

**"I will dwell among the children of Israel,  
and will not forsake my people Israel"**  
([1Ki 6:29-38](#))

**1Ki 6:29** And he carved all the walls of the house round about with carved figures of cherubims and palm trees and open flowers, within and without.

**1Ki 6:30** And the floor of the house he overlaid with gold, within and without.

**1Ki 6:31** And for the entering of the oracle he made doors *of* olive tree: the lintel *and* side posts *were* a fifth part *of the wall*.

**1Ki 6:32** The two doors also *were of* olive tree; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

**1Ki 6:33** So also made he for the door of the temple posts *of* olive tree, a fourth part *of the wall*.

**1Ki 6:34** And the two doors *were of* fir tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

**1Ki 6:35** And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

**1Ki 6:36** And he built the inner court with three rows of hewed stone, and a row of cedar beams.

**1Ki 6:37** In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

**1Ki 6:38** And in the eleventh year, in the month Bul, which *is* the eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

The works that God produces in each member of Christ's body by faith reveals the changed life of Christ in us that endures the carving out of the old man and the fashioning of the new man Christ within us on a cross of wood ([Gal 2:20](#)). The altar is the cross, and the communion that we have in Christ, the trials and much tribulation, are needful so that "**whatsoever ye shall ask of the Father in my name, he may give it you**" ([Joh 15:16](#)).

**Joh 15:16** Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

This section of the book of Kings points to that hope of glory within us in regard to His faithfulness in every aspect of our life in Christ that Christ is the author and finisher of ([Heb 12:2](#)):

The cherubim and palm trees on the doors of the temple represent Christ in us and as such, the doors that lead into the holiest place of all are understood by God's elect as a place where we can boldly come before Him to "obtain mercy, and find grace to help in time of need". Christ in us as our hope of glory tells us "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth" to give us great hope that our anointed prayers are going to avail much and open that door with Christ in us ([Rev 3:7-8](#)).

[Rev 3:7](#) And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth;

[Rev 3:8](#) **I know thy works:**[\[Jas 2:18 , Joh 15:16 , Php 2:12-13\]](#) behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name. [*because Christ cannot deny himself if we are his and are bound to the altar through our high priest* [2Ti 2:13](#) , [Psa 118:27](#) , [Lev 3:2](#) , [Heb 9:7](#)]

Each fervent and continual prayer of faith of the saints therefore helps open up this relationship with our Father and Christ in each other that is part of the process of provoking one another unto love and good works in the Christ. The door in our relationship with Christ is opened through our fervent prayers that avail much for each other ([Jas 5:16](#) , [Eph 6:18](#) , [Rev 8:4](#) , [Luk 22:32](#) , [1Ti 2:1](#) , [Php 4:6](#) , [2Co 1:9-11](#) , [Luk 22:44](#) , [1Jn 4:17](#)).

[Jas 5:16](#) Confess *your* faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. [*It is those who have been humbled in their flesh who, by the grace of God offer up these prayers at the door* [Psa 84:10](#): *I'd rather pray five words with my understanding* [1Co 14:19](#)]

This is the process that God's elect have been blessed to be called unto and it is a blessing ([1Pe 3:9](#)) and it can only be made possible by God dwelling amongst His people and not forsaking His people which He won't ([1Ki 6:13](#)).

[1Pe 3:9](#) Not rendering evil for evil, or railing for railing: but contrariwise

blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

The workmanship that we will look at in the temple in this study is getting into the more intricate and detailed work that shows us how God is truly in every one of the minutest details that brings us from being marred vessels unto vessels of honour that are fit for the master's use ([2Ti 2:21](#) , [2Ti 2:12](#)).

[2Ti 2:21](#) If a man therefore purge himself from these [*carved*<sup>H7049</sup> ], he shall be a vessel unto honour, sanctified, and meet for the master's use, *and* prepared unto every good work.

*First verse:*

[1Ki 6:29](#) **And he carved**<sup>H7049</sup> **all the walls of the house round about with carved**<sup>H6603</sup> **figures of cherubims and palm trees and open flowers, within and without.**

All the walls of the house round about having carved figures of cherubims, palm trees and open flowers within and without represents the elect of God who are His workmanship that witnesses to all who come into the temple. Having these carved images both "**within and without**" is a shadow of the truth that it takes God's judgements in our life represented by the carving in order for us to be able to reflect a "**house round about with carved figures of cherubims and palm trees and open flowers**"([Rev 4:1-6](#)).

[Rev 4:1](#) After this I looked, and, behold, a door *was* opened in heaven: and the first voice which I heard *was* as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

[Rev 4:2](#) And immediately I was in the spirit: and, behold, a throne was set in heaven, and *one* sat on the throne.

[Rev 4:3](#) And he that sat was to look upon like a jasper and a sardine stone: and *there was* a rainbow round about the throne, in sight like unto an emerald.

[Rev 4:4](#) And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

[Rev 4:5](#) And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

**Rev 4:6** And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* **four beasts full of eyes before and behind**. [*like the carvings that are "within and without"*]

People can believe because of what they see in the temple of God, and say such things as they did to Christ, who we are like in this life, however, what is not understood is that the fruit of our life that is represented by the blossoming open flowers on the walls of the temple could never have manifested unless we were judged ([1Pe 4:17](#) , [1Jn 4:17](#)), and it is only by continuing in the truth that the palm tree will grow, and that the fruit represented by the open flowers will manifest ([Joh 8:31-36](#)).

**Joh 8:31** Then said Jesus to those Jews which believed on him, If ye continue in my word, *then* are ye my disciples indeed;

**Joh 8:32** And ye shall know the truth, and the truth shall make you free.

**Joh 8:33** They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

**Joh 8:34** Jesus answered them, **Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.**

**Joh 8:35** **And the servant abideth not in the house for ever: *but* the Son abideth ever.**

**Joh 8:36** If the Son therefore shall make you free, ye shall be free indeed.  
[\[Php 2:12-13\]](#)

Knowing the definition of these two words in this one verse :

"carved"**H6603**

engraving, carving [BDB]  
*sculpture, carved work* [Strong]

"carved"**H7049**

to sling, hurl forth; to carve [BDB]  
to *sling*; also to *carve* (as if a *circular* motion, or into *light* forms): - carve, sling (out). [Strong]

...shows us that the carving that is taking place in the heavens of God's elect is symbolic of the judgement of our old man who must be destroyed in order for the new man to manifest in our heavens. The new heart is formed and fashioned, or 'carved' into us by the sharper than any two edged sword, which is what is

going to be required in order to have His righteousness formed in our heavens ([Heb 4:12](#) , [Eze 36:26](#)).

[Heb 4:12](#) For the word of God *is* quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and *is* a discerner of the thoughts and intents of the heart.

[Eze 36:26](#) A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

### **H6603 pittûach Total KJV Occurrences: 11**

**engravings, 5**

[Exo 28:11](#), [Exo 28:21](#), [Exo 28:36](#), [Exo 39:14](#), [Exo 39:30](#)

**carved, 2**

[1Ki 6:29](#), [Psa 74:6](#)

**graving, 2**

[2Ch 2:14](#), [Zec 3:9](#)

**grave, 1**

[2Ch 2:7](#) [*the "cunning man" who is sent to us is Christ who we are dragged to by our Father as His workmanship ([Joh 6:44](#))*]

**work, 1**

[Psa 74:6](#)

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### **H7049 qâla' Total KJV Occurrences: 7**

**carved, 3**

[1Ki 6:29](#), [1Ki 6:32](#), [1Ki 6:35](#)

**sling, 3**

[Jdg 20:16](#), [1Sa 25:29](#), [Jer 10:18](#)

**slang, 1**

[1Sa 17:49](#)

That first instance of the word "carved"[H7049](#) in this verse therefore has to do with the judgement of our old man ([1Ki 6:29](#)), and the seven hundred who were left-handed and chosen to go to battle of ([Jdg 20:16](#)) represent the elect of God, and David who represents Christ who slays Goliath with one stone of five

([1Sa 17:49](#)) where the one stone is Christ and the five represents how we are saved by grace through faith. The four remaining stones remind us that all men will be saved by grace through faith ([Eph 2:8](#)).

The picture of how we are being carved into the image of God gets clearer with this verse ([1Sa 25:29](#)). When we know that the "Yet a man is risen to pursue thee, and to seek thy soul" is the old man that we see in the mirror every morning, we can take great comfort in knowing the second part of this verse that reminds us that our Father and Christ **at that day** ([Joh 14:20](#)) will overthrow the enemy within: "but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out <sup>H7049</sup>, *as out* of the middle of a sling."

[1Sa 25:29](#) Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, *as out* of the middle of a sling.

God is in the process of making a new creation through a process of judgement that is likened unto a carving process that produces fruit. He has ordained from the foundation of the world that this fruit would be part of the witness that is shown to the world of His elect who are represented by the temple of God that we are ([Joh 15:16](#) , [1Co 3:16](#) , [Joh 13:35](#)).

[Joh 15:16](#) Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

[1Co 3:16](#) Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you?

[Joh 13:35](#) By this shall all *men* know that ye are my disciples, if ye have love one to another.

**[1Ki 6:30](#) And the floor of the house he overlaid with gold, within and without.**

When we walk through this life as the temple of God that we are with Christ within us as our hope of glory ([Col 1:27](#)), we are given the power to fulfill these verses that can only manifest by our dying daily and daily overcoming the powers and principalities that we wrestle against through Christ ([Eph 6:12](#) ,



[Eph 1:21](#)) as we are led by His spirit that bears witness that we are his sons and daughters who are being given that power to overcome by grace through faith which is what "**the floor of the house he overlaid with gold, within and without**" represents.

It is "**within and without**" the temple because we are in the world and not of the world without yet we are to walk circumspectly redeeming the times that we are living in because they are evil ([Eph 5:15-18](#)), and we are to be ambassadors for Christ ([2Co 5:20](#)) who are to be walking on that gold everywhere the Lord takes us "**within and without**"([1Jn 2:6-12](#) , [Rom 8:14-17](#)).

[Eph 5:15](#) See then that ye walk circumspectly, not as fools, but as wise,

[Eph 5:16](#) Redeeming the time, because the days are evil.

[Eph 5:17](#) Wherefore be ye not unwise, but **understanding what the will of the Lord is.**[\[1Jn 2:16-17\]](#)

[1Jn 2:16](#) For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

[1Jn 2:17](#) And the world passeth away, and the lust thereof: **but he that doeth the will of God abideth for ever.**

*[When we don't understand the will of the Lord it is because we are drunken on the excess of the world within us, the lust of the flesh, the lust of the eyes and the pride of life represented and outwardly manifested by this drunkenness on wine. When we are being led of the spirit or filled with the spirit then we can discern the times we are in and fulfill His will (1Jn 2:12 , Rom 8:14-16)]*

[Eph 5:18](#) And be not drunk with wine, wherein is excess; but be filled with the Spirit;

[1Jn 2:6](#) He that saith he abideth in him ought himself also so to walk, even as he walked.

[1Jn 2:7](#) Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

[1Jn 2:8](#) Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

NEGATIVE [1Jn 2:9](#) He that saith he is in the light, and hateth his brother, is in darkness even until now. [*drunkenness*]

POSITIVE [1Jn 2:10](#) He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. [*sobriety*]

NEGATIVE [1Jn 2:11](#) But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. [*drunkenness*]

POSITIVE [1Jn 2:12](#) I write unto you, little children, because your sins are forgiven you **for his name's sake**. [[Joh 8:36](#)] [*sobriety*]

[Rom 8:14](#) For as many as are led by the Spirit of God, they are the sons of God.

[Rom 8:15](#) For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

[Rom 8:16](#) The Spirit itself beareth witness with our spirit, that we are the children of God:[[Rom 8:9](#)]

[Rom 8:17](#) And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.

[1Ki 6:31](#) **And for the entering of the oracle he made doors of olive tree: the lintel<sup>H352</sup> and side posts were a fifth part of the wall.**

The "**entering of the oracle**" represents that starting point or entry point of our communion with Christ which communion is based on the body and blood of Christ ([1Co 10:16](#)) and therefore it is no surprise that the imagery surrounding this section of the temple is connected with the grace and faith that we need to come boldly before the throne of grace in our time of need, along with the symbol of God's power in our lives, His holy spirit represented by an "**olive tree**" that makes it possible for us to do that. He "**made doors of olive tree**" as a symbol of the elect who with the life of Christ in them become the door or porter or shepherd along with Christ, ministering to each other's needs as the Lord guides and directs our lives to that end ([Joh 10:9](#) , [1Jn 4:17](#)).

[Joh 10:9](#) I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

[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.

The 'by grace through faith' aspect of ([Eph 2:8](#)) is represented by "**the**



**lintel<sup>H352</sup> and side posts were a fifth part of the wall"**, and the word "lintel" reveals to us again the power that is ours through Christ to be able to accomplish the will of God on earth as it is done in heaven ([Mat 6:10](#)). Christ is that lintel or ram through whom we are accepted ([Eph 1:6](#)) and it is not by might or power but by God's holy spirit ([Zec 4:6-9](#)) that we are able to come boldly before the throne of grace to obtain help in time of need ([Heb 4:16](#)) as "The hands of Zerubbabel [*type of Christ*] 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."

### **Lintel H352** 'ayil ah'-yil

From the same as [H193](#); properly *strength*; hence anything *strong*; specifically a *chief* (politically); also a *ram* (from his strength); a *pilaster* (as a strong support); an *oak* or other strong tree: - mighty (man), lintel, oak, post, ram, tree.

**Total KJV Occurrences:** 171

### **ram, 90**

[Gen 15:9](#), [Gen 22:13](#) (2), [Exo 29:15-20](#) (8), [Exo 29:22](#) (2), [Exo 29:26-27](#) (2), [Exo 29:31-32](#) (2), [Lev 5:15-16](#) (2), [Lev 5:18](#), [Lev 6:6](#), [Lev 8:18](#) (2), [Lev 8:20-22](#) (5), [Lev 8:29](#), [Lev 9:2](#), [Lev 9:4](#), [Lev 9:18-19](#) (2), [Lev 16:3](#), [Lev 16:5](#), [Lev 19:21-22](#) (2), [Num 5:8](#), [Num 6:14](#), [Num 6:17](#), [Num 6:19](#), [Num 7:15](#), [Num 7:21](#), [Num 7:27](#), [Num 7:33](#), [Num 7:39](#), [Num 7:45](#), [Num 7:51](#), [Num 7:57](#), [Num 7:63](#), [Num 7:69](#), [Num 7:75](#), [Num 7:81](#), [Num 15:6](#), [Num 15:11](#), [Num 23:2](#), [Num 23:4](#), [Num 23:14](#), [Num 23:30](#), [Num 28:11-12](#) (2), [Num 28:14](#), [Num 28:19-20](#) (2), [Num 28:27-28](#) (2), [Num 29:2-3](#) (2), [Num 29:8-9](#) (2), [Num 29:14](#), [Num 29:36-37](#) (2), [Ezr 10:19](#), [Eze 43:23](#), [Eze 43:25](#), [Eze 45:24](#), [Eze 46:4-7](#) (4), [Eze 46:11](#), [Dan 8:3-4](#) (2), [Dan 8:6-7](#) (5), [Dan 8:20](#)

### **rams, 49**

[Gen 31:38](#), [Gen 32:14](#), [Exo 29:1](#), [Exo 29:3](#), [Exo 35:23](#), [Lev 8:2](#), [Lev 23:18](#), [Num 7:87-88](#) (2), [Num 23:1](#), [Num 23:29](#), [Num 29:13-14](#) (2), [Num 29:17-18](#) (2), [Num 29:20-21](#) (2), [Num 29:23-24](#) (2), [Num 29:26-27](#) (2), [Num 29:29-30](#) (2), [Num 29:32-33](#) (2), [Deu 32:14](#), [1Sa 15:22](#), [2Ki 3:4](#), [1Ch 15:26](#), [1Ch 29:21](#), [2Ch 13:9](#), [2Ch 17:11](#), [2Ch 29:21-22](#) (2), [2Ch 29:32](#), [Ezr 8:35](#), [Job 42:8](#),

[Psa 66:15](#), [Psa 114:4](#), [Psa 114:6](#), [Isa 1:11](#), [Isa 60:6-7](#) (2),  
[Jer 51:40](#), [Eze 27:21](#), [Eze 39:17-18](#) (2), [Eze 45:23](#), [Mic 6:7](#)

**posts, 17**

[Eze 40:9-10](#) (2), [Eze 40:14](#), [Eze 40:16](#), [Eze 40:21](#), [Eze 40:24](#),  
[Eze 40:26](#), [Eze 40:29](#), [Eze 40:31](#), [Eze 40:33-34](#) (2), [Eze 40:36-38](#) (4), [Eze 40:49](#), [Eze 41:1](#)

**rams', 5**

[Exo 25:5](#), [Exo 26:14](#), [Exo 35:7](#), [Exo 36:19](#), [Exo 39:34](#)

**post, 4**

[Eze 40:14](#), [Eze 40:16](#), [Eze 40:48](#), [Eze 41:3](#)

**mighty, 2**

[Exo 15:15](#), [Eze 17:13](#)

**trees, 2**

[Isa 61:3](#), [Eze 31:14](#)

**lintel, 1**

[1Ki 6:31](#)

**oaks, 1**

[Isa 1:29](#)

**1Ki 6:32** The two doors also *were of olive tree*; and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees.

The "**two doors also *were of olive tree***" represents the elect of God who are typified by the two witnesses who are given power to "prophecy a thousand two hundred *and* threescore days, clothed in sackcloth"([Rev 11:3](#)). The power given to them is God's holy spirit represented by olive oil which is burned in the temple to give light to the entire house ([Zec 4:3-14](#) , [Mat 5:14-16](#)). "These *are* the two anointed ones, that stand by the Lord of the whole earth" is speaking of

God's elect witnesses (*the world will learn how precious the prayers of the saints were for their sakes as well* [Rev 11:3](#) , [Mat 24:22](#) , [Mal 4:5-6](#)).

It is by that power that the elect of God can fill up the second half of Christ's three and a half year ministry making a complete seven year witness to the world of how God can take weak carnal flesh and, by His power and might these things are accomplished: "**and he carved upon them carvings of cherubims and palm trees and open flowers, and overlaid *them* with gold, and spread gold upon the cherubims, and upon the palm trees**".

God's elect are the first to have God "turn the heart of the fathers to the children, and the heart of the children to their fathers" in Perfect order, to save the natural flesh of mankind that would otherwise be smitten [[smite<sup>H5221</sup>](#)] with a curse ([Mal 4:6](#)). This event of saving mankind in their natural flesh at the beginning of the reign of the saints precedes their being saved spiritually in the lake of fire. Then at the end of the thousand year reign, the event of Gog and Magog ([Rev 20:9](#)) is when all the earth will be smitten with a curse and destroyed to then be resurrected and be saved in the lake of fire.

[Mal 4:5](#) Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:

[Mal 4:6](#) And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

The natural precedes the spiritual in both events ([1Co 15:45-46](#)). The earlier type and shadow of this is also found with Moses and Israel and all of this tells us how the natural becomes a quickening spirit ([Exo 32:10-11](#)).

[1Co 15:45](#) And so it is written, The first man Adam was made a living soul; the last Adam *was made* a quickening spirit.

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

[Exo 32:9](#) And the LORD said unto Moses, I have seen this people, and, behold, it *is* a stiffnecked people:

[Exo 32:10](#) Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation.

[Exo 32:11](#) And Moses besought the LORD his God, and said, LORD, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand?

**Exo 32:12** Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people.

**Exo 32:13** Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever.

**Exo 32:14** And the LORD repented of the evil which he thought to do unto his people.

It takes God's power in our lives in order to have all this gold overlaid in the temple of God that we are, and so it is only through the ongoing judgement, the fiery trials, our afflictions in this life, our persecutions, our suffering in the Lord that this gold can be made more malleable so it can be skillfully laid and adorned in the temple of God. Covering the carved cherubims, the palm trees and open flowers reminds us that there are processes unfolding in our judgement, purifying our faith.

We can believe and have faith increase in us as we are judged by the word of God via the milk doctrines of (Heb 6:1-3) that fashions our understanding in our heavens like the carvings of cherubims, palm trees and open flowers, but it is the trial of our faith that is precious unto God which is represented by all this gold overlaid upon the cherubims, the palm trees, and the open flowers (1Pe 1:7).

**1Pe 1:7** That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, [1Pe 4:12] might be found unto praise and honour and glory at the appearing of Jesus Christ:

**1Ki 6:33** So also made he for the door of the temple posts *of olive tree, a fourth part of the wall*.

**1Ki 6:34** And the two doors *were of fir tree: the two leaves of the one door were folding, and the two leaves of the other door were folding*.

Our life hinges (Heb 6:3: "if God permit") on the mercy of God being extended to His remnant through Christ's life in us (Rom 11:5) represented by "**the temple posts of olive tree**".

A "**fourth part of the wall**" reminds us that God's mercy will be extended to the whole world ["fourth part" = 4] through those who are being granted that blessing first in this life (Rom 11:30-32).

The "**two doors *were of fir*<sup>H1265</sup> tree**" represents a spiritually stately and noble tree that we are when our life is framed on the door frame of olive wood that represents Christ in us ([Gal 2:20](#)): the "**temple posts *of olive tree***".

[Gal 2:20](#) I am crucified with Christ: nevertheless I live; **yet not I, but Christ liveth in me**: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

**H1265** berôsh

**BDB Definition:**

- 1) cypress, fir, juniper, pine
- 1a) a noble tree (literally)
- 1b) of stateliness (figuratively)
- 1c) material for temple

- **Strong's**: Of uncertain derivation; a *cypress* tree (perhaps); hence a *lance* or a *musical* instrument (as made of that wood): - fir (tree).

**Total KJV Occurrences: 20**

•fir, 7

[2Sa 6:5](#); [1Ki 5:8](#); [1Ki 5:10](#); [1Ki 6:15](#); [1Ki 6:34](#); [1Ki 9:11](#); [2Ch 3:5](#)

•tree, 5

[Isa 41:19](#); [Isa 55:13](#); [Isa 60:13](#); [Hos 14:8](#); [Zec 11:2](#)

•trees, 8

[2Ki 19:23](#); [2Ch 2:8](#); [Psa 104:17](#); [Isa 14:8](#); [Isa 37:24](#); [Eze 27:5](#);  
[Eze 31:8](#); [Nah 2:3](#)

With Christ as our hope of glory within us symbolized by this olive tree, "**the door of the temple posts *of olive tree***" ([Col 1:27](#)), the "**two doors *were of fir*<sup>H1265</sup> tree**" can now reflect a life that can by God's goodness ([Rom 2:4](#)) be led unto repentance and as a result speak words that are fitly framed as apples of gold in pictures of silver ([Eph 2:8](#) , [Pro 25:11](#)). The two bi-fold doors comprise of four leaves telling us that all the world will come to know the truth through the church, the bride of Christ who will witness to the world how we can work in conjunction with each other ([Php 2:1-2](#) , [1Pe 3:8](#)), in unison like the bi-fold doors operate ([Heb 6:19](#) , [Rom 11:19-28](#)).

Heb 6:19 Which *hope* we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Luk 12:32 Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

Rom 11:22 Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in *his* goodness:[[Rom 2:4](#)] otherwise thou also shalt be cut off.

[1Ki 6:35](#) And he carved *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work.

The "**the door of the sheep**" spoken of in the gospels is Christ who lays his life down for us, and God is making a way for us to lay down our lives for each other with the life of Christ in us who is the door in our lives ([Joh 10:7-9](#)) who has "**carved** [is carving - Qal <sup>H7049</sup>] *thereon* cherubims and palm trees and open flowers: and covered *them* with gold fitted upon the carved work." ([Joh 10:7-16](#) , [1Jn 4:17](#)) upon that door.

Joh 10:7 Then said Jesus unto them again, **Verily, verily, I say unto you, I am the door of the sheep.**

Joh 10:8 All that ever came before me are thieves and robbers: but the sheep did not hear them.

Joh 10:9 **I am the door:** by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

[1Ki 6:36](#) And he built the inner court with three rows of hewed stone, and a row of cedar beams.

[1Ki 6:37](#) In the fourth year was the foundation of the house of the LORD laid, in the month Zif:

The "**inner court**" is built with "**three rows of hewed stone, and a row of cedar beams**". The three rows of "**hewed stones**" represents the process of judgement that we go through as the 'inward man' (the "**inner court**") that is renewed day by day going from glory to glory ([2Co 4:16-17](#) , [2Co 3:18](#)) as the outward man perishes.

[2Co 4:17](#) For which cause we faint not; but though our outward man perish, yet the inward *man* is renewed day by day.



**2Co 4:17** For our light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of glory;

**2Co 3:18** But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from **glory to glory**, *even* as by the Spirit of the Lord.

The "**row of cedar beams**" is a reminder to us that God's elect are the only ones who are judged in their flesh in this life and brought unto perfection by being built upon the Rock, Jesus Christ (**Mat 16:18**) who is our strength and reason we can endure all things unto the end in order to be saved (**Php 4:13**, **Mat 24:13**). As strong cedar beams none shall pluck out of our Father's hand (**Joh 10:28**).

*How we are being saved today:*

**Gen 4:7** If thou doest well, shalt thou not be accepted? (**Php 2:12-13**, **Eph 1:6**) and if thou doest not well, sin lieth at the door. And unto thee *shall* *be* his desire, and thou shalt rule over him.

**Rom 6:14** For sin shall not have dominion over you: for ye are not under the law, but under grace.

**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.

God's desire to save all (4) the world is expressed by the words "**In the fourth year was the foundation of the house of the LORD laid**", and that salvation will come by the brightness [month of **Zif<sup>H2099</sup>** =brightness] of his coming into every life (**2Co 4:4-6**)

**2Co 4:4** In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

**2Co 4:5** For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake.

**2Co 4:6** For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ.

**1Ki 6:38** And in the eleventh year, in the month Bul, which is the

**eighth month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.**

All of the watering and planting that Paul and Apollos did in their lives was accompanied with the promise that God would give the increase ([1Co 3:7-9](#)). The "**eleventh year, in the month Bul**" represents this transition (11) of labouring in the Lord, as we work out our own salvation with fear and trembling, knowing that it is God who is working in us both to will and to do of His good pleasure that includes giving the increase "**in the month of Bul<sup>H945</sup>**", which word means 'increase'.

This increase results in the new man being formed within us, which happens in "**the eighth month**", which month (8) symbolizes the new creation within us that God is fashioning.

**H945** bûl

**BDB Definition:**

Bul = "increase: produce"

1) the eighth Hebrew month, corresponding to modern Nov-Dec

**Strong's:** the same as [H944](#) (in the sense of *rain*);

*Bul* - the eight hebrew **month**: - Bul.

[[H944](#): For [H2981](#); **produce (of the earth etc.)**: - food stock]

**Total KJV Occurrences:** 1

•Bul, 1

[1Ki 6:38](#)

The "**house finished throughout all the parts thereof, and according to all the fashion of it**" tells us that the bride will be made ready ([Rev 19:7](#)), and the "**eighth month**" that symbolizes the new creation within us happens as a result of the seven years of building the temple, "**So was he seven years in building it**", which symbolically is telling us 'the eighth is of the seven', meaning the new man is formed out of the complete experience that God gives His elect in the complete or seven symbolic year period of construction ([Rev 17:11](#)).

[1Co 3:7](#) So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.

**1Co 3:8** Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

**1Co 3:9** For we are labourers together with God: ye are God's husbandry, *ye are* God's building.

**Rev 19:7** Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

**Rev 17:11** And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.