

# KING SOLOMON'S TEMPLE

The temple built by King Solomon is widely referred to as the "First temple." Construction on the "House of the Lord" began in the spring of 957 B.C.E. (1 Kings 6:1) (Chronicles 3:1-5). It took seven years to build and was completed in the fall of 950 B.C.E. (1 Kings 6:38). The temple was situated adjacent north of the City of David (Mount Moriah), in the same area that Abraham built the altar to sacrifice Isaac. King David purchased the land from Ornan the Jebusite at the end of his reign (1 Chronicles 21).

The temple was a large and impressive structure, especially compared to the palace and surrounding buildings, but it was not adorned or embellished. It was 33 meters (109 feet) long, 30 meters (98 feet) wide and 35 meters (115 feet) high. The quality of its construction was exceptional. It was built from the highest-quality stone, metals and timber, which were harvested largely off-site, by expert Phoenician and Jewish craftsmen.

The inner sanctuary, or holy of holies, was the most sacred part of the temple. This was where the ark of the covenant was placed. The room was 10 meters (33 feet) long by 10 meters, and its walls were covered in gold (1 Kings 6:16-18; 2 Chronicles 3:4-5).

The large golden cherubim stood on either side of the ark, each 5.5 meters (18 feet) tall with wingspan of 7.5 meters (25 feet) (1 Kings 6:23-26). The ark of the covenant sat between the two cherubim under which their wings (1 Kings 6:24, 27; 2 Chronicles 3:10).

For incense offerings, twelve basins holding a basin of water were positioned around the temple—five on the north, five on the south. The basins were decorated with silver and gold, and each basin held water (1 Kings 7:39; 2 Chronicles 4:6). These basins of water were used for the priests to wash off ritual purity before their offerings.

The holy place had ornate windows and covered floors (1 Kings 6:4).

The holy place was separated from the holy of holies by a large, thick partition of purple, blue and crimson hair "gold" or silver (1 Chronicles 3:33).

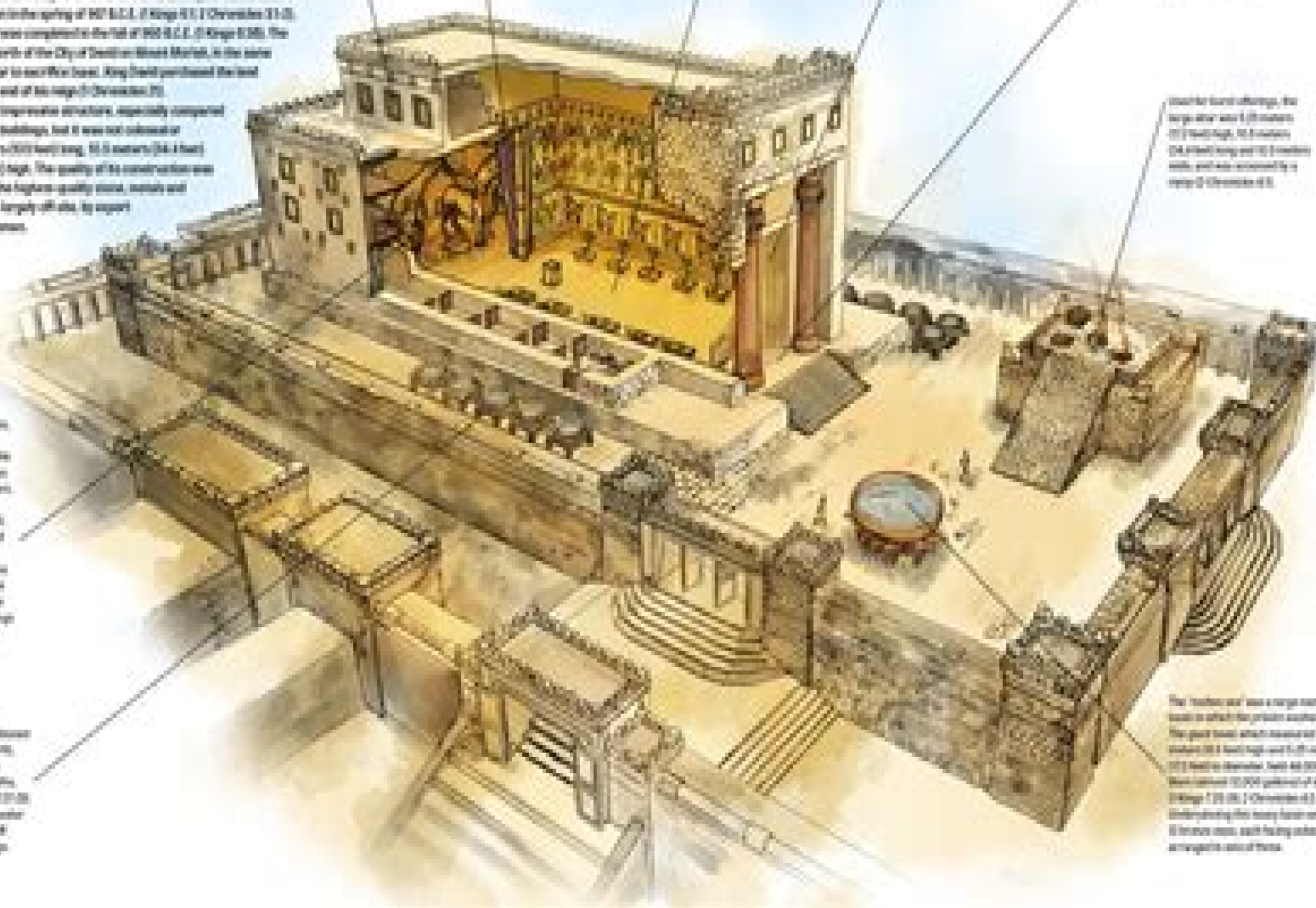
The holy place was the largest room in the temple and contained the golden incense altar, the table for the bread of the Presence, and 12 golden lampstands with 12 vessels of oil (1 Kings 7:48-49). The holy place was 20 meters (66 feet) long and 10 meters (33 feet) wide. The gold overlaid walls had three rows of panels, each with images of cherubs, lions and flowers (1 Kings 6:27-28; 2 Chronicles 3:5).

The gold overlaid wooden tables with carved images of cherubs, lions and flowers separated the holy place from the porch (1 Kings 6:35-36).

The "court" (vestibule) was 30 meters (98 feet) wide and 12.5 meters (41 feet) deep (1 Kings 6:14; 2 Chronicles 3:6). Two large bronze pillars flanked the entrance. The pillar on the right was called "Jachin," meaning "he will establish," the one on the left was called "Boaz," meaning "he will support" (1 Kings 7:23; 2 Chronicles 3:15).

Another large offering, the large altar was 5.5 meters (18 feet) high, 10.5 meters (34 feet) long and 10.5 meters wide, and was covered by a ring (2 Chronicles 4:1).

The "basin of life" was a large metal basin in which the priests washed. The gold basin, which measured 5.5 meters (18 feet) high and 5.5 meters (18 feet) in diameter, held 40,000 liters (10,000 gallons) of water (1 Kings 7:39; 2 Chronicles 4:6). Underpinning this heavy basin were 12 bronze pillars, each holding up a basin of water, arranged in two rows of six.



# Solomons Golden Temple

**George Obadiah Little**



## **Solomons Golden Temple:**

**Solomon's Golden Temple** Tony Morris,1987-01-01 Retells the Old Testament story of King Solomon who sees that the way to serve God is to obey and trust him      **Solomon's Temple** Timothy Otis Paine,1870      **The Slave of King Solomon** William Ubagan,2025-09-28 During the golden age of Israel s kingdom King Solomon son of King David and Bathsheba was not only a symbol of wisdom and wealth but also of unparalleled spiritual power In this novel the mysterious tale of his conflict with one of the fiercest forces of darkness is told Astaroth a mighty demon and former angel who rebelled against God From Solomon s study of secret esoteric wisdom to his discovery of the divine names that could subdue spirits and the mystical ritual of imprisoning Astaroth in a jar this is a story of power faith and mercy But the true battle lies not only between light and darkness but within the very heart of man can a being cursed by heaven ever change And what kind of king chooses to forgive rather than to kill Filled with mystical elements spiritual wisdom and moral reflection The Slave of King Solomon is an epic novel of power humility and servitude from darkness into light      **Dr. Karma Looks at THE BIBLE** Karl Matz,2016-08-20 A look at how the Bible story fits the known timeline of history This book is not intended to declare the Bible to be false only to put the stories in the context of world history      History of Palestine and the Holy Land John Tillotson,1875      **The Temple of Solomon. A Review of the Various Theories Respecting Its Form and Style of Architecture. The Ethics of Art. Two Lectures** Edward Cookworthy Robins,1887      **Palestine, Its Holy Sites and Sacred History** John Tillotson,1871      **The Quedlinburg Itala** Inabelle Levin,2023-12-21      *The Unauthorized Version* Robin Lane Fox,2006-07-06 The Bible is moving inspirational and endlessly fascinating but is it true Starting with Genesis and the implicit background to the birth of Christ Robin Lane Fox sets out to discover how far biblical descriptions of people places and events are confirmed or contradicted by external written and archaeological evidence He turns a sharp historian s eye on when and where the individual books were composed whether the texts as originally written exist how the canon was assembled and why the Gospels give varying accounts even of the trial and condemnation of Jesus      King Solomon's Golden Ophir Carl Peters,1899      Congress Volume Aberdeen 2019 ,2022-06-08 This volume presents the main lectures of the 23rd Congress of the International Organization for the Study of the Old Testament IOSOT held in Aberdeen United Kingdom in August 2019 Twenty internationally distinguished scholars present their current research on the Hebrew Bible including the literary history of the Hebrew text its Greek translation and the history of interpretation Some focus on the semantic and syntactic features of the biblical text and its impact on cultural memory while others deal with textual witnesses in the Dead Sea scrolls Ethiopic sources and Arabic translations The volume gives readers a representative view of recent research on the Hebrew Bible      **The Royal Houses of Israel and Judah** George Obadiah Little,1900      *The Origin of the Building of Solomon's Temple* John Banvard,1880      The temple of Solomon, a review of the various theories respecting its form and style of architecture. The ethics of art. 2 lectures Edward Cookworthy Robins,1887      **The Sunday-school World** ,1889

*"The" Land of the Bible*, 1875      *The Solomon Narratives in the Context of the Hebrew Bible* Sean E. Cook, 2017-06-29

This book is concerned with ascertaining the value of having two versions of the same monarchic history of Israel within the Hebrew Bible focusing on the books of Kings and Chronicles. It is furthermore concerned with how the book of Chronicles is read in relation to the book of Kings as Chronicles is so often considered to be a later rewritten text drawing upon an earlier version of the Masoretic Text of Samuel and Kings. The predominant scholarly approach to reading the book of Chronicles is to read it in light of how the Chronicler emended his source texts: additions, omissions, harmonizations. This approach has yielded great success in our understanding of the Chronicler's theology and rhetoric. However, Cook asserts it has also failed to consider how the book of Chronicles can be read as an autonomous and coherent document. That is a diachronic approach to reading Chronicles sometimes misses the theological and rhetorical features of the text in its final form. This book shows the great benefit of reading these narratives as autonomous and coherent by using the Solomon narratives as a case study. These narratives are first read individually and then together so as to ascertain their uniqueness vis-à-vis one another. Finally, Cook addresses questions related to the concordance of these narratives as well as their purposes within their respective larger literary contexts.

**Solomons Temple** William Hamblin, David Seely, 2007-06-12. The Temple of Solomon has been a source of fascination and spiritual reverence for over three thousand years from its Bronze Age antecedents in the shrines of nomadic tribes through countless permutations in Judaism, Christianity, and Islam. This lively account is guaranteed to intrigue everyone with a sense of history both real and imagined. The building itself was destroyed more than once on the last occasion by the Romans, yet the great church of Hagia Sophia, the Dome of the Rock, the headquarters of the Templars, and numerous medieval cathedrals were all conceived as symbolic recreations of the original. Mystics of all faiths had visions of a celestial Temple where divine secrets would be revealed to mankind. Solomon's Temple Myth and History draws on holy texts and mystic writings, works of art and architecture, modern reconstructions and photographs to unravel both scholarly histories and the more speculative modern myth-making of tales like *The Da Vinci Code* and *Raiders of the Lost Ark*.      *The Bible by Modern Light: Samson to Solomon* Cunningham Geikie, 1894      **The Temple of Solomon** Joseph Gutmann, 1976

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