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Foundations for Living

CAPITOL BIBLE STUDY 153rd General Assembly

- **TUESDAY @ 7:30 AM** in 123 CAP
- **TUESDAY @ 9:00 AM** in 417 CAP
- **TUESDAY @ 12 NOON** in 123 CAP

Capitol Commission Bible Studies are held every week on Tuesdays. *Three times are available for Bible study:* (1) an early morning Bible Study from 7:30-8:00am in 123 CAP (during the month of February); (2) a legislative Bible study from 9:00-9:30am in 417 CAP; and, (3) an open-to-all Bible study from 12:00-12:45pm in 123 CAP (*where we have ministry donors provide lunch*). The *weekly* Bible study is nonpartisan and non-denominational. The study for the 2016 General Assembly is the book of First Kings.

I pray that this study will be edifying to you. My sole intent is to serve you, and to be a resource to you for pastoral care, counsel, and prayer. **Please accept my study in the Word of God, as evidence of my desire to serve you.**

– Dr. Ron J. Bigalke, Georgia State Minister, Capitol Commission

Capitol Commission Bible Studies *are* Tuesday, 16 February 2016

I Kings 6—7 – “Foundations for Living”

The contribution of archaeology to the study of the Bible is considerable. Volumes of evidence have been amassed to substantiate the historical authenticity of the biblical record. Although much archaeological support for the Bible remains, there is extensive corroboration of its historicity from the time of the patriarchs to the apostolic (early) church.

Biblical archaeology has been an invaluable aid for defending, proclaiming, and understanding the Bible. While there has not been any archaeological discovery that would demonstrate error, fraud, or inconsistencies in Scripture, the doctrine and theology of the Bible is not susceptible to archaeological evidence. Archaeology has been a useful tool in the hands and minds of human interpreters to refute biased assertions against the Bible, and to controvert arguments that presuppose Christianity is merely the result of an historical development. Archaeological finds in the past few decades have

contributed both to an understanding of the Bible and also support that Scripture is a reliable historical account.

In an earlier era scholars debunked the reality of a temple in Israel like Solomon’s because nothing similar was known from the ancient Near East. However, at ‘Ain Dara (and earlier in Tall Ta’yinat), Syria, a temple from the tenth century B.C. came to light that bore a remarkable similarity to the temple of Jerusalem. The size is approximately the same; it consists of two chambers, the Holy Place and the Most Holy Place; and it clearly accommodated cultic features like those described in the Bible. Thus the notion that Israel had a temple in the tenth century rests on firm ground [Eugene Merrill, “The Veracity of the Word,” *Kindred Spirit* 34 (Winter 2010): 13].

While it is often stated that archaeology proves the Bible to be true, it would be more accurate to affirm that archaeology substantiates the historicity of the biblical record. The fact that the Bible is designated as a reliable historical account is important because eyewitnesses (or those who received what they wrote from eyewitnesses) recorded the accounts of the life of Christ (Luke 1:1-3; 3:1; John 19:35; 2 Pet 1:16; 1 John 1:3; etc.) so that one “may know the exact truth about the things” that are revealed in the Holy Bible.

BUILDING UPON THE DIVINE FOUNDATION

(*I Kgs 6:1-38*) Construction of the Temple began when all arrangements were properly made. In comparison to a life of discipleship (Luke 14:33), Jesus demonstrated the prudence involved in making proper arrangements. He asked, “For which one of you, when he wants to build a tower, does not first sit down and calculate the cost to see if he has enough to complete it?” (v. 28).

The building of the Temple was accomplished with gold, silver, and precious stones (1 Chron 28:14—29:9), which interestingly enough are the same costly materials that God desires for his church (1 Cor 3:10-23; cf. Prov 2:1-9; 3:13-15; 8:10-11). Every detail was specified, and Solomon was vigilant to be certain that the design was followed precisely.

First Corinthians 3:11-13 – *For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds on the foundation with gold, silver, precious stones, wood, hay, straw, each man’s work will become evident; for the day will show it because it is to be revealed with fire, and the fire itself will test the quality of each man’s work.*

First Corinthians 3 employs an architectural illustration (“you are God’s field, God’s building,” 3:9) which provides an important warning: “But each [person] must be careful how he builds” (3:10). While it is true that some work together, there is the possibility that others may be working in an opposing manner. When you witness the possibility that someone is susceptible to influences that are destructive to God’s work, it is incumbent for you to identify the detrimental scenarios, in addition to the consequences.



Capitol Commission Bible Studies

Tuesday (16th of February) @ 7:30am – 8:00am, 123 CAP

Tuesday (16th of February) @ 9:00am – 9:30am, 417 CAP

Tuesday (16th of February) @ 12 Noon – 12:45pm, 123 CAP

lunch provided from sponsorship by Public Service Commissioner Tim Echols



Enhancing Trust

Scripture develops the architectural metaphor more completely in 1 Corinthians 3:10-17. All those who build upon the foundation, “which is Jesus Christ,” will see God reward the work they accomplish (3:12-14). The one who builds poorly will be like someone fleeing from a burning building, narrowly escaping with only his/her life (3:15). One must be careful to stimulate the sanctity of God’s people (3:16-17).

ALL THOSE WHO BUILD UPON THE FOUNDATION, “WHICH IS JESUS CHRIST,” WILL SEE GOD REWARD THE WORK THEY ACCOMPLISH. . . .

The manner in which one becomes “wise” before God is to “become foolish” in the estimation of the world, which is accomplished by living (action) *and* speaking (thought) according to God’s Word (3:18-23). The wisdom given to the believer in Christ Jesus includes “all things” (3:21). The believer has a vast resource in God’s Word (3:21-22) for within that reserve is the Lord Jesus Christ!

Immeasurable wealth was expended in the building of the Temple, yet the most important aspect of that work is obedience to the Lord (1 Kgs 6:11-13). First Kings 6 reminds that God is not impressed with our buildings because He provides everything that is placed into their usage (Isa 66:1-2). God wants loving obedience from his people, and then He can constitute the buildings to be a blessing in our lives and toward others.

. . . YET THE MOST IMPORTANT ASPECT OF THAT WORK IS OBEDIENCE TO THE LORD. . . .

The building of the Temple resulted in a stunning edifice that combined the mystery of the transcendent God with the grandeur of his creation. The work was important because the building itself was based upon the God-given design. Nothing concerning the design was accidental for everything was splendidly meaningful and symbolic of the requirements for approaching a holy God.

BUILDING UPON FAULTY FOUNDATION

(1 Kgs 7:1-12) Subsequent to Solomon’s building the Temple, he constructed a palace for himself that rivaled the former work. In the ancient world, a king’s palace was regarded as some indication of personal greatness, in addition to the grandeur of one’s god. Ancient kings often failed to distinguish between their own greatness and the grandeur of their god.

In spite of all his wisdom, Solomon’s penchant for luxury and wealth appears to have caused him to adopt the ancient practice. The king’s palace had a definite purpose and was even a necessary structure; however, if not careful, the basis for it could become faulty if it became the priority of focus, as opposed to exalting and glorifying the name of the Lord. Solomon’s palace was certainly “fit for a king” yet God warned against such opulence that can become entirely characteristic of powerful individuals (Deut 17:17), and cause one to think more highly of self than they ought (Rom 12:3).

BUILDING WITH A MEANING

(1 Kgs 7:13-51) Solomon called upon “Hiram from Tyre,” a craftsman, to fashion various furnishings and implements for use in the Temple. The two bronze pillars were named “Jachin” and “Boaz” which were Hebrew phrases meaning “he shall establish” and “in it is strength.” The names reminded the worshippers of the stability and supremacy of the Lord God.

Everything in the Temple had theological significance because the Old Testament sacrificial system typified the once-for-all sacrifice of Jesus. Although the gifts and sacrifices of the Old Testament were imperfect and temporary, they anticipated the saving work of Jesus Christ that could cleanse the conscience and produce spiritual life (Heb 9:9-10).

. . . IT WAS THE FULFILLMENT OF A DIVINE CALLING. THE WORK WOULD GLORIFY THE NAME OF THE LORD.

Building the Temple was more than a career; it was the fulfillment of a divine calling. The work would glorify the name of the Lord. Everything with regard to the Temple was a testimony to the glory of God. Today, “the house of the LORD” is a living body, comprised of those who know the Lord as God and Savior; it is ultimately fashioned from every nation and tribe who own Jesus as Lord and Savior.

God’s people today have a divinely given calling to expend the best of their energy and resources upon building the living body of believers. If not careful, we can become like Solomon by distracting ourselves with investing more time upon our missions than that of God, or we can imagine that we offer good endeavors as a substitute for what it is truly best, in light of eternity. May all God’s people be mindful of their divinely given mission, and thus to prioritize goals honoring unto Him, by pursuing an exclusive focus upon eternity.

Thank you for allowing Capitol Commission the nobility to provide Bible studies to you. If you have any questions, please talk with us, or contact by email or phone.

About Capitol Commission

Scripture calls the church to pray for the salvation of our leaders, resulting in them having knowledge of the truth (1 Tim 2:1-4). As churches are faithful in prayer and proclaiming the gospel of God’s grace, our society and government *will be impacted*. Capitol Commission, in partnership with the church, is committed to making disciples of Jesus Christ and promoting the biblical mandate to pray for those in authority in the Capitol communities throughout the United States and the world.

Romans 10:14-15 affirms, “How then will they call on Him in whom they have not believed? How will they believe in Him whom they have not heard? And how will they hear without a preacher? How will they preach unless they are sent. . . ?” Please notice the reverse progression. If we desire anyone, including our government leaders, to (5) *call* upon the Lord and to seek Him and his Word for life decisions, they must prior to that (4) *believe* in Him, which means they must previously have (3) *heard* the Word of God, which means prior to that someone needs to (2) *preach* to them, which requires that others have first (1) *sent* someone to preach.

Capitol Commission is committed to the second part: *preaching* (proclaiming) the good news of salvation. Of course, that cannot occur without someone doing the first part: *sending*. All funding and prayer for this work comes from people who want the light of the gospel of God’s grace brought into our State Capitol. As you do #1 and we do #2, we can rejoice together as the Lord accomplishes in the Capitol what only He can produce in someone: #3, #4, and #5.

What an exciting co-mission! Please join us in this ministry!

Bible study luncheon sponsored by:



Bible study copies made by:



NEXT CAPITOL COMMISSION BIBLE STUDIES:

Tuesday, 23rd of February @ 7:30am in 123 CAP;
also @ 9:00am in 417 CAP;
and again (with lunch) @ 12 NOON in 123 CAP