

Dr. August Konkell, 1 & 2 Chronicles, Session 13, Solomon the Temple Builder Resources from NotebookLM

1) Abstract, 2) Audio podcast, 3) Briefing Document, 4) Study Guide, and 5) FAQs

1. Abstract of Konkell, 1 & 2 Chronicles, Session 13, Solomon the Temple Builder, Biblicalelearning.org, BeL

Dr. Konkell's session focuses on the Chronicler's portrayal of Solomon and the temple. According to the Chronicler, Solomon ushered in an era of peace, uniquely qualifying him to construct the temple, symbolizing God's reign. **The Chronicler emphasizes Solomon's dedication to seeking the Lord and highlights the temple's construction as the focal point of his reign.** Dr. Konkell points out that the temple's design mirrored the Tabernacle, reflecting God's presence and holiness. **The temple's layout and symbolism, including the cherubim, represented God's dominion and the means for atonement.** Ultimately, the temple served as a reminder of God's holiness and the possibility of a relationship with Him, concepts fulfilled in Jesus Christ.

2. 13 - minute Audio Podcast Created on the basis of Dr. Konkell, 1 & 2 Chronicles, Session 13 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Historical Books → Chronicles).



**Konkell_Chron_Session
13.mp3**

3. Briefing Document: Konkel, 1 & 2 Chronicles, Session 13, Solomon the Temple Builder

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. August Konkel's Session 13 on Solomon, the Temple Builder, from his Chronicles series.

Briefing Document: Konkel on Chronicles, Session 13 – Solomon, the Temple Builder

Main Theme: The Chronicler's idealized portrayal of Solomon as a man of peace, divinely appointed to build the Temple, which serves as a symbol of God's presence, dominion, and the means of atonement for Israel.

Key Ideas and Facts:

- **New Era of Peace under Solomon:** The Chronicler presents Solomon's reign as a new era characterized by "shalom" – peace and rest. David, a "man of war," was deemed unsuitable for temple construction. Konkel states, "With Solomon, the Chronicler sees a new era beginning. It is the eerie era of peace and of rest. David does not qualify to build the temple because he was a man of war and had shed much blood." Solomon, whose name evokes peace, becomes the qualified builder.
- **Selective Focus on Solomon's Virtues:** The Chronicler omits Solomon's failures, which are present in Kings, focusing instead on God's plan for the kingdom. "We don't hear anything about some of the failures of Solomon, which we have in Kings. That's not the part that the chronicler wishes to focus on. Instead, he wants us to see God's plan and God's intent for his own kingdom."
- **Chiastic Structure:** The Chronicler employs a chiastic structure (A-B-C-B-A) in presenting both Solomon and the temple's building. Solomon seeking the Lord -> Vision at Gibeon -> Solomon's power/wealth -> Temple Building (main point) -> Solomon's wealth and trade -> Queen of Sheba -> Solomon's wisdom/wealth. Konkel suggests this structure may have acted as a mnemonic device for remembering the content.

- **Temple Preparation and Foundation:** The temple building process starts with preparations of labor and materials, including interaction with Hiram. The chronicler uniquely identifies Mount Moriah (site of Abraham's near-sacrifice of Isaac) as the location of the temple, linking it to David's designated site. "Here he goes all the way back to Genesis and to the story about Abraham and the test with the giving up of his only son Isaac as a gift to Yahweh. And this takes place on Mount Moriah... the chronicler identifies that mountain with the same one that David had designated for the temple site."
- **Temple as a Model of the Tabernacle:** Solomon's temple was modeled on the Tabernacle, maintaining similar dimensions, structures, and symbolic features, albeit on a larger scale. This included the outer court, the Holy Place, and the Most Holy Place (Inner Sanctuary).
- **Symbolism of the Temple:** The Temple represents God's presence, creation, and the realm of the "holy," a dimension beyond time and space. The darkness within the Most Holy Place symbolizes this otherness. "And the dimension, which is God's realm of the holy, is one in which time is created, in which space is created. So, the time and the space are represented by this portion of Solomon's temple, but the holy is completely separate."
- **The Furnishings and Layout:** Konkel describes the various components: the altar of bronze for offerings, the "sea" (basin) for cleansing, the table of bread (God's provision), and the menorah (light).
- **Cherubim and Dominion:** The Cherubim, composite creatures, represent God's dominion over all creation (domestic animals, wildlife, birds, and humans). Their presence in the Most Holy Place signifies God's rule. Konkel explains, "These are composite creatures: an ox and a lion, an eagle, and a human. They seem to represent a domain over all of the areas: the domestic, the animal wildlife, the birds, and the human."
- **The Ark of the Covenant:** The Ark, containing the Ten Commandments, symbolizes the covenant between God and humanity. The gold-plated top of the ark is the kaphodet and symbolizes atonement and forgiveness.
- **Atonement and the Day of Atonement:** The Day of Atonement, involving the sprinkling of blood on the kaphodet, is a way to atone for the sins of the nation. "So that is why there is a day of atonement when the blood is sprinkled on the top of the kaphodet."

- **Christian Interpretation:** For Christians, Jesus Christ fulfills the symbolism of the temple: He is the Lamb, the redeeming blood, the Temple itself, and the Most Holy Place. Konkel states, "Rather, Jesus himself in his person, in becoming one of us as a human, represents everything that the temple represented." This displaces the need for the physical representation of the temple. The significance and meaning of atonement and Jesus's work on the cross help Christians understand how to have a relationship with a holy God.
- **The Chronicler's Focus:** The Chronicler emphasizes the importance of the temple and its worship as a way to show God's presence and glory in the world. The book is dedicated to the temple and the majority of Solomon's life was devoted to the temple. "And in the chronicler's time, the way that that took place was through the representation of God in his temple and his people around it, giving them praise."

4. Study Guide: Konkel, 1 & 2 Chronicles, Session 13, Solomon the Temple Builder

Solomon, the Temple Builder: A Study Guide to Chronicles

I. Key Concepts and Themes

- **The Reign of Solomon as a New Era:** Understand how the Chronicler presents Solomon's reign as a period of peace and rest, contrasting it with David's era of warfare.
- **Temple as Central Theme:** Recognize the central importance of the temple in the Chronicler's narrative, representing God's kingdom and presence.
- **Chiastic Structure:** Identify the chiastic structure used by the Chronicler to present Solomon and the building of the temple, and how it serves as a mnemonic device.
- **Temple Symbolism:** Explore the symbolism of the temple's structure and furnishings, drawing parallels to the Tabernacle and its representation of creation and the holy.
- **Dimensions of Holiness:** Understand the concept of holiness as a dimension beyond time and space, represented by darkness in the most holy place.
- **Cherubim and Dominion:** Learn about the role of cherubim as symbols of dominion and rule, drawing on examples from the ancient Near East.
- **Atonement and Covenant:** Grasp the significance of atonement and the covenant in the context of the temple, particularly the Day of Atonement and the symbolism of blood.
- **Temple and Jesus:** Understand how the writer to the Hebrews uses the temple as a metaphor for the body of Jesus and how the significance and meaning of atonement and the work of Jesus on the cross are meant to enlighten us.

II. Quiz

Instructions: Answer the following questions in 2-3 sentences each.

1. How does the Chronicler justify Solomon's role as the temple builder compared to David?

2. What does the Hebrew word "shalom" signify, and how is it related to Solomon's reign?
3. Describe the chiastic structure used by the Chronicler in presenting Solomon.
4. Where did David designate for the temple site to be built?
5. What are the three levels of the temple and who can access each of them?
6. What is the significance of the cherubim in the most holy place of the temple?
7. What does the ark represent, and what is found inside it?
8. Why is blood sprinkled on the top of the *kaphodet* during the Day of Atonement?
9. How does the writer to the Hebrews use the temple as a metaphor for the body of Jesus?
10. According to Dr. Konkel, what is the primary purpose of life in this world, as reflected in the Chronicler's emphasis on the temple?

Answer Key:

1. The Chronicler portrays David as a man of war who shed much blood, disqualifying him from building the temple, whereas Solomon is a man of peace, whose name reflects God's rest, making him the suitable builder.
2. "Shalom" signifies peace in a comprehensive sense, and it is related to Solomon's reign as it marks a new era of peace and rest designated by God.
3. The Chronicler uses a chiastic structure, beginning and ending with Solomon's seeking of the Lord, developing towards the building of the temple (the main point), and then repeating the topic on the way back.
4. The chronicler identifies that mountain with the same one that David had designated for the temple site on the threshing floor where the plague was stopped.
5. The three levels of the temple are the outer court, the holy place, and the most holy place. Only the priests can access the holy place, and the most holy place would have only been entered by the high priest one day of the year.
6. The cherubim represent dominion and rule over all areas of creation, including the domestic (ox), animal wildlife (lion), birds (eagle), and humans.

7. The ark represents the covenant relationship between humans and God, and inside it are the tablets containing the 10 words (commandments).
8. Blood is sprinkled on the top of the *kaphodet* during the Day of Atonement to represent the ransom or penalty paid for transgressions against the covenant, symbolizing forgiveness.
9. The writer to the Hebrews uses the temple as a metaphor for the body of Jesus, asserting that Jesus embodies everything the temple represented, thus eliminating the need for physical representation.
10. According to Dr. Konkel, the primary purpose of life is to show the presence and the glory of God, as reflected in the Chronicler's devotion to the temple and its worship.

III. Essay Questions

1. Discuss the significance of Solomon's reign as a "new era" in the Chronicler's narrative. How does the portrayal of Solomon contrast with that of David, and what does this contrast reveal about the Chronicler's theological perspective?
2. Analyze the chiastic structure employed by the Chronicler in presenting Solomon and the building of the temple. What is the function of this structure, and how does it contribute to the overall message of Chronicles?
3. Explore the symbolism of the temple in Chronicles, focusing on the parallels between the temple and the Tabernacle. What do these symbols reveal about the Chronicler's understanding of God, creation, and humanity's relationship with the divine?
4. Discuss the concept of "holiness" as presented in the lecture. How does the Chronicler represent holiness in the temple, and what does this representation suggest about the nature of God and the limitations of human understanding?
5. Analyze the lecture's discussion of atonement and covenant in the context of the temple. How does the Chronicler's portrayal of the temple prefigure the New Testament understanding of Jesus Christ as the ultimate sacrifice for sin?

IV. Glossary of Key Terms

- **Shalom:** Hebrew word meaning peace in a comprehensive sense, often associated with Solomon's reign.
- **Chronicler:** The author of the books of Chronicles in the Hebrew Bible.
- **Temple:** The central place of worship for the Israelites, symbolizing God's presence and kingdom.
- **Chiastic Structure (Palistrophe):** A literary structure in which the beginning and end points mirror each other, with the main point located in the center.
- **Mount Moriah:** The location where Abraham was tested and where David designated for the temple site to be built.
- **Tabernacle:** The portable sanctuary used by the Israelites during their wilderness wanderings, serving as a model for the temple.
- **Most Holy Place:** The innermost sanctuary of the temple, containing the Ark of the Covenant and representing the presence of God.
- **Cherubim:** Composite creatures representing dominion and rule, often depicted as a combination of an ox, lion, eagle, and human.
- **Ark of the Covenant:** A sacred chest containing the tablets of the Ten Commandments, symbolizing the covenant relationship between God and Israel.
- **Kaphodet:** The gold-plated top of the Ark of the Covenant, also known as the mercy seat.
- **Day of Atonement:** An annual day of repentance and atonement for the sins of the nation of Israel, marked by the high priest sprinkling blood on the *kaphodet*.
- **Atonement:** The act of making amends for sin or wrongdoing, often through sacrifice or offering.
- **Covenant:** A binding agreement or promise between God and humanity, outlining the terms of their relationship.

5. FAQs on Konkel, 1 & 2 Chronicles, Session 13, Solomon the Temple Builder, Biblicalelearning.org (BeL)

Frequently Asked Questions About Solomon's Temple in Chronicles

1. Why is Solomon, and not David, chosen to build the Temple in the Chronicler's account?

The Chronicler emphasizes that Solomon's reign represented an era of peace (*shalom*) and rest, which contrasts with David's reign marked by warfare and bloodshed. David, despite his desire, was deemed unfit to build the temple due to his involvement in war. Solomon, whose name signifies peace, was chosen to represent God's rest and thus was the appropriate figure to construct the temple, symbolizing God's kingdom.

2. How does the Chronicler's portrayal of Solomon differ from that in the book of Kings?

Unlike the book of Kings, the Chronicler focuses on Solomon as an ideal figure of peace, wisdom, and dedication to God's plan. The Chronicler omits negative aspects of Solomon's reign found in Kings, choosing instead to highlight Solomon's role in building the Temple and embodying the ideals of God's kingdom. The goal is to showcase God's intentions for His kingdom through Solomon's actions.

3. What is the structural pattern (chiasm or palistrophe) used by the Chronicler in presenting Solomon and the Temple?

The Chronicler employs a chiastic or palistrophe structure in presenting both Solomon's reign and the building of the Temple. This structure begins and ends with similar points, developing towards a central focus and then mirroring back. For Solomon, it begins with his seeking the Lord and ends with his wisdom and wealth, with the Temple construction as the central focus. Similarly, the Temple narrative starts with the provision of labor and materials and ends with the same theme, framing the dedication and consecration of the Temple.

4. What is the significance of Mount Moriah in the context of the Temple's construction?

The Chronicler identifies Mount Moriah, the site of Abraham's offering of Isaac, as the location chosen for the Temple. This identification connects the Temple to a foundational story of faith and sacrifice in Genesis. The Temple's location on Mount Moriah underscores its sacredness and highlights the connection between the Temple, sacrifice, and the covenant relationship with God. This site is also where David stopped a plague on his people, further demonstrating the connection between the Temple's placement and the intervention of God.

5. How is Solomon's Temple designed in relation to the Tabernacle?

Solomon's Temple is modeled after the Tabernacle, maintaining similar dimensions, structures, and symbolic features, albeit on a larger scale. The Temple retained the layout of the outer court, the holy place, and the most holy place, mirroring the Tabernacle's design. This connection emphasizes continuity in worship and symbolism from the time of Moses to Solomon's reign.

6. What is the symbolism behind the different areas and objects within the Temple (e.g., the Holy of Holies, the altar of incense, the cherubim)?

The Temple's design and objects are rich in symbolism. The Holy of Holies, representing God's holiness and a dimension beyond time and space, contained the Ark of the Covenant. The altar of incense symbolizes God's presence. The table of bread represents God's provision, and the menorah signifies light and illumination. Cherubim, composite creatures, represent God's dominion over all creation.

7. How do the cherubim within the most holy place reflect ancient Near Eastern concepts of rule and dominion?

The cherubim, depicted as composite creatures with elements of humans, lions, oxen, and eagles, symbolize dominion over all aspects of creation. This imagery was common in the ancient Near East, where such creatures were used to represent royal power and authority. The cherubim in the Temple's Holy of Holies serve to represent God's sovereignty and rule over all the earth.

8. How does understanding the Temple in Chronicles inform Christian theology?

The Chronicler's emphasis on the Temple's symbolism provides insight into the significance of atonement, forgiveness, and relationship with God. Christian theology understands these symbols as fulfilled in Jesus Christ. Jesus is seen as the Lamb of God, the atoning sacrifice, and the embodiment of the Temple itself. The Temple's representation of God's mercy and forgiveness prefigures Christ's redemptive work, offering a way for finite humans to have a relationship with the holy God despite their failures.