

Lesson for January 11, 2009

Old Testament Survey

I Kings and II Chronicles (1015 B.C. to 931B.C.)

These two books are parallel historical accounts of the reign of Solomon, the building of the Temple, the death of Solomon, the division of the kingdom and some of the history of the two kingdoms under several kings. They also include the ministry of the prophet Elijah.

During the reign of Solomon peace and prosperity characterized the nation of Israel. Other than the 700 wives and 300 concubines that Solomon had, the building of the Temple is what Solomon is most remembered for in theological and secular writings. This does mean, however, that Solomon did not accomplish much more for the nation of Israel. Trade and commerce flourished under his reign. There were also other building projects that took place during his reign as king. Solomon's accession to the throne of David was challenged by his brother Adonijah. Ultimately Solomon won and was recognized as king by the nation. Adonijah was eventually executed for treason.

Solomon had a simple, but well organized form of governing the nation. Solomon himself was the final word in any matter brought before the courts. I Kings 4:1-4 describes the offices under Solomon's reign. There was a high priest and two additional priests, two secretaries, one recorder, one supervisor of officials, one personal priest to Solomon, one palace supervisor, one officer in charge of forced labor (taxation) and one commander of the army. The nation was divided into twelve districts, each responsible for providing the central government with supplies for one month. During the other eleven months the districts were to store provisions in warehouse facilities in their district. Solomon also maintained a very large army, which included 1400 chariots and 12,000 horsemen. All of this required a great deal of wisdom and organization to administer.

The main focal point of Solomon's reign as mentioned in the Bible is the building of the Temple. God had already given David specific instructions for building the Temple and Solomon was to carry out these instructions. Everything about the Temple, as with the Tabernacle, pointed to the coming Messiah, Jesus Christ. According to II Chronicles 2:17-18, 150,000 non-Israelite workers were used to build the Temple. There were 70,000 burden-bearers, 80,000 stonecutters and 3,600 foremen. The Temple, though patterned after the Tabernacle was twice as large. It was, of course, a permanent structure and much more elaborate and spacious than the Tabernacle. It had a double door inlaid with gold and decorated with flowers, palm trees and cherubim, which opened into the Holy Place.

Symbolism of the Furniture and Furnishings

The Brazen Altar (Exodus 27:1-8; 38:1-7) – Made of wood and brass, it symbolized the Hypostatic Union (the deity and humanity of Christ in one Person). The sacrifice upon this altar represented Christ's sacrificial death on the Cross. There are four doctrines illustrated here:

- 1) *Atonement* (Hebrews 9:22)
- 2) *Redemption* (Galatians 3:13; Ephesians 1:7; Colossians 1:14; Titus 2:14)
- 3) *Justification* (Romans 3:24-26; 5:1-2)
- 4) *Positional Sanctification* (Hebrews 10:10,14; I Corinthians 1:30)

The Laver (Exodus 30:17) – This too was a wooden vessel, overlaid with polished brass. Its purpose was for the priests to wash their hands and feet before attending the Altar or entering the Holy Place. Paul relates the Laver to the Word of God in Ephesians 5:26, "by the washing of water by the Word," a picture of experiential sanctification. It is interesting that a mirror was used in the making of the Laver, which illustrates the concept of looking into the mirror of the Word of God. Looking into a mirror shows us any "flaws." (Exodus 38:8; II Corinthians 3:18; Ephesians 5:25-27; II Timothy 3:16-17; James 1:22-25)

The Golden Candlestick (Exodus 25:31-39; 37:17-24) – The candlestick was located in the Holy Place and was the only source of light in the Temple. Light, of course, was essential for the priests to see to perform their duties. The candlestick (lamp stand) was made of a solid piece of gold and consisted of seven branches. The solid piece of gold and the seven branches speak of Christ's perfection. The candlestick pictures Christ as the Light of the World, indwelt and filled with the Holy Spirit. Olive oil (a type of the Holy Spirit) was burned in the candlestick. In the new Tabernacle or Temple in Revelation 21, there will be no need of light, since Christ will be dwelling in it. (John 1: 9; 3:19-20; 12:35-36)

The Table of Shewbread (Exodus 25:23-29; 37:10-16) – This table was wood overlaid with brass to picture the Hypostatic Union of Christ. The table held twelve loaves of bread to symbolize the tribes of Israel. The eating of the bread pictures fellowship, as the priests would be allowed to eat the leftover bread together. The loaves were to be made of fine flour without leaven, typifying the sinless nature of Christ. Christ calls Himself the Bread of Life and tells us to eat this bread that we might live forever. This, of course is symbolic, as is the shewbread. When we eat the Bread of Life (trust Christ as our Savior) we have permanent fellowship with God positionally and the potential for fellowship with Him in time. (John 6:35, 51-58)

The Altar of Incense (Exodus 30:1-10, 34-38) – This altar was made of wood overlaid with pure gold, with four gold rings through which poles were inserted in order to carry it. This altar was used to burn incense, which was to be made of certain spices. This incense was not to be made or used by any individual, but used only as worship to God in the Holy Place. Like the candlestick, the incense altar was to burn continually and was checked twice a day by the high priest. The sweet aroma, which ascended upward and filled the room with its fragrance, pictured the prayers of the priest on behalf of the people of Israel. In the same manner, Christ who is our High Priest prays for us and makes intercession for us as our mediator. (John 17:9; Hebrew 7:25; I John 1:2; Romans 8:34; Revelation 5:8; 8:3-4)

The Veil (Exodus 26:31-37) – There were two veils in the Temple, the first one called the Door was the entrance to the Holy Place and the second was the Veil leading into the Holy of Holies. The priest entered daily into the Holy Place, but only once a year into the Holy of Holies. Before the priest could enter the Holy Place he was required to make a sacrifice for his sins and wash his hands and feet. This typifies I John 1:9. No one, except the high priest, was allowed into the Holy of Holies until after the Veil was torn in half when Christ died on the Cross. The removal of the Veil symbolizes the fact that the sin barrier between God and man had been removed once and for all. (Matthew 27:51; Hebrews 6:19-20; 10:19-22; John 10:7-10)

The Ark of the Covenant (Exodus 25:10-22) – The ark was a wooden box overlaid with pure gold, which measured about three and three-fourths feet long by two and one-fourth feet wide, containing three items that were sacred to the nation of Israel:

1) The tablets of the Ten Commandments 2) A pot of manna 3) Aaron's rod. All of these items were pictures of Christ and His future Work on behalf of mankind. The tablets represented the entire law of God, the pot of manna represented God's daily provision and Aaron's rod represented God's protection. Christ fulfilled the law perfectly, He is God's provision for each of us and upon faith in Him we are secure forever. The Ark of the Covenant was always carried ahead of the Israelites as they traveled, just as Christ went before us to pioneer the Christian Way of Life through the power of the Holy Spirit. (John 10:4; 15:1-27; Matthew 5:17; Hebrews 4:14-16)

The Mercy Seat (Exodus 25:17-22) – The Mercy Seat, made of solid gold, was the lid or covering for the Ark of the Covenant. Two cherubim (angels with wings) guarded either end of the Mercy Seat symbolizing God's presence and judgment against any sinful approach to God. This was God's throne upon which

He sat symbolically and it pictured His grace and mercy toward His people. The one time a year, when the high priest was allowed into the Holy of Holies where
Page 4, Old Testament Survey, I Kings and II Chronicles

The Mercy Seat was located; he was to sprinkle blood on it to signify that an atonement had been made for the nation of Israel. It was above the Mercy Seat that the Shekinah Glory of God resided. Christ is our mercy seat, having satisfied the justice of God by His substitutionary spiritual death upon the Cross (Doctrine of Propitiation). The Greek word for mercy seat and propitiation are the same, "hilasterion" and according to Romans 3:25, Christ is our Mercy Seat. In the same manner that an animal as a type of Christ was judged for sin, Christ Himself was the reality of that type. (Numbers 7:89; Hebrews 9:1-28)

God's grace has always been operational, in every dispensation, as we can clearly see in His dealings with the nation of Israel. The study of types in the Old Testament certainly helps us to have a better understanding of the Dispensation of Israel and should cause us to appreciate the Age of Grace in which we live. As a nation, Israel was a failure for the most part, but there was always a "remnant according to grace" that understood the typology and responded to God and His Word in a positive way. How much more should we, as Church Age believers, respond in a positive way to God and His Word with all the benefits that we enjoy. We are blessed to live in the most unique age in all of history. We have a permanent supernatural power within us, the Holy Spirit, to guide and teach us. We have the completed canon of Scripture, the mind of Christ, to study and apply. We have the indwelling of God the Father and Jesus Christ. We have pastor-teachers to assist us in learning and in applying God's Word. In eternity God will dwell with His people.

The completion of the Temple by Solomon confirmed the validity of the Davidic covenant, which was made with Solomon's father David. The dedication of the Temple was the most significant event in the spiritual life of the nation of Israel since the exodus from Egypt. The nation of Israel now had a permanent dwelling place for the Shekinah glory of God and a constant reminder of His power and grace on behalf of Israel as a nation.