

## FORWARD TO FIFTH EDITION

The glorious ideal of King David was to build unto His God a house, beautiful as an angel's dream. The dream came true, not in himself but in his illustrious son. In the reign of Solomon the Kingdom of Israel reached the heights of its glory. For Solomon excelled in the arts of peace and civilization. While the plans were given by the father, they became a reality in the son. So it was in that more glorious and spiritual temple, Christianity.

The outward purpose of the temple was to house the Ark of the Covenant of Sinai. This house was to be the center of worship in Israel under the Mosaic law. But the real or inner purpose of the house was to set forth the glory and beauty, the dignity and honor of David's greater Son, Jesus Christ our Lord.

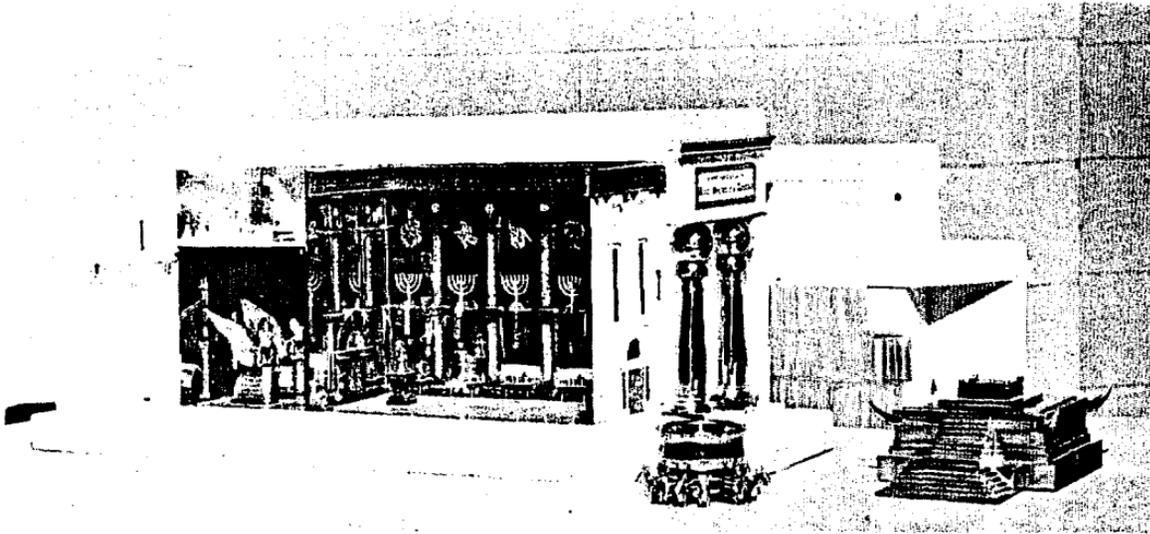
The temple of Solomon was erected about 1000 years before Christ. The number of laborers and artisans was 150,000, overseen in their task by 3,300 master builders. For more than seven years they wrought before the temple was completed. The cost is estimated at above five billions of dollars (\$5,000,000,000.00). For glory and beauty it has never been excelled in the annals of human history.

King Solomon's Temple is dear to the Masonic Fraternity. It furnishes the basis for its ritual. But it is more especially dear to Christians because it was a type or shadow, the reality of which is that most glorious institution, the Church of Christ. Being a type, it served its purpose and perished from the earth 2,500 years ago. It was destroyed by the armies of Nebuchadnezzar, king of Babylon. But the description of it remains, and the glory of it, and the meaning of it all comes down to our time and shines forth with great brilliancy in the Christian Institution.

Brevity has been our guiding principle. The authority for statements made may be found in the footnotes.

It is the author's hope that this book may bring the reader to a greater appreciation of Him, Whom it portrays, and that the symbolism of this magnificent institution of types and shadows may help him the more firmly to grasp the reality for which it stands in Christianity.

John G. Alber.



This view shows, from west to east:—1. The side chambers, three stories high. 2. The secret stairway in the wall leading to the Silver Room. 3. The Silver Room with door on west. 4. The Holy of Holies, with the Ark, guarded by the Colossal Cherubim. 5. The west wall of the Holy Place with the two great Pilasters between which were the Doorway and Veil. 6. The golden Altar of Incense standing before the Veil on the golden Pavement. 7. The four great Pilasters on the north. The Pilasters were twelve in number and were overlaid with gold and set with jewels of "divers colors". 8. Four of the five Tables of Showbread on the north. On the tables are the twelve loaves, wine fasks, dishes, etc. 9. Above the tables on golden brackets stand the Golden Candlesticks. 10. Above the Candlesticks are the panels of blue with raised gold decorations, and above these the five symbols, the Rose, the Lily, the Cherub, the Palm Tree and the Lion. 11. The Temple Doors with Arch and Keystone. 12. The Porch. 13. The Heroic Pillars, Jachin (almost hid) and Boaz. 14. The twelve steps leading to the entrance. 15. The Molten Sea resting on the twelve oxen of bronze. 16. The Great Altar of Sacrifice. 17. In the background the unfinished interior of the south wall, turned around to show method of construction. 18. The Winding Stairway. 19. The cedar beams laid in every third course of stone. 20. The cedar planks slid into place by means of tenon and groove. 21. Buttresses of wall to carry floor and ceiling joist.