

"I see men; I see that they walk as trees"

([1Ki 5:6-18](#))

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.

In the eighth chapter of the gospel of Mark ([Mar 8:1-10](#)), we see Christ's interaction with his disciples which is a type and shadow of how God's elect will interact with the disciples that God will draw to his elect during the thousand year reign ([Joh 6:44](#)) to ultimately bring those disciples to see men clearly, as the elect who are represented by Solomon, already do at this point ([Rev 20:6](#) , [1Jn 4:17](#)).

There are many things to glean from this parable in the book of Mark that parallel with what we will look at in Kings ([1Ki 5:6-18](#)) tonight, that will help us see how the government of God will utilize the resources of humanity, of which some will be as our disciples just as Christ who had a time in the earth when he dealt with his unconverted disciples ([1Jn 4:17](#)).

In this story in Mark, these not yet converted disciples of Christ are being shown through Him the example of a blind man being healed. This is how all the world will be healed through Christ via the greater works that his disciples will do, once they have the spirit of God given to them. The words uttered by the recently blind man who was healed by Christ, "I see men as trees, walking", were words that were uttered for His disciples' sake and for ours today ([1Ti 4:16](#) , [2Co 4:15](#)).

[1Ti 4:16](#) Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.

The next event that transpires with Christ healing this blind man was typical of what will happen to the rest of the world in the great white throne judgement: "After that he put *his* hands again upon his eyes, and made him look up: and he was restored, and saw every man clearly" ([Mar 8:24-25](#)).

We cannot see God's plan clearly at first and it will take the feeding of the multitudes with the word of God to start to shed light on His glorious purpose for all of His creation, which is to have all men saved ([1Co 15:22](#)). During the thousand year reign, the elect are like Christ was during his time on earth with his disciples, and without any expectation of bringing men to see clearly with spiritual eyes that see, we will nevertheless set the stage for that conversion in the lake of fire to happen, by being given these exercises of rulership during that time with disciples who will be drawn to us for the express purpose of further bringing about the ultimate healing of men's eyes that will transpire in the great white throne judgement when humanity will be restored, where every man will see clearly. God's elect are tremendously blessed to experience that restoration in earnest now awaiting the adoption, the redemption of our new bodies, having been given blessed eyes that see and ears that hear now ([1Co 13:12](#) , [Rom 8:23](#) , [2Co 5:17](#) , [Mat 13:16](#)).

Mat 13:16 But blessed are your eyes, for they see: and your ears, for they hear.

With these things in mind let's read through this section of Mark and then go into the verses of Kings that will further confirm these typical events that were written for our sakes upon whom the end of the ages are come.

Mar 8:1 In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them,

Mar 8:2 I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:

Mar 8:3 And if I send them away fasting to their own houses, they will faint by the way: for divers of them came from far.

Mar 8:4 And his disciples answered him, From whence can a man satisfy these *men* with bread here in the wilderness?

Mar 8:5 And he asked them, How many loaves have ye? And they said, Seven.

Mar 8:6 And he commanded the people to sit down on the ground: and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before *them*; and they did set *them* before the people.

Mar 8:7 And they had a few small fishes: and he blessed, and commanded to set them also before *them*.

Mar 8:8 So they did eat, and were filled: and they took up of the broken *meat* that was left seven baskets.

Mar 8:9 And they that had eaten were about four thousand: and he sent them away.

Mar 8:10 And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha.

We've just read of how the Lord's compassion was demonstrated in feeding the masses who had not physically eaten for three days. That time is significant as it reminds us that during the thousand year reign $10 \times 10 \times 10 = 1000$ there is no stay of bread or water, until the third day when his disciples put before the multitude a few small fishes and seven loaves of bread. The fragments of fish after having been eaten produce "of the broken *meat* that was left seven baskets" representing a complete feeding of God's word that has taken place along with seven loaves that miraculously fed "about four thousand". This event of feeding so many foreshadows how all the world, represented by "four thousand" - the whole (4), will be saved by the complete word of God (7), living upon every word that proceeds from the mouth of God that miraculously grows and matures in our heavens, symbolized by the miracle that happened to this physical food.

In our story tonight with (1Ki 5:6-18), Solomon who typifies the elect, will have

many participate in the physical building of the temple and made to witness to how "From whence can a man satisfy these *men* with bread here in the wilderness?", which satisfaction in life comes from knowing God and his Son Jesus Christ, through the knowledge of God that is manifested through the church the temple that we are, and that which Solomon built unto the Lord was typical of ([Joh 17:3](#) , [Eph 3:10](#)).

The world will see and participate in many wonderful works during the thousand years, of which works none will convert anyone, but will be used to bring the whole world into remembrance of what those physical events reveal spiritually for those who have been given eyes to see and ears to hear. Christ's rhetorical question will be our rhetorical question to all of humanity in the second resurrection: "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven."([Mar 8:18-20](#)).

Note that there are "five loaves among five thousand" and "the seven among four thousand". That's twelve loaves that were given to lay a foundation of truth that will produce all the fragments of humanity who will come up in the second resurrection to finally receive the spiritual nourishment that these events of feeding typified. The "five loaves among five thousand" is a witness that typifies the grace by faith process that all humanity must be saved by ([Eph 2:8](#)).

The total amount of people who were fed is about 9000 and that is significant because there is only one way into the holy of holies, and that is to give an accounting through the body of Christ the church whose accounting or judgement is unfolding now ([Col 1:24](#) , [1Pe 4:17](#)). The four thousand and the five thousand represents all the world that must be dragged to Christ's pillars in order to come to worship God in spirit and in truth ([Joh 4:23](#)). Five is grace and faith and four is the whole of humanity, and together this adds up to (9), judgement that commences with the body of Christ who are judged so that they can become those (9) pillars in God's temple, five at the entrance (the door to the tabernacle) and four at the back (at the vail between the holy place and the holy of holies) ([1Pe 4:17](#) , [Rev 3:12](#)).

[Exo 26:32](#) And thou shalt hang it upon four pillars of shittim *wood* overlaid with gold: their hooks *shall be of* gold, upon the four sockets of silver.

[Exo 26:37](#) And thou shalt make for the hanging five pillars *of* shittim *wood*, and overlay them with gold, *and* their hooks *shall be of* gold: and thou shalt cast five sockets of brass for them.

Excerpt from https://www.iswasandwillbe.com/rev-3_7_13-part-2/

Here are the pillars we are discussing:

Exo 26:32 And thou shalt hang it upon four pillars of shittim wood overlaid with gold: their hooks shall be of gold, upon the four sockets of silver.

Exo 26:37 And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold: and thou shalt cast five sockets of brass for them.

The four pillars of verse 32, are the pillars which hold the veil between the holy place and the holy of holies. The five pillars of verse 37 are the pillars at the door of the tabernacle. **It is through these pillars that we must all go as we seek to come to God. There is no other way to get into the presence of God but through these pillars.** **** end quote [emphasis mine].

Our first verse:

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.

In order to have that purpose in our heart to want to "**build an house unto the name of the LORD my God**" today, we must be given "**rest on every side**" within ([1Ki 5:4](#)), the rest that Mike talked about in Sunday's study this week.

<https://www.iswasandwillbe.com/the-book-of-jeremiah-jer-1714-27-bear-no-burden-on-the-sabbath-day/>

God's elect are the first to obtain that rest that comes by overcoming the nations within us, through a lifetime of warring against powers and principalities that Christ tells us he is far higher than ([Eph 1:21](#)) and that we will overcome through God's spirit. That overcoming process is only being typified for those people during Solomon's reign, as it will be only typified by those under the rule and reign of God's elect whose kingdoms are subject unto us ([Rev 11:15](#)) at least physically, and who will also be told to "**Now therefore command thou that they hew me cedar trees out of Lebanon**", not literally of course, but more importantly to hew down the big cedars that are not fruit bearing trees that

represent the whitened ["Lebanon"] walls within us, of our former subjection to the whitened sepulchres that we were part of in Babylon and that by the grace of God found ourselves coming out of first ([Mat 23:27](#) , [Rev 18:4](#)).

[Eph 1:21](#) Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Solomon represents the elect who have overcome and been resurrected to be found in that blessed and holy first resurrection and are now ruling and reigning under Christ for a symbolic thousand years ([Rev 20:6](#)). His command to "**hew me cedar trees out of Lebanon; and my servants shall be with thy servants**" is prophesied in ([Eze 34:14-15](#)). "**My servants**" is in reference to the elect who are Christ's servants and "**shall be with thy servants**" meaning the other fold that Christ spoke of in ([Joh 10:16](#)) who would be dragged to Christ to "**feed upon the mountains of Israel**" meaning the Israel of God who we are in Christ ([Gal 6:16](#)). Feeding on the word of God does not mean conversion is necessarily going to happen, however the disciples indeed ([Joh 8:31](#)) are granted to continue in the truth and the rest of humanity like those in the thousand year reign typified by Solomon's reign will have "tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come" but will not be able to continue in them ([Heb 6:4-5](#) , [Joh 8:31-32](#) , [Heb 6:3](#)).

[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.

[Eze 34:14](#) I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

[Eze 34:15](#) I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

[Joh 10:16](#) **And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.**

God's elect will be as fishers of men whose catch will be orchestrated by God who knows the hearts of men and gives gifts that will be used to build the temple of Solomon, just as the Lord provided artisans for Moses in his day ([Exo 31:1-13](#)). This statement typifies for us the relationship that grows between those who are

being dragged to Christ during the thousand year reign in order to appoint workers to do what God has determined from the foundation of the world "**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*^{H6722}". Sidonians means "hunters" and God uses the temple that we are to seek out or hunt those whom He will drag to that temple that we are ([Joh 4:23](#) , [1Co 3:16](#)).**

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.

When we recognize the day of the Lord is at hand in our own lives, we are doing what Hiram was doing in type and shadow who, like ourselves, should greatly rejoice to know that we are blessed this day to have our names written in heaven ([Luk 10:20](#)) to be called his sons ([1Jn 3:1](#)), typified by Solomon who was the son of David. Hiram's joy however is more akin to receiving the word anon with joy, and it was sweet in his mouth to know that Solomon, who typifies the elect during the thousand year reign, would be "**giving food for my household**" just as Joseph did for his household when he was first revealed to them who he was ([Gen 50:21](#)).

Luk 10:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Gen 50:21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

Hiram counted the cost of the great endeavour of building Solomon's temple and he is a type of the positive use of the word "noble" in this instance (Hiram means "noble") as he was confident that what Solomon had started was going to be completed ([Php 1:6](#)) and so he opened up his resources to this worthy endeavour accomplished through flesh expressed in this regard: "**My servants shall bring *them* down from Lebanon unto the sea**", that typifies the

work that God will do through the body of Christ while working working with the "sea" of humanity during the thousand year reign, with this statement: "**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**".

Solomon's recognition of Hiram reminds us that God's elect, at the direction of Christ, will understand the need to take great men who are as trees to be cut down and integrated into the building of the temple. None of these trees are fruit bearing but they do symbolize the great men, the noble men of this earth who will be humbled and hewed down and dragged to Christ for his purpose, which is to establish His kingdom on this earth so that men can learn righteousness through judgement ([Isa 26:9](#)). The learning is always in stages and so it is that trees begin the process to house a relationship with Christ, but only when the spirit is sent can we become fruit bearing trees worshiping God in spirit and in truth ([Act 2:1-4](#)).

Now what Hiram says he will do with these trees is "**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**", which is the work that will produce "**food for my household**" as it typifies Hiram's labouring in the word; and like the stones that Dennis talked about recently (in this study link below), of the stones that were taken from the Jordan and brought up to Jerusalem, we're given another parallel of that taking of resources of the earth and directing them exactly as God would have them be directed ([Eph 1:11](#)) so that "**thou shalt accomplish my desire, in giving food for my household**".

[<https://www.iswasandwillbe.com/deuteronomy-deu-271-8-going-over-jordan-and-building-an-altar-on-ebal/>]

[Eph 1:11](#) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

These words of Hiram demonstrate what it means for God's elect to rule with a rod of iron, as God's purpose for mankind cannot be thwarted and He will use every part of humanity to accomplish what He has set out to do, which is to save all of the world, typified by Solomon's desire to build this place of worship that would require God's hand inspiring and leading the entire process to His glory and honour ([1Jn 2:2](#) , [1Ch 29:14](#)).

1Ch 29:14 But who *am* I, and what *is* my people, that we should be able to offer so willingly after this sort? for all things *come* of thee, and of thine own have we given thee.

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.

Solomon's wisdom continued to be manifested in his wise dealings with Hiram as the Lord had promised would occur for Solomon: "**And the LORD gave Solomon wisdom, as he promised him**". His interactions with Hiram is akin to this verse in ([Luk 6:38](#)) where we are told "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, [Solomon gave Hiram twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil] shall men give into your bosom [Hiram gave Solomon cedar trees and fir trees *according to all his desire*]. For with the same measure that ye mete withal it shall be measured to you again."

During the reign of the saints ([Rev 20:6](#)), this principle will unfold of good measure being pressed down and shaken together, as God's elect will provide the spiritual equivalent of "**twenty thousand measures of wheat *for* food to his household, and twenty measures of pure oil**" which witnesses to the truth that we will feed this world the word of God but it will be received in yet carnal hearts (witness **2 X flesh 10 = 20**).

Because our ways will be pleasing to our Father who has made us more than conquerors through Jesus Christ in this now glorified state, there will be peace on earth between God's elect and those who we are working with, typified by this statement: "**there was peace between Hiram and Solomon; and they two made a league together**"([Pro 16:7](#) , [Mat 3:17](#)).

Pro 16:7 When a man's ways please the LORD, he maketh even his enemies to be at peace with him.

Mat 3:17 And lo a voice from heaven, saying, This is my beloved Son, in

whom I am well pleased.

That alliance between Solomon and Hiram is caused by God, so this working relationship can continue to unfold where "**Hiram gave Solomon cedar trees and fir trees according to all his desire**" like the Israelites spoiling the Egyptians ([Exo 12:36](#)). Solomon "**year by year**" continued to faithfully provide for Hiram's household "**twenty thousand measures of wheat**" and "**twenty measures of pure oil**" just as God's elect will, 'year after year', unfailingly not shun to declare the whole counsel of God represented by the "**measures of wheat**" and the "**pure oil**" ([Act 20:27](#)). No one will be able to say that they were not witnessed to during this time, but that witness will not change the heart of mankind, and this mutually beneficial relationship that Solomon has with Hiram will be for the express purpose of having Hiram and his household that represent the world, to have opportunity to eat their fill of God's word and to be prospered in their earthly experience, still not being able to trust God however, without conversion ([Joh 6:26](#) , [Eph 1:12](#)).

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.

This levy or work force being raised by Solomon "**out of all Israel**" was made up of "**thirty thousand men**" telling us that a process of judgement is being talked about in this section of scripture that these men, symbolizing all the world, must go through in order to be able to worship God in spirit and in truth one day ([Joh 4:23](#)).

Solomon who is a type of the elect "**sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon**". The ten thousand reminds us that we are dealing with carnal Christians who spend the first of three months in "**Lebanon - white**", which is the whitened sepulchres stage of our walk when we wash the outside of the tomb but inside are full of dead men's bones. ([Mat 23:27](#)).

Mat 23:27 Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead *men's* bones, and of all uncleanness.

After that experience of "**a month they were in Lebanon**" these men, just as we did in our appointed time, will also spend "**two months at home: and**

Adoniram was over the levy". " **Adoniram**", the overseer, whose name means "my lord is exalted", typifies Christ who is exalted throughout the entire process of judgment that He oversees in our lives, as Adoniram oversaw the work force, telling us that we must decrease and Christ must increase through that (3 months) process ([Joh 3:30](#) , [Psa 57:5](#)) towards spiritual maturity.

[Joh 3:30](#) He must increase, but I *must* decrease.

[Psa 57:5](#) Be thou exalted, O God, above the heavens; *let* thy glory *be* above all the earth.

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.

These men that Solomon had to bare burdens and hew in the mountains, typify how the Lord will use the elect to motivate the world, first in the physical realm with yet unconverted hearts, "**ten thousand that bare burdens**". We will teach mankind to love your neighbour as yourself and bare each other's burdens and so fulfill the law of Christ, knowing in advance that this love that is obedience to God's commands was already prophesied to wax cold in time. The many who are called and not permitted to endure until the end demonstrate to all flesh that only Christ can gain this victory over the beast that we are "**make me as one of thy hired servants**" ([Mat 24:12](#) , [Gal 6:2](#) , [Rev 2:5](#) , [Rev 13:4](#)).

[Mat 24:12](#) And because iniquity shall abound, the love of many shall wax cold. [*1Sa 3:2 And it came to pass at that time, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see*]

[Gal 6:2](#) Bear ye one another's burdens, and so fulfil the law of Christ.

[Rev 2:5](#) Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The 80,000 hewers in the mountains represent those who will labour in the word, in the mountain from whence our help does come during the reign of the saints ([Psa 121:1](#) , [Rev 20:6](#)). In time, all men will be saved through the gospel message which "is the power of God unto salvation to every one that believeth" ([Rom 1:16](#)), but like these labours during Solomon's kingdom and during that

time that we reign with Christ, man's heart will not be converted. Just like the parable of the two women grinding at the mill, while both labour only one remains, and that is by God's design as many are called but few are chosen ([Mat 24:41](#) , [Mat 24:13](#)).

[Mat 24:41](#) Two women shall be grinding at the mill; the one shall be taken, and the other left.

[Mat 24:13](#) But he that shall endure unto the end, the same shall be saved.

So "Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains" and "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" showing us that there is order in how the elect will rule under Christ as kings and priests ([Oba 1:21](#)). The number 3,300 reminds us that a process of judgment is unfolding via God's elect and when God's judgements are in the "earth, earth, earth", men will learn of the righteousness of Christ. In God's perfect time, faith that comes from hearing the word of God ([Rom 10:17](#)) will be tried in the lake of fire where all men's hearts will be purified ([Isa 26:9](#) , [Jer 22:29](#) , [Luk 13:32](#)).

[Luk 13:32](#) And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected. [*weak carnal human flesh without God's spirit worships the infant child Christ who can't rule and we spit on the mature Lord who goes onto perfection on the third day and has been made ready to rule through his lifetime of suffering* [Mat 26:67](#)]

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.

If the king commands something be built, it is going to get built, and this building of Solomon's temple that "**the king commanded**" typifies the promise that Christ would go and prepare a place for us "and receive you unto myself; that where I am, there ye may be also" ([Joh 14:1-4](#) , [Heb 12:6](#) , [Joh 14:20](#)).

[Joh 14:1](#) Let not your heart be troubled: ye believe in God, believe also in me.

[Joh 14:2](#) In my Father's house are many mansions: if *it were not so*, I would

have told you. **I go to prepare a place for you.** [[Rev 19:7](#)]

[Joh 14:3](#) And if I go and prepare a place for you, I will come again, **and receive you unto myself**; that where I am, *there* ye may be also. [[Joh 14:20](#)]

[Joh 14:4](#) And whither I go ye know, and the way ye know.

[Heb 12:6](#) For whom the Lord loveth he chasteneth, and scourgeth every son whom he **receiveth**.

It is a costly venture to follow Christ ([Luk 14:28](#)) and those who are granted to do so will be instrumental in laying "**the foundation of the house**" with "**great stones, costly stones, and hewed stones**", actions that are typified by Solomon's temple being built, as Christ will work with the bride typified by Solomon who will work with the noblemen [Hiram "*noble*"] of this world represented by "**great stones, costly stones, and hewed stones**", stones as mentioned earlier from Dennis' study that are all symbolically baptized in the Jordan, a water baptism that will conclude in fiery baptism that will take place in the great white throne judgement.

There will be a co-operative relationship that God's elect will have with the world during this period ([Rev 20:6](#)), and everything that unfolds will absolutely unfold according to the counsel of His will ([Eph 1:11](#)), which is what this verse reminds us: "**And Solomon's builders and Hiram's builders did hew *them*, and the stonemasons: so they prepared timber and stones to build the house**".

We can only see men clearly as trees, "I see men; I see that they walk as trees", when we are connected to the tree of life Jesus Christ ([Joh 15:5](#)) who gives us eyes to see and ears to hear how God's elect will work in conjunction with the world to build the house of God, typified by this statement: "**And Solomon's builders and Hiram's builders did hew *them*, and the stonemasons: so they prepared timber and stones to build the house**".

In every great house, as in this house that typifies the workmanship of God that we are, "there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour" ([2Ti 2:20](#)), reminding us of the severity and goodness of God and how so many are sacrificed for God's elect in our life in order that we may become the bride of Christ who has been made ready: ready to be in the first resurrection, and ready to do the work set before us through the thousand year reign with Christ, and ready to judge the world in the great white throne judgement ([1Co 6:3](#)).

The bride being made ready of ([Rev 19:7](#)) tells us that we are being judged now

and that the spiritual temple that we are is being prepared in this life via the Lord having cut down the idols in our hearts using all the resources of this life to accomplish his workmanship in us, as we will do with the rest of humanity ([Psa 17:13](#) , [Eph 2:10](#)).

[Psa 17:13](#) Arise, O LORD, disappoint him, cast him down: deliver my soul from the wicked, *which is* thy sword:

[Eph 2:10](#) For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

The end result of this experience of evil is that we will see men clearly for the beasts that we are, and we in like manner will receive the world as we were received of God extending the same mercy toward the rest of mankind as it has been done unto us ([Rom 11:30-33](#)). Joseph's story best describes this, and he did not take credit for what God had accomplished in his life nor for what God had accomplished in the lives of his brothers, rather he was filled with mercy and love for his brothers, received of Joseph as we are being received of God today ([Gen 50:19-21](#)).

[Rom 11:30](#) For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

[Rom 11:31](#) Even so have these also now not believed, that through your mercy they also may obtain mercy.

[Rom 11:32](#) For God hath concluded them all in unbelief, that he might have mercy upon all.

[Rom 11:33](#) O the depth of the riches both of the wisdom and knowledge of God! how unsearchable *are* his judgments, and his ways past finding out!

[Gen 50:19](#) And Joseph said unto them, Fear not: for *am* I in the place of God?

[Gen 50:20](#) But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

[Gen 50:21](#) Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.