

# "Know ye not that ye are the temple of God"

([1Ki 5:1-5](#))

**1Ki 5:1** And Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

**1Ki 5:2** And Solomon sent to Hiram, saying,

**1Ki 5:3** Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

**1Ki 5:4** But now the LORD my God hath given me rest on every side, *so that there is* neither adversary nor evil occurrent.

**1Ki 5:5** And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

In this fifth chapter of the first book of Kings we will look at the story of king Solomon's anointing to rule over Israel and look at the significance of the temple that he was given to build. That anointing of the king typifies the unction ([1Jn 2:20](#)) that God's elect have in this age that will make it possible for us through Christ to endure until the end and reign in the next age ([Rev 20:6](#))

**1Jn 2:20** But ye have an unction from the Holy One, and ye know all things.

**Rev 20:6** Blessed and holy *is* he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Our initial temple is not known of God ([Mat 7:22-23](#)) and cannot see the wretched condition of self righteousness that just naturally inhabits the temple ([Rev 3:17](#)). It is only when God opens our eyes that this spirit that defiles the temple of God can begin to be taken and destroyed, which is what God's judgements are doing to the body of Christ today ([1Pe 4:17](#) , [1Co 3:17](#) , [Col 1:24](#)).

**Mat 7:22** Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

Mat 7:23 And then will I profess unto them, **I never knew you:**[\[Joh 17:3\]](#) depart from me, ye that work iniquity.

Rev 3:17 Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

1Pe 4:17 For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God?

1Co 3:17 If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

Col 1:24 Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church:

We can answer this question in our title for this study "**Know you not that you are the temple of God**" if God will permit us to do so by maturing in Him so we can bring forth fruit that will identify the tree that we are ([Luk 6:43-45](#)).

Luk 6:43 For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

Luk 6:44 For every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble bush gather they grapes.

Luk 6:45 A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

We understand that we naturally defile the temple of God with the mind of Adam ([Rom 7:24](#) , [1Jn 1:8](#)) and believe that if God is working with us in this life, that first man Adam will be crushed ([Mat 21:44](#)) and overcome through our acknowledgement of what God causes in our lives for our good ([Isa 63:17](#) , [1Co 11:31-32](#) , [Rom 2:4](#)). We must lose our life in order to gain it in other words, and the first temple that defiles must be destroyed so the new temple can be formed, the temple which represents the body of Christ that we are and that can only be formed through the chastening and scourging process ([Heb 12:6](#)) we have been called unto ([1Co 3:17](#) , [Mat 16:25](#) , [Col 1:24](#)).

Mat 21:44 And whosoever shall fall on this stone shall be broken: but on

whomsoever it shall fall, it will grind him to powder.

**1Jn 1:8** If we say that we have no sin, we deceive ourselves, and the truth is not in us. ["I am rich, and increased with goods, and have need of nothing and knowest not that thou art wretched, and miserable, and poor, and blind, and naked"]([Luk 18:19](#) , [Joh 9:41](#))

**1Co 3:17** If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are.

**Mat 16:25** For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. [*In order to lose our life we must be granted to come to see that this flesh is "wretched, and miserable, and poor, and blind" and that we are continually in need of our hope of glory within us who gives us eyes to see so we can lose our life for his sake* ([Col 1:27](#))]

No one who does not have God's spirit within them ([Rom 8:9](#)) can say they are that temple that represents the body of Christ ([1Jn 4:6](#)) and although many naturally want to lay claim to that relationship, it is God alone who drags us to Christ ([Joh 6:44](#)) to purify the temple and make that relationship one that is holy and acceptable through "the beloved" ([Eph 1:6](#) , [Joh 8:36](#)).

**Rom 8:9** But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

**1Jn 4:6** We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

**Joh 6:44** No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.

**Eph 1:6** To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

**Joh 8:36** If the Son therefore shall make you free, ye shall be free indeed.

The natural relationship that we all start off with knowing Christ after the flesh ([2Co 5:16](#)), is the important first step that can only advance through judgement, destroying that which still defiles the temple of God which we are. That judgement will befall the rest of the world in the great white throne judgement

that will purify the hearts and minds of all of God's creation ([1Co 15:28](#)).

[1Co 15:28](#) And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.

In this study we will be looking at king Solomon and his reign in particular that is a type and shadow of how the elect who will rule and reign over the kingdoms of this world, setting the stage for the great white throne judgement at the end of that reign that will bring **life**<sup>G2222</sup> ([Rev 11:15](#) , [Rev 20:11-13](#) , [Rev 20:6](#)).

[Rev 11:15](#) And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever.

[Rev 20:11](#) And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

[Rev 20:12](#) And I saw the dead, small and great, stand before God; and the books were opened: and **another book** was opened ([Oba 1:21](#)), which is *the book* of **life**<sup>G2222</sup>: ([Joh 14:6](#) , [Joh 6:53-56](#) , [1Co 10:16](#)) and the dead were judged out of those things which were written in the books, according to their works.

[Rev 20:13](#) And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

[Joh 14:6](#) Jesus saith unto him, **I am the way, the truth, and the life**<sup>G2222</sup>: **no man cometh unto the Father, but by me.**

[Joh 6:53](#) Then Jesus said unto them, **Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life**<sup>G2222</sup> **in you.**

[Joh 6:54](#) **Whoso eateth my flesh, and drinketh my blood, hath eternal life**<sup>G2222</sup>; **and I will raise him up at the last day.**

[Joh 6:55](#) **For my flesh is meat indeed, and my blood is drink indeed.**

[Joh 6:56](#) **He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.** ([Joh 14:20](#))

[1Co 10:16](#) The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the

body of Christ?([Col 1:24](#))

*Our first verse:*

[1Ki 5:1](#) And Hiram<sup>H2438</sup> king of Tyre<sup>H6865</sup> sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David.

The noble [*Hiram*<sup>H2438</sup>] were sacrificed for the elect and "**Hiram king of Tyre**" represents one of those noblemen who God's elect, represented by Solomon, will work with during the thousand year reign ([1Co 1:26](#)).

Tyre means a rock, not the rock that Christ is, but rather the negative example of the word rock that represents the foundation that the world puts Christ upon during the thousand year reign, rather than the stone being put upon the only true "**rock**" that can bring lasting peace and **life**<sup>G2222</sup> our corner stone and rock Jesus Christ ([Mat 16:18](#)).

[Mat 16:18](#) And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

Hiram is someone who loves David, typifying the love and adoration that people have for Christ in their flesh, and this statement "**Hiram king of Tyre sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father: for Hiram was ever a lover of David**" is a shadow for our sakes that explains that there will be people like the humble centurion of ([Mat 8:8-10](#)) who will have great faith and recognize the anointing that has come upon God's elect, just like John the baptist who knew Christ as this man in this section of kings loved David, but even still with all that understanding of Solomon's father, he, like the centurion and John the baptist are yet carnal and the least who have God's spirit within are greater than these men because of that indwelling of God's spirit which is typified by the statement "**they had anointed him king in the room of his father**" ([Mat 11:11](#)).

[Mat 8:8](#) The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed.

[Mat 8:9](#) For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

[Mat 8:10](#) When Jesus heard *it*, he marvelled, and said to them that followed,

Verily I say unto you, I have not found so great faith, no, not in Israel.

**Mat 11:11** Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

Christ tells us with this story in ([Mat 8:8-10](#)) that great faith is accompanied with an understanding of God's plan, but faith in God's plan is not enough. We must be anointed as kings and priests typified by Solomon's anointing, to follow through and accomplish the work of God, which is what is happening to God's elect as our faith is tried with fiery trials in this life that is precious unto God for that reason ([1Pe 1:7](#) , [1Pe 4:12](#)).

**1Pe 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

**1Pe 4:12** Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

**1Ki 5:2** And Solomon sent to Hiram, saying,

**1Ki 5:3** Thou knowest how that David my father could not build an house unto the name of the LORD his God for the wars which were about him on every side, until the LORD put them under the soles of his feet.

What amazing order there is in God's plan, and these verses reflect that order of salvation once again. It's Solomon who typifies God's elect who "**sent to Hiram**" just like that centurion we read of earlier who had people under him doing his bidding, and what Solomon tells Hiram is this: "**Thou knowest how that David my father could not build an house unto the name of the LORD his God**", reminding us that David, who was a type of Christ when he was on this earth, did not convert anyone, did not "**build an house unto the name of the LORD his God**", leaving humanity in that vain condition of not truly knowing God and Jesus Christ until the comforter was sent ([Psa 127:1](#) , [Joh 16:7](#) , [Joh 17:3](#)).

**Psa 127:1** *A Song of degrees for Solomon.* Except the LORD build the house, they labour in vain that build it: except the LORD keep the city, the watchman waketh *but* in vain.

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

David who typifies Christ, could not build a house unto the name of the LORD his God "**for the wars which were about him on every side, until the LORD put them under the soles of his feet**"(Psa 47:3 , 1Co 15:27). God does not need the approval of the world to "choose our inheritance for us". In other words, the elect whose inheritance it will be to rule the nations that are under us is what "**until the LORD put them under the soles of his feet**" means (Mat 19:28).

Psa 47:3 He shall subdue the people **under us**, and the nations under our feet. [Rom 12:4]

Psa 47:4 He shall choose our inheritance **for us**, the excellency of Jacob whom he loved. Selah.

1Co 15:27 For he hath put all things **under his feet**. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

Mat 19:28 And Jesus said unto them, **Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.**

These wars, "**for the wars which were about him on every side**", represent the wars inside us that only Christ can conquer through the power of God's holy spirit "**until the LORD put them under the soles of his feet**", meaning the powers and principalities that Christ is far higher than (Eph 6:12 , Eph 1:21) will be overcome when God's holy spirit is given (Joh 8:36-38 , Rom 8:37-39).

Initially we'll be dominated in our thinking by the lusts of the eyes, the lust of the flesh and the pride of life, being yet carnal (1Jn 2:16 , 1Co 3:3); and all our labours will seemingly be in vain not being able to build a house that is going to contain true worship in spirit and in truth. However, if God has determined from the foundation of the world that we overcome by His holy spirit, the comforter that is sent will lead us into all truth, and our continuing in it and enduring to the end through Christ will lead to our salvation (Joh 4:23 , Joh 8:31-32 , Mat 24:13).

David typifies Christ who does not build any spiritual house [*converts no one*] while in the flesh, but when Solomon reigns, who is a type of the elect, greater works than these are then accomplished as Christ promised would happen first within the body of Christ and then one day when the rest of humanity will be saved by God's elect who will be blessed to judge and bring God's creation unto perfection in the second resurrection (Oba 1:21). Those in the second resurrection will not marry "**neither marry, nor are given in marriage**", but they will be witnessed to by those who have married Christ which is where "**the power of God**" is being manifest in our lives today (Joh 14:12 , Joh 5:20 , 1Co 6:3 , Mat 22:29-30).

Joh 4:23 But the hour cometh, **and now is, when the true worshippers shall worship the Father in spirit and in truth:** for the Father seeketh such to worship him.

Joh 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto my Father.

Joh 5:20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

Mat 22:29 Jesus answered and said unto them, **Ye do err, not knowing the scriptures, nor the power of God.**

Mat 22:30 For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

1Ki 5:4 **But now the LORD my God hath given me rest on every side, so that there is neither adversary nor evil occurrent.**

Because we are as Christ was on the earth, we will also build a house during the thousand year reign that will not bring about any conversion, just as none of his disciples in Christ's life were converted after spending all the time he did with them teaching them, sowing the seed (1Jn 4:17 , Joh 14:26). That house is the natural relationship that preceded the spiritual one that Christ had with his disciples, just as our relationship with the world during the symbolic thousand year reign will be the natural relationship that precedes the spiritual (1Co 15:46), when all the carnal minded temples of mankind will be torn down and made anew in the lake of fire (Joh 2:19 , Jer 18:4 , Joh 12:24).

1Jn 4:17 Herein is our love made perfect, that we may have **boldness** in the day of judgment: because as he is, so are we in this world. [*now and during that reign*]

Joh 14:26 But the Comforter, *which is the Holy Ghost*, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

1Co 15:46 Howbeit that *was* not first which is spiritual, but that which is natural; and afterward that which is spiritual.

Joh 2:19 Jesus answered and said unto them, **Destroy this temple, and in three days I will raise it up**.

Jer 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make *it*.

Joh 12:24 Verily, verily, I say unto you, **Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit**.

God will give us, his elect, "**rest on every side**" during this reign ([Rev 20:6](#)) as Solomon was granted during his reign, and that rest for us is typified by these words: "**God hath given me rest on every side, so that there is neither adversary nor evil occurrent**". However, that superimposed rest will be taken away when the adversary is "loosed a little season" ([Rev 20:3](#)).

[Rev 20:3](#) And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

**1Ki 5:5** And, behold, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

Solomon purposes to build an house unto the name of the LORD, and yet we know that "A man's heart deviseth his way: but the LORD directeth his steps", as God did with Solomon whose steps were directed of the Lord for our sakes. David, who typifies Christ, did not build that house, just as Christ did not

convert any soul during his ministry on earth ([Pro 16:9](#) , [Jer 10:23](#) , [2Co 4:15](#)).

All things are for our sakes for a specific reason and that is so "that the abundant grace might through the thanksgiving of many redound to the glory of God". The story that we are reading of this temple being built by Solomon is a type and shadow of the work that God will give the body of Christ to do through that period of time that we will, Lord willing, rule and reign as kings and priests under Christ ([Rev 20:6](#)).

Solomon's reign is typical of the reign of God's saints on earth that will be like the time of the seven churches of Asia that are yet carnal and that are rich and increased with goods and not able to see the sin of iniquity within it ([Rev 3:17](#) , [Rev 1:4](#)). The only temple that will have been cleansed and measured by Christ is the body of Christ which comes to see the fulness of that relationship of being cleansed in the first resurrection ([1Co 13:12](#)). That temple is typified by the temple that Zerubbabel built, and that Christ is building today in his elect ([2Co 6:17](#) , [Zec 4:9-10](#) , [Hag 2:23](#)).

[1Co 13:12](#) For now we see through a glass, darkly; [[Eph 1:14](#)] but then face to face: [[Rev 20:6](#)] now I know in part; but then shall I know even as also I am known.

[Zec 4:9](#) The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

[Zec 4:10](#) For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

[Hag 2:23](#) In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet<sup>H2368</sup>: for I have chosen thee, saith the LORD of hosts. [[Eph 4:30](#) , [Exo 28:21](#) , [Luk 15:22](#)]

[Eph 4:30](#) And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

[Exo 28:21](#) And the stones shall be with the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet<sup>H2368</sup>; every one with his name shall they be according to the twelve tribes.

Luk 15:22 But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet:

God's elect are the first to be able to worship God in spirit and in truth (Joh 4:24) and this is possible because of the promise of Christ who is typified by David who knew that it was his son Solomon, who is a type of the elect, who would build the temple upon the desire that was in David's heart, who is a type of Christ.

That desire to build that temple was put there in Solomon as it was in Christ and his Christ by God (Joh 4:23 , Joh 5:30 , Joh 15:5) who "**seeketh such to worship him**" and Christ was consumed for the temple as we are consumed for God's temple today. The consummation of our age within this temple that cannot inherit the kingdom of God being flesh (1Co 15:50), is typified in the story of the prodigal son who comes back and is given "**a ring on his hand**". God's elect must experience and overcome with God's holy spirit, as was typified by the story of the prodigal son, making it possible for us to bring the rest of humanity home to our heavenly Father (Joh 4:22-24).

Joh 4:22 Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

Joh 4:23 But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.

Joh 4:24 God *is* a Spirit: and they that worship him must worship *him* in spirit and in truth.

Christ did not begin building the church until he was resurrected and sent the spirit on pentecost and he is building it upon the rock within us our hope glory within, Jesus Christ (Col 1:27). "**Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name**" is telling us this very thing, that God's elect are seated "**upon thy throne in thy room**", which is what it means to be raised in heavenly places where we are seated in order to fulfill God's will on this earth which is to build the church that the gates of hell won't prevail against (Eph 2:6 , Mat 16:18).

Eph 2:6 And hath raised *us* up together, and made *us* sit together in heavenly *places* in Christ Jesus:

Mat 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

When we come to know that we are the temple of God, then in like manner as Christ, we will be demonstrating the fruits of our Lord that will have us visiting the fatherless and widow in their affliction and remaining unspotted from this world ([Jas 1:27](#)). The tree that is known by its fruit is something that must take time to grow and mature.

Next week, Lord willing, we will look at how many trees were sacrificed for the elect sake so "that the abundant grace might through the thanksgiving of many redound to the glory of God".

**1Ki 5:6** Now therefore command thou that they hew me cedar trees out of Lebanon; and my servants shall be with thy servants: and unto thee will I give hire for thy servants according to all that thou shalt appoint: for thou knowest that *there is* not among us any that can skill to hew timber like unto the Sidonians.

**1Ki 5:7** And it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

**1Ki 5:8** And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

**1Ki 5:9** My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my household.

**1Ki 5:10** So Hiram gave Solomon cedar trees and fir trees *according to* all his desire.

**1Ki 5:11** And Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil: thus gave Solomon to Hiram year by year.

**1Ki 5:12** And the LORD gave Solomon wisdom, as he promised him: and there was peace between Hiram and Solomon; and they two made a league together.

**1Ki 5:13** And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.

**1Ki 5:14** And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and Adoniram *was* over the levy.

**1Ki 5:15** And Solomon had threescore and ten thousand that bare

burdens, and fourscore thousand hewers in the mountains;

**1Ki 5:16** Beside the chief of Solomon's officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

**1Ki 5:17** And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

**1Ki 5:18** And Solomon's builders and Hiram's builders did hew *them*, and the stonesquarers: so they prepared timber and stones to build the house.