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The Furniture in God's House
First Kings 7:13-51 and Second Chronicles 4:1 to 5:1



The writer takes the opportunity to underline the connection between **the Tabernacle** and **the Temple**. Since **Solomon's Temple** is larger and more lavishly equipped than **the Tabernacle**, it was clearly not a mere imitation in a more permanent form. However, separate basic information is given on **Hiram** (**to see link click Bd – Hiram, a Master Craftsman**), **the Bronze Pillars** (see **Be – Two Bronze Pillars**), **the Bronze Sea** (see **Bf – The Bronze Sea**), **ten Bronze Mobile Stands** (see **Bg – Ten Bronze Mobile Stands**), as well as items not described elsewhere (see **Bh – The Summary of Hiram's Work**), and lists given from different sources of the **gold**-work (see **Bi – The Gold Furniture in the Temple**).

There are also **three principles** emphasized in this section. **First, the Temple's** structure and furniture signify the various ways that it means to be in the presence of **YHVH**. The need to be washed, the symbolism of the lampstands and the bread, the doors of the Most Holy Place, and even things like sprinkling bowls and censers, speak of **God's** grace drawing near to us as well as **His** glorious holiness.

Second, the emphasis on **the Temple** furniture, as well as the association between **the Tabernacle** and **the Temple**, underlines the continuity represented by **the Temple** itself. The return of **the Temple** furniture to **the Second Temple** was one of the chief signs that post-exilic Isra'el remained a worshiping community of covenant people (see the commentary on **Ezra-Nehemiah Bm – Ezra Reads the Scroll of Deuteronomy**). The ongoing significance of the furniture is underlined by the reference of various kings restoring and repairing it for use in worship **(Second Chronicles 13:11. 23:18-19, 29:18-19, and 33:1-16)**.

Third, the detail shows that **Solomon** was careful to follow the written instructions of **ADONAI**, with almost every item listed in **First Chronicles 28:11-29** repeated here (**see a video of Solomon's Temple click here**). The pattern of Moshe's obedience in constructing **the Tabernacle (Exodus Chapters 25-31** and **35-40)** is therefore continued, in both cases culminating in **God's house** being filled with **His Sh'khinah glory (First Kings 8:11; Second Chronicles 5:13-14; Exodus 40:34-38).**

The Temple's interior also helps us understand what it means to worship **ADONAI** in **His** heavenly **Sanctuary**. Although the way was not fully revealed during the Dispensation of Torah (see the commentary on **Exodus Da – The Dispensation of the Torah**), as a result of Yeshua's death, the way to heaven is now available to Gentiles as well as Jews. Its earthy point of entry is the cross **outside the camp (Hebrews 13:11-14).** There, **Messiah** died for sins once and for all **(John 19:30)**, rendering any further earthly **Temple** and **bronze altar** moot **(Hebrews 8:13)**. This Most Holy Place in heaven is to be a place of continuing worship as well as completed atonement. Here every believer may enter as a priest **(First Peter 2:5-9)**, confident of never being turned away from the presence of **Yeshua**, **the Bread of Life** (see the commentary on **The Life of Christ Fr – Jesus the Bread of Life**) and **the Light of the World** (see **The Life of Christ Gr – I Am the Light of the World**). Believers are therefore encouraged to **draw near to God with a sincere heart in full assurance of faith (Heb 10:22).**[132]