**Masculinity**

1 Kings 2:1-12

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 **Jeff:** Our gracious God, we give You thanks and praise and we delight in You. And we are thankful to You for every good and blessed gift from above. And yet we know, Lord, that we enjoy these blessed gifts in the midst of a land that is filled with sorrow, hardship, trial and temptation. And so we come to You, thankful that You have retrieved us from the kingdom of darkness, that You have set our feet down in the midst of the kingdom of Your Son, and that You have delighted to call us sons and daughters of the living God, that You have brought us into Your family, and that You’ve treated us as Your children, and that You have given us; You have not withheld from us every good thing, and we’re thankful for that. As we gather before You today we are mindful of the Word. It is one of the most precious gifts that You’ve given. And Lord, as You have given to us Your Holy Spirit to indwell us, who is indeed the Author of this work, we ask that You will use His presence in our lives to illuminate the Word, that we might understand it better, that we might know of Christ more, and that we might live our lives according to it. So Lord, we pray and ask that Your hand might be upon us as we study today.

 Lord, we certainly pray for our brother Bruce and ask that Your hand of blessing would be upon Him. We certainly pray that You will correct the van issues as a result of the accident. And we just pray that You will enable them to enjoy the fruit of that van. And Lord, we ask that You will be able to minister to him in that way.

 Lord, we pray for those who we love: our families while we’re apart from them today. And we ask, Lord, that Your hand would be upon them. Lord, we pray that You would make us men like the man of Psalm 112. We pray that we would not be agitated or surprised or downtrodden by bad news, but that we would accept what You give to us each and every day, knowing that You are sovereign, and that nothing is outside of Your grasp or control. And so we can rest in every providential event that happens, Lord, that we may find it difficult or not delight in it, but we can certainly delight in You. And so we do, and we give ourselves to You this morning as we pray in Jesus’ name. Amen.

 **Brave Men:** Amen.

 **Jeff:** All right. Why don’t we get started today by turning to 1 Kings. Did you bring 1 Kings?

 **Don Maurer:** No, I did not.

 **Jeff:** Oh, man!

 **Don:** We need to coordinate.

 **Jeff:** I need to coordinate with you because it looks like you brought half your library here.

 **Don:** Only one-tenth of it.

 **Jeff:** Okay, I need to coordinate; I’ll try to remember that and send you the text. Today we’re going to read 1 Kings chapter 2, and we’re going to read down to verse 12 today. So let me read to you the word of God.

 *“When David’s time to die drew near, he commanded Solomon his son, saying, ‘I am about to go the way of all the earth. Be strong and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me, saying: “If your sons pay close attention to their way, to walk before Me in faithfulness with all their heart, and with all their soul, you shall not lack a man on the throne of Israel.”’”*

 *“’Moreover, you also know what Joab the son of Zeruiah did to me, how he dealt with the two commanders of the armies of Israel: Abner the son of Ner and Amasa the son of Gether, whom he killed, avenging in a time of peace for blood that had been shed in war, and putting the blood of war on a belt around his waist and on the sandals on his feet. Act therefore according to your wisdom. But do not let his gray head go down to Sheol in peace.*

 *“But deal loyally with the sons of Barzillai the Gileadite, and let them be among those who eat at your table. For with such loyalty they met me when I fled from Absalom your brother.*

 *“’And there is also with you Shimmei the son of Gerah the Benjamite from Bahura, who cursed me with a grievous curse on the day that I went to Mahanaim. But when he came down to meet me at the Jordan I swore to him by the LORD, saying: ‘I will not put you to death with the sword.’ Now therefore do not hold him guiltless, for you are a wise man. You will know what you ought to do to him, and you shall bring his gray head down with blood to Sheol.’*

 *“Then David slept with his fathers and was buried in the city of David. And the time that David reigned over Israel was forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem. So Solomon sat on the throne of David his father, and his kingdom was firmly established.”*

 **Don Maurer:** This is the word of the Lord.

 **Jeff:** This is the word of the Lord. I was just getting ready to say that. *(Laughter)*

 **Don:** It’s strange how godly minds think alike, isn’t it?

 **Jeff:** I was and you know it. *(Laughter)* All right. I want to talk to you today and I want to continue thinking about what it means to be a man. In part, again we have so much out there on the Internet today about manliness. And we think about this whole idea of what it means to be a man. And the answers that are given today are somewhat startling, somewhat disappointing. There are a few answers that I think are encouraging. But I thought it would be a good idea for us to take the time to just think about different passages in the Scriptures that talk about what it means to be a man. And so I want us to think today about the passage in 1 Kings.

 It’s the passage that has to do with the changing of the guard. The kingship of David is being transferred to the kingship of Solomon. And one of the things that you find that’s interesting is that Solomon is to be king, and David charges him.

 There are a couple of interesting things here that I want to say as we start. The first thing that I want you to notice is that, as I said, David charges Solomon. You know, the interesting thing is that the word “charge” is an interesting word. We have a tendency to think of it in financial terms: I want to charge this. We mean to put it on our card. That expression gets close to the very meaning of the word.

 For instance, have you ever heard of somebody at a wedding lift up a glass and say, “Charge your glasses?” Have you ever wondered what that means? If you’re a football fan you probably think it means that you’re going to charge into the other—

 **Don Maurer:** The Steelers played the Chargers last Sunday.

 **Jeff:** The Chargers last Sunday? I didn’t know that; I was worshiping the Lord. Sorry. *(Laughter)*

 **Don:** So was I! *(Laughter)*

 **Jeff:** You know, Ted, I am dealing with it today. *(Laughter)* And you know, I want you all to know that this is all in self-defense. *(Laughter)* It’s all in self-defense. I heard Don walk past, telling somebody today of all his plots. He put it like this: “Jeff and I like to rib each other.” But you know what he was saying as well as I do. *(Laughter)* Yeah, that’s right.

 Anyway, what does it mean to charge? It means that if you were charging the wagon, for instance, that you were loading up the wagon. The etymology of that word is “to load up.” So for instance, if somebody says, “Charge your glasses,” he means “load up the glass.” When you say “charge this,” you mean, “load it up on the card,” right? That’s the idea.

 **Brave Man:** Charge your batteries! *(Laughter)*

 **Jeff:** Here is David, and he’s charging Solomon? What is he doing? Well there’s a sense in which it’s very similar to the charge that is given to a minister, or a charge that is given to a congregation right before an ordination. And what we’re doing in that situation is that we’re loading up the wagon of the individual who is about to be ordained. Or we’re loading up the wagon of the congregation with what? With duties and responsibilities. We’re letting them know—the minister and the congregation—what their duties and responsibilities are. And so David is letting his son Solomon know what his duties are; he is charging Solomon.

 An interesting thing about Solomon is that you have to ask this question, and this is not an easily answered question. How old is Solomon? And the reason that I ask this question is because it’s not an easy question to answer. In fact Josephus says, on the basis of 1 Chronicles 28 and 29, he sees a co-regency. Now you have to know that Josephus lived a long time ago. He was living during the days of the Roman siege on Jerusalem, and he is not always accurate in his assessments about what the Bible says, though he himself was a Jew. But he believes that Solomon was about twelve years old.

 The interesting thing is that if you think about the life of David, it is a little difficult to think about how old David was when this whole situation with Bathsheba came about. And so how old would Solomon have been at the time of David’s death if David was in his 70s? I think most people would say that Solomon probably wasn’t twelve; he may have been more like twenty, or something like that. And yet he is still a young man to be king. And so this charge is a charge that is given to a young man by an older man to be a man.

 And I want us to think about that a little bit today. What does that mean? One of the things that you see in the opening prayer of the temple made by Solomon as he dedicates it is that he says to the Lord: “I am a little child; I do not know how to go in or come out.” And so some have taken this verse to emphasize his youth.

 And I do think that however old we mark him, one of the things that we must say is that he is a younger man, whether he be twelve or twenty. He’s a younger man, and one of the things that I think is really good for us to think about in this particular passage is what it means to be a man. So this gives us a window into that situation, and we need to take it. We need to take it because here is a man who has both failed in his lifetime—miserably in some cases,--and succeeded in his life and in the most glorious way.

 What way is that? He has been called “a man after God’s own heart.” So here is a man who has known the height and the depth of life. And he is talking to his young son and he is committing him—charging him—with duties and responsibilities as to what it means to be a man. And he gives us just a little window into what a father might say to a son in a situation like this, and we need to take that.

 However, there is one more thing that I want you to keep in mind, and that’s this: One greater than Solomon has come. In Matthew chapter 12 Jesus walks through the greaters. He says that One greater than the temple has come; One greater than Solomon has come; One greater than Jonah has come. He is the greater One.

 And so when we think about what it means to be a man, I would say that we need to go to Jesus, because it is in Him that we see One greater than Solomon. As great as Solomon had become, there is One greater who has come: One greater in wisdom, One greater in faithfulness, One greater in stature, and so on and so forth. So we need always to go ahead to Jesus.

 And yet we follow Paul’s counsel: *“Follow Me as I follow Christ.”* You know, we have to be really careful about that, don’t we?, especially in light of what has recently happened with Ligonier. I think about that a lot. My son talks to me about it a lot. I’ve had some other folks talk to me about it, and so I’ve thought about this.

 Some of you may not know this as of yet, although I think I mentioned it here last time when we were together: it’s the fall of Steve Lawson. And my son was saying to me, “You know, Dad, this is why we can’t and shouldn’t follow men.”

 And I said, “I understand what you’re saying; I do.” But I also understand what I just said to you, and that is *“Follow me as I follow Christ.”* There is a sense in which we know that Paul wasn’t sinless. He was a failure himself in many ways.

 In fact I’ll tell you this. I think I’ve mentioned this to you at some point in our time before. But can you imagine? Here’s the man who stood approvingly over the cloaks of the men who stoned Stephen. And then Paul is converted, and not only is he converted but he becomes a leading figure in the church.

 I have to say to you humanly speaking, I wonder what Stephen’s mom and dad and brothers and sisters must have thought, and how that must have been an obstacle for them to overcome, knowing that this man stood approvingly, encouraging the stoning of their son or brother, and so on. That must have been difficult.

 So here’s a man with significant failures. He knows those failures and knows how they’ve affected other people. He is not unlike David in that regard. And yet he is a man who says, *“Follow me as I follow Christ.”* And so there is value in that, and we ought to hold on to that. There is value in the examples that God gives to us.

 So One greater than Solomon has come, and yet Solomon is not an insignificant figure. We can learn from his good and his bad examples.

 I want us to think about an outline that looks like the one on your sheet: it’s *the strong man, the scribe and the sorrow.* I want us to look at t hose three things. First of all let’s look at the strong man.

 Notice what the text says. Let me just read this to you again; I think it’s an important part of the text, just the first few verses. *“When David’s time to die drew near, he commanded Solomon his son, saying, ‘I am about to go the way of all the earth. Be strong and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules and His testimonies, as it is written in the law of Moses, that you may prosper in all that you do and wherever you turn, that the LORD may establish His word that He spoke concerning me,’”* and so on.

 All right, let’s think about this. I want us to think about this expression first of all: *“Be strong and show yourself a man.”* I want you to think about this idea of being strong. It’s in the perfect tense in the Hebrew. Now Hebrew is far inferior to Greek, and we all know that. *(Laughter)*

 **Ted Wood:** Don’t tell Moses that. *(Laughter)*

 **Jeff:** Oh no, Moses knows this now. *(Laughter)* So in Hebrew this expression is not past, present or future. The perfect in the Hebrew takes the totality of the picture into account. And so there’s a certain element to this that I want to draw out for you. In other words I want you to hear David say to his son Solomon, not “Be perfect.” That would be impossible for him to do, but “be strong.”

 In other words, in the totality of your life, show yourself to have been strong. Now that’s a lot different from saying, “Be perfect,” because it means that in every particular incident you will do the right thing. Being strong means that in the totality of your life, show yourself to have been strong.

 Now that means that there is an allowance for times incidentally where you will be weak. But the pattern of your life should be such that you are strong.

 Now I want you to know that there is a passivity to this in one sense. We see this in the New Testament. When Paul says, *“Be strong in the LORD”* in Ephesians chapter 2, what he means there is be strengthened. It’s passive; it happens to you.

 Now think about that for just a minute. We need to hold the passivity and the conditionality together in our minds. What do I mean by that? Well, there’s a certain sense in which Paul means that all the resources for us to be strengthened are there for us.

 So for instance, think about the grass. You know, you get out the mower, you get out the gasoline, you get out the oil. You get out all the stuff that is required for mowing the lawn. And then you say, “Be cut,” right? And nothing happens, right? Nothing happens to the mower, nothing happens to the grass; nothing happens. Why? Because there’s a conditionality that needs to be enlisted in this equation. And that is that somebody needs to get on that mower and mow it around.

 And so when Paul says, “Be strengthened,” he means that the Lord gives you all the resources you need to be strengthened, yet there is a conditionality to it. You need to lay hold of the means that God gives you to be strengthened. For instance we call that the means of grace. There are means of grace that God gives us to be strengthened. And those are found in the church. Those are found in the preaching of the Word and the sacraments, and so on.

 And so “be strengthened” has both a perfect tense to it and a totality to it. But it also has this idea that God supplies what we need in order to be strengthened, to be strong. What we need is a conditionality to it: we need to lay hold of those means that He has given to us.

 And then he says this. He says, *“Show yourself to be a man.”* And this too is in that Hebrew perfect tense. And I think the important thing about this is that totality that I talked about earlier. In other words, in the overall picture of your life show yourself to have been a man.

 Now that goes back to what we talked about the last time. What is it to be a man? We said that it’s a lot more than just showing courage; there’s a lot to it. All there is to it is Christlikeness that we talked about the last time. And so there’s a sense in which we could say that here is David saying to his son, “Be strong and show yourself to have been”—I would say Christlike, but we could say it like this:--“Show yourself to have been living in the shadow of my greater Son who is yet to come.” That’s what we could say.

 In other words, we could say that all of the wisdom of Solomon was but a shadow to the wisdom that would come in Christ. He was to live in such a way as to show himself as having lived in that shadow. So it’s faithfulness, not perfection. And we know that he didn’t live in perfection.

 The question is: Did he live in faithfulness? I know that a lot of people have questions about that, but that’s the idea. That’s the idea of what it means to be strong and to show yourself a man.

 Now we can learn from this, because one thing that I think we need to learn is that God sees us in a way that is different from the way we see ourselves. And that is something that we can draw strength from.

 What do I mean? Well I’ll tell you what I mean. I was thinking about the story of Balaam. You know that story where Balaam is summoned by the king of Moab to come and curse the Israelites because Israel is about ready to take over the land and the king of Moab knows it. And so Balaam is sent forth. He comes and Balaam says, “Now curse these people.” He does it three times. And every time he gets up there and curses, he utters a blessing.

 And one of those times he utters a blessing, it’s remarkable. He gets up there and he says of this second-generation, ragtag group that it is beautiful. He describes them as “a valley, a flowing, luscious river,” all of these things, right? And you’re like wait a minute; where is he looking? Because you know as well as I do that if you were looking down on Israel, appreciative of Israel, you probably wouldn’t have described it like that.

 But I’ll tell you who sees it like that: God sees them like that through His coming Son. In other words, He sees them as His perfected, sanctified children. And one of the beautiful things about it is, that is a help to us in terms of how we ought to see ourselves, because I think that sometimes we see ourselves in our failures, and those dominate our thinking. And we can’t ever seem to rise above them to get to the end of our lives to be able to say, “I’ve shown myself a man in the course of my life,” because we’ve let failures dominate the picture for us.

 And I think that seeing ourselves the way that God sees us is a help, because I think it’s a rope that God throws us to get out of that hole. And He says, “Remember the way I see you in My Son.” And I think that’s an enormous help; I really do.

 You know, I like Arnold Schwarzenegger. I have an illustration for you; I’m just warning you. *(Laughter)* It’s a bit startling when it comes on the screen. That’s Arnold when he was about sixteen years old. Now you may wonder to yourself: Why in the world is the guy standing in water?

 And he was standing in water because he had to work on his calves. He had calves in that picture that looked like mine. *(Laughter)* But he was hiding them.

 And that’s what he says; I’m not making this up. And so he decided, “I have the potential to look like this with the rest of my body.” And so he said, “I need to put the effort”—the conditionality—“into my calves, even though it’s hard.” And that’s what his calves kept looking like in 1975, because he had to work on them. He still had the potential to do that; that’s the main thing.

 **Ted:** He wasn’t very large at all before he did that, before he got into body building.

 **Jeff:** When he could go off the steroids. *(Laughter)* So I’m going to ask you this. Before I ask you that I’m going to ask you this. What needs strengthening in your life? I want you to take a minute to think about this, because we’ve been talking a lot about David charging Solomon. And the question I want to ask is: As you think about the things in your life, I want you to think about yourself in light of the way God sees you. I want you to do that; I want you to know that you have all the resources that are available to you in Christ; I want you to know that.

 But I also want you to think about the conditionality. Here’s what I’m asking you: What do your calves look like? Is there a part of you that needs work? Does it look like Arnold at sixteen, or does it look like Arnold in 1975? That’s what I’m asking you. What part of you needs that attention so as to be strengthened?

 And for each of us it’s something different. But the bottom line is this. We can excuse ourselves, right? And we can actually say, “I’m just not going to do anything about it right now.” What is it for you? Because we each have an area where that is true.

 **Ted:** Or areas.

 **Jeff:** Okay. All right. Fine, Ted! *(Laughter)* Well, I’m not going to ask you to tell me which areas of virtue you need to cultivate, and I’m certainly not sharing mine with you. *(Laughter)* But show yourself to be a man.

 I want to ask you a question. I’ve already talked about this, but I want to ask you a question about it. Why doesn’t David explain himself? Why doesn’t he say, “This is what *andridzomai* means?” Why didn’t he do that? I don’t want to read your minds, but I think you can guess.

 **Don Maurer:** I think it’s because David didn’t have to explain it; Solomon saw it in his life as a warrior, as a man who was able to lead, as a man who loved the Lord.

 **Jeff:** Yes. Well thanks, Don; that was going to be what I said. *(Laughter)* I think Don is right on the money. I think David didn’t have to say it because David lived it. Not perfectly, but he lived it in the totality of his life. He didn’t even have to say, “Be like me,” or “Be like Abiathar,” right? He didn’t have to do that. He just said, “Show yourself a man as being a man has been shown to you.”

 And you know, I thought about this with David a number of times. I thought to myself: You know, here’s a man who has a remarkable failure in his past. And this son is born directly out of that failure. And yet David is a man who was able to get back up, dust himself off, and head toward the marker of faithfulness again. I think that is something for us to keep in mind. Sure there were going to be people like Shemei who hurled insults at him and would take the opportunity to berate him and talk about him behind his back. But that did not affect him. He understood that it’s time to get up and it’s time to get the marker of faithfulness again.

 And that’s what controlled his thinking. He wanted that for himself, and it’s what he wanted his son to be controlled by. I think that’s a huge thing that we need to keep in mind that we sometimes forget, because we can easily allow our own failures from our past to mark us in such a way that they become debilitating.

 But here’s what I would say to you. What we really need to be careful not to do is to become the thing that debilitates another man who wants to stand up, and who wants to walk through the marker of faithfulness. You know, that’s the hardest thing when it comes to your own children, isn’t it? Why? Because you say that you think you know your kids better than they know themselves.

 And so, you know, when your kid says, “Well, I’m trying.” And you say, “No, you’re not!” And I think the advice I just gave is the hardest when the person is closest to you. And yet that’s important; it’s crucial.

 **Don Nemit:** The Scripture says that it’s already here. The King, His statutes, His commandments, His judgments, His testimonies as written in the law of Moses, there it is; go to the Word. Alistair Begg talked about that this morning.

 **Jeff:** *The Scribe.* If you go with me to Deuteronomy 17:18-19, here are the laws concerning Israel’s king. I’m going to skip over some of the things he says starting in verse 14. But listen to what he says in verses 18 and 19: *“And when he sits on the throne of his kingdom, he shall write for himself a book, a copy of this law, approved by the Levitical priests. And it shall be with him, and he shall read in it all the days of his life, that he may learn to fear the LORD his God by keeping all the words of this law and these statutes, and doing them.”*

 Now listen again to 1 Kings chapter 2; listen to what David says. David says: *“Be strong and show yourself a man, and keep the charge of the LORD your God, walking in His ways and keeping His statutes, His commandments, His rules and His testimonies, as is written in the law of Moses.”*

 David understands; there is an assumption. David already understands what the law of God requires. The law of God requires that his son takes and copies the law.

 Let me help you with this. Solomon cannot say, “Hey Dad, may I have your copy of the law, because it was yours and it has sentimental value? I don’t want to copy all of that; you know how busy the kingdom is these days. It would just be easier if I had your copy of the law.”

 And that’s a no-no. Each king makes a copy of the law. Let me put it this way: Each king has a ruler. Each ruler has a ruler.

 I’ll tell you what. I like to underline in my books, and I hate not having a ruler. And when I don’t have a ruler, what I try to do is that I try to steady my hand and I try to draw the line underneath the sentences as carefully as I can. And I hate doing that, because what I end up doing is, for instance, the next time I pick up the book I grab a ruler. And then I go back through and I scape out all the lines. And even the lines don’t look to me like they were really scraped. But once I put straightage on them, they aren’t crooked.

 And the idea is that if you govern yourself, if you are your own ruler, you will be crooked. Even if you can’t perceive how crooked you are, you will be crooked. You need a ruler to rule you; you need a norm to norm you.

 And when we talk about our confessions, what we talk about is that we talk about them being norms. But even our confessions, especially our confessions, are normed by a norm. They have a ruler that is underneath them, put there to see how straight they are. They are valuable, bout our confessions are normed norms. And so a ruler must have a ruler; that’s vital.

 *“He shall write it himself.”* Let me just say this to you; this is crucial. We don’t know how to do this because we don’t write anymore. You guys are all young enough. Jordan didn’t tell us, but most of us did not do our education on the computer. *(Laughter)* And I remember when they put a computer lab into our high school the year I graduated. And I can remember thinking: I dodged a bad bullet. *(Laughter)*

 Anyway, one of the things that happened to me when I first came to faith was that I discovered the concordance. And the concordance is like writing out the Scriptures, because if you’re studying a word, you know that concordance takes you to every instance of that word in the Old and New Testaments in the appropriate languages. And by the time you get done going through a concordance, you are just immersed. A word study might take you literally a week or more, depending on the word you were studying, because you would do a little bit and come back, and you would do a little bit more. You are in the Word. And in my mind that’s the equivalent of writing out the law with that kind of work.

 Nowadays you have a computer. If you want to study a word you type it into the word search and it gives you all the lists. And then you can narrow the search, and so on. But in my mind what’s lacking is that patient plodding through the word of God. Whether it’s writing in it or going through a concordance, there needs to be something like that in our lives today where we’re basically patiently plodding through the Word.

 In fact I’ve said this to my kids. When I teach my basic interpretation of the Bible course at seminary I tell those guys, “What you need to do is to study with a concordance at some point, three or four times a week, even if it’s just for your devotions.” Just use the concordance. Don’t use the computer; don’t use your hand phone; don’t use anything electronic. Just plod through the Scriptures like that, because you’re embedding and deepening your memory of those Scriptures; it’s vital.

 And that’s what the king was supposed to do. That’s what he was supposed to do in order to show himself to be a man. What rule governed him? God’s word governed him.

 And then here’s the great thing about it. He was to have his copy approved by the Levitical priest. In other words, here is the king submitting to his elders, if I can put it that way. Here is the king submitting to his religious authorities. In other words, he is a man himself under authority, under God’s authority, ecclesiastical authority. That’s a concept that is lost today; it needs to be regained. There are just too many lone rangers out there in the landscape of our world when it comes to the church. I think this is something that needs to be recaptured.

 *“And he shall read in it all the days of his life.” I think that this is something that we have the tendency to think. Well we know this; this is just a devotional life, right? But you know, I just think so much is packed into this sentence that we could read over it pretty quickly and easily. Yet there is so much here.*

 *But what I want to pull out for you is this. I want you to know what he was reading in that book when he was reading it. Why do I say that? Go with me to Luke 24. In Luke 24 Jesus talks to the disciples on the Emmaus road and then in the Upper Room. And I want you to hear what He says.*

 *Luke chapter 24, verse 24:* “Some of those who were with us went to the tomb and found it just as the women had said, but Him they did not see.” *They’re talking to Jesus.*

“And He said to them,”*—that is, Jesus said this to the two Emmaus disciples,--*“Oh foolish ones, and slow of heart to believe all that the Prophets have spoken! Was it not necessary that the Christ should suffer these things, and enter into His glory?” “And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself.”

And then, when He gets into that Upper Room with the disciples, look at what He says in verse 44 of the same chapter. *“Then He said to them, ‘These are My words that I spoke to you while I was still with you: that everything written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.’”* When David was reading the Scriptures, when Solomon was reading the Scriptures, they were reading the Scriptures through the eyes of Christ.

 How do we know that? Jesus said, “Abraham saw my day, and rejoiced.” How did he see it? He saw it in the promises made to him, the promises that Moses recorded that were given to Abraham. And he saw it in the rest of the Scriptures that opened Christ.

 How did they open Christ? In the types and the shadows of the sacrificial system, in the demands of the law, in all of these things.

 But then we see him, for instance, in the Prophets. How do you not see Him in Isaiah 53? How do you not see Him there? It’s a text that is not read in Jewish synagogues today because people see Christ in it.

 I’ll tell you what. I remember that there was a guy who was a Jewish man. He has written a few books; his name is Rich Gantz. He had dementia and he ended up passing away a few years ago. But he was just kind of a really, really neat guy, an interesting guy.

 But he went to L’Abri. He was kind of just all a mess. He had gotten his psychology Ph.D. and he was just a mess, and he stumbled on L’Abri, which is Francis Schaeffer’s place over in the Swiss Alps. And knowing he as a Jew, somebody opened up to Isaiah 53 and started reading without telling him what they were reading.

 And he jumped up; he was very emphatic. Even as he got older he was very nervous and emphatic. He jumped up and he said, “How dare you read the New Testament to me, a Jew!” He didn’t care about his Judaism, except for the fact that he was a Jew and he was so by tradition. But he was all exercised that somebody would have read the New Testament to him.

 And they looked at him very patiently and they said to him, “These are your Scriptures.”

 **Brave Man:** Amen.

 **Jeff:** “This is Isaiah 53.” And he said that was the first point where he could remember discernment. So we’re supposed to see Christ.

 And then *sorrow.* I want you to catch a few things here as we wind down. Let me just be brief about these.

 He was to be responsible. He was to execute Joab. “Don’t let that man go down in peace to the grave.” Remember, Joab was the military commander of David. In some sense David should have done this himself a long time ago. But he’s telling Solomon, “You need to be responsible.”

 He says, “Be loyal.” They have this labeled wrongly; Barzillai was actually the first Italian. I’m just kidding. *(Laughter)* He said, “When I had to flee from your brother Absalom Barzillai fed me.” He was like the ravens that fed Elijah.

 And then Shimmei. Who could forget this guy who walks along on top of the hillside throwing stones at David and hurling insults at him? It’s interesting; David lets him live. But he then tells his son to deal with him.

 One wonders. Remember, one of his men said, “Hey, how about I go and lop that guy’s head off?” And David says, “No, don’t do that, because if the Lord wants him to hurl insults at me, then let him hurl insults at me. Besides that, what is that guy in comparison to my son who has just rebelled against me and is driving me out of the kingdom? How do you compare anything to that?”

 Anyway, it does make you wonder; it comes back to the law in his assessment that this stands behind what he’s saying. This is Exodus 22:28: *“You shall not revile God, or curse a ruler of your people.”* And it just kind of makes you wonder what he’s doing. Is he saying at this point, okay; now we know the bigger picture, for this is obviously a transgression of the law, and go and deal with that. So be just, that is, carry out the precepts of the law.

 What we have here is an admonition. We have David basically telling him, “Be better than I was.” And by the admonition of the New Testament we are to be better than Solomon because One greater than Solomon is here. Therefore we need to trust Him, to trust the Lord Jesus, the greater Son of David, because He provides us with all the resources that we need to show ourselves as men and to be strong.

 Okay, we have just a couple minutes. Do you have a question or a comment that you want to make? Yes?

 **Don Maurer:** I thought what you had to say about the current crisis with Steve Lawson and relating it to Solomon was very good, because we know that Solomon fell.

 **Jeff:** Sure.

 **Don:** And someone pointed this out last week when I was despairing a little bit. He said to me, “Well, you still read the Psalms, don’t you? You still read Proverbs, don’t you?” Granted, it’s inspired literature. Nevertheless, it comes from flawed, sinful men. Solomon is mentioned by Jesus in the Sermon on the Mount in comparison to glory, and he is also mentioned in Hebrews 11. That needs to be kept in mind.

 **Jeff:** Yes, that’s right. Jordan?

 **Jordan Obaker:** Solomon’s mother was Bathsheba.

 **Jeff:** Yeah.

 **Jordan:** His father was David. David severely wronged his mother.

 **Jeff:** Yes.

 **Jordan:** And you have to imagine that Solomon knew at some point in his life what that story was.

 **Jeff:** How true!

 **Jordan:** It’s interesting that the others still respected David; it goes to the pattern of your life.

 **Jeff:** Yeah.

 **Jordan:** And even though he has what could have even been described as a year-long stretch of failure, he obviously impressed Solomon even though he wronged his mother severely, and patterned his life as such.

 **Jeff:** You know, I was thinking about this today. This is just to add to what you’re saying, not to push back on it. But I think that the account looks like an assault, right? He sent for her, he took her, he lay with her, and then it was basically a “get out” kind of thing, right? That’s the way it reads. And yet you could read it otherwise. I don’t know; I just thought to myself about the number of connections. The story is in 2 Samuel chapter 11. *“And it happened late one afternoon, when David rose from his couch and was walking on the roof of the king’s house, that he saw on the roof a woman bathing. Now the woman was very beautiful, and David went and inquired about the woman. And one said, ‘Is not this Bathsheba the daughter of Eliam, the wife of Uriah the Hittite?’ So David sent messengers and took her.”*

 You know, Eliam was one of David’s thirty great fighting men. Ahithophel his counselor was Bathsheba’s grandfather. I’d like to dig into this story a little more to see; there were obviously family connections. We read it like he’s going, “Who is that?” And yet you wonder if there’s more familiarity than we’re reading into the account, just on the basis of the family connections, right? I don’t know. It’s not a pushback; it’s just that I was thinking about it this morning in the shower. I just don’t know.

 **Jordan:** Sure. And it doesn’t take away the fact that clearly he’s sinning.

 **Jeff:** That’s right; clearly he’s sinning.

 **Ted:** Of course he’s sinning, we know that. And he’s suffering all the consequences. We don’t need to worry about the consequences. When you sin and you do something like this—adultery, immorality—you are going to suffer the consequences, probably for the rest of your life.

 **Jeff:** Yes. But Solomon still loved his dad. Think about this. What if Bathsheba had a two-year-old at home who was the son of Uriah? And now he grows up in David’s house, knowing the story. He probably had a little more of a difficult time than Solomon did of admiring this man. Life always has its challenges.

 All right, let’s pray. Father, thank You. We praise You. We ask that Your hand would be upon us for good today and that You would use us for the furtherance of Your kingdom and for Your glory. And we ask, Lord, that You would build us up and make us strong. And Lord, help us to lay hold of those things that You’ve provided for us in order for that consequence to happen. We ask it in Jesus’ name. Amen.

 **Brave Men:** Amen. *)Applause)*