

September 26

Jesus Christ Himself being the chief corner stone: in whom all the building fitly framed together groweth into an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. Ephesians 2:20-22

LET us, as day after day rolls by, re-

R3650 *"The Temple of God is holy, which Temple ye are."--1 Cor. 3:17...*

One thought not to be lost sight of is, that in the Lord's arrangement we are the stones, he the master workman--and all the trials and difficulties and oppositions and perplexities and disappointments of our experience are the chisels and the wheels and the emery-sand for our preparation. From this standpoint only are we able to follow the Apostle's advice to rejoice in tribulations also."

member our three-fold relationship to this Temple: (1) We are still in process of preparation as living stones. (2) AS members of the Royal Priesthood carrying the Ark we are marching from the Tabernacle into the Temple condition: some of our number have already entered in and some are still on the way. (3) As the Lord's people the time has

(Rom 5:3-4 KJV) "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; {4} And patience, experience; and experience, hope:"

(1 Pet 1:3-7 KJV) "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, {4} To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for

come for us to know, to sing with the spirit and understanding, the new song of divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts, and ere long our course will be ended and the glory of the Lord will fill the Temple. Z.'03-443 R3284:1

you, {5} Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. {6} Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: {7} That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:"

R5713 (From Harvest Truth Database V8.0 2013)

DEDICATING THE TEMPLE

--JULY 25 -- 1 KINGS 8:22-30--

WHAT THE TEMPLE TYPIFIED--DOUBLE ANTITYPES--THEIR DEDICATION--
KING SOLOMON'S PRAYER--GOD'S PERSONALITY-- HIS DWELLING PLACE IN HEAVEN--
"THE GLORY OF THE LORD FILLED THE TEMPLE"--ITS ANTITYPE

"My House shall be called a House of prayer for all people."--Isaiah 56:7

POSSESSED of reverence for the Lord, full of zeal for Him, full of appreciation of the Divine promise that King David's successor should build the House of the Lord, the Temple, for which David had for years made preparations of money and valuables, we find King Solomon speedily giving attention to this matter. In the fourth year of his reign, preparations had reached such a development that the construction of the Temple was begun; and seven and a half years later the scenes of this Study were enacted--when the Temple was ready for dedication. Strange to say, it was dedicated about a month before it was completely finished. Doubtless this contained some important typical lesson, which we may some day more fully understand.

Built of white marble, the Temple must have been a very imposing structure, although not lofty. It was of but one story; nevertheless, its position on the mountain top surely gave it a very commanding appearance, its glittering, white walls overtopping the entire landscape. But we are interested in the Temple of Solomon more than in any other building because it was a type, as well as a reality. Let us note the Apostle's references to it and his declaration that its antitype is found in God's holy people--the Church. We read, "Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?" "For ye are the Temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people." --1 Corinthians 3:16; 2 Corinthians 6:16.

PREPARATION OF THE LIVING STONES

In the picture which the Apostle thus brings to our attention, the Church corresponds to the Tabernacle rather than to the Temple. As God was with the Children of Israel from the time they entered into covenant with Him until the Temple was dedicated by Solomon, He indicated His presence by a manifestation of the Shekinah Light in the Most Holy of the Tabernacle. And so with us now as Christians: from the time we become sons of God-- from the time of our consecration, justification, sanctification and begetting of the Holy Spirit--our bodies are tabernacles, or temporary dwelling-places, of God's Holy Spirit. His Spirit in us is represented originally by the begetting influence which we receive as the start of our new existence as New Creatures in Christ Jesus; and that light, or holy illumination, spread abroad in us fills us with the light of the knowledge of the glory of God more and more. The Tabernacle in one sense of the word was a temple--in the sense that any place where God is would properly be called a temple, a holy place. But, as suggested, it is preferable that we think of our fleshly bodies as tabernacles of God--

His temporary dwelling-place. In a fuller sense, by and by, there will be a great transfer. The Lord's saintly ones will be changed from flesh to spirit by the power of the First Resurrection, and will thus be more perfectly represented by the beautiful Temple which Solomon built.

But there is a still more beautiful thought brought to our attention by St. Peter. He tells us that the various members of the Church of Christ--the saints--are living stones, which are in process of chiseling and polishing, preparatory to the uniting of all these in one grand, glorious Temple of God beyond the Veil. (1 Peter 2:5,9.) Any not enduring the chiseling and polishing will be discarded as unfit for the glorious Temple.

The bringing together of these living stones beyond the Veil will be by the Resurrection Power, beautifully illustrated in the erection of Solomon's Temple, of which we read that its stones were prepared at the quarry and then finally assembled for the construction of the Temple, and that they were so perfectly shaped and marked for their various places that they came together without the sound of a hammer--without need for chiseling or for other labor upon them at the time of the construction. So, St. Paul says, the Church is God's workmanship. (Ephesians 2:10.) And His work will be so perfectly accomplished that there will be no need of rectification or alteration beyond the Veil.

It is this viewpoint that is especially interesting and profitable to the Lord's people. Such of them as can realize that they have been called of God to this High Calling, to membership in the Temple, can fully appreciate thereafter the necessity for the trials and difficulties of life which are shaping them, fitting them, for Heavenly glory, honor, immortality. These are the "all things" working together for good to them that love God--preparing them for the spiritual blessings and services of the future.--Romans 8:28.

WORK OF THE GLORIFIED CHURCH

When we think of the Church as the Temple under construction, it impresses upon us the thought that there is a future work to be accomplished. Why construct a Temple, and then not use it? Serious injury came to us through various errors of the past: for instance, the thought that the Church alone is to be saved and all the remainder of mankind to be lost; and a further thought, that at the Second Coming of Christ the world is to be burned up, and the Divine Plan ignominiously terminated. With such a view, the construction of the Church as the great Temple would seem to be a waste; since there would be nobody to be blessed by it.

However, as our eyes of understanding open more and more

clearly, we begin to see beauty in the Divine Plan and arrangement. So far from God's Plan terminating at the Second Coming of Christ, it will merely begin there, so far as the world is concerned. The Church, in one figure, will be the Royal Priesthood for the blessing of all the families of the earth. (Galatians 3:29.) In the other figure, the Church will be the great Temple through which all the world of mankind may have access to God and return to harmony with Him.

Thus, eventually, this glorified Church, or Temple, will be the House of Prayer for all people, all nations-- not that they will pray to a house, but that they will approach God through the glorified Church, in which His Presence will be manifested and His mercy will be available to all. From this viewpoint, the Temple with its Shekinah glory represented the Church in the glory of the future, in association with Christ; and God will dwell in and operate through that glorious Church for the blessing of the world, represented by all those who will worship God looking toward His Holy House.

DEDICATING THE TEMPLE OF GOD

There is an important thought in connection with a dedication which some seem to overlook. It was necessary for the Tabernacle to be dedicated, or set apart to God, before He deigned to recognize it and to use it. Similarly with all of God's people; it is necessary that they should positively and formally dedicate themselves to God and to His service before being recognized of Him and filled with His Spirit. It is not enough that they should know of Him and of the Lord Jesus Christ, and be persuaded of these things--not enough even that they should know something of the glories of the Coming Age as revealed in the Word of God. It is necessary, also, that they make formal dedication of themselves to God, fully surrendering their own wills that God may come into them by His Holy Spirit and, accepting their sacrifices, constitute them thereafter His tabernacles.

When the Temple was ready for dedication, Solomon presented it to God with the prayer which constitutes the basis of today's Study--a prayer beautiful in simplicity and indicative of King Solo-

mon's perception of the great truth that God is a personal God, whose dwelling-place is not everywhere, but in Heaven. It shows us that the king fully understood that the Temple which he had made, like the Tabernacle before it, merely represented God's power and grace amongst His people. The presence of the Temple indicated that there were sinners who needed to be atoned for by its arrangements, and that mercy and forgiveness would be needed and that prayers toward God would be appropriate. "Hear Thou in Heaven Thy dwelling-place; and when Thou hearest, forgive."

So during the Millennium, all the world will have the opportunity of approaching God through His great Temple of which Jesus is the Chief Corner-Stone, and the Church the living stones under His Headship. And God will hear the prayers thus properly presented, and will forgive the sins of the people; and as a result the work of Restitution will progress to a grand completion.

As Solomon dedicated the Temple, so the Church of Christ will be dedicated, formally presented to the Father. The great Antitype of Solomon will do this; namely, the Lord Jesus Christ, presenting us all as His members, as the Temple which is His Body, reared up on the Third Day--the Third Thousand-Year Day from the time of His death--the dawning of the Great Sabbath. (John 2:19-22.) As a result of the dedication, the glory of the Lord will fill the House. The fact that ⁽¹⁾the typical Temple was filled with the glory of the Lord before it was entirely completed seems to imply that at this present time there will be some manifestation of God's favor toward His Church in glorification while yet the work of construction is not quite finished. However, it is difficult to read prophecy in advance of its fulfilment. We must wait to see what will be the fulfilment of this feature.

"God moves in a mysterious way
His wonders to perform."

⁽¹⁾ Completed: 1Ki 6:37-38; Dedication: 1Ki 8:2,10-13,63; Rev15:8

R3282 (From Harvest Truth Database V8.0 2013) THE DEDICATION OF THE TEMPLE

1 KINGS 8:1-11,62,63.--DECEMBER 13.--

Golden Text: "I was glad when they said unto me, let us go into the house of the Lord."--Psa. 122:1

VERY INTERESTING is the story of the great Temple of God purposed and largely prepared for by King David and built by King Solomon the wise. It was commenced in the fifth year of Solomon's reign and finished in the twelfth. The story of its cost seems fabulous, the gold and silver employed in its construction being estimated at from \$1,000,000,000 to \$2,500,000,000. We are inclined to think the smaller estimate nearer to the truth, or that the ancient standard of values, a talent, possibly, experienced a change of values, as for instance was the case in the English pound sterling, which originally meant a pound of silver in value but subsequently a quarter of a pound of silver, and to-day, by reason of the change of standard from silver to gold, it has a still different meaning not at all connected with silver. Similarly the Jewish talent may have experienced changes of value in the long centuries of its use. However, regardless of the aggregated value of the gold, silver, brass, precious stones, constituting the Temple, we have every reason to conclude that it was a wonderful structure for its day--one of which King Solomon in all his glory and wisdom, and the people of Israel with him, had good reason to rejoice and not feel ashamed.

The context shows that King Hiram of Phoenicia not only contributed largely to the Temple as a friendly gift, but also supplied skilled workmen under Solomon's pay, who in various ways assisted in the preparation of the brazen columns for the porch, utensils for the court, etc. etc. Thirty thousand Israelites were drafted to serve in the Temple construction one month out of each quarter. Besides these there would appear to have been 150,000 laborers, apparently foreigners, hired from outside (1 Kings 5:13-16; 9:21,22), or they may have been aliens residing in the land of Palestine--Canaanites. The overseers would appear to have been 550 chiefs and 3,300 subordinates, of whom 250 were Israelites, and 3,600 Canaanites. (2 Chron. 2:17;8:10.) This preponderance of the Canaanites amongst the overseers seems to imply that the laborers were Canaanites, and

also reminds us that "the Canaanite was still in the land." The fact that the Canaanites, strangers from the Commonwealth of Israel, were the chief laborers in the construction of the great Temple, seems to have been typical of the fact that aliens, strangers, foreigners, and enemies of the Truth have the larger share in the work of preparing the antitypical Temple. Their hammering, their chiseling, their melting and casting, under divine providence, serve to make ready the living stones and the glorious pillars for the spiritual house. Verily they know not what they do. Their work is greater, better, than they comprehend, as the glories of eternity will demonstrate.

The lesson opens with the Temple's construction finished, and the chiefs of Israel gathered with King Solomon at Jerusalem for its dedication, at the time we call October, corresponding to the Jewish New Year feast, held in connection with the great day of atonement. The Atonement Day was probably past, the sacrifices of atonement having been made in the Tabernacle and the blessing of the Lord, as usual, dispensed upon the people for the new year. While they were thus legally cleansed, reconciled to God typically, was the most appropriate time for the dedication of the Temple, which represented the spiritual hopes and aims of the nation.

The Ark, representing typically the divine covenant with Abraham, the fulfilment of which centered in the Christ, must be transferred from the Tabernacle to the Temple, that thus the latter might supersede the former as the meeting place between God and his covenant people. The thousands of sacrifices offered during the procession of the King and priests and the celebrities of the nation, besides evidencing their devotion to God and their willingness to sacrifice, had a typical significance as representing the consecration even unto death of the whole company thus engaged in transferring the emblem of their faith and hope. In some respects, therefore, the King and the chiefs of the nation represented typically our Lord

Jesus and the overcomers, and the chief priests and under priests represented the same from another standpoint. The procession was the meeting place between the sacrificing emblems of the present age and the typical representation of the kingdom glories and honors of the next age. The Lord's people to-day seem to be following this type. The Great King, antitypical of Solomon, has about finished the Temple construction and has sent forth the invitation of the heads, the chiefs of spiritual Israel, to attend and share in the great dedication. These chiefs are not the great of this world, but the Lord's very elect. From the four quarters of the spiritual heavens they are gathering, the procession has already commenced; but as the Temple was not complete until the Ark, its most important part, was placed in position, so the glorious Temple will not really be finished until every member of the body of Christ has been changed from the Tabernacle condition to the Temple or permanent condition in the first resurrection.

The declaration that there was nothing in the Ark save the tables of stone on which was inscribed the Law, seems at first to be in conflict with the Apostle's statement in Heb. 9:4, where he mentions also the golden pot of manna and Aaron's rod that budded. We are to remember, however, that this description related to the Tabernacle and not to the Temple. The golden bowl of manna which did not corrupt was a type of illustration of the immortality or incorruptibility which the Lord has provided for the Royal Priesthood, and the budded rod was a reminder that the blessing and fruitfulness and privilege of service belong to the antitypical Levite, but as types both of these will end in the present dispensation. They met with the Tabernacle conditions; they will not be needed in the future conditions of glory, honor, and immortality represented by the Temple, because there the glorious things typified by these will have been fully entered into by the overcomers of the Church. But the law will still be an integral part of the divine covenant. As the Apostle explains the fulfilling of the law is love, and love never faileth. It will always be the divine requirement and essential to participation in any of the blessings connected with the divine favor represented in the Ark of the covenant.

While the priests proceeded with their work of placing the Ark, the Levites, "arrayed in white linen, having psalteries and harps, stood at the east end of the [brazen] altar, and with them an hundred and twenty priests sounding with trumpets. It came to pass that the trumpeters and singers were *as one*, to make one sound to be heard in praising and thanking the Lord; and when they lifted up their voices with the trumpets and cymbals and instruments of music, and praised the Lord saying, 'For he is good; for his mercy endureth forever,' that then the house [Temple] was filled with the cloud"--the peculiar pillar of cloud which symbolized the Lord's presence through the wilderness journey, and subsequently in connection with the Tabernacle, and now in the Temple, for the first time rested upon it. This, which outwardly had the appearance of a cloud in the sanctuary on the mercy seat, represented an extreme brightness--so great that the priests could no longer remain in the Holy.

But meantime the King explained to the people the significance of the Temple, that it was the house of God and built under divine direction, given to himself and to his father David. Then standing near the altar of the court, spreading forth his hands toward heaven, he prayed a most beautiful prayer, and one which we recognize as prophetically directed, and as teaching us the purpose and object of the great antitypical Temple constructed by the antitypical Solomon. The literal Temple was to be the place toward which all the Israelites should look as God's dwelling place, the center of his power, authority, forgiveness and blessing and help in every time of need. So in due time, when the spiritual Temple shall have been constructed and dedicated and filled with divine power, it will be the center toward which all who would approach God shall look for help and assistance and blessing and forgiveness, toward which they shall make their prayers, and in which they shall realize the manifestation of divine power and blessing on their behalf.

After Solomon's dedicatory prayer was finished, the Lord openly manifested his favor toward the King and all the people by accepting their sacrifices with fire from heaven, as we read: "When Solomon had made an end of praying the fire came down from heaven and consumed the burnt offering and the sacrifices; and the

glory of Jehovah filled the house [the Temple]....And when all the children of Israel saw how the fire came down and the glory of the Lord was upon the house, they bowed themselves with their faces to the ground upon the pavement and worshipped and praised the Lord, saying, 'for he is good, for his mercy endureth forever'"--probably joining with the Levites in singing Psalm 136.

It is noteworthy that the Levites and the people did not sing of divine wrath never ending, but of divine mercy *forever*. This, however, according to the strict significance of the Hebrew word, does not mean "without an end," but "to an end",--that is to say, that divine mercy shall be exercised to its completeness, to its fulfillment, until every creature shall have been brought to a knowledge of the Lord and his goodness and to an opportunity of knowing him and of benefiting by the great promise made to Abraham and symbolized in the Ark of the covenant, through which all the families of the earth shall be blessed. Similarly in the last book of the Bible we read of the song of Moses and the Lamb, sung by the antitypical priests, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways thou King of saints. Who shall not reverence thee, O Lord, and glorify thy name? For thou only art holy: for all peoples shall come and worship before thee, because thy judgments [righteous dealings] are made manifest." (Rev. 15:3,4.) This is the song which none but the overcomers can truly appreciate and sing at the present time, but by and by--when the glory of the Lord shall have filled the Temple--the peoples, the multitudes, shall learn that song, shall learn of the divine mercy, and as a prophecy it shall be fulfilled and all peoples shall bow to the Lord to confess his goodness and his love and to enjoy at the hands of the antitypical Solomon (the Christ), as prophet, priest and king of the new dispensation, the opportunity of full reconciliation to God and full return to the perfect conditions of mind and of body, and to life everlasting, lost by Adam's disobedience, and brought back by the great Redeemer for as many as will receive it upon God's terms.

Naturally and properly our chief interest centers in the antitypical Temple, the antitypical Solomon, the antitypical priests and antitypical people. There is a sense in which every member of the New Creation may be said to be individually a temple of the holy Spirit now, a sense in which every individual should build up his own faith and character from the divine promises and by compliance with the divine requirements, but this is not the larger antitypical view of the Temple. In its antitypical sense Solomon's Temple certainly represented the glorified Christ, head and body, built up of living stones, as the Apostle Peter explains. Under the supervision of the anointed the work of gathering the various stones for the Temple has been in progress throughout the Gospel age. As not any and every stone was taken for Solomon's Temple, but only those of specific dimensions and peculiar pattern, in accordance with the plan, so it is with the antitypical, the living, stones. Only a certain class are approached at all, and only those which being cut out are first roughly quarried out and found suitable in character and dimensions are tooled at all, and only those which under the tool yield proper results and become conformed to the intended pattern will ultimately find their place in the glorious Temple which our Lord as the great master-builder is constructing. As before intimated, this accounts for the fact that various agents, even Satan himself, may be used of the Lord as servants for the chiseling and polishing and fitting and preparing of these living stones for their future glorious position. Viewed in this light what a satisfaction may come from the trials and difficulties which all the Lord's people are sure to experience, and without some of which they would be justified in fearing that they are not sons but bastards. (Heb. 12:8.) Only those who have some such insight into the divine program can ever reach that position to which the Apostle Paul attained, who claimed that he could also rejoice in tribulation, knowing that tribulation worketh patience and patience experience and experience hope, which will not be put to shame, but which will be rewarded eventually in the glorious joint-heirship in the kingdom promised by our Lord to his faithful.

To our understanding of the teaching of Scripture, the fact that the materials for Solomon's Temple were prepared before its construction began, and were so perfectly fitted that no iron tool needed to be used in the construction, indicates that the antitype, this Gospel age, has seen the preparation of the various living stones, which

when ready were marked of the Lord to their positions in the Temple, and fell asleep in Jesus until the time for the first resurrection, the time for the construction of the Temple. To our understanding we are now living in that time and have been in it since 1878. The living stones of the past have been brought together and the Temple is merely waiting for the few living stones which are still under process of trial and disciplining, chiseling and polishing. The resurrection "change" coming to each of these in turn places him with the fellow-members of the grand Temple of the Lord. The picture of the bringing of the Ark would seem to be another illustration of the same lesson--the bringing of the members of the body of Christ from the Tabernacle or earthly condition to the heavenly or Temple condition. Soon the Ark will be in place, and priests and Levites and people are generally learning to sing of the Lord's mighty love and that his mercy endureth to completeness-- to the full limit to which mercy could be of service, benefit or advantage, to the completion, when every ear shall have heard, every eye shall have seen and every heart shall have shown appreciation, shall have come to a knowledge of the grace of God in Jesus Christ our Lord. ⁽²⁾Let us, as day after day rolls by, remember our threefold relationship then to this Temple: (1) We are still in process of preparation as living stones. (2) As members of the Royal Priesthood carrying the Ark we are marching from the Tabernacle into the Temple condition; some of our number have already entered in and some are still on the way. (3) As the Lord's people the time has come for us to know, to sing

⁽²⁾ Sept. 26 Manna, Eph 2:20-22

R4297 "There were great demonstrations of joy in connection with this dedication of the temple. It meant much to the holy people as they realized that the great Creator had deigned to approve the erection of a dwelling-house with them. As the ark came forward the Levites sang and chanted, probably some of David's psalms, which apparently by inspiration were written for the occasion. (Psa 47, 98, 99, 107, 118, 136) The theme of the occasion seems to have been, "For his mercy endureth forever." Ah! how that oft-repeated expression of the Psalmist will be understood, appreciated by mankind shortly. When the priests with the ark shall have entered in, and when the Levites of the future, the Ancient Worthies and others, shall chant the praises of Jehovah throughout all the earth, making known to the people "That his mercy endureth forever" and that during the Millennial Age, in and through the Anointed, The Christ, they will have the privilege of returning to God and to all that was lost, how joyful indeed will be the occasion! How world-wide the blessing! Then every knee shall bow and every tongue confess to the glory of the Father!

THE DEDICATION SERVICES DESCRIBED

Prof. W. J. Beecher, after studying the account, offers the following suggestions respecting the order of ceremonies observed. We think it not unreasonable and quote as follows:--

(1) "Then spake Solomon, the Lord said that he would dwell in thick darkness"; the declaration of I Kings 8:12,13; 2 Chron. 6:1,2.

(2) King Solomon then turned and blessed the standing congregation.--I Kings 8:1; 2 Chron. 6:3.

(3) King Solomon then delivered an address to the standing multitude.--I Kings 15:21; 2 Chron. 6:4-11.

(4) King Solomon then offered a dedicatory prayer, the multitude kneeling.--I Kings 8:23-53; 2 Chron. 6:14-40,54; 6:3.

(5) Psalm 132 was then chanted:

with the spirit and understanding, the new song of divine mercy, justice, love and truth. Let us be faithful in each of these respects, fulfilling our parts, and ere long our course will be ended and the glory of the Lord will fill the Temple. It will be after this that the people will take up the refrain,--for his mercy endureth forever--to completeness.

Our Golden Text is in line with the foregoing. Those who hear the invitation to become members of the house of God, the house of sons, the antitypical Temple, and who receive the invitation into good and honest hearts, are indeed made glad, "Blessed are the people who know the joyful sound." We couple with this a similar expression by the same poet prophet, who declares, "I will dwell in the house of the Lord forever." Not in earthly houses, not in earthly temples, do we hope to dwell forever; but those who become members, living stones in the spiritual house, the heavenly Temple now under construction, will indeed dwell in the house of the Lord forever. For them to go out would mean the destruction of the house, for of it they will be members in particular; as the Lord declares they will be pillars in the house of the Lord, and the ministers of his grace and truth to all the people. This text will be true also of the world during the Millennial age. All mankind will then be invited to approach the Lord in worship, to approach the spiritual Temple, the Christ, and through the Christ to approach the Father; and all who shall hear that message and who shall obey it will be glad indeed, even as the message brought by the angels at the birth of Jesus intimated that eventually the tidings of great joy shall be unto all people.

"Arise, O God"! Then fire from the cloudy pillar descended upon the Mercy Seat, the Shekinah, and the glory of the Lord filled the house and the multitude outside prostrated themselves.--2 Chron. 6:41; 7:1-3.

(6) The Congregation then said, "For his mercy endureth forever."--2 Chron. 7:3.

(7) King Solomon closed the ceremony with an address and benediction, the multitude standing.-- I Kings 8:54-61."

R2054 "It was following the dedicatory prayer and the offering of the sacrifices that God accepted the temple and manifested that acceptance by causing the shekinah glory to shine upon the Mercy Seat in the Most Holy, thus indicating a transfer of the Divine presence with Israel, from the Tabernacle (the temporary, movable place of worship) to this, as the permanent place for the manifestation of God's presence in the midst of the people. The typical features of this will be readily discerned by all. As the shekinah glory in the Tabernacle represented God's presence with Israel, accompanying their wilderness journey and difficulties, so now the anti-type of this is God's presence with the Church of the Gospel age in its present temporary or tabernacle condition; and so the coming of the divine glory upon the completed temple represented the future glory of the Church when its living stones shall have been brought together, when that which is perfect shall have come. The glory in the Tabernacle was merely a foretaste and illustration of the greater glory of the temple; and so in the Church's experience, the present indwelling of the Holy spirit in God's Church is only the "first fruits of the spirit," in comparison to the fullness of the spirit which will be ours when the temple of God shall have been completed, glorified, filled with his spirit.

R4297 Continued: "HE SHALL PRESENT YOU FAULTLESS"

As living stones of the Spiritual Temple requiring much chiseling and polishing

to prepare us for places in the heavenly temple, let us appreciate these. Instead of seeking to avoid them, let us rather thankfully welcome whatever experiences of this kind the Heavenly One shall see fit to permit us to have. We are his workmanship, created in Christ Jesus unto good works. Our present disciplines are intended to develop in us the character necessary to the great service for which our Creator intends us.

The good works, the great works of God to some extent, are most abundantly manifested in this "New Creation," the Church, and some of our good works are as colaborers with God and Christ in shaping and up-building one another in the most holy faith. The great good work of God to which he has called us is that mentioned in the oath-bound Covenant to Abraham, "In thy Seed shall all the families of the earth be blessed." --Gal. 3:29.

While we longingly look forward to our glorious station of the future, when the glory of the Lord shall fill the Temple, "When we shall know as we are known," let us not forget that unless we are submissive to the molding and fashioning influences of the School of Christ, we shall be set aside. Our names will be blotted out of that special role and our crowns apportioned to others. It is in full view of the possibilities of so great a loss of so great a prize that the Apostle wrote, "Let us fear lest a promise being left us of entering into his rest, any of us should seem to come short."

The cultivation of pride along any line, the development of an unsanctified ambition, are amongst the greatest dangers to these living stones now in preparation. Such flaws developed would render us unfit for this special service. And if they should develop in us headiness or high-mindedness, they would probably also develop envy, malice, hatred, strife, evil-speaking, evil-surmisings, all of which are contrary to the Spirit of Christ and would soon render such "none of his."