

KING SOLOMON'S TEMPLE

The temple built by King Solomon is often referred to as the "first temple" (Construction of the "House of the Lord" began in the spring of 967 B.C. at Kings 6:1-11; 1 Chronicles 21:22). It took seven years to build and was completed in the fall of 953 B.C. at Kings 6:38. The temple was situated adjacent north of the City of David on Mount Moriah, in the same area that Abraham had the altar to sacrifice Isaac. King David purchased the land that became the plateau at the end of his reign (2 Samuel 24).

The temple was a large and impressive structure, especially compared to the palaces and surrounding buildings, but it was not elaborate or ostentatious. It was 100 cubits (150 feet) long, 30 cubits (45 feet) wide and 10 cubits (15 feet) high. The quality of the construction was exceptional. It was built from the highest quality stone, marble and cedar, which were hewn and largely off-site, by expert Phoenician and Hebrew craftsmen.

The inner sanctuary, or holy of holies, was the innermost part of the temple. This was where the ark of the covenant was placed. The room was 10 cubits (15 feet) long by 10 cubits, and its walls were covered in gold (Kings 6:19-21; 1 Chronicles 28:11).

The large golden cherubim stood on either side of the ark, each 10 cubits (15 feet) tall with wingspan of 20 cubits (30 feet). The ark of the covenant sat between the two cherubim, side-by-side (Kings 6:21-22; 1 Chronicles 28:11).

The innermost courtyard, which measured a third of an acre, was surrounded around the temple, the outer courts, the outer courts. The streets were decorated with four ornate bronze trees, four feet in diameter (Kings 7:19-20; 1 Chronicles 28:11). These fountains of water were used by the priests to wash off ceremonial uncleanness before

the first-class levitical ministers and Levitical priests (Kings 8:4).

The holy place (the innermost part of the temple) was decorated with four ornate bronze trees, four feet in diameter, each 10 cubits (15 feet) tall, and four feet wide (Kings 7:19-20; 1 Chronicles 28:11).

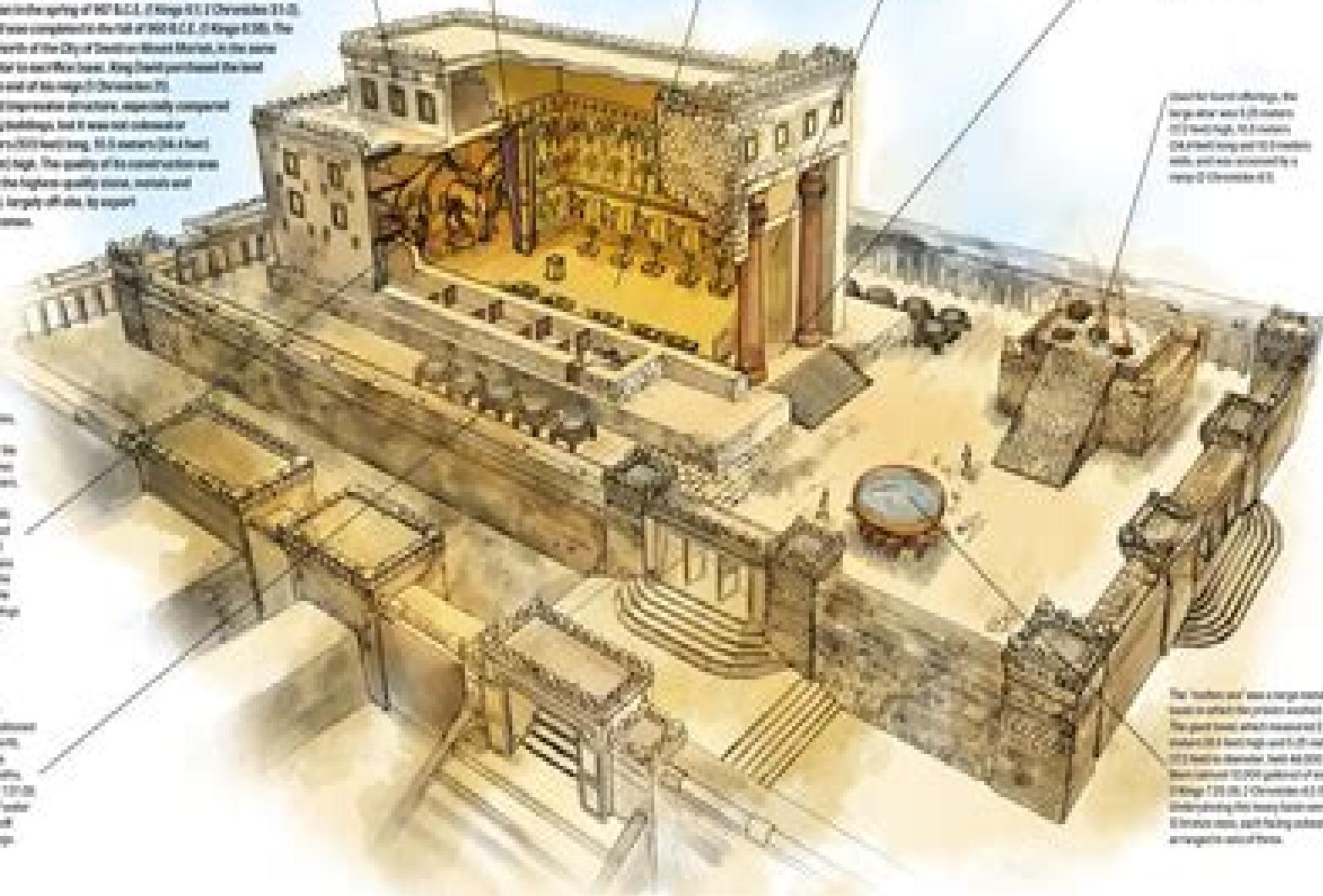
The holy place was the largest room in the temple and contained the golden menorah, the table for the Showbread, and the altar for burnt offerings. It measured 100 cubits (150 feet) long by 30 cubits (45 feet) wide, and 10 cubits (15 feet) high. The gold-covered walls had four rows of gold-colored curtains (Kings 6:17-19; 1 Chronicles 28:11).

The gold-covered, wooden beams were covered in gold leaf (Kings 6:19-20; 1 Chronicles 28:11).

The "temple" (which was 100 cubits long by 30 cubits wide) and 10 cubits (15 feet) high (Kings 6:11; 1 Chronicles 28:11).

The large inner place (the outer court) was 100 cubits (150 feet) wide, measuring "from east to west". The area on the left was called "Beth" (meaning "quaintness") and "Beth-shemesh" (the strength) (Kings 7:11; 1 Chronicles 28:11).

With the outer courtyards, the temple area was 100 cubits (150 feet) long, 30 cubits (45 feet) wide, and 10 cubits (15 feet) high (Kings 6:11; 1 Chronicles 28:11).



The "temple" was a large stone building in which the priests ministered. The great temple, which measured 100 cubits (150 feet) long by 30 cubits (45 feet) wide, and 10 cubits (15 feet) high (Kings 6:11; 1 Chronicles 28:11). The outer court (100 cubits) contained 100 cubits (150 feet) of water (Kings 7:19-20; 1 Chronicles 28:11). Underpinning this massive basin were 10 massive stones, each having a diameter of 15 feet (10 cubits).

Solomons Golden Temple

George Obadiah Little

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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 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

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1. Understanding the eBook Solomons Golden Temple
 - The Rise of Digital Reading Solomons Golden Temple
 - Advantages of eBooks Over Traditional Books
2. Identifying Solomons Golden Temple
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Solomons Golden Temple
 - User-Friendly Interface
4. Exploring eBook Recommendations from Solomons Golden Temple
 - Personalized Recommendations

- Solomons Golden Temple User Reviews and Ratings
- Solomons Golden Temple and Bestseller Lists

5. Accessing Solomons Golden Temple Free and Paid eBooks

- Solomons Golden Temple Public Domain eBooks
- Solomons Golden Temple eBook Subscription Services
- Solomons Golden Temple Budget-Friendly Options

6. Navigating Solomons Golden Temple eBook Formats

- ePUB, PDF, MOBI, and More
- Solomons Golden Temple Compatibility with Devices
- Solomons Golden Temple Enhanced eBook Features

7. Enhancing Your Reading Experience

- Adjustable Fonts and Text Sizes of Solomons Golden Temple
- Highlighting and Note-Taking Solomons Golden Temple
- Interactive Elements Solomons Golden Temple

8. Staying Engaged with Solomons Golden Temple

- Joining Online Reading Communities
- Participating in Virtual Book Clubs
- Following Authors and Publishers Solomons Golden Temple

9. Balancing eBooks and Physical Books Solomons Golden Temple

- Benefits of a Digital Library
- Creating a Diverse Reading Collection Solomons Golden Temple

10. Overcoming Reading Challenges

- Dealing with Digital Eye Strain
- Minimizing Distractions
- Managing Screen Time

11. Cultivating a Reading Routine Solomons Golden Temple

- Setting Reading Goals Solomons Golden Temple
- Carving Out Dedicated Reading Time

12. Sourcing Reliable Information of Solomons Golden Temple

- Fact-Checking eBook Content of Solomons Golden Temple

- Distinguishing Credible Sources

13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks

14. Embracing eBook Trends

- Integration of Multimedia Elements
- Interactive and Gamified eBooks

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