

## 2 Chronicles 1-5 – Chapter Study

### INTRODUCTION

2 Chr. continues the story of Israel's history under the kings.

Together, 1 & 2 Chronicles cover the same period of time as the books of Samuel & Kings.

The author of Chronicles was Ezra, the Scribe.

He was one of the leaders who returned from the Exile in Babylon in 458 BC. He was a godly man who knew Israel's banishment from their homeland was the result of her having turned away from God to the worship of idols.

He was determined that the Jews who returned to Jerusalem to rebuild would remain faithful to the Lord. So he produced a *commentary* on the history of the nation that would *both* encourage & warn them.

The people returning from exile faced a massive task in rebuilding. The task was daunting, so Ezra aimed at renewing their morale.

That's why he hardly mentions the apostate Northern Kingdom or the major blunders of David's & Solomon's careers.

The people knew that history all too well; Ezra didn't need to remind them of it.

They were living daily with the *result* of the previous generation's failure & rebellion against God.

What they *needed* was a reminder of the blessing God had promised & poured on the nation when they faithfully sought Him. Chronicles records that story.

But it also speaks of the *seeds* of sin that were planted in the nation.

At the same time Ezra wanted to encourage the people, he wanted to subtly remind them where & how Israel had gotten off track so that they wouldn't repeat the same mistake.

1 Chronicles is a commentary on what we find in 1 & 2 Samuel > the story of David

2 Chronicles comments on 1 & 2 Kings > the kingdom of Judah after David all the way to the Exile & Return under the Persian King Cyrus.

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### OUTLINE

#### I. THE REIGN OF SOLOMON CHS. 1-9

#### II. THE REIGN OF THE DAVIDIC DYNASTY CHS. 10-36

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#### I. THE REIGN OF SOLOMON CHS. 1-9

##### A. *Solomon's Wisdom & Prosperity Ch. 1*

**<sup>1</sup> Now Solomon the son of David was strengthened in his kingdom, and the LORD his God was with him and exalted him exceedingly.**

We covered the first 12 vs. of ch. 1 three weeks ago in a message titled 'Blank Check' so we'll just summarize these vs. quickly tonight.

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As we saw at the end of 1 Chr. as David aged he progressively turned over more &

more of the duties of ruling to Solomon.

It got to the point that in his last couple years, David had really pretty much retired & Solomon was reigning.

When David died, there was a bit of drama as a couple attempts were made by others to grab the throne.

Ezra jumps over all of that and moves to the time when those threats have been dealt with and Solomon is firmly ensconced in power.

God's promises to David to set Solomon on the throne & to bless him mightily are all coming to pass.

**2 And Solomon spoke to all Israel, to the captains of thousands and of hundreds, to the judges, and to every leader in all Israel, the heads of the fathers' houses.**

It's time for the official ceremony of inauguration so Solomon sends out the command to gather the nations leaders.

**3 Then Solomon, and all the assembly with him, went to the high place that was at Gibeon; for the tabernacle of meeting with God was there, which Moses the servant of the LORD had made in the wilderness. 4 But David had brought up the ark of God from Kirjath Jearim to the place David had prepared for it, for he had pitched a tent for it at Jerusalem. 5 Now the bronze altar that Bezalel the son of Uri, the son of Hur, had made, he put before the tabernacle of the LORD; Solomon and the assembly sought Him there.**

As we've seen in previous studies, while David had brought the ark of the covenant to Jerusalem, the rest of what was left of the tabernacle Moses had made was 6 miles NW of Jerusalem at a high place called Gibeon.

The great bronze altar where the daily sacrifices were offered by the priests was there, so that's where the faithful went to worship & give their offerings.

So that's where Solomon gathered the leaders for the inauguration.

He wanted everyone to know that he would follow his father's example of devotion to God.

**6 And Solomon went up there to the bronze altar before the LORD, which was at the tabernacle of meeting, and offered a thousand burnt offerings on it. \**

Yeah – that would make it pretty clear to people that he intended to continue his father's policy of keeping the worship of God at the center of the nation.

**7 On that night God appeared to Solomon, and said to him, "Ask! What shall I give you?"**

It's a blank check.

**8 And Solomon said to God: "You have shown great mercy to David my father, and have made me king in his place. 9 Now, O LORD God, let Your promise to David my father be established, for You have made me king over a people like the dust of the earth in multitude. 10 Now give me wisdom and knowledge, that I may go out and come in**

before this people; for who can judge this great people of Yours?” <sup>11</sup> Then God said to Solomon: “Because this was in your heart, and you have not asked riches or wealth or honor or the life of your enemies, nor have you asked long life—but have asked wisdom and knowledge for yourself, that you may judge My people over whom I have made you king— <sup>12</sup> wisdom and knowledge *are* granted to you; and I will give you riches and wealth and honor, such as none of the kings have had who *were* before you, nor shall any after you have the like.”

Solomon asked for the practical wisdom to rule well.

As good as his request was, as we saw in our study a couple weeks ago, this wasn't the best Solomon could have asked for.

Nevertheless, God heard & answered his prayer and gave him a measure of wisdom that's never been equaled.

So wise & skillful was Solomon in reigning as king Israel became the premier nation of its time & entered her Golden Age.

His fame spread far & wide and other rulers came from far & wide to see if the reports of his glory were true.

**<sup>13</sup> So Solomon came to Jerusalem from the high place that was at Gibeon, from before the tabernacle of meeting, and reigned over Israel.**

He reigned for 40 years.

**<sup>14</sup> And Solomon gathered chariots and horsemen; he had 1,400 chariots and 12,000 horsemen, whom he stationed in the chariot cities and with the king in Jerusalem. <sup>15</sup> Also the king made silver and gold as common in Jerusalem as stones, and he made cedars as abundant as the sycamores which *are* in the lowland. <sup>16</sup> And Solomon had horses imported from Egypt and Keveh; the king's merchants bought them in Keveh at the *current* price. <sup>17</sup> They also acquired and imported from Egypt a chariot for 600 *shekels* of silver, and a horse for 150; thus, through their agents, they exported them to all the kings of the Hittites and the kings of Syria.**

Here at the outset of Solomon's reign, Ezra mentions something he did over the following many years – he accumulated a vast amount of both military & economic power.

Though Ezra carefully avoids making any kind of judgment on this, he knows his readers see in the report of Solomon's amassing both horses & gold a bold, clear violation of the command of God.

In Deuteronomy 17:16-17, God has said –

**<sup>16</sup> [The king] shall not multiply horses for himself, nor cause the people to return to Egypt to multiply horses, for the LORD has said to you, 'You shall not return that way again.' <sup>17</sup> Neither shall he multiply wives for himself, lest his heart turn away; nor shall he greatly multiply silver and gold for himself.**

Of course, Solomon did all 3 – & not just a little bit; he *excelled* in amassing these things.

God didn't *prohibit* the army of Israel from having horses or chariots.

He require they go into battle with stick & stones.

What he forbade was the king "multiplying horses for himself" & engaging in a trade that would look to the world, as symbolized by Egypt, for military might—instead of looking to & trusting in God.

David had kept a *small number* of chariots & horses; but he was careful *never to amass* them, knowing if he did, the temptation would become too great to put his trust in *them* rather than in God.

Solomon went exactly the other direction. He accumulated so many horses & chariots he had a surplus & became an arms dealer to other nations.

This sent the message to potential enemies that Israel's military might was *unconquerable* – not because their God was great, but because their army was. / Wrong message!

Solomon also purposefully amassed gold & silver, in direct violation of God's command.

Again, it wasn't that God wanted poverty to prevail.

On the contrary, He promised to bless & prosper His people as they looked to Him.

What was forbidden was for the king to strategize how to increase his economic power.

Again, God wanted him to maintain his dependence on the Lord & enjoy His provision, giving him thanks for it.

But Solomon strategized & calculated how to acquire gold & silver.

He accumulated so much through his own efforts, he didn't *have* to depend on God.

Then of course, in the boldest violation of all, Solomon amassed a huge harem – 1000 women in all.

His motive wasn't primarily sexual. Although there was no doubt a certain element there.

In that time & culture, rulers formed political alliances through marriage.

Many of his wives & concubines were the daughters of other leaders & rulers.

Solomon married them to increase his political muscle, instead of trusting in the Lord.

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Ezra mentions all these things here at the outset of Solomon's story to show us that while God blessed Israel abundantly during this time, the seeds of the nation's decline & fall were already in place.

The root, the basic error, was a failure to put God first & find their sufficiency in Him.

## **B. Building of the Temple 2:1-5:1**

### **1. The preparations Ch. 2**

**<sup>1</sup> Then Solomon determined to build a temple for the name of the LORD, and a royal house for himself.**

The temple was of course something his father David had hammered into him.

Along with the temple was a new palace.

David's palace had been a modest affair & Solomon determined to upgrade it

as would befit the king of the world's premier kingdom.

**<sup>2</sup> Solomon selected 70,000 men to bear burdens, 80,000 to quarry stone in the mountains, and 3,600 to oversee them.**

Later we learn the labor force was made up of conscripted workers drawn from conquered peoples.

**<sup>3</sup> Then Solomon sent to Hiram king of Tyre, saying: As you have dealt with David my father, and sent him cedars to build himself a house to dwell in, so deal with me. <sup>4</sup> Behold, I am building a temple for the name of the LORD my God, to dedicate it to Him, to burn before Him sweet incense, for the continual showbread, for the burnt offerings morning and evening, on the Sabbaths, on the New Moons, and on the set feasts of the LORD our God. This is an ordinance forever to Israel. <sup>5</sup> And the temple which I build will be great, for our God is greater than all gods.**

The wood to be used in the temple was cedar, a wood that resists decay & decomposition.

Lebanon on Israel's northern border was where the cedar trees grew & the best carpenters lived.

So Solomon asked the king of Lebanon for assistance.

Then, in a moment of sober reflection, Solomon realizes how monumental the task of building the temple will be.

**<sup>6</sup> But who is able to build Him a temple, since heaven and the heaven of heavens cannot contain Him? Who am I then, that I should build Him a temple, except to burn sacrifice before Him?**

Ancient temples were thought to be the abode, the actual dwelling place of a god or goddess.

But Solomon knows the true God cannot be limited to, contained in a physical building. All of creation can't hold Him – how foolish to think a marble building could.

So he tells Hiram the temple he will build won't really house God, it will merely be a place where people can come to worship Him.

**<sup>7</sup> Therefore send me at once a man skillful to work in gold and silver, in bronze and iron, in purple and crimson and blue, who has skill to engrave with the skillful men who are with me in Judah and Jerusalem, whom David my father provided.**

Solomon's investigated the potential craftsmen for the project & realized no one in Israel possessed the technical knowledge to manufacture the furnishings.

He knew such skill was located in the craftsmen of Lebanon & asked to borrow one of them who could come & teach the skills.

**<sup>8</sup> Also send me cedar and cypress and algum logs from Lebanon, for I know that your servants have skill to cut timber in Lebanon; and indeed my servants will be with your servants, <sup>9</sup> to prepare timber for me in abundance, for the temple which I am about to build shall be great and wonderful.**

Solomon sent a large labor force to Lebanon to work under the direction of the

Lebanese carpenters.

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We're not real sure what *algum* wood is. It might be *juniper*.

A bit later it's mentioned as being an export of Ophir, which is probably India, so some scholars think it might be *sandalwood*.

**10 And indeed I will give to your servants, the woodsmen who cut timber, 20,000 kors of ground wheat, 20,000 kors of barley, 20,000 baths of wine, and 20,000 baths of oil.**

A kor is roughly 45 gallons. So, this is 16,400 drums of bread-grade wheat flour & barley.

A bath equals 6 gallons, so 2200 drums of wine & olive oil.

Foodstuffs like this were a good barter as the Lebanese would be able to both use them & sell the surplus.

Since they'd be busy at the work of carpentry, they wouldn't be able to work their own fields so this would provide their food & income besides.

**11 Then Hiram king of Tyre answered in writing, which he sent to Solomon: Because the LORD loves His people, He has made you king over them. 12 Hiram also said: Blessed be the LORD God of Israel, who made heaven and earth, for He has given King David a wise son, endowed with prudence and understanding, who will build a temple for the LORD and a royal house for himself!**

Sounds like David's witness had brought Hiram to faith in God.

**13 And now I have sent a skillful man, endowed with understanding, Hiram my master *craftsman* 14 (the son of a woman of the daughters of Dan, and his father was a man of Tyre), skilled to work in gold and silver, bronze and iron, stone and wood, purple and blue, fine linen and crimson, and to make any engraving and to accomplish any plan which may be given to him, with your skillful men and with the skillful men of my lord David your father.**

While Hiram lived in Lebanon and was reckoned as Lebanese by them, because his father was Lebanese, because his mother was Jewish, Hiram was considered Jewish as well.

Among the Jews, lineage is determined primarily by the *mother*, not father.

**15 Now therefore, the wheat, the barley, the oil, and the wine which my lord has spoken of, let him send to his servants. 16 And we will cut wood from Lebanon, as much as you need; we will bring it to you in rafts by sea to Joppa, and you will carry it up to Jerusalem.**

It was easier & quicker to send the cut logs down the streams & rivers of Lebanon to the sea, tie them into rafts & float sail them south to the port at Joppa than to cart them overland.

**17 Then Solomon numbered all the aliens who were in the land of Israel, after the census in which David his father had numbered them; and there were found to be 153,600. 18 And he made 70,000 of them bearers of burdens, 80,000 stonecutters in the mountain, and 3,600 overseers to make the people work.**

## 2. The temple proper Ch. 3

**<sup>1</sup> Now Solomon began to build the house of the LORD at Jerusalem on Mount Moriah, where *the LORD* had appeared to his father David, at the place that David had prepared on the threshing floor of Ornan the Jebusite. <sup>2</sup> And he began to build on the 2<sup>nd</sup> day of the 2<sup>nd</sup> month in the 4<sup>th</sup> year of his reign. <sup>3</sup> This is the foundation which Solomon laid for building the house of God: The length was 60 cubits (by cubits according to the former measure) and the width 20 cubits.**

If we use the standard size of 18" for a cubit, then the main temple building was 90 ft. long, and 30 ft. wide & high.

**<sup>4</sup> And the vestibule that was in front of *the sanctuary* was 20 cubits long across the width of the house, and the height was one 120.**

That probably ought to be 20 instead of 120, as the NIV renders it.

The vestibule was a porch-like entrance in front of the temple.

It matched the width & height of the temple and was 15 ft. deep.

[Slide of temple]

**He overlaid the inside [of the temple] with pure gold. <sup>5</sup> The larger room he paneled with cypress which he overlaid with fine gold, and he carved palm trees and chainwork on it. <sup>6</sup> And he decorated the house with precious stones for beauty, and the gold was gold from Parvaim.**

Which is probably *Yemen* from which the highest quality gold came.

**<sup>7</sup> He also overlaid the house—the beams and doorposts, its walls and doors—with gold; and he carved cherubim on the walls. <sup>8</sup> And he made the Most Holy Place. Its length was according to the width of the house, 20 cubits, and its width 20 cubits. He overlaid it with 600 talents of fine gold.**

Over 56 tons of gold!

**<sup>9</sup> The weight of the nails was 50 shekels of gold; and he overlaid the upper area with gold.**

A shekel equals half an ounce – so each nail was 25 ounces – 1½ lbs.

These were part of the 56 tons of gold used to cover the inside of the temple.

**<sup>10</sup> In the Most Holy Place he made 2 cherubim, fashioned by carving, and overlaid them with gold. <sup>11</sup> The wings of the cherubim were 20 cubits [30'] in overall length: one wing of *the one cherub* was 5 cubits [7½'], touching the wall of the room, and the other wing was 5 cubits, touching the wing of the other cherub; <sup>12</sup> one wing of the other cherub was 5 cubits, touching the wall of the room, and the other wing *also* was 5 cubits, touching the wing of the other cherub. <sup>13</sup> The wings of these cherubim spanned 20 cubits overall. They stood on their feet, and they faced inward. <sup>14</sup> And he made the veil of blue, purple, crimson, and fine linen, and wove cherubim into it. <sup>15</sup> Also he made in front of the temple 2 pillars 35 cubits high [52'], and the**

capital that was on the top of each of *them* was 5 cubits. <sup>16</sup> He made wreaths of chainwork, as in the inner sanctuary, and put *them* on top of the pillars; and he made 100 pomegranates, and put *them* on the wreaths of chainwork. <sup>17</sup> Then he set up the pillars before the temple, one on the right hand and the other on the left; he called the name of the one on the right hand Jachin, and the name of the one on the left Boaz.

*Jachin* means “*He shall establish*” & *Boaz* means *Strength*.

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Since Solomon received the plans for the temple from his father David, there’s a question as to whether these 2 pillars which were not a part of the original tabernacle were David’s or Solomon’s innovation.

It’s probably best to see them as part of *David’s* design.

In added them, *not* to the interior of the temple, which of course was utterly sacred, but to the *exterior*.

He put them in a place where anyone who came to worship at the temple would see them.

And they were given names that identified Israel had settled down to a place of rest where they could enjoy the blessing of the Lord.

When people put God first & make Him the center of their lives, He will establish them in His strength.

### 3. The temple furnishings 4:1-5:1

<sup>1</sup> Moreover he made a bronze altar: 20 cubits was its length, 20 cubits its width, and 10 cubits its height. [30’ square & 15’ high – had to be reached by stairs]

This altar was massive – twice as large as the original altar used at the tabernacle.

<sup>2</sup> Then he made the Sea of cast bronze, 10 cubits [‘15’] from one brim to the other; *it was completely round*. Its height was 5 cubits [7½’], and a line of 30 cubits [45’] measured its circumference. <sup>3</sup> And under it was the likeness of oxen encircling it all around, 10 to a cubit, all the way around the Sea. The oxen were cast in 2 rows, when it was cast. <sup>4</sup> It stood on 12 oxen: 3 looking toward the north, 3 looking toward the west, 3 looking toward the south, and 3 looking toward the east; the Sea was set upon them, and all their back parts *pointed inward*. <sup>5</sup> It was a handbreadth thick; and its brim was shaped like the brim of a cup, *like a lily blossom*. It contained 3000 baths.

In 1 Kings 7:26 we’re told the laver held 2000 baths. Ezra here says 3000. Which was it?

A little digging reveals that as was typical for the ancient world, different places used different measures.

The Babylonian bath, which Ezra used, was *smaller* than the one used by Israel prior to the exile.

We’re talking about 12,000 gallons of water in the laver.

[Slide of laver]

<sup>6</sup> He also made 10 lavers, and put 5 on the right side and 5 on the left,



**to wash in them; such things as they offered for the burnt offering they would wash in them, but the Sea was for the priests to wash in.**

The courtyard around the temple was quite large.

This is where the priests would do much of the work of preparing the animals for sacrifice.

There were a total of 10 movable water basins arranged on each side of the courtyard in front of the temple where the sacrifices were washed .

The laver was used only for the ritual cleansing of the priests. [Slide of lavers]

**7 And he made 10 lampstands of gold according to their design, and set *them* in the temple, 5 on the right side and 5 on the left. 8 He also made 10 tables, and placed *them* in the temple, 5 on the right side and 5 on the left. And he made 100 bowls of gold.**

Whereas the tabernacle had only 1 lampstand & table for the showbread, the temple had 10 of each.

They were set out in a row on each side, making an aisle between them through which the priest would walk as he made his way toward the veil that separated the Holy Place from the Holy of holies. [Slide of floor plan]

**9 Furthermore he made the court of the priests, and the great court and doors for the court; and he overlaid these doors with bronze.**

The *inner court* of the priests was located around the temple & held the altar & laver.

Non-priests were not permitted in the inner court.

The *outer court* surrounded the inner court & was the place people came to worship.

[Slide of courts]

**10 He set the Sea on the right side, toward the southeast. 11 Then Hiram made the pots and the shovels and the bowls. So Hiram finished doing the work that he was to do for King Solomon for the house of God: 12 the 2 pillars and the bowl-shaped capitals *that were* on top of the 2 pillars; the 2 networks covering the 2 bowl-shaped capitals which *were* on top of the pillars; 13 400 pomegranates for the 2 networks (2 rows of pomegranates for each network, to cover the 2 bowl-shaped capitals that *were* on the pillars); 14 he also made carts and the lavers on the carts; 15 one Sea and 12 oxen under it; 16 also the pots, the shovels, the forks—and all their articles Hiram his master *craftsman* made of burnished bronze for King Solomon for the house of the LORD. 17 In the plain of Jordan the king had them cast in clay molds, between Succoth and Zeredah. 18 And Solomon had all these articles made in such great abundance that the weight of the bronze was not determined. 19 Thus Solomon had all the furnishings made for the house of God: the altar of gold and the tables on which was the showbread; 20 the lampstands with their lamps of pure gold, to burn in the prescribed manner in front of the inner sanctuary, 21 with the flowers and the lamps and the wick-trimmers of gold, of**

purest gold; <sup>22</sup> the trimmers, the bowls, the ladles, and the censers of pure gold. As for the entry of the sanctuary, its inner doors to the Most Holy Place, and the doors of the main hall of the temple, were gold.

<sup>5:1</sup> So all the work that Solomon had done for the house of the LORD was finished; and Solomon brought in the things which his father David had dedicated: the silver and the gold and all the furnishings. And he put *them* in the treasuries of the house of God.

These rooms were built in 3 stories onto the outside of the temple walls.

### **C. Dedication of the Temple 5:2-7:10**

#### **1. Housing of the ark 5:2-14**

<sup>2</sup> Now Solomon assembled the elders of Israel and all the heads of the tribes, the chief fathers of the children of Israel, in Jerusalem, that they might bring the ark of the covenant of the LORD up from the City of David, which *is* Zion. <sup>3</sup> Therefore all the men of Israel assembled with the king at the feast, which was in the 7<sup>th</sup> month. <sup>4</sup> So all the elders of Israel came, and the Levites took up the ark. <sup>5</sup> Then they brought up the ark, the tabernacle of meeting, and all the holy furnishings that were in the tabernacle. The priests and the Levites brought them up. <sup>6</sup> Also King Solomon, and all the congregation of Israel who were assembled with him before the ark, were sacrificing sheep and oxen that could not be counted or numbered for multitude. <sup>7</sup> Then the priests brought in the ark of the covenant of the LORD to its place, into the inner sanctuary of the temple, to the Most Holy Place, under the wings of the cherubim. <sup>8</sup> For the cherubim spread *their* wings over the place of the ark, and the cherubim overshadowed the ark and its poles. <sup>9</sup> The poles extended so that the ends of the poles of the ark could be seen from *the holy place*, in front of the inner sanctuary; but they could not be seen from outside. And they are there to this day.

Hold on! If Ezra wrote this *after* the return from captivity in Babylon, when the temple lay in ruins – how could he say that the end of the poles used to carry the ark were still sticking through the veil separating the Most holy from the Holy Place?

This is evidence Ezra was in fact using earlier records as the basis of his account.

Listen – for the people who KNEW Ezra wrote this and when he wrote, it, this phrase would have been immediately interpreted by them as being a quote of earlier sources.

It would have given them even greater confidence in the account Ezra was writing as it would remind them he wasn't making stuff up; he was referring to earlier eye-witness accounts.

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Of course, as we read it today, it presents a problem because it makes the story look bogus.

All of this points up a very important principle of interpreting Scripture:  
We have to ask the question:

What did the text mean to the *original audience*?

How would **THEY** have understood it?

We make a grave error when studying the Bible when we bend the text to *primarily* fit *our* perspective.

Certainly the Word of God is relevant to us today – as much to us as to any age.

But we have to keep the rules of hermeneutics in mind = What did the text **MEAN** to the original author & audience?

That meaning frames its application for us today.

The Scripture CANNOT mean something for us today *other* than what it meant for the original audience.

**<sup>10</sup> Nothing was in the ark except the 2 tablets which Moses put there at Horeb, when the LORD made a covenant with the children of Israel, when they had come out of Egypt.**

Now, that's interesting because it means 2 things had been removed from the ark; Aaron's rod which budded & a pot of manna. [Exodus 16:33, Numbers 17:6-11]

What happened to them we're not told.

The ark did spend some time among the Philistines so it's possible they removed them.

They wouldn't have been interested in the stone tablets containing the 10

Commandments because they were written in a language they couldn't read.

The golden pot of manna & the flowering almond staff would have been curiosities to examine.

In any case, when the ark was installed in Solomon's temple, it contained only the 2 tablets written by the finger of God.

**<sup>11</sup> And it came to pass when the priests came out of the *Most Holy Place* (for all the priests who were present had sanctified themselves, without keeping to their divisions), <sup>12</sup> and the Levites *who were the singers, all those of Asaph and Heman and Jeduthun, with their sons and their brethren, stood at the east end of the altar, clothed in white linen, having cymbals, stringed instruments and harps, and with them one hundred and twenty priests sounding with trumpets—* <sup>13</sup> indeed it came to pass, when the trumpeters and singers *were as one, to make one sound to be heard in praising and thanking the LORD, and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying: "For He is good, For His mercy endures forever,"* that the house, the house of the LORD, was filled with a cloud, <sup>14</sup> so that the priests could not continue ministering because of the cloud; for the glory of the LORD filled the house of God.**

Since we covered this 2 Sundays ago, we'll conclude our study there.

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## CONCLUSION

When we study the tabernacle & temple, we often go in to how they present a

pattern for us of how we can approach God.

They're also a wonderful picture of the person & work of Jesus Christ.

Since we've done that at several points in the past, I won't go into it tonight;  
other than to focus on one thing = the DIFFERENCE between the  
tabernacle & the temple.

The tabernacle was a smaller, portable, tent that while glorious on the inside,  
wasn't much to look at on the outside.

It was made of gold covered acacia wood.

But it was covered with thick layers of animal skins that masked its inner  
beauty.

The tabernacle moved from place to place as the Lord directed.

Until eventually it was set up, first at Shiloh, then, after the ark was removed,  
at Gibeon.

For hundreds of years, the tabernacle really was an obscure, out of sight &  
mind reality.

Then Solomon built the temple – a permanent, glorious building where the  
tabernacle was absorbed.

Gone were the heavy, dark curtains that hid its beauty.

The temple stood as a beacon of glory for all to see; established, secure.

The ark reunited with the rest of the furnishings in a place where God met with  
man.

All this is symbolic of Christ.

The tabernacle represents His first coming where He came in humility, His  
identity hidden in the frailty of a humble servant.

He moved from place to place as the Spirit directed.

Then after the cross & resurrection, He returned to heaven where much  
time has passed as we await the glory of His Second coming.

The temple is a picture of Christ when He comes again – this time as a glorious  
conquering King, His beauty unveiled for every eye to see.

He will establish His throne in strength in Jerusalem and rule the nations  
from there.