

Catford Lectures 2009-2010

Part 8

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[00:00:00] Good afternoon, shall we begin by singing hymn number 136, the veil is rent, our souls draw near unto the throne of grace, the merits of the Lord appear, they fill the holy place, his precious blood avails us there as we approach the throne and his own wounds in heaven declare, the atoning work is done.

Hymn number 136.

The merits of the Lord appear, they fill the holy place, his precious blood avails us [00:01:20] there as we approach the throne and his own wounds in heaven declare, the atoning work is done.

[00:02:18] Sacrifice appraised with us within the veil.

Within the holiest throne, entwined his precious blood, before the throne we prostrate fall and worship him, O God.

[00:03:20] Boldly the heart and voice we raise, his voice, his name, our plea, have shown our breast as arms of grace, ascend by Christ to thee.

[00:04:09] Amen. Could we turn to the scriptures and read from the second book of Chronicles chapter three. My thoughts this afternoon have been largely constrained by the thoughts of Solomon's temple and by looking at some of the intricacies of that temple that Solomon built and to compare Solomon's temple with the previous tabernacle and to look in practical ways at how that encourages and enlightens us while living today.

So obviously a number of scriptures pertain to this point but if we can just read from [00:05:02] chapter three and we'll go into chapter four as well. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David his father in the place that David had prepared in the threshing floor of Ornan the Jebusite and he began to build in the second day of the second month in the fourth year of his reign. Now these are the things wherein Solomon was

instructed for the building of the house of God. The length by cubits after the first measure was three score cubits and the breadth 20 cubits and the porch that was in the front of the house the length of it was according to the breadth of the house 20 cubits and the height was 120 and he overlaid it within with pure gold and the greater house he sealed with the fir tree which he overlaid with fine gold and set thereon palm trees and chains and he garnished the house with precious stones for beauty [00:06:04] and the gold was gold of parvium he overlaid all to the house the beams the posts and the walls thereof and the doors thereof with gold and grave cherubims on the walls and he made the most holy house the length whereof was according to the breadth of the house 20 cubits and the breadth thereof 20 cubits and he overlaid it with fine gold amounting to 600 talents and the weight of the nails was 50 shekels of gold and he overlaid the upper chambers with gold and in the most holy house he made two cherubims of image work and overlaid them with gold and the wings of the cherubims were 20 cubits long one wing of one cherub was five cubits reaching to the wall of the house and the other wing was likewise five cubits reaching to the [00:07:03] wing of the other cherub and one wing of the other cherub was five cubits reaching to the wall of the house and the other wing was five cubits also joining to the wing of the other cherub the wings of these cherubims themselves spread forth 20 cubits and they stood on their feet and their faces were inward and he made the veil of blue and purple and crimson and fine linen and wrought cherubims thereon also he made before the house two pillars of 30 and five cubits high and the chapter that was on the top of each of them was five cubits and he made chains as in the oracle and he put them on the heads of the pillars and made 100 pomegranates and put them on the chains and he reared up the pillars before the temple one on the right hand and the other on [00:08:01] the left and called the name of that on the right hand jakin and the name of the one on the left boaz moreover he made an altar of brass 20 cubits the length thereof and 20 cubits the breadth thereof and 10 cubits the height thereof also he made a molten sea of 10 cubits from brim to brim round in compass and five cubits the height thereof and a line of 30 cubits did compass it around about and under it was the similitude of oxen which did compass it round about 10 in a cubit composed compassing the sea round about two rows of oxen were cast when it was cast it stood upon 12 oxen three looking toward the north and three looking toward the west and three looking toward the south and three looking toward the east and the sea was set above upon them [00:09:03] and all their hinder parts were inward and the thickness of it was an hand breath and the brim of it like the work of the brim of a cup with flowers of lilies and it received and held 3 000 baths he made also 10 lavers and put five on the right hand and five on the left to wash in them such things as if they offered for the burnt offering they washed in them but the sea was for the priests to wash in and he made 10 candlesticks of gold according to their form and set them in the temple five on the right and five on the left he made also 10 tables and placed them in the temple five on the right side and five on the left and he made 100 basins of gold furthermore he made the court of the priests and the great court and doors for [00:10:06] the court and overlaid the doors of them with brass and he set the sea on the right side of the east end over against the south and hurum made the pots and the shovels and the basins and hurum finished the work that he was to make for king solomon for the house of god as we read through that passage there's obviously there a great deal of detail and i wonder it was to ask the sort of question and say how much do you know and appreciate of this great temple that was built by solomon do you know how large it was do you know how it compares with the tabernacle what was in the tabernacle what was in the temple what was the difference in between [00:11:03] the significance of one of the most important buildings that has ever been built in the history of this earth is obviously great and the lessons for us are indeed many because we remember that the main purpose of this temple was that god wanted to dwell in the midst of his people now that surely is a wonderful thought god the creator god wanted to dwell in the midst of his people but god delights to dwell with mankind truly a wonderful thought in exodus chapter 25 he said let them make me a sanctuary that i may dwell among them and why i think in

particular that it's necessary for us to look at solomon's [00:12:01] temple because it is a picture of the father's house in heaven it's a picture it tells us something of what the father's house is going to be like in heaven we're obviously going to spend eternity there but if we view and think about the father's house surely that will encourage us surely that will help us in the times in which we walk here upon this earth i'd be interested in other people's thoughts but i seem to remember that has been a number of times that i have listened to lectures and accounts and been to bible readings and looked at the tabernacle many many times i hardly remember spending much time looking at solomon's temple i'm not sure where why that is we know that certainly most of the [00:13:05] furnishings were taken from the tabernacle and were put into the temple when it was dedicated by solomon so we have all the many lessons that were found in the tabernacle that they are incorporated into the teachings of the temple we've got all the lessons of the tabernacle and we've got added extra because of what the temple also teaches us we know that the temple was the dwelling place of god in the midst of his people it was the center of worship and could only be approached through sacrifices made by the priests we thought that the temple also represents the father's house the dwelling place which we will spend eternity in [00:14:06] that the temple as a whole is a figure of the christian assembly the church and no doubt we can recollect that verse that tells us when the lord jesus was here upon this earth that the lord jesus could say destroy this temple and in three days i will raise it up that he was the temple the temple really portrays for us four important features features of grace of truth of fruitfulness and of beauty and as we go through and look at some of the features that we find in the temple we can see that these features come to the fore solomon's temple was not one of the greatest [00:15:02] buildings that was ever around at that particular time it certainly wasn't one of the biggest but they obviously it's not the size but the holiness the order the glory and the righteousness that characterizes that house there was nothing like it on earth the glory of this temple as it was built and god dwelling in it the design of the house was from god himself directly from god and the temple couldn't be built until peace had been established and at the end of david's reign we know solomon was on the throne and peace was established and the temple was built and of course [00:16:05] in our day peace has been proclaimed peace because of what our lord jesus christ has accomplished on the cross and so the temple so to speak can be built in the lives of individual believers the presence of god on the earth in solomon's time was conditional a covenant was entered into the children of israel had to obey the law if they didn't obey then god would depart and of course we know that that is what happened that the temple was ultimately destroyed but today there is the contrast that the church of god has been established as a habitation in the spirit ephesians 2 tells us and it's based on the permanent value of the work of christ a difference [00:17:05] the temple disappeared but a permanent habitation because of what christ has done if we briefly trace how god dwelt with men throughout history we can see can't we write at the very beginning that in the garden of eden that it was god's desire to dwell with adam and eve that is what is desired to walk with them in the cool of the garden we know that the tabernacle was built in the desert that as the children of israel wandered around for those 40 years god wanted to dwell with them he wanted to be in the midst of them despite their sins despite their disobedience and rebellion he wanted to dwell in the midst of them that as the tabernacle [00:18:05] uh finished and the temple that we've briefly thought about already was built that that tabernacle system lasted for about a thousand years it was nearly a thousand years after the tabernacle was built that solomon's temple was built and solomon's temple of course was a permanent place where god could dwell in the midst of his people in jerusalem the ark and the cherubim were brought from the tabernacle and placed in that temple with much rejoicing at that time we know that the temple the solomon's temple was destroyed by the babylonians the chaldeans and that it was rebuilt in the time of ezra and nehemiah that that temple sometimes called zerubbabel's temple lasted for 500 years no doubt it had to [00:19:05] be repaired but that it was replaced by herod's temple herod of course lived at the time the lord jesus was built in 20 bc we believe and herod was a

usurper to the throne the lord jesus never went into the temple itself of herod's temple he referred to it as your temple when speaking to the jews but that temple of herod herod's temple was destroyed in 70 a.d and in fact we were thinking just this week looking at hebrews chapter 2 in the bible reading on thursday evening and struck again with the importance of that time when the lord jesus had come down into this world he'd lived in this world he'd shown himself to be a perfect man [00:20:02] he'd done the wonderful miracles god had shown by signs and wonders that here was the messiah and the nation of jews collectively rejected him they stoned stephen the lord jesus was still standing at the right hand of god ready to come ready to return but the jews rejected him and a few years later in a.d 70 then the judgment upon the jews was acted out and their temple was destroyed proving that there were no more sacrifices that the sacrifice the death of the lord jesus christ has paid the penalty for our sins it must have been a terrible time for the jews living in that land at that time we know it was we know that the destruction and the annihilation uh of the people was absolutely it was almost total there was very few left we also get some [00:21:08] hints that many of the christians had left before that had happened and moved away before the romans sieged that city and we know the temple has never been rebuilt since but we get indications that the temple will be built in unbelief before the messiah's return that mustn't be confused with ezekeil's temple which we're told will be built at the millennium and when the 12 tribes return to the land we know that it's similar to solomon's temple with perhaps additional rooms on the side that it will cover that area of 25 000 square cubits and then of course we get that future time when we're told about the new jerusalem is a great [00:22:05] most holy place where god can dwell for the lord god almighty and the lamb are the temple of it that god sanctuaries the church in glory that the city had no need for sun for the glory of god did lighten it and the lamb revelation 21 and also it tells us that the tabernacle of god is with men so as we see god's thoughts for dwelling with mankind we can see how important it is for god to dwell in the midst of his people and as we look more particularly at the differences between the tabernacle and the temple we realize that it was under the same dispensation of law that the law was still active and the children of israel had to obey the law but the religious and [00:23:05] civil system that was enacted by david was different from that of mooses that the priests the levi's the singers the doorkeepers the army were all organized differently the first chronicles tells us that the priests served the lord himself that was the role of the priests serving the lord himself we know that we are priests today that the role that the priests had in these economies is the role that is ours today of approaching and worshiping god himself so we can learn there that any service that we offer must be to the lord himself [00:24:08] that as we seek to serve the lord jesus then we should be serving him and him alone the priests were divided by a lot and when we read of dividing by a lot we know that it was god's direct direction it was god telling them what to do and the priests when they were divided up were directly told and commanded from the lord himself so our service as priests must be directed by the lord we can go hither and thither we can do all sorts of things and seek to for the lord but we know that to be fruitful we must be directed by the lord himself [00:25:03] there were in fact 24 classes of these priests and we read of 24 elders in revelation chapter 5 there's a number of points that is reading around about this topic that i must admit puzzled me and i'd be glad of any thoughts from anybody here but one interesting point just a little aside really was that when mooses ordered the levites they began their role from when they were age 30 we have that in numbers chapter 4 but in one chronicles chapter 23 david numbered them from 30 age 30 but later on in the chapter it was from 20 years old why that changed from 30 to 20 the only help i managed to get upon the subject was that as the levites were carrying the [00:26:06] tabernacle throughout the desert that it was obviously a heavy burdensome job they had to be strong men so to speak and the suggestion i read was that when the levites didn't have to do basically all this carrying that the age was reduced to 20. now i don't know whether we've got any young men aged 20 to 30 who feel that they're perhaps not as strong until they get to 30 but that was the only thoughts that i gleaned upon that topic but we know that mooses saw this model that

was given to him directly from the lord on the mount david we're told received his plans by inspiration from god directly from god and king solomon established everything by lot so divine communications telling us and telling them what should be in these two [00:27:07] different buildings the vessels were different in the buildings most were generally the same but many were different in number and weight new vessels were added and new musical instruments were added the ark of the covenant which is so important precious that we read and hear a lot about today was the same it contained the law and the law didn't change but perhaps the most dominant feature of this new temple were the two cherubims that were in the holy of holies try to do a little bit of a calculation and i hope that i'm right but in fact here the the [00:28:02] hall at catford is quite similar i think to the size of the temple the temple was 60 cubits long which i think if you think of a cubit has been 18 inches approximately then that would be about 90 feet the temple was probably just a little bit longer than the whole of this building to the wall behind me the holy of holies was 20 cubits by 20 cubits by 20 cubits it was a cube the width of the temple was 20 cubits wide 30 feet i think this is probably about 30 feet wide so as we think of the temple we can think of this building here with the holy of holies at the the front as that cube at the back of the temple and the place which [00:29:05] was indeed most holy and as we move on and think about how the temple was built we know that day it was very very precious and important to david that david gave of his own brass his silver and his gold he gave of the booty that he'd won from his enemies and out of his own affection david gave his own riches to the building of this temple after he died and we also know don't we that christ indeed loved the church and gave himself for it that our lord jesus christ gave him his very self for the building of the church we know that there was many riches came voluntarily from the nations that the cedars came from lebanon that iron came from canaan [00:30:07] and that other materials were brought in from afar and we know that during the millennium when christ reigns over this earth that there would be the gentile nations voluntarily giving of their tributes and their gifts to the lord himself so we have david in his time of affliction when he was uh around running about from saul when he was being persecuted by saul and others that the booty the precious minerals metals that he'd gained he was keeping for the lord and he prepares materials for the time when his son solomon was going to build the temple and we know likewise that the lord jesus that as the suffering lord jesus prepares for the rights [00:31:07] to the kingdom that david and solemn are almost seen as a continuum and almost as one thing that david in his affliction prepared the materials for the building of the temple in the millennium the lord jesus suffered in this world and went all the way to calvary's cross so that he has the right to reign during the millennium psalm 132 speaks of that temple and the earthly throne found on the afflictions of david we have revelation five where we uh brought to the center of the heavenly throne and what is at the center there but the slain lamb so we get that uh juxtaposition of the sufferings of christ and the glory that will come up david commanded all the princes of the people to help his son and the lord associates us with [00:32:10] his kingdom and the administration of his house and how that should weigh heavily upon us the disciples that were acquired by the lord jesus during his rejection we're told we'll sit on the 12 thrones judging the tribes of israel solomon added more riches to the house and christ will add more glories to his millennial temple when he reigns we know that when the temple was dedicated that there was 22 000 bulls and 120 000 sheep which were offered which clearly reflect and show us the value of the sacrifice of the lord jesus and when the temple was dedicated then god's glory filled the house but it was in a thick cloud it was in darkness [00:33:07] israel was still under the law god dwelt in darkness but in the new testament times we're told in one john that he is light and that god was revealed by none other than his son so if we look at the temple itself and try and picture perhaps using this room to help us what the temple would be like there are a number of pictures i even found in fact on i very rarely go on youtube but i thought i'd give it a whirl and put in solomon's temple and there was uh i thought anyway right quite an interesting little video graphically designed showing you what somebody had produced inside the temple and moving through and

showing you their idea of what the temple is like and there are many other pictures and models i remember being [00:34:05] fortunate enough many years ago now to go to jerusalem and in the new part of jerusalem it was next to a hotel incredibly we found it incredibly difficult to find there is a model of solomon's temple and jerusalem at that time interesting to have a look at but if we think of the temple itself and think the difference between the floor of the tabernacle and the floor of the temple when we think of the floor of the tabernacle there was nothing there it was built upon the sand because the people were journeying round about and the tabernacle obviously could be put up and brought down and you could be carried about with the children of israel during their wanderings the floor of the temple was made of cypress wood and we told that the that particular [00:35:01] wood was hard and durable as we would expect but it emitted that fragrant smell and in the temple tabernacle also we read of the the smells the fragrance that were emitted with the lord the foundations and the construction solomon's temple the stones were constructed before they arrived they were carried out from near jerusalem we believe and that there were great costly hewn stones and that they were fashioned to be fitted in exactly in the building of the temple that there was no noise allowed there was no talking allowed where the temple was being constructed and that clearly tells us doesn't it that the church's foundation is christ he's the chief cornerstone in ephesians 2 and that the church is formed of living stones you and me that the new [00:36:06] testament tells us in whom all the building fitly framed together grows into a holy temple in the lord that you and i are these stones being brought together to form this spiritual building we've said of the holy of holies being 20 cubits cube someone suggested that that symbolizes the trinity father son and holy ghost in perfect measurement one of the questions for you to think about and decide that in this cube that was 20 by 20 by 20 the height of the tabernacle was 30 cubits high so there's a discrepancy of 10 cubits was the holy of holies lifted up or was there some other [00:37:01] construction any thoughts but the floor was and the was wainscoted with cedar one king six tells us that the walls and floor were overlaid with gold and we know that gold speaks to us of the divinity of the lord jesus we know don't we that the lord jesus by his own blood has entered once for all into the holy of holies and most importantly these cherubim as we read through the verses you'll notice that there were a number of references to cherubim what a cherubim speak of they speak of the government of god the judicial power and intelligence of god himself we know that there was cherubim on the mercy seat looking at the blood overshadowing it but here in the holy [00:38:02] of holies at this end of the temple there were two huge cherubim two side by side really touching each other in the middle touching the wall huge golden cherubims made of olive wood that spoke of the lord jesus 10 cubits high and wide here we obviously indicated that the justice and grace of god in equal importance we have in the holy of holies the ark of the covenant that's wooden box made out of the acacia wood covered with gold the mercy seat on the top two and a half cubits by one and a half cubits with the gold and smaller golden cherubim sitting [00:39:01] on the top of it in the tabernacle that ark of the covenant contained the law aaron's rod that budded and the golden pot of manna when we read of solomon's temple the ark being brought into that holy of holies then we no longer read of the golden pot of manna we no longer read of aaron's rod that's budded but importantly the law was still there the people were still under the law and we know that all the law was kept by the lord jesus we know that the throne of god and judgment has become a throne of grace as hebrew 4 tells us and then perhaps surprisingly as the ark was brought into the holy of holies then the staves the poles that [00:40:01] were used to carry the ark so the ark itself wasn't touched you perhaps expect that they should be taken away but the staves were left in so that they could be seen and no doubt they reminded the children of israel of their desert wanderings as the staves were left in so as we move away from the holy of holies and look at the holy place sometimes referred to as the the greater house what marked off the holy of holies from that holy place we know that the veil was there but in the in the tabernacle but in the temple it seems to be that the there were doors doors and door posts of olive woods that there was also there golden chains

marking it off from the holy of holies why these extra parts [00:41:10] the doors were made of this of olive wood and they seem to fold certainly to some degree in the walls of the temple then they were made in the tabernacle of acacia wood which was a wood hardwood found in the desert but in the temple it was of cedar wood and cedar wood as we know is very strong it endures as a wood and that wood which was overlaid with gold and on the the paneling the wood itself was the palms and the cherubims and the half open flowers so there would be these most like engravings down the side of the hall and all [00:42:03] around the hall in fact and these would reflect the glory of christ for eternity we've said that the temple speaks to us of the father's house and as we think of spending eternity in the father's house then the we can think of believers clothed with gold reflecting the glory of christ for eternity the palms that were engraved would speak of peace we think of the lord jesus coming into jerusalem speaking of peace the half open flowers would speak of life perpetual flowering representing the renewal and beauty of the rest with god in the eternal state that these walls overlaid with gold would obviously speak of christ to us [00:43:07] as we think of one corinthians 2 it tells us that god hath revealed these things unto us by his spirit and the temple would speak to us and show us something of god's thoughts and god's ways so in the temple itself in that holy place we know in the tabernacle that there was one candlestick famous candlestick forged out of gold from one piece of gold one talent of gold and the seven uh branches from that candlestick in the temple there were in fact 10 candlesticks five on the left and five on the right again everything in this temple speaks of christ speaking of the fact that god is light christ is the light of the world and perhaps we can [00:44:05] think of these 10 in the temple that light has been multiplied and we understand the ways of god we know christ he's been revealed to us the golden altar of incense is there burning the sweet smelling savor speaking of christ to the father the table of showbread christ is the sustainer of communion with his people there were it was a gold table in the tabernacle with 12 loaves representing the 12 tribes of israel in the temple there was again 10 of them 10 speaks of responsibility five again on the left five on the right and we know that christ fulfilled all the demands of the law we know also don't we that the table of showbread remind us that christ is carrying the people of god today that he's carrying us through that he's helping us in our [00:45:07] daily issues and that that table is seen in the light of the candlestick if we move out of the the main part of the temple we find this extra feature i always think the entrance to catford fall here's quite grand compared to some of the meeting rooms that we frequent but here we had a porch on the front of the building it was 20 cubits wide the width of the temple and 10 cubits from front to back the access to the temple was big was wide they obviously speaks to us of the fact that christ has opened up the access into god's presence i am the door by me if any man enter in he shall be saved and then from the outside perhaps the two [00:46:08] most dominant features that could be seen from the front from the east side there were two huge pillars two pillars that were 18 cubits high so we're talking there about 27 30 feet high two huge pillars made of copper or bronze and they were given particular names one was called jakin and the other was called boaz now we're told that jakin will means he will establish so there in that time solomon's time that pillar spoke to the jews that he will establish referring perhaps to the millennial kingdom and then boaz boaz means in him is strength that the strength of the lord jesus was able to carry his work through and on these two pillars [00:47:09] there were was a capital each and that was crowned with lily work and the lilies would speak of the beauty of christ and the beauty of the rain though there were brazen pomegranates there and pomegranates as we know would always speak of fruit there are many many seeds in a pomegranate speaking of the fruit that was born for god in particular we're told that these two pillars were broken up by the calended chaldeans in jeremiah chapter 52 and then we we're told of the chambers and the priest's rooms a little bit of a difference opinion exactly what was meant here but on the sides of the temples there were rooms built storage rooms and rooms for the [00:48:01] priests and some have suggested it mentions five cubits and six cubits and seven cubits something they refer to the width of the stories some to the width of these rooms as you move

towards the back of the temple but there was obviously room for the priests in solomon's temple that was different from the tabernacle and how that could wonderfully speak to us of the fact that the lord jesus himself told us that in my father's house there are many mansions that there is place for the priests there's places for us there is and he's going to prepare that place for us and then in the court of the priests outside we have the brazen altar that place which was used for the sacrifice of the animals that were brought to god himself [00:49:02] the old brazen altar was five cubits by five and three cubits high it was made of acacia wood and covered with brass and we know brass would typify a power that could withstand judgment and everything in this outer court was made of brass or bronze copy of exact mixture was but the brazen altar in the temple was much bigger that was 20 cubits by 20 cubits and 10 cubits high that it was made by hero and it's likewise stood before the temple it obviously speaks to us of the atoning work of christ but it was much bigger and could obviously cope with the sacrifice of far more animals we're told of the brazen laver and here [00:50:02] can get a little confused because in the temple it speaks of these 10 lavers and that they were on carts with wheels again five on the left and five on the right and these 10 lavers were used for the washing of the animal sacrifices clearly they needed to be washed because we know that the lord jesus is perfect that he is righteous and these 10 lavers would be used for the washing of the animals we don't seem to have got that mentioned in the tabernacle it seems to be uh an extra and as we move on we can think of the brazen sea the brazen sea was again one of the more remarkable objects in the front of the temple there that it was where the priests would wash their hands and their feet before they offered sacrifices [00:51:08] to god that that would speak of the laver as it's mentioned in the tabernacle but in the tabernacle no size was given for the laver we know that that laver was made of the women who were humbled who gave of their um ornaments and mirrors so they could no longer look at themselves and it was used to make the laver but here we have the front of solomon's temple this huge brazen sea it was about five cubits high seven and a half feet high taller than any one of us 10 cubits in diameter around was 30 cubits and it had these 12 oxen underneath three facing each side it says again but it could fill the 200 baths was the unit that was used and [00:52:06] 3 000 baths i think if my memory serves me correctly somebody suggested that was about 12 and a half thousand gallons of water i think i remember even reading a suggestion that obviously so much water was involved in this huge object that they might even have cut aqueducts uh bringing water continually to feed into this brazen sea and it's speaking isn't it of the priests having to wash their hands and feet before they offered the sacrifice speaking of our walk the laver here as we know as christians is the word of god which searches us tells us smites our conscience when we're doing things wrong there's certainly we know that the disciples could have no part with christ unless their feet were washed and as we walk and live here as [00:53:06] christians we know that as reading the word of god will bring things to our attention will strike us will stop us perhaps from doing things that we shouldn't and cause us to be faithful and serve him we know the animals that were represented here with the ox representing the firmness and patience of god so we come to the great court around the outside surrounding the whole temple three rows of hewn stones and a row of cedar beams and it was there that the people worshipped god so we can see that there are certainly many similarities between the temple and the tabernacle but there are differences and we can learn things from those differences that the temple gives us some idea and some thoughts as to what it will be like in eternity living in the father's [00:54:03] house but the temple represented the glory of god and there it showed out the grace of god the huge porch that meant that there was access only when sin had been dealt with truth that god obviously deals with truth and it's important that we're not swayed by other opinions that we do search out the things of god and that we do listen to what god has to say for us that there was fruitfulness fruitfulness for god in the worship that happened in that temple and there was obviously that beauty that beauty that we can see there in the lord jesus christ who gave himself for us and in all the objects that were in the temple as goals speaks of the divinity of god [00:55:01] and

speaks of our lord jesus christ and the wonder of who he is and the work that he has accomplished for us so may it be that as we think about these things we get a greater idea of how god delights to dwell amongst his people and that how we as christians as the holiness of that temple was so important that we remain holy and so that we can serve him so perhaps we can close by singing hymn number 439 how blessed a home the father's house their love divine doth rest what else could satisfy the hearts of those in jesus blessed his home made ours his father's love our hearts full portion given the portion of the firstborn son the full delight of heaven 439 [00:56:18] which is ah [00:57:04] oh oh and brings out dwells [00:58:18] us is flow [00:59:09] slow is to fill with joy the heart.

No cloud is there to dim the sea, nor shadows to impart.

[01:00:02] O what a home of such is love that he must bring us there to fill that home, to be with him and in his glory shine.

The Father's house, the Father's house, all that the Son is given, made us the objects of his love [01:01:11] and he our joy in heaven.