

**UPPER CHAMBERS IN THE HOUSE OF YHWH
(Side Chambers and Inner Court Excluded)**

by
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I Kings 6:

1. And it came to pass in the four hundred and eightieth year after the Children of Israel were come out of the Land of Egypt, in the fourth year of Solomon's reign over Israel, in the month of Zif, which is the Second Month, that he began to build the House of YHWH.

2. And the House which King Solomon built for YHWH, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

3. And the Porch before the Temple of the House, twenty cubits was the length thereof, according to the breadth of the House; and ten cubits was the breadth thereof before the House.

4. And for the House he made Windows of Narrow Lights.

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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 nor any tool of iron heard in the House, while it was in building.

8. The Door for the Middle Chamber was in the Right Side of the House: and they went up with Winding Stairs into the Middle Chamber, and out of the Middle into the Third.

9. So he built the House, and finished it; and covered the House with Beams and Boards of Cedar.

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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 Ceiling: and he covered them on the inside with Wood, and covered the Floor of the House with Planks of Fir.

16. And he built twenty cubits on the Sides of the House, both the Floor and the Walls with Boards of Cedar; he even built them for it within, even for the Oracle, even for the Most Holy Place.

17. And the House, that is, the Temple before it, was forty cubits long.

18. And the Cedar of the House within was carved with Knops and Open Flowers: all was Cedar; there was no Stone seen.

19. And the Oracle he prepared in the House within, to set there the Ark of the Covenant of YHWH.

20. And the Oracle in the forepart was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with Pure Gold; and so covered the Altar which was of Cedar.

21. So Solomon overlaid the House within with Pure Gold; and he made a Partition by the Chains of Gold before the Oracle; and he overlaid it with Gold.

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.

23. And within the Oracle he made two Cherubims of Olive Tree, each ten cubits high.

24. And five cubits was the one Wing of the Cherub, and five cubits the other Wing: from the uttermost part of the one Wing unto the uttermost part of the other were ten cubits.

25. And the other Cherub was ten cubits; both the Cherubims were of one measure and one size.

26. The height of the one Cherub was ten cubits, and so was it of the other Cherub.

27. And he set the Cherubims within the Inner House: and they stretched forth the Wings of the Cherubims, so that the Wing on the one touched the one Wall, and the Wing of the other Cherub touched the other Wall; and their Wings touched one another in the midst of the House.

28. And he overlaid the Cherubims with Gold.

29. And he carved all the Walls of the House round about with Carved Figures of Cherubims and Palm Trees and Open Flowers, within and without.

30. And the Floor of the House he overlaid with Gold, within and without.

31. And for the entering of the Oracle he made Doors of Olive Tree: the Lintel and Side Posts were a fifth part of the Wall.

32. The two Doors were also of Olive Tree; and he carved upon them Carvings of Cherubims and Palm Trees and Open Flowers, and overlaid them with Gold, and spread Gold upon the Cherubims, and upon the Palm Trees.

33. So also made he for the Door of the Temple Posts of Olive Tree, a fourth part of the Wall.

34. And the two Doors were of Olive Tree: the two Leaves of the one Door were Folding, and the two Leaves of the other Door were Folding.

35. And he carved thereon Cherubims and Palm Trees and Open Flowers: and covered them with Gold fitted upon the Carved Work.

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I Kings 7:

13. And King Solomon sent and fetched Hiram out of Tyre.

14. He was a widow's son of the Tribe of Naphtali, and thus his father was a man of Tyre, a worker in Bronze: and he was filled with wisdom, and understanding, and cunning to work all the works in Bronze. And he came to King Solomon and wrought all his work.

15. For he cast two Pillars of Bronze, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

16. And he made two Chapiters of molten Bronze, to set upon the tops of the Pillars: the height of the one Chapter was five cubits, and the height of the other Chapter was five cubits:

17. And Nets of Checker Work, and Wreaths of Chain Work, for the Chapiters which were upon the top of the Pillars; seven for the one Chapter, and seven for the other Chapter.

18. And he made the Pillars, and two rows round about upon the one Network, to cover the Chapiters that were upon the top, with Pomegranates: and so did he for the other Chapter.

19. And the Chapiters that were upon the top of the Pillars were of Lily Work in the Porch, four cubits.

20. And the Chapiters upon the two Pillars had Pomegranates also above, over against the Belly which was by the Network; and the Pomegranates were two hundred in rows round about upon the other Chapter.

21. And he set up the Pillars in the Porch of the Temple: and he set up the Right Pillar, and called the name thereof Jachin: and he set up the Left Pillar, and called the name thereof Boaz.

22. And upon the top of the Pillars was Lily Work: so was the work of the Pillars finished.

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40. And Hiram made the Lavers, and the Shovels, and the Basons. So Hiram made an end of doing all the work that he had made King Solomon for the House of YHWH.

41. The two Pillars, and the two Bowls of the Chapter that were on the top of the two Pillars; and the two Networks, to cover the two Bowls of the Chapiters which were upon the top of the Pillars.

42. And four hundred Pomegranates for the two Networks, even two rows of Pomegranates for one Network, to cover the two Bowls of the Chapters that were upon the Pillars.

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48. And Solomon made all the vessels that pertained unto the House of YHWH; the Altar of Gold, and the Table of Gold, whereupon the Showbread was.

49. And the Candlesticks of Pure Gold, five on the Right Side, and five on the Left, before the Oracle, with the Flowers, and the Lamps, and the Tongs of Gold,

50. And the Bowls, and the Snuffers, and the Basons, and the Spoons, and the Censers of Pure Gold; and the Hinges of Gold, both for the Doors of the Inner House, the Most Holy Place, and for the Doors of the House, to wit, of the Temple.

51. So was ended all the work that King Solomon made for the House of YHWH. And Solomon brought in the things which David his father had dedicated; even the Silver, and the Gold, and the Vessels, did he put among the Treasures of the House of YHWH.

I Kings 8:

1. Then Solomon assembled the Elders of Israel, and all the Heads of the Tribes, the Chief of the Fathers of the Children of Israel, unto King Solomon in Jerusalem, that they might bring up the Ark of the Covenant of YHWH out of the City of David, which is Zion.

2. And all the men of Israel assembled themselves unto King Solomon at the Feast in the month of Ethanim, which is the Seventh Month.

3. And all the Elders of Israel came, and the priests took up the Ark.

4. And they brought up the Ark of YHWH, and the Tabernacle of the Congregation, and all the Holy Vessels that were in the Tabernacle, even those did the priests and the Levites bring up.

5. And King Solomon and all the Congregation of Israel, that were assembled unto him, were with him before the Ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude.

6. And the priests brought in the Ark of the Covenant of YHWH unto his Place, unto the Oracle of the House, to the Most Holy Place, even under the Wings of the Cherubims.

7. For the Cherubims spread forth their Wings over the Place of the Ark, and the Cherubims covered the Ark and the Staves thereof above.

8. And they drew out the Staves that the ends of the Staves were seen out in the Holy Place before the Oracle, and they were not seen without: and there they are unto this day.

9. There was nothing in the Ark save the Two Tables of Stone, which Moses put there at Horeb, when YHWH made a Covenant with the Children of Israel, when they came out of the Land of Egypt.

Without the description of the 15 cubit high side chambers to confuse the reader (I Kings 6: 5-6, 9-10), which were basically buttresses for the height of the House, its chambers being used for Treasure and Offerings storage, the confusion about the location of the Door to the Middle and Third Chambers is resolved. We are told that the three story structure was not in any way part of the House, so we can easily infer that the Door to the Middle and Third Chambers

was inside the House in its Right Side, and supposing that the Temple Entrance faced the East, the Door would have been on the South Side within the House, not within the Oracle. This Door would subsequently be referred to as the “King’s Entrance” (II Kings 16:18), or the “Third Entrance” (Jeremiah 38:14), the first two being the Olive Tree Folding Doors of the Temple Entrance, and the second the Olive Tree Entrance to the Oracle.

The astute reader will wonder: Where inside the House of YHWH were these Middle and Third Chambers located? Well, that should be easy to answer. The whole Temple was 30 cubits high and the Oracle only 20 cubits high. Was the space above the Oracle, all 10 cubits of it, empty? The answer would be in the negative since the Cedar Walls went up to the Ceiling, 30 cubits high (I Kings 6:15). Shouldn’t it be obvious that these Upper Chambers were located over the Oracle?*

Modern scholars with their bias against the idea that anything could be above the Oracle save it’s Roof, totally miss the point by positing the Oracle existing on a 10 cubit raised platform with stairs leading up to it. They conveniently forget that stairs in YHWH’s presence was anathema: “Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon”(Exodus 20:26). Anyone who has walked behind a woman going up stairs in a short dress can see what YHWH was worried about.

Note that no height was given for the Porch, for is was an open affair with no Roof and therefore would have been no higher than the Temple itself, to wit, 30 cubits. We thus disregard the account in II Chronicles 3:4 which gives the height of the Porch as an absurd 120 cubits, with no mention of supports for such a high structure.

It is also inferred that the Door in the Right Side would be very close to the Walls of the Oracle, and they went up by Winding Stairs inside the Right Wall of the Temple to the Upper Chambers. And in the semi-contradictory account in II Chronicles 3:14, we learn that “he overlaid the Upper Chambers with Gold.” He surely did not do that to the side storage chambers.

The height of each of the Upper Chambers would thus be five cubits (we assume a cubit is 18 inches, or a foot and a half), the same height as the side chambers (I Kings 6:10), and so accounting for the space above the Oracle of ten cubits. These Upper Chambers were a variant of David's Tabernacle that housed the Ark of the Covenant. They were for the private use of the Divine Son of YHWH, the High Priest-King after the Order of Melchizedek, for all of David's sons were Priests (II Samuel 8:18: the KJV has "Chief Rulers," but the Hebrew word is "kohen," the word for "Priest"), for the Order of Melchizedek was older and higher than the Priesthood of Aaron (Hebrews 7:1-12).

The Third Chamber and Door to it are subsequently referred to as "the Covert for the Sabbath and the King's Entrance" (II Kings 16:18), and the Third Chamber as "the Upper Chamber of Ahaz, which the Kings of Judah had made" (II Kings 23:12). Essentially the House of YHWH was the Private Chapel of the King of Zion, where he could perform his Priestly duties after the Order of Melchizedek, to perform sacrifices and pray for his people.

The Priest King of Salem (Jerusalem), Melchizedek, was the Priest of the Most High God, El Elyon, whom Abraham equated with YHWH, when Melchizedek blessed Abraham and received tithes from him (Genesis 14:17-24). His Sanctuary in Jerusalem (see Psalm 76:2: "In Salem also is his Tabernacle, and his Dwelling Place in Zion") was known as the Millo, or the House of Millo (II Kings 12:20).

David inherited this Priesthood by becoming the King/Priest when he took Jerusalem from the Jebusites, letting the previous Priest/King, Araunah, live on Mount Moriah with its threshing floor (Psalm 110:1-4; II Samuel 5:6-9; 24:18-25), until David was ordered by YHWH to purchase the threshing floor for an Altar to YHWH, after which Solomon built the House of YHWH on the site. (II Chronicles 3:1; 22:1, 29.) Thus, David inherited the Melchizedekian Kingship and Priesthood and reigned in Zion, the City of David. David's Seed also inherited the same Priesthood, for we see that his immediate sons performed Priestly sacrifices (II Samuel

15:12; I Kings 1:9; 8:62-64). How could they have done these things legally if they were not Priests?

As for the Spiral Stairway inside the Wall leading to the Upper Chambers, the narrator says this about the visit of the Queen of Sheba: “And when the Queen of Sheba had seen all Solomon’s wisdom, and the House that he had built...and his Ascent by which he went up unto the House of YHWH, she was breathless.” (I Kings 10:4, 5b.) More about her later.

I Chronicles 28:11 adds that: “Then David gave to Solomon his son the Pattern of the Porch, and of the Houses thereof, and of the Treasuries thereof [the three storied side structure], and of the Upper Chambers thereof, and of the Inner Parlors thereof, and of the Place of the Mercy Seat [the Oracle containing the Cherubims and the Ark of the Covenant].” Thus there appear to have been parlors in the Upper Chambers, or at least in one of them, perhaps the Middle. These would likely be for Priestly Initiations, Dream Divination, and Hieros Gamos.

A Hieros Gamos – a treaty by marriage union – was taking place inside the Tabernacle of the Congregation between a Midianite Princess named Corbi, daughter of King Zur, and a Simeonite Prince named Zimri, son of Salu, a Prince of the Chief House of Simeon, in sight of Moses and all the Children of Israel who were weeping before the Door of the Tabernacle of the Congregation (Numbers 25:6, 14-15). Then a religious fanatical Priest named Phinehas, the grandson of Aaron, took a javeline and ran it through both of the bellies of Zimri and Corbi – in an obvious missionary position – and thus began a full scale revolt against the leadership of Moses. (Numbers 25:7-13 – the anti-Rome Zealots during the time of Jesus got their name from this act, because it was alleged that Phinehas was zealous for his God.) It is my opinion that Moses was murdered during this revolt.

The Upper Chamber would likely have been the Covert or Secret Place for the King, as was the Tabernacle of David:

“And they brought in the Ark of YHWH, and set it in his Place, in the midst of the Tabernacle that David had pitched for it; and David offered Burnt-Offerings before YHWH”; “For in the time of trouble he shall hide me in his Pavilion: in the Secret of his Tabernacle shall he hide me; he shall set me upon a Rock”; “I will abide in thy Tabernacle for ever: I will trust in the Covert of thy Wings”; “He that dwelleth in the Secret Place of El Elyon shall abide under the Shadow of Shaddai. I will say of YHWH, He is my Refuge and my Fortress, my God: in him will I trust”; “Surely Goodness and Mercy shall follow me all the days of my life, and I will dwell in the House of YHWH forever.” – II Samuel 6:17; Psalms 27:5; 61:4; 91:1-2, 4; 23:6; see also Psalms 17:8; 31:20; 36:7; 57:1; 63:7).

We can imagine some kind of Hieros Gamos scenario with the Queen of Sheba who was breathless after her tour of the Upper Chambers: “And King Solomon gave unto the Queen of Sheba all her desire, whatsoever she asked, beside which Solomon gave her of his own Bounty” (I Kings 10:13). It is speculative, but couldn’t that Bounty have included his DNA? After all, there is the Ethiopian legend that the Queen became pregnant during her time with him, and later, after her return to Sheba, bore a son which was Solomon’s, to wit, King Menelik I, the first Emperor of Ethiopia. It is no accident that all of the recent cable TV shows concerning the Ark of the Covenant deal with the claim that it currently exists inside a church in Ethiopia.

Thus the Middle and Upper Chamber could have constituted the Second and Third Heaven, since God ruled from his Throne, the Mercy Seat, also called the Chariot of the Cherubims (II Chronicles 28:18), in the Oracle between the Cherubim, which were Winged Sphinxes with the Body of a Lion, Wings of an Eagle, and the Head and Face of a Man. Perhaps a reiteration of the description of the Ark of the Covenant, as well as the objects Solomon based the things he made for the Temple, would be good at this time: the Table of Showbread, the Golden Candlestick, and the Incense Altar, because the ones that Moses had Bezaleel make were with the Tabernacle of the Congregation in Gibeon:

Exodus 37:

1. And Bezaleel made the Ark of Shittim Wood: two cubits and a half was the length of it, and a cubit and a half the breadth of it, and a cubit and a half the height of it.

2. And he overlaid it with Pure Gold within and without, and made a Crown of Gold to it round about.

3. And he cast for it four Rings of Gold, to be set by the four corners of it, even two Rings upon the one side of it, and two Rings upon the other side of it.

4. And he made Staves of Shittim Wood, and overlaid them with Gold.

5. And he put the Staves into the Rings by the sides of the Ark, to bear the Ark.

6. And he made the Mercy Seat of Pure Gold; two cubits and a half was the length thereof, and one cubit and a half the breadth thereof.

7. And he made two Cherubims of Gold, beaten out of one piece made he them, on the two ends of the Mercy Seat.

8. One Cherubim on the end on this side, another Cherubim on the other end on that side: out of the Mercy Seat made he the Cherubims on the two ends thereof.

9. And the Cherubims spread out their Wings on high, and covered with their Wings over the Mercy Seat, with their faces one to another: even to the Mercy Seatward were the faces of the Cherubims.

10. And he made the Table of Shittim Wood: two cubits was the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof:

11. And he overlaid it with Pure Gold, and made thereunto a Crown of Gold round about.

12. Also he made thereunto a Border of an handbreadth round about; and made a Crown of Gold for the Border thereof round about.

13. And he cast for it four Rings of Gold, and put the Rings upon the four corners that were in the four Feet thereof.

14. Over against the Border were the Rings, the places for the Staves to bear the Table.

15. And he made the Staves of Shittim Wood, and overlaid them with Gold, to bear the Table.

16. And he made the Vessels which were upon the Table, his Dishes, and his Spoons, and his Bowls, and his Covers to cover withal, of Pure Gold.

17. And he made the Candlestick of Pure Gold: of beaten work made he the Candlestick; his Shaft, and his Branch, his Bowls, his Knops, and his Flowers, were of the same;

18. And six Branches going out of the sides thereof: three Branches of the Candlestick out of the one side thereof, and three Branches of the Candlestick out of the other side thereof:

19. Three Bowls made after the fashion of Almonds in one Branch, a Knop and a Flower; and three Bowls made like Almonds in another Branch, a Knop and a Flower: so throughout the six Branches going out of the Candlestick.

20. And in the Candlestick were four Bowls made like Almonds, his Knops, and his Flowers:

21. And a Knop under two Branches of the same, and a Knop under two Branches of the same, and a Knop under two Branches of the same, according to the six Branches going out of it.

22. Their Knops and their Branches were of the same: all of it was one beaten work of Pure Gold.

23. And he made his seven Lamps, and his Snuffers, and his Snuff-Dishes, of Pure Gold.

24. Of a talent of Pure Gold made he it, and all the Vessels thereof.

25. And he made the Incense Altar of Shittim Wood: the length of it was a cubit, and the breadth of it a cubit; it was foursquare; and two cubits was the height of it; the Horns thereof were of the same.

26. And he overlaid it with Pure Gold, both the top of it, and the sides thereof round about, and the Horns of it: also he made unto it a Crown of Gold round about.

27. And he made two Rings of Gold for it under the Crown thereof, by the two corners of it, upon the two sides thereof, to be places for the Staves to bear it withal.

28. And he made the Staves of Shittim Wood, and overlaid them with Gold.

The Oracle is called the Oracle because from the Mercy Seat of the Ark YHWH would Speak and Meet, first with Moses, and then with David and his Seed: “And thou shalt put the Mercy Seat above upon the Ark, and in the Ark thou shalt put the Testimony that I shall give thee. And there will I meet with thee, and I will commune with thee from above the Mercy Seat, from between the two Cherubims which are upon the Ark of the Testimony, of all things which I will give thee in commandment unto the Children of Israel.” (Exodus 25:21-22.) The Testimony were the Two Tables of Stone which contained the original Ten Commandments. I say original because two more were added due to Priestly reforms. If you count each command separately you will count Twelve, not Ten (Exodus 20:1-17).**

In my opinion, the ones added are the one dealing with making Graven Images of things on Earth or in Heaven. It obviously did not exist at the time of Solomon, for the Cherubims and Palm Trees and Open Flowers are after all Graven Images of Things on Earth or in Heaven. After all the Ark Moses made had Cherubims on the Mercy Seat, and Moses also made a Graven Image of a Fiery, Flying Serpent (Seraphim) on a Pole at one time (Numbers 21:8-9). Fiery, Flying Serpents are another name for Dragons. In fact, in a later Priestly reform King Hezekiah “brake in pieces the Bronze Serpent that Moses had made: for unto those days the Children of Israel did burn incense to it: and he called it Nehushtan” (II Kings 18:4b).

And likely the one dealing with the Sabbath Day, which was added at the same time as the First Chapter of Genesis (the books of Moses originally began at Genesis 2:4), which has the world created in six days, with Elohim resting on the Seventh Day, providing a justification for adding the Commandment to the list.

If the Doors to the Oracle were open, Chains of Gold hanging from the Lintel would have constituted a semi-Veil (cf., II Chronicles 3:14, 16, which invented a fake Veil in the construction of Solomon's Temple, after the pattern of the one Moses had made for the Tabernacle of Congregation [Exodus 26:31-33], which would conceal the Ark from everyone, except the High Priest who was allowed in one day in the year [Exodus 30:1-10]). Besides, there was no Veil at all in David's Tabernacle for he had total access to the Ark at any time.

Thus, the Golden Chains did not totally obscure the Oracle, but since the Doors were only four cubits wide (a fifth part of the Wall of twenty cubits?), or approximately six feet, a King of Zion viewing it from the Incense Altar/Partition would only have been able to see the Ark and the Inner Wings of the two large Cherubims hovering over it, the Mercy Seat on top of the Ark facing the Partition.

So, the two large Cherubims guarding the Ark were facing toward the Partition, while the two small Cherubims on top of the Ark faced toward the middle, their Wings spread to cover the Mercy Seat, where YHWH had his Footstool (Exodus 37:1-9; Psalm 99:5). The Staves used to carry the Ark would have been pushed back into their Rings so that only their ends would have been visible from the Partition so as to not obscure the overall scene and mental impression (I Kings 8:6-9).

There was no new Altar for Burnt Offerings constructed, for the Bronze Altar that was created for the Tabernacle of the Congregation existed in Gibeon along with the Tabernacle of the Congregation that Moses had constructed, and only transferred to the Inner Court of Solomon's Temple when the Ark was brought in from the Tabernacle in the City of David, to

wit, Zion, to its Place inside the Oracle (II Chronicles 1:1-5; I Kings 8: 1-11). That is why none is listed in the I Kings account.

The fake, imaginary altar described in II Chronicles 4:1 incidentally has the same dimensions as the Upper Chambers in the House of YHWH (20 cubits long, by 20 cubits wide, by 10 cubits high), and includes stairs, once again anathema to YHWH (Exodus 20:26), and the so-called Bronze Scaffold on which Solomon allegedly stood for the Dedication, has the same dimensions as the Bronze Altar of Moses (5 cubits long, 5 cubits broad, and 3 cubits high), thus demonstrating how priestly editing worked in the later white-washed version of Chronicles: delete inconvenient passages (very rare) and add others (more common, and often totally imaginary and fake).

If the the Bronze Altar described in II Chronicles 4:1 had any reality, it was likely the Bronze Altar King Ahaz had Urijah, the High Priest of Aaron, make, patterned after one he had seen in Damascus, which resembled a stepped Ziggurat (see II Kings 16:10-16; Ezekiel 43:13-18), with a central stairway leading to the top where the offerings were burnt. The Bronze Altar of Moses was used for Solomon's Temple from King Solomon to King Ahaz:

“The same day did Solomon Hallow the middle of the Court that was before the House of YHWH: for there he offered Burnt-Offerings, and Meat-Offerings, and the Fat of the Peace-Offerings: because the Bronze Altar that was before YHWH was too little to receive the Burnt-Offerings, and Meat-Offerings, and the Fat of the Peace-Offerings.” (I Kings 8:64.)

“And he [Ahaz] brought also the Bronze Altar, which was before YHWH, from the forefront of the House, from between the Altar and the House of YHWH, and put it on the north side of the Altar. And King Ahaz commanded Urijah the Priest, saying, Upon the Great Altar burn the morning Burnt-Offering, and the evening Meat-Offering, with the Burnt-Offerings of all the People of the Land, and their Meat-Offering, and their Drink-Offerings; and sprinkle upon it all the Blood of the Burnt-Offerings, and all the Blood of the Sacrifice: and the Bronze Altar shall be for me to Enquire by.” (II Kings 16:14-15.)

Thus as one approached the House of YHWH he first entered by way of the Porch with the two tall Bronze Free Standing Pillars on either side, 18 cubits high (II Chronicles 3:15 gives

the height of the Pillars a contradictory height of 35 cubits), 12 cubits in circumference (we assume that it was hollow), topped by 5 cubits of Chapters, or Capitals, with Lily Work of 4 cubits, and Pomegranates in Networks hanging from the Bellies/Bowls of the Chapters of 1 cubit, through the Folding Double Doors of the Temple Entrance, forty cubits to the Partition and Incense Altar and the Doors to the Entrance to the Oracle, with five Candlesticks to the Right of the Partition and five to the Left, with the Door to the Upper Chambers, the King's Entrance, on the left leading to the Spiral Stairway in the Right Wall of the Temple that wound its way up to the Middle Chamber, and then to the Third Chamber.

It is assumed that in the beginning the King had access to the Ark at any time (as in the Tabernacle of David [II Samuel 12:20; 21:1], unlike the High Priest of the Law of Moses (who was only allowed access to the Ark once a year [Exodus 30: 1-10]) – where the King could pray in the Partition before the Oracle and burn incense on the Golden Incense Altar. Later, because of Priestly reforms, the King was no longer granted access to this Altar, as in the case of King Uzziah/Azariah as recorded in II Chronicles 26:16-20, which ties his subsequent leprosy to his burning incense on this Altar, and later it was also tied to the great earthquake that occurred during his reign (Isaiah 6:1-4; Amos 1:1; Zechariah 14:5; Josephus, Antiquities of the Jews, IX 10:4). By this we can see the Priestly editing process in action, only being sure that the King developed leprosy later in his reign and that a great earthquake occurred during that time, which was so great it was remembered as late as the prophet Zechariah (14:15), who wrote after returning from the Babylonian Captivity (Zechariah 3:8-9; 6:9-15.)

We are not told what happened to the Golden Candlestick that Moses had made (patterned after an Almond Tree - Asherah's Tree of Life). Thus we cannot be sure what Solomon's Candlesticks looked like. Were they a single stand, or were they like the one in Moses' Tabernacle, a Menorah. A Menorah is depicted on the victory Arch of Titus as one of the spoils taken from the Second Temple in Jerusalem. Thus it still existed at the time of the Roman

destruction of Jerusalem in 70 A.D. But whether or not it was placed inside Solomon's Temple is a matter of speculation.

We do know that five were placed on either side of the Oracle. Subtract the distance of the width of the Partition (assuming it was the same as the Doors to the Oracle), that only leaves eight cubits on each side in which to place them, or about twelve feet. I suppose you could have fitted five Menorah's on each side if they were no wider than two feet, but if three feet wide, there would be insufficient space. Thus, I would conclude that they were singular, but this is, after all, only speculation. They did contain flowers and lamps, though how this is to be imagined, well, your guess is as good as mine.

Since the Incense Altar Moses had made out of Shittim Wood and covered with Gold was at Gibeon (Exodus 37:25-28; II Chronicles 1:3), Solomon made a new one out of Cedar covered with Gold (I Kings 6:20, 22; 7:48). As mentioned, Solomon did not construct a Bronze Altar for sacrifice, despite the contradictory account in II Chronicles 4:1.

Solomon's Temple appears to have been a earthly recreation of the Garden of Eden, guarded by the Cherubims placed at the east of the Garden (Genesis 2: 8-20; 3: 22-24; the Wall Carvings depict a Garden of Open Flowers, Palm Trees, and Cherubims), the Upper Chamber being a sort of Throne Room for the King seated in the Heavenly Council of YHWH with the other Sons of YHWH (Psalm 82:1, 6: "Elohim standeth in the Congregation of God; he judgeth among the gods....I have said, Ye are gods; and all of you are Children of Elyon"). We may also infer that the Forbidden Fruit of Eden were Pomegranates, depicted hanging in Networks from the two Bellies/Bowls of the Chapters of the two Pillars: the Tree of Life and the Tree of the Knowledge of Good and Evil.

*Another speculation is that there was some kind of Latticed Window looking out on the Main Hall of the House of YHWH from the King's Upper Chamber, through the outer Cedar

Wall of the Oracle, facing the Main Hall. A Biblical Hint may be cited in the story where the rival King of Israel, Ahaziah, had what would eventually be a fatal accident: "And Ahaziah fell down through a Lattice in his Upper Chamber that was in Samaria, and was sick..." (II Kings 1:2.)

This could mean that the King as he sat on his Sabbath Throne in his Upper Chamber would have had a view of not only the Inner House, but – if the Outer Doors were open – then the Inner Court as well. Perhaps, as he sat on his Upper Chamber Sabbath Day Throne in the rising of the sun, the rays would shine in on all the gold inside, making him glow like a Sun King to an outside observer, especially if the Outer Folding Doors were high enough. If they were as high as the Pillars and Chapters ($18 + 5 = 23$ cubits), this would have been conceivably possible.

David was by Covenant the Son of God (II Samuel 7:14; Psalm 2:7, 12; 88:26-27), so it is no big surprise that he was worshipped with YHWH, his Father:

"And David said to all the Congregation, Now bless YHWH your God. And all the Congregation blessed YHWH God of their fathers, and bowed down their heads, and worshipped YHWH, and David." (I Chronicles 29:20.)

**The Twelve Commandments

"And God spake all these words unto Moses, saying,

#1. I am YHWH thy God, which have brought thee out of the Land of Egypt, out of the House of Bondage. Thou shalt have no other gods before me.

#2. Thou shalt not make unto thee any Graven Image, of any likeness of anything that is in Heaven above, or that is in the Earth, or is in the Water under the Earth.

#3. Thou shalt not bow down thyself to them, nor serve them: for I YHWH thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing Mercy unto thousands of them that love me, and keep my Commandments.

#4. Thou shalt not take the Name of YHWH thy God in vain; for YHWH will not hold him guiltless that taketh his Name in vain.

#5. Remember the Sabbath Day, to keep it holy. Six days shalt thou labor, and do all thy work: but the Seventh Day is the Sabbath of YHWH thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within the gates: For in six days YHWH made Heaven and Earth, the Sea, and all that is in them is, and rested the Seventh Day: wherefore YHWH Blessed the Sabbath Day, and Hallowed it.

#6. Honor thy father and thy mother: that thy days may be long upon the land which YHWH thy God giveth thee.
 #7. Thou shalt not murder.
 #8. Thou shalt not commit adultery,
 #9. Thou shalt not steal.
 #10. Thou shalt not bear false witness against thy neighbor.
 #11. Thou shalt not covet thy neighbor's house,
 #12. Thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is your neighbor's." (Exodus 20:1-17.)

See, there are 12 of them. Those addicted to Christian Dogma will say Number 2 and 3 should count as only one, and the last two should also count only as one, thus lamely attempting to limit them to only 10. However, one can easily read from Number 1 to Number 3 without Number 2 being there at all. See for yourself: "Thou shalt have no other gods before me, thou shalt not bow down to them...." That's a really smooth transition, wouldn't you say? One more fact that makes the absence of Number 2 more tenable, is the fact that Number 2 states a singular, "any Graven Image," whereas Number 3 continues the plural of Number 1, "no other gods....thou shalt not bow down to them." I find that rather convincing.

Once you add Number 2, Number 3 becomes confusing: Are we to not bow down to the gods or any Graven Image, or both? As for the coveting commandments, I would say – forgetting for now the obvious protest against mind control (coveting is a vital part of God-created human nature) – that Number 11 concerns something that is not alive, a house, whereas Number 12 deals with living things. No human being can keep these commandments. Even the Apostle Paul knew that these were the Killer Commandments:

"Wherefore, my Brothers, ye also are become Dead to the Law by the Body of Christ; that ye should be married to another, even to him who is Raised from the Dead, that we should bring forth Fruit unto God.

For when we were in the Flesh, the motions of Sins, which were by the Law, did work in our members to bring forth Fruit unto Death.

But now we are Delivered from the Law, that being Dead wherein we were held; that we should serve in Newness of Spirit, and not in the Oldness of the Letter.

What shall we say then? Is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Lust, except the Law had said,

Thou shalt not Covet. But Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence [strong sexual desire]. For without the Law Sin was Dead. For I was Alive without the Law once: but when the Commandment came, Sin revived, and I Died. And the Commandment, which was ordained to Life, I found to be unto Death.” (Romans 7:4-10.)

In the parallel account in Deuteronomy 5:6-21, the Twelve Commandments are stated exactly the same until one gets to the conclusion of Number 5, the Sabbath Day, where it adds: “And remember that thou wast a servant in the Land of Egypt, and that YHWH thy God brought thee out thence through a Mighty Hand and by a Stretched Out Arm: therefore YHWH thy God commanded thee to keep the Sabbath Day.”

Numbers 6 through 10 are the same, but Numbers 11 and 12 get mixed up: “Neither shalt thou desire thy neighbor’s wife, neither shalt thou covet thy neighbor’s house, his field, or his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbor’s.”

I cannot give a reasonable explanation for these changes, other than, after 40 years of wandering, the Israelites were finally going to have fields and were likely to forget the fact that they had once been servants in the Land of Egypt. The Book of Deuteronomy did not exist until the Book of the Law was allegedly found by the High Priest Hilkiah, the father of Jeremiah, inside the House of YHWH under King Josiah’s reign (II Kings 22:3-10: most scholars believe this was the Book of Deuteronomy). However, mashing these two commandments together make it easier to argue that there are really only ten, assuming the readers are fooled by the argument that either Numbers 1 and 2, or Numbers 2 and 3, were actually only one.

Look, the Bible is both Good and Evil, and until the reader understands that it is riddled with lies, errors, and contradictions, the Holy Spirit will always be stymied by misunderstanding, and the reader will never come into the true Manifestation as a Child of God. Christian Dogma is based on Plato, not King David, who believed and practiced the True Religion, as Revealed in five of the Psalms that are attributed to him:

“YHWH is my Shepherd, I shall not want. He maketh me to lie down in green pastures: he Leadeth me beside the still waters. He restoreth my soul: he Leadeth me in the Paths of Righteousness for his Name’s Sake.

Yea, though I walk through the Valley of the Shadow of Death, I will Fear no Evil; for thou art with me; thy Rod and thy Staff they Comfort me.

Thou preparest a table before me in the presence of mine enemies: thou Anointest my head with Oil; by cup runneth over.

Surely Goodness and Mercy shall follow me all the days of my life: and I will dwell in the House of YHWH for ever.” (Psalm 23.)

“Who shall Ascend into the Hill of YHWH? or who shall Stand in his Holy Place? He that hath Clean Hands, a Pure Heart: who hath not Lifted Up his Soul unto Vanity, nor Sworn Deceitfully, he shall Receive the Blessing from YHWH, and Righteousnes from the God of his Salvation.” (Psalm 24:3-5.)

“Blessed is he whose Transgression if Forgiven, whose Sin is Covered. Blessed is the man whom YHWH Imputeth not Iniquity, and in whose spirit there is no Guile....I acknowledged my Sin unto thee, and mine Iniquity have I not hid. I said, I will Confess my Transgression unto YHWH; and thou Forgavest the Iniquity of my Sin.” (Psalm 32:1, 5.)

“Sacrifice and Offering thou didst not desire; mine Ears hast thou Opened; Burnt-Offering and Sin-Offering hast thou not required. Then said I, Lo, I come: in the Volume of the Book [Deuteronomy 18:15-19] it is written of me.” (Psalm 40:5-8.)

“For thou Desirest not Sacrifice; else would I give it: thou Delightest not in Burnt-Offerings. The Sacrifices of God are a Broken Spirit: a Broken and Contrite Heart, O God, thou wilt not Despise.” (Psalm 51:16-17.)