken to what has happened, we recognize that we are the house. We are no longer a part of the creation that experiences defeat and famine. When we "rejoin" ourselves to the Lord, or identify as the temple, He hears that prayer. We have chosen to reject the place of judgment and live in the place of blessing. He relates to us there. That is the forgiveness. He always receives us back because it is not really a receiving back. It is that we enter into how He was relating to us all along. It is not that we do not acknowledge our sins; it is that we no longer relate to the Lord based on our sins, but based on the temple that He has built us to be.

Are we looking for proof in the earth that the Lord loves us? He loves the temple more than He will ever love anything in the earth, and has already poured His love out there. If you want to know the love of God, start living as the house. You will find that the love He has for His house is greater than any other love that we can experience.

And so this dedicatory prayer relates to the sin of God's people who know they should abide in Christ, but fall short of that. When we find ourselves in the position of separation, we should turn to the temple. From that place, everything that is wrong can be forgotten. The more we are conformed to the image of Christ and receive His Word, the more our hearts become sensitized to the Spirit, and the smallest act that is against all that we are learning can be most painful. Our greatest temptation at this point is to condemn

ourselves because we know that we have grieved the Lord. In our time of drought and defeat, turn toward the house, and our victory will be guaranteed.

The Lord wants us to turn toward the house. He will hear us and relate to us there. He stands ready to receive us in that place, and the answer we need is forthcoming. Petitioning the Lord to be conformed to the image of His Son brings about a quicker response from Him than any other prayer we can pray.

### **The Beloved Son: The Temple**

The Lord loves this house (cf. II Chron. 7:16). This is the first time in Israel's history that the Lord says this of any place in Israel. Solomon was the Beloved Son (cf. Matt. 3:16-17), and we are accepted in the Beloved (cf. Eph. 1:7). The Beloved Son is the new man, the temple, the house of the Lord. Being chosen, being loved, and being pleasing to God are inseparable, according to Ephesians chapter one. Solomon is the Beloved Son. We are chosen and blessed in Him and placed there by the love of the Father. He, the Father, was pleased also to join us to and see us in His Son, that we might be the channel of His glory (Eph. 1:11-12). It is in the Beloved Son that we have redemption and forgiveness, just like Solomon's temple (cf. I Ki. 8:31-40)! All of God's love and blessing are poured out in the Beloved Son (cf. Eph. 1:3). There are riches there, and every single spiritual blessing imaginable has been stored up in Christ, the reality of which was typified by the splendor of the temple and the wealth of Solomon's kingdom

It is under Solomon's reign that we learn to relate to the Beloved Son, and for this reason, love comes to the forefront of the relationship at this time. It is no surprise, then, that it is during the reign of Solomon that the Song of Songs was penned. Verse one says, "The Song of Songs, which is Solomon's." Have we comprehended the meaning of this verse? It could just as well be read, "The Song of Songs, which belongs to Solomon." It does not say, "...which was written by Solomon," (though it was). This introduction attributes the song, not to Solomon as the author, but to Solomon the Beloved Son. This Song and its contents belong to the seeing of Christ as Solomon, the Beloved Son. It is at this time that we become the Lord's lover and are impregnated by His life.

Solomon is the only type of Christ in the Scripture whose wife's name is the feminine equivalent of his own. In the same way that Michelle is related to Michael and Christina to Christopher, so is Shulamite to Solomon. She is one with him, of his flesh and of his bones. The New Jerusalem is the Bride who comes down out of heaven, and that city is the Holy of holies. Love, union, and fruit are Solomon's domain.

The Shulamite is the house, the Holy City. It is the type of the Bride, the city, as Solomon is the type of the One to whom she is joined. She is the city that comes down out of heaven that is also the Holy of holies.

Is it not evident that the Lord was working to bring Israel up to this point all through their history? Shiloh comes from the same root word as Solomon, and Shiloh, under Samuel's ministry, is where the Lord initiated in the calling of Samuel what would become the

ultimate realization of His plan. Jerusalem, too, comes from the same root word, and means “peace”. We can see, then, that God was working towards this very specific relationship with His people all along, from the very beginning of their possession of the Land when Israel first set up the tabernacle at Shiloh, from which Samuel emerged full of the knowledge of the Lord. It was he who, backed by the authority of Jehovah, anointed David, who in turn both gathered all of Israel into Jerusalem and then fathered the son whose name and reign most purely represent the realization of all that the Lord intended for Israel.

This phase of seeing Christ as Solomon will bring about a greater manifestation of Christ in the believer than the other two. The temple in its entirety speaks primarily of this. The brazen altar, the place of judgment where Jesus was slain for us, becomes in us that place where we lay down our lives for the brethren (cf. I Jn. 3:16) and the unjust (cf. I Pet. 2:20-21, 3:18). Where it was we that were washed at the laver, we now wash one another (cf. Jn. 13:4-14, Eph. 5:25-26). Jesus is still our high priest, mediating for us the new covenant, but we now have been made a kingdom of priests, ministering the new covenant for others’ sakes (cf. II Cor. 5:19-20, I Pet. 2:9). Jesus is the bread of life upon which we feed. But now we are a new loaf of unleavened bread by Christ (cf. I Cor. 5:7) by which others feed upon Christ. Jesus was offered for us a sweet savor to the Father, which we now are (cf. Eph. 5:1). Jesus is the Rock of our salvation and chief cornerstone; we have been made living stones and built into a spiritual house (cf. I Pet. 2:5-6). In the tabernacle, the Holy of holies and the Ark of the covenant was the dwelling place of God. But in Revelation, the city is the temple, as it is of the same proportions as Solomon’s Holy of holies (see Rev. 21:16, I Ki. 6:20).

### **Solomon, the Son of His Father**

Solomon’s glory was known in all the earth (cf. I Ki. 10:23-24). He abode in, and executed, His Father’s mind (cf. I Chron. 17:11-13, I Chron. 28:10, II Chron. 2:1). This was what made the kingdom great. This is what caused the glory of God to be seen in such greatness in the earth.

God’s glory impacted the nations. How was it that the nations were able to see God’s glory so clearly and it leave such a profound impression upon them? Because Solomon abode in his father. This is the Son that God anoints, reveals, and honors. It is this kind of Son that gives glory to God by allowing the mind of his Father to live through him. When the Father has a clear, unimpeded channel through the Son, His glory shoots through for all to see.

And not only this, but the Son is the king over a kingdom. Because the entire kingdom is gathered up into the king and built together, the glory of God is not just seen in the king, but in the kingdom. It was seen in the presence of God in the temple (cf. I Ki. 8:10-11), in the richness of the king’s table (cf. I Ki. 4:22-23), in the wealth of the people (cf. I Ki. 10:27). Jesus was the Son of God who came to do His Father’s will (cf. Jn. 5:30). Because of the death, burial, and resurrection, God set Him on high to rule (cf. Phil 2:9). Now He is head and king over a kingdom that has His nature and is the avenue of God’

glory in the earth (cf. Jn. 17:20-23). It is not just one person – Jesus – through whom God's glory is seen. Nor is it through a Christian here and a Christian there who are allowing themselves to be used of God. It is not even seen through a bunch of Christians who are getting together for prayer or praise and worship. God's glory is seen through a spiritual people who are built together into a temple.