

**"Solomon was building his own house thirteen years,
and he finished all his house"**

(1Ki 7:1-12)

1Ki 7:1 But Solomon was building his own house thirteen years, and he finished all his house.

1Ki 7:2 He built also the house of the forest of Lebanon; the length thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.

1Ki 7:3 And *it was* covered with cedar above upon the beams, that *lay* on forty five pillars, fifteen *in* a row.

1Ki 7:4 And *there were* windows *in* three rows, and light *was* against light *in* three ranks.

1Ki 7:5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

1Ki 7:6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

1Ki 7:7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

1Ki 7:8 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

1Ki 7:9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

1Ki 7:10 And the foundation *was of* costly stones, even great stones, stones of ten cubits, and stones of eight cubits.

1Ki 7:11 And above *were* costly stones, after the measures of hewed stones, and cedars.

1Ki 7:12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

Our title in this section of Kings is the key to unlocking why we are even looking at all this precise workmanship that is taking place with Solomon's **"building his own house thirteen years, and he finished all his house"**.

We all start off building our own house not knowing the significance of all our experiences that we experience in Christ where we live and move and have our being ([Act 17:28](#)) until a process of judgement comes upon us that brings us to look back and start to interpret those experiences for what they were meant to teach us today as a member of the body of Christ ([1Pe 4:17](#)). What those thirteen years of building Solomon's house represent is our years of rebellion in our flesh when we measure things by our own strength, and not by the power of God ([Mat 22:29](#) , [1Co 1:18](#) , [1Co 1:24](#)).

[1Co 1:24](#) But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Joseph was seventeen when sold in slavery and then came to power under Pharaoh when he was thirty years old, which is a thirteen year period ([Gen 37:2](#) [17 years old] , [Gen 41:46](#) [30 years old]). Joseph experienced these thirteen signified years so that at "thirty years old when he stood before Pharaoh king of Egypt" he was ready to stand before Pharaoh which is symbolic language meaning we take unto us "the whole armour of God [*typified by Pharaoh in the positive sense when we are able to stand before God*], that ye may be able to withstand in the evil day, and having done all, to stand" by overcoming the devil [*typified by Pharaoh in the negative sense when we are able to overcome the devil*] because we are now standing in the temple of God with "Christ the power of God and the wisdom of God" that makes it possible for us to overcome and be more than conquerors through Christ ([Gen 41:46](#) , [Eph 6:13](#)).

Solomon preparing his house for thirteen years ([1Ki 7:1](#)) is a shadow of that same event of Joseph's thirteen years of preparation that made him ready to overcome, spiritually in type and shadow. Solomon's house is a type and shadow prophesy of what must occur in each of the elect's lives in order to be made ready as a member of Christ's body to bring forth much fruit that has been ordained for us from the foundation of the world ([Joh 15:16-17](#)). The rebellious life in the flesh must be lived through first and made manifest to us, in order that our life in Christ becomes possible in this present age ([Gal 1:4](#) , [Rom 8:18-21](#)).

The thirteen years building the house and the thirteen years of Joseph's journey that brought him before Pharaoh can also be understood by saying the eighth is of the seven when we consider that seven in this case is negative and represents the thirteen years of rebellion that we were in when we built our own house in Babylon by doing our own works without acknowledging the Lord as doing the work of building the temple ([Psa 127:1](#) , [Amo 6:13](#) , [Rev 17:11](#)).

[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.

Amo 6:13 Ye which rejoice in a thing of nought, which say, Have we not taken to us horns by our own strength?

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.

Our first verse:

1Ki 7:1 But Solomon was building his own house thirteen years, and he finished all his house.

Solomon "**finished all his house**" is another prophesy that was not for his sake but for ours (1Pe 1:12 , 1Co 10:11) to remind us that what God has started in us through Christ is going to be finished (Php 1:6).

Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform *it* until the day of Jesus Christ:

A quick comparison of the dimensions of Solomon's Temple vs. the Palace shows us the difference in type and shadow of our own religious works versus the work of Christ in us that builds the temple that we are.

Solomon's Temple vs. Palace

| Temple | Palace |
|---|--|
| 7 years to build 1Ki 6:38 And in the eleventh year, in the month Bul, which <i>is</i> 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. | 13 years to build 1Ki 7:1 But Solomon was building his own house thirteen years, and he finished all his house. |
| Built according to God's | No specifications from God |

specifications

1Ch 28:9 And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

1Ch 28:10 Take heed now; for the LORD hath chosen thee to build an house for the sanctuary: be strong, and do *it*.

1Ch 28:11 Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat,

1Ch 28:12 And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things:

1Ch 28:13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

1Ch 28:14 *He gave* of gold by weight for *things* of gold, for all instruments of all manner of service; *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

1Ch 28:15 Even the weight for the candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick, and *also* for the lamps thereof, according to the use of every candlestick.

1Ch 28:16 And by weight *he gave* gold for the tables of shewbread, for every table; and *likewise* silver for the tables of silver:

1Ch 28:17 Also pure gold for the fleshhooks, and the bowls, and the cups: and for the golden basons *he gave gold* by weight for every bason; and *likewise silver* by weight for every bason of silver:

1Ch 28:18 And for the altar of incense refined gold by weight; and gold for the pattern of the chariot of the cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

1Ch 28:19 All *this, said David*, the LORD made me understand in writing by *his* hand upon me, *even* all the works of this pattern.

| | |
|---|--|
| <p>1Ch 28:20 And David said to Solomon his son, Be strong and of good courage, and do <i>it</i>: fear not, nor be dismayed: for the LORD God, <i>even</i> my God, <i>will be</i> with thee; he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.</p> <p>1Ch 28:21 And, behold, the courses of the priests and the Levites, <i>even they shall be with thee</i> for all the service of the house of God: and <i>there shall be</i> with thee for all manner of workmanship every willing skilful man, for any manner of service: also the princes and all the people <i>will be</i> wholly at thy commandment.</p> | |
| <p>Dimensions: 90 ft long x 30 ft wide x 45 ft high [2Co 12:9 , Mat 23:12]</p> <p>1Ki 6:2 And the house which king Solomon built for the LORD, the length thereof <i>was</i> threescore cubits, and the breadth thereof twenty <i>cubits</i>, and the height thereof thirty cubits.</p> | <p>Dimensions: 150 ft long x 75 ft wide x 45 ft high [Mat 27:40 , Mat 23:12]</p> <p>1Ki 7:2 He built also the house of the forest of Lebanon; the length thereof <i>was</i> an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, with cedar beams upon the pillars.</p> |
| <p>Constructed with blocks dressed at</p> | <p>Stone cut and trimmed to size <u>on</u></p> |

| | |
|--|--|
| <p>quarry; No iron tools used at temple building site</p> <p>1Ki 6:7 And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe <i>nor</i> any tool of iron heard in the house, while it was in building.</p> | <p><u>site</u></p> <p>1Ki 7:9 All these <i>were of</i> costly stones, according to the measures of hewed stones, sawed with saws, <u>within and without</u>, even from the foundation unto the coping, and <i>so</i> on the outside toward the great court.</p> |
| <p>Narrow windows placed high</p> <p>1Ki 6:4 And for the house he made windows of narrow lights.</p> | <p>Windows placed high in sets of three</p> <p>1Ki 7:4 And <i>there were</i> windows <i>in</i> three rows, and light <i>was</i> against light <i>in</i> three ranks.</p> |
| <p>Inner courtyard surrounded by wall of dressed stone and trimmed cedar beams [<u>inner court</u> represents at that day (<u>Joh 14:20</u>) when we come to understand our hope of glory within (<u>1Co 6:19</u> , <u>Col 1:27</u>)]</p> <p>1Ki 6:36 And he built the inner court with three rows of hewed stone, and a row of cedar beams.</p> <p>1Ki 7:12 And the great court round about <i>was</i> with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.</p> | <p>Great courtyard surrounded by wall of dressed stone and trimmed cedar beams [the <u>outer court</u> represents all that is without Christ, our flesh that wars against the inner courtyard that represents Christ within (<u>Gal 5:17</u>)]</p> <p>1Ki 7:12 And the great court round about <i>was</i> with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.</p> |
| <p>Floors made of juniper covered in</p> | <p>Throne hall covered from floor to</p> |

gold; whole interior covered with cedar an overlaid with gold

1Ki 6:15 And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

1Ki 6:18 And the cedar of the house within *was* carved with knops and open flowers: all *was* cedar; there was no stone seen.

1Ki 6:22 And the whole house he overlaid with gold, until he had finished all the house: also the whole altar that *was* by the oracle he overlaid with gold.

1Ki 6:28 And he overlaid the cherubims with gold.

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

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

ceiling with cedar

1Ki 7:7 Then he made a porch for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.

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Source: The NIV Quickview Bible – www.quickviewbible.com

1Ki 7:2 He built also the house of the forest of Lebanon; the length

thereof *was* an hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar pillars, ([Rev 3:12](#)) with cedar beams upon the pillars ([Rev 3:12](#)).

This verse is saying the same thing as the first verse if we know that trees are symbolic of 'men', "**the forest of Lebanon**" in God's word ([Mar 8:24](#)). So what these trees or men are built upon is now described for us in a manner that reveals what is needed to happen to God's elect in order to understand the length the breadth and the height of Christ who is being formed within our new heavens as the new man is created and made fit for the master's use ([2Ti 2:21](#)). It is the whole body of Christ "**upon four rows of cedar pillars**" that the world, symbolized by "**cedar beams**", will find their rest "**upon the pillars**".

[Mar 8:24](#) And he looked up, and said, I see men as trees, walking.

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

These numbers described in ([1Ki 7:2](#)) signify the spiritual purging process that we must go through in order to have "Christ who is being formed within our new heavens and new man being created and made fit for the master's use". The hundred cubits length represents the time in our carnal flesh [10] which is where God is witnessing [2] to the world His workmanship that we are (10X10) that is going onto perfection through Christ on the third day through the true witness who makes this possible ([Rev 3:14](#) , [Heb 9:23](#)).

[Rev 3:14](#) And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God;

[Heb 9:23](#) *It was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

Perfection won't come about without the grace of God that chastens us to forsake ungodliness and worldly lust, which grace [5X10] must be administered via a process of judgement that is represented by the thirty cubits: "**the breadth thereof fifty cubits, and the height thereof thirty cubits**". The height being 'thirty' tells us that God knows our lofty hearts have to be brought down and crushed in this life in order to become as the lamb of God. If we suffer we will rule with Him and will be saviours who take away the sins of the world with

Christ ([Joh 1:29](#) , [1Jn 4:17](#) , [Oba 1:21](#)).

[Joh 1:29](#) The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of **the world**.

[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**.

[Oba 1:21](#) And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the LORD'S.

The "**four rows of cedar pillars, with cedar beams upon the pillars**" reminds us that God's plan has been laid out so that it will take all the pillars [4 rows] of God's church to accomplish this feat of being God's foundational government, and the world symbolized by the "**cedar beams**" will rest upon the "**cedar pillars**" showing us that God's elect are part of that foundational build that represents Christ in us upon whom the world will rest as we rest today on "the head of the corner" Christ ([1Pe 2:7](#) , [Mat 16:18](#)).

[1Pe 2:7](#) Unto you therefore which believe *he is* precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner,

[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.

[1Ki 7:3](#) And *it was* covered with cedar above upon the beams, that lay on forty five pillars, fifteen in a row.

Judgement is the one event that is common to all men, and so the "**forty five pillars**" represent the judgement [4+5=9] that God's elect who will be the foundation of God's government [*the four rows mentioned earlier*] will administer with a rod of iron during the thousand year reign and in the great white throne judgement having been judged already ([1Pe 4:17](#) , [Rev 2:27](#) , [Rev 19:15](#) , [Rev 20:6](#)).

There are "**fifteen in a row**" of the beams that rest upon the "**forty five**" pillars that represent the elect. What this tells us is that those beams that represent all of mankind who are "**covered with cedar**" must rest upon the elect in order to be judged ([Heb 4:11](#)). Consequently 45 divided by 15=3 showing the process of that judgement. And it is mankind [6x10] that must be judged represented by the 4 rows of 15 beams [4X15=60] that sit upon the 45

pillars.

Rev 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.

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.

It is noteworthy that 'cedar' is first mentioned in the bible as part of the levitical practices of purification that, spiritually speaking, we are living now, dying daily today, and that the rest of the world will also experience in the lake of fire process, "to teach when *it is* unclean, and when *it is* clean: this *is* the law of leprosy" ([Lev 14:57](#)).

1.The law of the leper in the day of his cleansing

Lev 14:4 Then shall the priest command to take for him that is to be cleansed two birds alive *and* clean, and cedar wood, and scarlet, and hyssop:

Lev 14:5 And the priest shall command that one of the birds be killed in an earthen vessel over running water:

Lev 14:6 As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

Lev 14:7 And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

2.The law for all manner of plague of leprosy

Lev 14:48 And if the priest shall come in, and look *upon it*, and, behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

Lev 14:49 And he shall take to cleanse the house two birds, and cedar wood, and scarlet, and hyssop:

Lev 14:50 And he shall kill the one of the birds in an earthen vessel over running water:

Lev 14:51 And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times:

Lev 14:52 And he shall cleanse the house with the blood of the bird, and with the running water, and with the living bird, and with the cedar wood, and

with the hyssop, and with the scarlet:

Lev 14:53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

1Ki 7:4 And *there were* windows *in three rows*, and light *was* against light *in three ranks*.

Again "**three rows**" of windows, and "**light was against light in three ranks**", is telling us the same message of the sanctification process (**Joh 17:17**) that we go through as Christ increases as we decrease, which is one that takes time as we learn to possess our souls patiently going from glory to glory (**2Co 3:18**). As the body of Christ we do all things decently and in order as the word of God which is light (**Joh 1:9** , **Mat 5:14**) is rightly divided and received in our hearts that are prepared and made ready through judgement that is required in order to put off our flesh (**Rom 8:13**).

Joh 17:17 Sanctify them through thy truth: thy word is truth.

Notice the difference in the manner that the windows are described between the temple and the palace, showing us that "narrow is the way, which leads to life, and few there be that find it".

1Ki 7:4 And *there were* windows *in three rows*, and light *was* against light *in three ranks*. [palace]

1Ki 6:4 And for the house he made windows of narrow lights. [temple]

GNB **1Ki 6:4** The walls of the Temple had openings in them, narrower on the outside than on the inside.

CEV **1Ki 6:4** The windows were narrow on the outside but wide on the inside.

Mat 7:13 Enter ye in at the strait gate: for wide *is the gate*, and broad *is the way*, that leadeth to destruction, and **many** there be which go in thereat:

Mat 7:14 Because strait *is the gate*, and narrow is the way, which leadeth unto life ["narrower on the outside"], and **few** there be that find it.

It is "wide on the inside" because when God grants us eyes to see and ears to hear then we begin to see how unsearchable are His ways past finding out (**Rom 11:33**). In the negative sense of something being broad, broad is the path that leads to destruction "**wide is the gate, and broad is the way, that leadeth to**

destruction, and **many** there be which go in thereat" ([Mat 7:13](#)).

1Ki 7:5 And all the doors and posts *were* square, with the windows: and light *was* against light *in* three ranks.

In regard to the shape of the windows being "**square, with the windows**" and "**light *was* against light *in* three ranks**", we are being told that it takes all four sides of the body of Christ to bring "**light *was* against light *in* three ranks**" (*every joint supplies* [Eph 4:16](#)). The light represents the judgement that comes into our world when the light of Christ enters into our heavens or into our temple ([Joh 2:15](#)) and as the light of the world bound to the altar, we are enabled to 'drive them all out' ([Exo 27:1](#) , [Mat 5:14](#)).

[Joh 2:15](#) And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

[Exo 27:1](#) And thou shalt make an altar *of* shittim wood, five cubits long, and five cubits broad; the altar shall be foursquare: and the height thereof *shall be* three cubits.

[Mat 5:14](#) **Ye are the light of the world**. A city that is set on an hill cannot be hid.

1Ki 7:6 And he made a porch of pillars; the length thereof *was* fifty cubits, and the breadth thereof thirty cubits: and the porch *was* before them: and the *other* pillars and the thick beam *were* before them.

It's easy to identify these numbers in the house for what they represent to the body of Christ today: "**a porch of pillars** ([Rev 3:12](#)) **the length thereof *was* fifty cubits** (*grace* = [Eph 2:8](#)), **and the breadth thereof thirty cubits** ([Tit 2:12](#) , [Luk 13:32](#))". The house of God must reflect these measurements in order for the costly stones to be laid down that we are going to read about later. This building of Solomon's house has spiritual lessons for us that speak of things that are not as though they were. Solomon is like the rich young ruler of ([Mar 10:20-21](#)) building his own spiritual house with diligence, that took thirteen years representing his own works, his own rebellion.

[Rev 3:12](#) Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, *which is* new Jerusalem, which cometh

down out of heaven from my God: and *I will write upon him my new name.*

Tit 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;

Mar 10:20 And he answered and said unto him, Master, all these have I observed from my youth. [**Php 3:9**]

Mar 10:21 Then Jesus beholding him loved him, and said unto him, **One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.**

Mar 10:22 And he was sad at that saying, and went away grieved: for he had great possessions.

The "**porch *was* before them: and the *other* pillars and the thick beam *were* before them**" witnesses to the fact that we labour where others have already gone before us (**Joh 4:38**) and it is upon the prophets and apostles that we mature and grow into one healthy body with Christ who is "the head *stone* of the corner" (**Psa 118:22**).

Joh 4:38 **I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.**

Psa 118:22 The stone *which* the builders refused is become the head *stone* of the corner.

1Ki 7:7 Then he made a porch^{H197} for the throne where he might judge, ***even* the porch of judgment: and *it was* covered with cedar from one side of the floor to the other.**

The porch "**for the throne where he might judge**" is a type of the thrones of judgement where the elect will judge all the nations (**Mat 19:28**) of the world in the great white throne judgement (**Luk 18:28-30** , **1Co 6:3**). The porch is "**covered with cedar from one side of the floor to the other**" as cedar represents mankind that is becoming subject unto Christ, coming under his dominion under the feet of the saints who like Christ are now walking on the sea that represents all the world that is going to in time be brought into subjection unto Christ through the church so that ultimately God will be all in all (**Mat 14:25** , **1Co 15:28**). It is however not covered with gold telling us that this is a temple that is still walking in the flesh [cedar - yet carnal] and not in the spirit that is represented by those things in the temple that are covered with gold (**Gal 5:16**).

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.

Luk 18:28 Then Peter said, Lo, we have left all, and followed thee.

Luk 18:29 And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake,

Luk 18:30 Who shall not receive manifold more in this present time, and in the world to come life everlasting.

Gal 5:16 *This* I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.

Notice the root of the word porch^{H197} that shows us that the world is bound to the altar as well in their appointed time of salvation as was prophesied in Joseph's dreams so many years ago ([Gen 37:5-7](#)).

Gen 37:5 And Joseph dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

Gen 37:6 And he said unto them, Hear, I pray you, this dream which I have dreamed:

Gen 37:7 For, behold, we *were* binding^{H481} sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance^{H7812} to my sheaf.[Rev 3:9]

H197 Porch *from* H481

- Original: $\kappa\upsilon 1500$ $\kappa\mu\upsilon 1493$ $\upsilon 1500$ $\mu\alpha\rho$ - Transliteration: 'uwlam

- Phonetic: **oo-lawm'**

- Definition:

1. porch

a. in Solomon's temple

b. in Solomon's palace

c. in temple of Ezekiel's vision

- **Origin:** from **H481** (in the sense of tying)

- TWOT entry: 45c

- Part(s) of speech: Noun Masculine

- **Strong's**: From **H481** (in the sense of *tying*); a *vestibule* (**as bound to the building**): - porch.

Total KJV Occurrences: 34

- porch, 33

1Ki 6:3; 1Ki 7:6(2); 1Ki 7:7(2); 1Ki 7:8(2); 1Ki 7:12; 1Ki 7:19; 1Ki 7:21; 1Ch 28:11; 2Ch 3:4; 2Ch 8:12; 2Ch 15:8; 2Ch 29:7; 2Ch 29:17; Eze 8:16; Eze 40:7; Eze 40:8; Eze 40:9(2); Eze 40:15;

[Eze 40:39](#); [Eze 40:40](#); [Eze 40:48\(2\)](#); [Eze 40:49](#); [Eze 41:25](#); [Eze 41:26](#); [Eze 44:3](#); [Eze 46:2](#);
[Eze 46:8](#); [Joe 2:17](#)

- porches, 1
[Eze 41:15](#)

H481

- Original: **𐤅𐤌𐤕𐤍** par - Transliteration: 'alam

- Phonetic: **aw-lam'**

- Definition:

1. to bind

a. (Niphal)

1. to be dumb

2. **to be bound**

b. (Piel) binding (part.)

- Origin: a primitive root

- TWOT entry: 102

- Part(s) of speech: Verb

- Strong's: A primitive root; to *tie* fast; hence (of the mouth) to be *tongue tied*: - bind be dumb put to silence.

Total KJV Occurrences: 9

•binding, 1

[Gen 37:7](#)

•dumb, 7

[Psa 39:2](#); [Psa 39:9](#); [Isa 53:7](#); [Eze 3:26](#); [Eze 24:27](#); [Eze 33:22](#); [Dan 10:15](#)

•silence, 1

[Psa 31:18](#)

And looking again at...

[Gen 37:7](#) For, behold, we *were* **binding**^{H481} sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance^{H7812} to my sheaf.[[Rev 3:9](#)]

... we see the same thought of the whole world eventually being bound looking at the definition of that word 'obeisance' bringing to mind ([Rev 3:9](#)) that also has the same sound pattern of words:

H7812 shâchâh - from [[Gen 37:7](#)], [obeisance^{H7812}]
shaw-khaw'

A primitive root; to *depress*, that is, *prostrate* (especially reflexively in

homage to royalty or God): - bow (self) down, crouch, fall down (flat), humbly beseech, do (make) obeisance, do reverence, make to stoop, worship.

G4352 *proskuneō* [Rev 3:9 = **worship** **G4352**]
pros-koo-neh'-o

From **G4314** and probably a derivative of **G2965** (meaning to *kiss*, like a dog *licking* his master's hand); to *fawn* or *crouch to*, that is, (literally or figuratively) *prostrate* oneself in homage (*do reverence to, adore*): - worship.

Rev 3:9 Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

Rev 22:8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

Rev 22:9 Then saith he unto me, See *thou do it not*: for I am thy fellowservant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

Rom 14:11 For it is written, As I live, saith the Lord, **every knee shall bow to me**, and every tongue shall confess to God.

Rom 14:12 So then every one of us shall give account of himself to God.

1Ki 7:8 And his house where he dwelt *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch.

Solomon is a type of the elect of God prior to coming into the temple of God and these verses in regard to these sections of the house that Solomon built again demonstrate the rebellion that we are in for that symbollic 13 years, until we can become that new foundation which is formed in Christ (12): "**And his house where he dwelt** *had* another court within the porch, *which* was of the like work".

We are also told that "**Solomon made also an house for Pharaoh's daughter, whom he had taken *to wife*, like unto this porch**". Pharaoh's daughter represents the churches of Babylon and the false doctrine within us that are yet to be judged and so this statement is very specific to how the Lord is

able to judge the idols of our hearts that are being destroyed through the brightness of Christ's coming into our lives as the seven last plagues are poured out upon the body of Christ that is represented by the temple of God ([Rev 15:8](#), [1Co 3:16](#)). Once again we are reminded that it is "**like unto this porch**" showing us that judgement is the consistent theme that will come upon all men, and specifically it is "**Pharaoh's daughter**" that God's elect come out of, as she represents Babylon within us who must be judged if we are going to come out of her ([Rev 18:4](#)).

[Rev 15:8](#) And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

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

[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.

[Rev 18:4](#) And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

[1Ki 7:9](#) All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the coping, and *so* on the outside toward the great court.

When we read something is "**according to the measures of**", we are being told it is measured against something so that it is a precision cut, and so with that in mind we learn that these "**costly stones**" were "**hewed stones, sawed with saws, within and without, even from the foundation unto the coping**" meaning all of God's workmanship within the life of His elect was predetermined from the foundation of the world, from "**within and without**" even when we were in rebellion and doing our own works in the our rebellious house of thirteen years where we "**hewed stones, sawed with saws, within and without**" as opposed to not hearing any tools or pre-construction on the site of Solomon's temple ([1Ki 6:7](#)) vs. his house.

All of this workmanship represents God's workmanship that the bride of Christ is, "**even from the foundation unto the coping, and so on the outside toward the great court**", a reminder of how "all things work together for good to them that love God, to them who are the called according to *his* purpose"

([Rom 8:28](#)), which was determined to be fulfilled "**from the foundation unto the coping**" by His mighty hand, or handbreadth [**"coping"**[H2948](#)] that spans all time and by which all things consist and unfold according to the counsel of His own will ([Col 1:17-19](#) , [Eph 1:11](#)).

H2948 tôphach to'-fakh

From [H2946](#) (the same as [H2947](#)): - hand-breadth (broad).

[Col 1:17](#) And he is before all things, and by him all things consist.

[Col 1:18](#) And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all *things* he might have the preeminence.

[Col 1:19](#) For it pleased *the Father* that in him should all fulness dwell;

[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:

1Ki 7:10 And the foundation *was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.*

1Ki 7:11 And above *were costly stones, after the measures of hewed stones, and cedars.*

God is going to see to it that the elect bring "all the tithes into the storehouse", the tithe representing all our fleshly life that belongs to Him ([Mal 3:10](#)) and that is bound to the altar as those sheaves we talked about earlier. What it takes to form those "**costly stones**" of "**ten cubits**" is found in the next chapter of Malachi ([Mal 4:1](#)).

[Mal 3:10](#) Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.*

[Mal 4:1](#) For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

The end result of having God judge us in this age and give us the ability to "abide the day of his coming" spoken of in ([Mal 3:2-3](#)) is a Godly fear that is fashioned along with a desire to work righteousness as the body of Christ in this life ([Mal 3:16-18](#) , [Ecc 12:13-14](#) , [Act 10:35](#)).

Mal 3:16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard *it*, and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

Mal 3:17 And they shall be mine, saith the LORD of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Mal 3:18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

Ecc 12:13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this *is* the whole *duty* of man.

Ecc 12:14 For God shall bring every work into judgment, with every secret thing, whether *it be* good, or whether *it be* evil.

Act 10:35 But in every nation he that feareth him, and worketh righteousness, is accepted with him.

The discerning that people will be given in the great white throne judgment of who is righteous and who is wicked, and who is serving God or not serving him is what God's elect are discerning in themselves today as a royal priesthood that is being prepared to rule and reign under Christ (**1Pe 2:9**). We are suffering awhile now in order to be made perfect and stablished and strengthened and settled now in the Lord all to His glory, which is an ongoing is was and will be process that is unfolding in our lives as we die daily (**Mal 3:17** , **1Pe 5:10** , **1Co 15:31**). The costly stones is "**stones of eight cubits**" representing the new man that is formed through much tribulation (**Act 14:22**).

The costly stones from the foundation to the top, some of which were foundational and some of which were "**above**", which were made "**after the measures of hewed stones, and cedars**", reminds us that every one of God's elect is to be set in the temple where it pleased Him (**1Co 12:18**), "but God hath tempered the body" (**1Co 12:23-26**) via the Pearl of great price who is hidden in these earthen vessels (**2Co 4:7**) who is working this glorious work of salvation (**Php 2:12-13**) that requires we give an accounting of our life first (**1Pe 4:17**) so we can become a fitly framed temple of God forged and cut from this life of "**hewed stones and cedars**" blessed to abide in the house of God, represented by the temple of God (**Psa 84:10** , **Psa 23:6**).

1Co 12:18 But now hath God set the members every one of them in the body, as it hath pleased him.

1Co 12:23 And those *members* of the body, which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely *parts* have more abundant comeliness.

1Co 12:24 For our comely *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

1Co 12:25 That there should be no schism in the body; but *that* the members should have the same care one for another.

1Co 12:26 And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.

Psa 84:10 For a day in thy courts *is* better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness.

Psa 23:6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

1Ki 7:12 And the great court round about *was* with three rows of hewed stones, and a row of cedar beams, both for the inner court of the house of the LORD, and for the porch of the house.

It was by design that we first read of the temple being built before we see Solomon's efforts on his bigger-than-the-temple palace, because God speaks of things that are not as though they were ([Rom 4:17](#)), declaring the end from the beginning ([Isa 46:10](#)) and from the foundation of the world ([Heb 4:3](#)). The imagery of "**the great court round about *was* with three rows of hewed stones, and a row of cedar beams**" that was "**both for the inner court of the house of the LORD, and for the porch of the house**" showing us that all of mankind is going to be judged in time, as the "**three rows of hewed stones**" typify this process of judgement that makes it possible for us to become the "**rows of cedar pillars**" which start off as "**a row of cedar beams**".

[Rom 4:17](#) (As it is written, I have made thee a father of many nations,) before him whom he believed, *even* God, who quickeneth the dead, and calleth those things which be not as though they were.

[Isa 46:10](#) Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, My counsel shall stand, and I will do all my pleasure:

[Heb 4:3](#) For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

We become those beasts around the throne of God who will never forget where we came from with origins of beastly nature, fleshly carnal humans represented by the cedar beams and the beasts around the throne of God ([Rev 4:6](#)). In twenty trillion years from now I won't need anyone to remind me that I was a beast, or likened unto a wooden beam because God had purposed from the foundation of the world that all mankind would come to see this truth that would bring us all one day to rejoice with an everlasting joy in our hearts for the things that God has done, so marvellously and so greatly ([Ecc 3:21-22](#)).

[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.

[Ecc 3:21](#) Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?

[Ecc 3:22](#) Wherefore I perceive that *there is* nothing better, than that a man should rejoice in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

God's elect rejoice and again I say rejoice because "a man should rejoice in his own works" especially when he knows that it is Christ and Christ alone who is doing them. ([Php 2:12-13](#)). Solomon's house represents our rebellion because it is our own righteousness that sustains us at first, which is iniquity unto God, and only when God starts to pour out his wrath upon our old man do we begin to see the new temple being formed within us ([Eze 33:13](#))

[Php 2:12](#) Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. ["Solomon was building his own house thirteen years, and he finished all his house"]

[Php 2:13](#) For it is God which worketh in you both to will and to do of *his* good pleasure.

[Eze 33:13](#) When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousnesses shall not be remembered; but for his iniquity that he hath committed, he shall die for it.