

“Solomon & the Empire” Class 13

A Walk Through the Old Testament

Various Scriptures

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Jeff: All right. Don, would you lead us? (*Music*)

Our heavenly Father, we are thankful for many things, and most of all for the Lord, for the blessings in Him,. For the life that we have because of Him. And Father, as we stand before You this morning, we stand as men who stand upon the Word, which is the Lord Jesus Christ. And also we're thankful for the inscripturated Word that You give to us, that we might have imperatives to guide our lives. Yet those imperatives, those commands, come to their proper place. For we know that Christ achieves all of God's demands, that we might have life and life eternal. And so we're thankful for the indicatives of the gospel. We're thankful for the way in which You've accomplished our salvation. We're thankful for a life that flows forth from them. And Father, we pray that You will continue to allow that abundant grace to flow from Him to us, that our lives might be conformed more and more to His image.

Father, we bow our heads and pray for those for whom we care. We think about Dave Drab and we think about his 11-year-old granddaughter Lila. And our hearts go out to them and more importantly our prayers. We pray for Lila, asking that you will enable the doctors to correct whatever the situation may happen to be. And Father, we certainly pray that You will do it alone and immediately without any intervention. And we know that You're more than able and we ask for that. And yet we pray that You will use whatever means that You choose to bring about health in this little girl.

Father, we certainly pray for Harry Repic and for the serious situation he's experiencing. We ask for reconciliation. We pray for this man and his ex-wife to be able to get along so that they can have a congenial time with their children. Father, we pray for Terry Gaab and especially for his wife Mary, asking that her a-fib would continue to remain under control.

And Father, we certainly pray for Bruce Bickel. We're thankful for his life and for what You've accomplished through him. We pray especially for him, that You will minister to him in his frustrations, as he is not able to do some of the things that he once was able to do so easily. So Father, we pray that You would attend to him, even as he needs to be attended to in these new situations. Father, we also pray for Sig and Nancy. We're thankful for both of them and pray that You'll minister to them, praying that You will take the cancer away from Nancy. But in the meantime we pray that You would give them both sufficient grace to endure. And Father, we ask these things in the name of the Lord Jesus Christ. Amen.

Brave Men: Amen.

Jeff: All right. Joel, (*a visitor*), let me interrupt you for a minute. Joel, I don't normally do this to people. What I'm about to do I just don't normally do, okay? (*Laughter*) I just need you to know that as a visitor so you don't get frightened about these things.

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But I received an email this past week from you know who. *(Laughter)* And the title said, “Silly and Serious.” And the serious part was that he said to me, “Jeff, you misspoke. I’m doing the transcript, and you misrepresented how Saul died.” He said, “You said that the Amalekites killed him, and so David killed the Amalekites.”

And he’s right. Saul fell on his sword. And even though I had read that I forgot and misrepresented it. So Saul fell on his sword. The Amalekites claimed to have killed Saul and David killed the Amalekites. Is that all right?

Brave Men: Yes.

Jeff: All right.

Transcriber’s Note: A picture of Charlie Brown’s Halloween cartoon appears on the board. *(Laughter)*

Jeff: In that same email he said to me, “I want you to know that ‘The Candy Man’ is playing as I write.” Look at him laughing! Look at him! *(Laughter)* And you know, I started to wonder. I said, “This Candy Man stuff is just out of hand.” *(Laughter)* And I thought to myself, “You know, here’s a grown man. He wants to play ‘Candy Man.’ He wants to tell me that ‘Candy Man’ is playing in the background—“

Don Maurer: You started it!

Jeff: No, no, no! *(Laughter)* And so I started to wonder. What’s happening here? *(Laughter)* He keeps going on. And so I did, as I’ve done in the past, a little research.

Tom Hansz: A little research.

Jeff: That’s right.

Tom: Here we go. *(Laughter)*

Jeff: I discovered some pictures of Don’s first Halloween. *(Laughter)* And this really does explain quite a bit as to why it is that he’s so fixated on “The Candy Man.” *(Laughter)* Let me throw it up to you now. *(Laughter)*

Ted Wood: I don’t get it.

Jeff: Okay, you may remember this from the Charlie Brown classic.

Don Maurer: Hey Jeff, for the sake of the transcript you’ll have to tell me what the picture is.

Jeff: Yes, I’m telling.

Don: All right.

Jeff: You men may remember this from the Charlie Brown classic, “The Great Pumpkin.” And that’s supposedly Charlie Brown with all of the holes in his blanket. And he has been given a rock instead of candy. But we all know that’s really Don. *(Laughter)*

Don Maurer: Why’s everybody always pickin’ on me? *(Laughter)*

Jeff: Now apparently Don made his own ghost costume. *(Laughter)* And he was given a rock. And so my guess is,--and this is just a summation; this is a hypothesis and I’m not sure,--but my guess is that from experiences like this one he has become fixated on candy. *(Laughter)*

Don Maurer: Well, when I was little my mom used to have a record called “The Big Rock Candy Mountain,” and that says it all. *(Laughter)*

Jeff: Okay. So all of this begins to fit together. *(Laughter)* So let’s move on. *(Laughter)*

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Don Nemit: Is that actually true?

Jeff: Actually, yes.

Don: The two Dons. *(Laughter)*

Jeff: Let’s look at our purpose for today. Let’s get to the purpose. *(Laughter)* So David’s son Solomon comes to power and consolidates the empire, consolidates Israel. And it becomes a very strong force. The trouble is that not only did Solomon actually represent himself as a type of the Son who was to come, because in fact he was a son to come, (and we’ll talk more about that as we get there), but he actually sowed the seeds of destruction for the empire itself.

So we’re going to look at the entire life of Solomon today. And obviously it will be a summary. And we’ll try to look at some points of application along the way. So let’s get right to it.

This is the text for next week. But we’re going to be dealing with a lot of things that come from it this week. So it would be a good reinforcement of what we’ve looked at. But here are some things that we’re going to look at. I realize it’s small, so many of them. I want to look at *the preparation for success, the succession that comes with a hitch, Solomon worship, the building projects that Solomon engages in, and cracks in the empire*. And if we have time I just want to say a couple of words about *the literature that both David and Solomon wrote*. Remember, this is more historical. And so we’re not going to spend a lot of time on the literature they wrote. I just want to point it out along the way.

So first of all let’s look at the introduction: *prep for success*. And I just want to say four things at this point, four things to remind you of where we’ve been. First of all, under David, David unites the twelve tribes. Remember that David ruled in Hebron for four years after coming to power. Saul’s son ruled in the North. And there were all kinds of political machinations that brought him to rule over all of Israel. And so there was a consolidation of power under David, an expanding of the borders, and so on.

But there was also a securing of the borders. David made Israel a secure stop. He was a fighting man with fighting men of valor. And he basically gave to Israel it’s firm footing upon which Solomon could build. And so it becomes a leading nation under David. But it will become an exceedingly powerful nation under Solomon. And under David Jerusalem becomes a political and religious see. So those things were major things that we looked at the last time we were together. And they just set us up for what’s to come.

So let’s look at *the succession of power* that we need to understand. First of all, we need to understand that Adonijah was really the firstborn of David, and really had the right to the throne. So David is in bed. He’s in the process of dying. You know, they didn’t have hot water bottles back then. So you had to get a young virgin to kind of be that hot water bottle. *(Laughter)*

Ted Wood: Good excuse. *(Laughter)*

Jeff: Good excuse. So Abishag is keeping him warm. And it makes you wonder when Bathsheba goes in to talk to him about what she’s about to talk to him about how that conversation went. *(Laughter)* Anyway, Adonijah, David’s firstborn, really is entitled to the throne.

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David is in the process of dying. And Adonijah says, “Well, it’s time for me to take the power, to take the throne.” And so he basically sets himself up to do that.

Now he does that with a little help. Let me just say this. He does that with the help of Abiathar and Joab. Remember, Joab is the nephew of David. And David’s nephew Joab is the military commander in Israel. And this guy has been somewhat of a pain in David’s side for a little while. Remember, he almost derailed the coming together of the North and the South under David. And then later on, after that fiasco with Absalom, Absalom driving David out from his own kingdom with Absalom as his son and David pursues Absalom. And eventually Absalom is killed. And Amasa is the military commander under Absalom. David makes Amasa the military commander. And then when Joab kills him he gets his spot back as military commander. So there has obviously been a lot of intrigue that goes on because of Joab, a lot of bloodshed; he’s a man of violence.

Interestingly, he’s the kind of guy we might like, because he’s the kind of guy who says, “David, look. If you really want to consolidate power, here are the violent and radical steps you need to take.” And we think to ourselves, *This is a man’s man*, right? This is a guy who has really taken the bull by the horns. And David seems to be the guy that’s willing to turn the other cheek. He doesn’t quite want to go the violent direction that Joab suggests.

And Joab gets frustrated with him. And I think that in our flesh we might get that. “Look! How many times do I have to tell you? You’re going to lose this kingdom if you don’t follow my counsel.” And so David is always frustrated with his nephew Joab.

Abiathar has been relatively faithful to David throughout until now. Why is it that Abiathar now takes the side of Adonijah and not the side of Solomon? Because Solomon has obviously been appointed by David to be his heir to the throne. Why is it that Abiathar makes the switch?

Well, there’s a reason. And the reason is that there’s a guy by the name of Zadok. And Zadok is also a priest, and he is emerging. But the more important reason is this. If you go all the way back to Eli, and you remember what God told Eli. God told Eli the priest when Samuel was born. He told him that “your line will come to an end, and you will no longer have a priestly line in Israel.”

It’s been like 480 years since they’ve emerged from Egypt. And up to this point they’ve been enjoying a priestly line. You know how it is with God. He doesn’t do things immediately. Sometimes He does. Sometimes He does it immediately, like with Nadab and Abihu. He strikes them dead with fire coming from the altar. But sometimes He gives a prophecy and He lets it unfold itself over time. And that’s the case with this. He tells Eli that “you and your sons will die,” and that “your line will not be priestly any longer.” And here it is with Abiathar. He’s in that line of Eli. He loses the priesthood and the priestly line of Eli comes to an end with him.

So you see this guy, right? He knows this prophecy. He knows his times is short to live. And so he’s probably looking at Zadok and saying, “This guy is going to replace me if I allow Solomon to come to the throne.” And that’s exactly what happens. So he sides with Joab and Adonijah in order to keep his line going.

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You know, it’s always interesting, isn’t it? When you look at these things you can always sort of begin to see the interplay of personal motives come out. And someone always has something involved in the issues.

Now Nathan’s plan is a very simple one. He tells Bathsheba. He says, “Look. They know Adonijah is doing this.” So remember, this is Nathan the prophet—Nathan, who actually went to David and said to David, “David, there was a rich man who had a bunch of sheep and a poor man who had one sheep. And when the rich man had guests come to town he took the poor man’s sheep and he used that sheep in order to satisfy his guests.”

And David said, “Who’s that man?”

And he said, “Well, David, you’re that man.” Remember this? “You have a number of wives and you took Bathsheba, and you killed her husband. You’re that man.”

This is that Nathan. And Nathan says to Bathsheba, “Here’s what you need to do. You need to go to David right now. And you need to remind him that he made Solomon king, that he is his successor. You need to go to him and say to him, ‘Honey, did you not just close your eyes to Abishag? You don’t want to think about it.’” (*Laughter*)

Anyway, so David tells her to do that. He goes into the room and she says to him, “Honey, didn’t you promise?” You know, these things aren’t painted for you, but sometimes you just get a little bit of something, don’t you? Nathan has a little flare for drama. (*Laughter*) You know, he tells the story to David about the man and the one sheep, and the man and the many sheep. So he tells Bathsheba. It makes you wonder if she knew what he was going to do, because as she’s talking to David he runs to the door and says, “David, I have a question for you! Did you not make Solomon king? Because Adonijah—“ You know what I’m saying? And it makes you wonder if Bathsheba has the natural reaction, like “What?” I mean, it’s great! (*Laughter*)

Anyway, Solomon is anointed by Zadok. And then they start shouting, “*Long live Solomon!*” The feast of Adonijah is coming to an end when all the guests begin to hear, “Long live Solomon!” “Oh, man!”

Now David gives some counsel at this point. I want you to open your Bibles to 1 Kings. Open your Bibles to 1 Kings. And in 1 Kings chapter 2 you’ll find these words. “*When David’s time to die drew near, he commanded his son Solomon, saying, ‘I am about to go the way of all the earth. Be strong and show yourself a man. 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 which 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.’”*”

And so he gives him this counsel. One of the things that I just absolutely love about this that I think is so important is that you pick up the idea that he’s referencing—and I’ll show you these things as we go—that he’s referencing words that Moses spoke to Joshua. “*Be strong and courageous.*” He tells his son, “Be strong. Play the part of the man,” right? Don’t you just love that?

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Remember when Ridley and Latimer were burned at the stake? One of them says to the other one, (I think it was Latimer who said this to Ridley), “Play the man.” And I want you to know something. Don’t you just love that?

I mean, we’re having a men’s Bible study. And I think that in the world in which we live we’re so often asked not to be men. You know, I want to tell you something. We’re often asked to be women. And you know, I think it’s one of those things where you listen to men and they talk. And they talk as if we ought to be women. For instance they talk about this. “Why don’t we have relationships like the women?” And we’re expected then to get in touch with our soft side.

Now I’m not saying that we’re not supposed to be gentle and kind and compassionate. But we’re actually asked to act like women in our relationships when we are not women. And so often that means that two men can’t talk candidly with one another without one going away and going, *(a mock feminine tone)*, “I wonder what he meant by that!” *(Laughter)* I mean, nobody cares, right? *(Laughter)* You know, of all people we’re men, and we’re supposed to be functional with one another. “Hey, brother, I need to talk to you about something.”

“Okay, what is it?” And then we talk. And we talk candidly about it. And we don’t walk away biting our nails and wondering. Yeah, you know, man up. And I’m not saying that’s false. I’m saying that if we actually think about how we function, that’s how we function. And we ought not to be ashamed of the way that we function, right?

And so David is here telling Solomon, “You’re going to have to do some really difficult things.” But notice what he said. This is a great thing. He keeps saying this. He says it a couple of different times in this text. He says, “You’re a wise man. Now I want to tell you something. With Shimei, don’t let him go down to the grave with gray hair. Now I don’t know how you’re going to do it; you’re a wise man. But deal with him.” Remember that?

So he tells him, “You’re going to have to do some hard things.” Now you can infer that David didn’t do those things when he was alive. Or you can infer that David was a man who turned the other cheek and was really a New Testament kind of guy. You can do any of those things that you want to do. But the point is that he tells Solomon, “Look, you need to play the man. You’re a king of peace. That’s why the Lord put you in the position He put you in. But you’re going to need to do some hard things and I’m sure you’ll do them wisely.” That’s what he’s saying to him.

So he gives him this counsel. And the outworking of it is this. Adonijah says to Solomon, “Look, I get it. You’re a king.” But then he goes to Bathsheba and he says, “Look, you know that I should have been king.” He says to Solomon’s mother, David’s wife, “You know that I should have been king.” So he says, “I just want you to do one thing. I just want you to go to Solomon and request that I can have Abishag as my concubine.”

And Bathsheba goes and asks Solomon for Abishag. And Solomon says, “You might as well give him my kingdom.” And why is that? Because the man who has the concubines has the power, which is why Absalom set up the tent on the rooftop, remember, and slept with all of David’s concubines in front of all Israel, because he was

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saying, (*in a sing-song tone*), “Look who has the pow-er!”, right? (*Laughter*) And so basically, had Solomon given Abishag to Adonijah, it would have been what at least it looked to be, a power switch. Okay?

So Adonijah makes this request. And basically he might as well have said, “Bathsheba, go ask Solomon to kill me,” because that’s what happens. Benaiah is commissioned to go ahead and kill Adonijah. Joab hears about the ruthless way in which Solomon deals with Adonijah. And so here’s a tough guy. He runs like a little girl. “Whew!” He grabs hold of the horns of the altar—the mercy seat, right? He’s pleading for mercy. And he says, “You know, I’m not coming out.”

And so Solomon says to Benaiah, “Go ahead and kill him.” And he kills him. And Abiathar? Abiathar is put in his house and put basically on house arrest for the rest of his life.

It says I think at the end of chapter 2 or 3—it says at the end of chapter 2, the last part of verse 46, “*And so the kingdom was established at the hand of Solomon.*” No doubt, right? That’s very clear that the kingdom is established under him.

Now I want you to understand this. Do you remember David’s covenant, the covenant that God made with David in 2 Samuel 7:12 and 14? And here it is. “*When your days are fulfilled, and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body. And I will establish his kingdom. He shall build a house for My name, and I will establish the throne of his kingdom forever. I will be to him a Father, and he shall be to Me a son.*” That’s the covenant.

Now this is what Solomon says in his prayer. Solomon says, “*You have shown great and steadfast love to Your servant David my father, because he walked before You in faithfulness, in righteousness and in uprightness in heart toward You. And You have kept for Him this great and steadfast love, and have given him a son to sit on the throne of Israel to this day.*” He sees himself as the fulfillment of the promise given to David. And he’s right.

And what I want you to notice is this. I want to talk to you a little bit more about Solomon as a type. But what I want you to notice is that *Solomon loved the LORD*. And I want you to notice that the Lord loved Solomon. When he sacrifices at Gibeon it is a great big deal. And God is pleased. It says that God is pleased with Solomon.

And so Solomon is sleeping one night. God appears to him and says, “Ask what you want.”

And he says, “You know what? I want wisdom in order to rule this great people of Yours.” And so God gives him wisdom.

And then the very next story that we find is the story of the two prostitutes. And why is that? Well first of all, what’s the story about? The story is about two prostitutes, and both of them have a child. One child dies in the night. The other child lives. But the mother of the child who dies takes her dead baby, puts it in the arms of the other prostitute and takes her living baby. When prostitute B. wakes up, she says, “My baby’s dead!” But when she puts him in the light she says, “This isn’t my baby! This is prostitute A.’s baby!”

Then prostitute A. says, “That’s not your baby. It’s my baby.”

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And so they go to the king. And they say, “Well, we can’t decide who’s baby this is.”

And Solomon says, “Get the sword and we’ll cut the baby in half.” And the mother of the child says, “No!” And Solomon says, “Give the baby to her because that’s her child.” And so it’s just showing us that Solomon’s prayer for wisdom is answered. God has given him wisdom.

And we see this also in the visit with the queen of Sheba. Solomon had great wisdom. He wows the queen of Sheba with all of his wisdom.

Here’s what I want you to catch, though. What I want you to catch is that Solomon is a type of Someone who is to come. And that Someone is Christ Himself.

If you would, just go with me to 1 Corinthians. Even though it’s up on the board, I want you to just look at it. I want you to see it. Before I read it to you, I want you to listen to this, what Jesus says in Matthew chapter 12. This is the whole thing about the sign of Jonah. You don’t have to go here, but it’s in 12:39. He answered them, *“An evil and adulterous generation seeks for a sign. But no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth. The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah. And behold, something greater than Jonah is here.”*

Now listen to this. *“The queen of the South will rise up at the judgment with this generation and condemn it, for she came from the ends of the earth to hear the wisdom of Solomon. And behold, something greater than Solomon is here.”*

Brave Man: Amen.

Jeff: Now when you turn to the Epistles you find that statement explained. In 1 Corinthians 1:23 and 24 Christ is *“the power of God and the wisdom of God.”* If Solomon had great wisdom, then how much more wisdom with David’s greater Son Jesus. And then in 1:30 he says this. *“You are in Christ Jesus who became for us wisdom from God.”* One greater than Solomon is here. In what Solomon typified, Christ is now the antitype. He now fulfills in all of its fullness.

So Solomon really is this glorious type of what was to come in Jesus. But here’s the great thing that we need to catch. The great thing is that Paul prays for us to have the wisdom that’s revealed in Christ who is our wisdom. In Colossians 1:9-14,--

Transcriber’s Note: Colossians 1:9-14, ESV. *“And so from the day we heard, we have not ceased to pray for you, asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding, so as to walk in a manner worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in the knowledge of God. May you be strengthened with all power according to His glorious might, all endurance and patience with joy, giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. He has delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son in whom we have redemption, the forgiveness of sins.”*

Jeff: This is just a snippet of it. He says, *“We have not ceased to pray for you, asking that you may be filled with the knowledge of His will, in all spiritual wisdom and*

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understanding.” Now for what purpose? He goes on to say, “*so as to walk in a manner worthy of the Lord, fully pleasing Him.*”

Do you notice what Solomon said? Do you notice what David said? David said to Solomon, “*Walk worthily before the Lord, that God will bring about what He promised to me,*” that is that “I will never lack a son to sit on the throne.”

And then Solomon says those very things back to God when he says to God, “*My father David walked before You faithfully and blamelessly.*” “And so You’ve given him a son to sit on the throne.”

So the interesting thing is that Paul is basically echoing what we find in the Old Testament when he says that Christ has now become the wisdom of God for us. And now as we stand in Him, the wisdom of God for us, we can walk faithfully before Him. Now that doesn’t mean we walk perfectly. That means that Christ is still our propitiation. We still go to Him for forgiveness of sins, and so on. But the idea and the parallels are there. Do you see that?

Ted: Yes.

Jeff: Okay. And so again James 1:5. “*If anyone lacks wisdom, he should ask for it.*” God gives it freely if you stand in Christ. Christ is already the wisdom of God for you. And this is the beautiful thing. This is definitive and progressive sanctification. Definitively he possessed Christ who is the wisdom of God. Progressively you grow in that wisdom as you ask God for it.

And what is wisdom? You know, I’m not going to spend a lot of time here. You’ve heard me say this before. When you think about wisdom, think about it like this. Think about *data, knowledge, understanding and wisdom.*

Now what is data? Data is what you find on the Internet. You can type in “frogs” on the Internet and you’ll get a plethora of pictures of frogs.

Well, what’s knowledge? Knowledge is when you go to a website and it says, “*Pictures that look like these, these are these types of frogs. And these are these types of frogs. And these are toads,*” and so on. Knowledge brings categorization from data.

What’s understanding? Understanding says this. You go to another website and it says, “*If you take these particular types of frogs and fry them up, mmm! Good eating!*” (*Laughter*) Good frog legs! Understanding tells me what I can do with a frog. You put this type of frog under your sister’s pillow and gross her out, right? (*Laughter*) This is what you can do with a frog.

Don Maurer: Or you can play “Somewhere Over the Rainbow” by Kermit the Frog. (*Laughter*)

Jeff: Who feels bad for me? (*Laughter*)

Kevin Cohn: At least he moved on from candy. (*Laughter*)

Jeff: Wisdom says, “This is what I ought to do with that frog,” right? So wisdom says what I ought to do. So when you get this idea in your head, this is what wisdom is.

The building projects of Solomon. I want to talk to you about some relational things too. *Israel and Tyre.* Hiram is the king of Tyre. He and David have a good relationship. So Hiram reaches out to Solomon and they form a relationship. And Hiram says, “Hey, I can get you some lumber if you can send some food my way.” So they create this

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relationship. Also Hiram gets some folks together who are artisans and craftsmen in order to prepare to build this temple that David has commissioned him to build.

Israel and Egypt. Egypt is interesting at this point because there’s a dynasty, 21, and the pharaoh of that dynasty is Siamon. He rules from 978 to 959. He reaches out to Solomon.

Now he reaches out to Solomon and does something that is actually astounding. What he does is that he offers his daughter in marriage. Now what’s astounding about that is that usually that didn’t happen, because that would mean that you needed the help of another nation for protection. Egypt did not think of themselves as needing other nations. So this is almost an unprecedented event in the history of Egypt as I understand it.

And so what happen is—and I think you can speculate as to this—that Syria was sort of a defeated nation at the time. And I think that everyone in that particular area knew that they were about to rise at some point. Now they didn’t rise again until after Solomon and Siamon’s death. But they knew that was going to come about.

Anyway, Israel and Egypt create an alliance. Solomon marries the daughter of Pharaoh. Now I’m going to come back to her in just a minute. But I just wanted you to see that.

During this time temple construction begins. In Solomon’s fourth year which is 966 B.C. temple construction begins. It takes seven years to complete. You find the temple being built in 1 Kings 6, 8 and 9. And then you find the royal palace. It takes 13 years to complete the royal palace. So Solomon has some huge building projects going.

What I want you to notice, though, is this, a couple of things. I want you to turn with me to 1 Kings 4:20 and 21.

Transcriber’s Note: 1 Kings 4:20-21, NKJV. *“Judah and Israel were as numerous as the sand by the sea in multitude, eating and drinking and rejoicing. So Solomon reigned over all kingdoms from the River to the land of the Philistines, as far as the border of Egypt. They brought tribute and served Solomon all the days of his life.”*

Jeff: Notice this. *“Judah and Israel were as many as the sand by the sea.”*

Transcriber’s Note: ESV.

Jeff: Now what does that remind you of? It reminds you of the covenant made with Abraham. *“I will make your descendants as many as the stars in the heavens and as many as the sand by the seashore.”* *“Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines to the border of Egypt. They brought tribute and served Solomon all the days of his life.”*

Transcriber’s Note: ESV.

Jeff: So we find the borders of Israel at their farthest at this point. Everything that was lost at the time of the Judges has been regained. And the borders are beyond even David’s borders. So the Abrahamic covenant is alluded to here.

Then notice this. Look in chapter 8 and verse 56. This is when the ark is brought into the temple. Notice what it says. *“Blessed be the LORD, who has given rest to His people Israel, according to all that He has promised.”*

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Now *rest* is a technical term for the Promised Land. He has given us the land. This is the very thing we see in other places in the Old Testament. “*Not one word has failed of all His good promise, which He spoke to Moses His servant.*”

Now what does that remind you of? It obviously reminds you of Moses. But also notice. It picks up right before where the Judges begins.

Go to Joshua 21 for a minute. And in Joshua 21 you find what? In verse 43 this is right at the end of the conquest. “*Thus the LORD gave to Israel all the land that He swore to give their fathers. And they took possession of it and settled there. And the LORD gave them rest on every side, just as He had sworn to their fathers. Not one of all their enemies had withstood them, for the LORD had given all their enemies into their hands. Not one word of all the good promises that God had made to the house of Israel had failed; all came to pass.*”

So here we find that despite the period of the Judges, which was a period of decline, under Solomon who is a type of Christ we find that once again Israel is restored to that glorious time. So, you know, one of the things that I’ve said to you previously is that you can pick up this covenantal language. Each covenant builds on another covenant. Each covenant is brought into the next covenant. And we just don’t have time to point out all those places. But you see that here, for instance, are a couple of places where that actually happens. And so any questions on that before we move on?

I want to talk to you about *cracks in the empire*. Two factors: *women* and *idolatry*. One leads to the other one Don, were you laughing? (*Laughter*) Let the record show that Don laughed. And do not exclude yourself. (*Laughter*)

Don Maurer: Well, I do have a question, but I can save it for later.

Jeff: No no no, go ahead.

Don: Okay. What happened? What possessed him? I mean, he’s a wise man, a type of Christ. And yet he falls into this idolatry and multiple adultery. If he would have lived today in the New Testament time he would have been excommunicated. He would have been disciplined.

Jeff: Yes. Well, there’s a song by Johnny Cash that explains all this. (*Laughter*)

Don: And what might that be?

Jeff: Well, I’m going to leave you to find that out. (*Laughter*) Because I don’t want to hear it next Friday before prayer. (*Laughter*) All right. You know what, Don? let me get the phenomenology out of the way and then we’ll talk about the cause, or the man himself.

Don: All right.

Jeff: Jeff: Women and idolatry. First of all, notice this. Solomon reigned forty years. Rehoboam was forty-one at the succession. Rehoboam is Solomon’s son. What does that tell you? That tells you that Rehoboam was born before Solomon came to power, right? (*Unclear*)

Now I want to show you something. Rehoboam’s mom is mentioned in 1 Kings 14:21, and she’s Naamah the Ammonite.

Transcriber’s Note: 1 Kings 14:21, NKJV. “*And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he became king. He reigned*

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seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put His name there. His mother’s name was Naamah, an Ammonitess.”

Jeff: Before he came to power he was fraternizing with pagan women. He was already on a trajectory of disobedience before he comes to power. That’s interesting.

Pharaoh’s daughter: I want you to go with me to a couple places here. 1 Kings 7:7 and 8, just some interesting stuff. This is during the building of the palace. And it says, “*And he,*” (that is, Solomon), “*made the hall of the throne where he was to pronounce judgment, even the hall of judgment. It was finished with cedar from floor to rafters. His own house where he was to dwell, in the other court back of the hall, was of like workmanship. Solomon also made a house like this hall for Pharaoh’s daughter, whom he had taken in marriage.*”

Now go with me to 2 Chronicles for a minute—2 Chronicles chapter 8 and verse 11. And notice what it says. It’s kind of an explanatory thing. “*Solomon brought Pharaoh’s daughter up from the city of David to the house that he had built for her. For he said,*” (now listen; here’s the explanation), “*My wife shall not live in the house of David, king of Israel, for the places to which the ark of the Lord has come are holy.*” He already recognizes that having a pagan wife is a problem. And he recognizes that he needs to keep this pagan wife separate from where the holy God dwells. So he builds her a second house.

Solomon also had additional wives from Moab, Edom, Sidon and the Hittites. The problem is that these wives begin to influence him, and he brings idolatry and syncretism into Israel. So in 1 Kings chapter 11, verses 9 and 10, it says, “*And the LORD was angry with Solomon, because his heart had turned away from the LORD, the God of Israel, who had appeared to him twice and had commanded him concerning this thing, that he should not go after the other gods. But he did not keep what the LORD commanded him.*”

Now let’s just visit Don’s question, because I think it’s appropriate here. Don’s question is this. Why in the world did a man like Solomon turn so radically from the Lord? He was full of wisdom, and so on. Why did he do such a thing?

Well, let me answer that for you. You have to remember. Let’s just do this quickly, okay? All right, let’s begin with after the Fall. God establishes the one covenant of grace. But there are five exfoliations, five unfoldings of the covenant. There’s the covenant with Noah which establishes the stage of redemption. There’s the covenant with Abraham which calls out the first characters. It promises them a land to be a nation, and a blessing to all the other nations.

And then there is what? The Mosaic covenant. The Mosaic covenant is when they receive the land. Down in Egypt they’re brought into the land of Israel that was promised them in the Abrahamic covenant. They’re already a nation. Now they’re being a blessing to the other nations.

But what was given was a law. And the law, why was it given? For what purpose? Remember, she said that the law does not nullify the promise. So why the law? The law was given to tease out sin, to make sin manifest. You say, “Don’t do this,” and people are going to do it if they have sinful natures. So the law came that men and women and children might know of their need for a Savior.

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So when Solomon comes along and is the promised king from David—and so you have the Davidic covenant,—and Solomon is one fulfillment, a typological fulfillment of what? Of Christ, who is to come in the New Covenant, then what do you find? You don’t find a Savior. You find one who is pointing ahead to the Christ, but filled with all of the failures of everyone else in humanity. And so when he comes into contact with the law, what does he do? He fails. And so though he’s a type, he’s not the Savior. He is still full of sin and failure, and the law brings that out of him. We, including Solomon, need Christ.

Don Nemit: Amen! Hallelujah!

Jeff: I think that’s the reason. Does that make sense, Don?

Don Maurer: Yes. Do you believe that Solomon wrote Ecclesiastes?

Jeff: Let me talk about that in just a second.

Don: Okay, because it seems like at the end of his life he repents.

Jeff: Yes.

Don: Okay, go ahead.

Jeff: All right. The consequences are in 1 Kings 11:11-13.

Transcriber’s Note: 1 Kings 11:11-13, NKJV. *“Therefore the LORD said to Solomon, ‘Because you have done this, and have not kept My covenant and My statutes, which I have commanded you, I will surely tear the kingdom away from you and give it to your servant. Nevertheless I will not do it in your days, for the sake of your father David; I will tear it out of the hand of your son. However I will not tear away the whole kingdom; I will give one tribe to your son for the sake of My servant David, and for the sake of Jerusalem which I have chosen.’”*

Jeff: The consequences are these. Well, let me just state them instead of reading them. The kingdom is going to be torn apart. It’s going to go back to a pre-Solomon configuration, a North and a South, just like it was under David’s first five years. But right now the Lord is going to raise up opposition for Solomon. Edom is going to assert its independence. They had been a subservient nation. Rezin is going to move into Damascus and establish power. And Damascus will be a thorn in the flesh to Israel for the rest of the time. And Jeroboam son of Nebat, who Solomon recognizes is a very capable individual, will be the one that’s going to be the cause of the tearing of the kingdom. And actually Solomon puts him in a position to do so.

So the Lord raises up opposition to Solomon. He’s not going to do it in his lifetime. He’s going to do it in his son’s lifetime. But because of his failure the Lord is going to do that.

The literature of David and Solomon. David wrote the Psalms—not all of them; he wrote many of them. There are thirteen autobiographical Psalms. In other words there are thirteen Davidic Psalms with headings to explain that this is when David wrote this.

And the interesting thing about the Psalms is that there are five books in the Psalms. You look and it says, “Book One,” “Book Two,” “Book Three,” and so on. It’s interesting. It’s interesting why there are five books. We don’t know. Some speculate that there are five books of the Law, God’s word to man. There are five books of the Psalms, man’s word back to God. I don’t know; neat stuff, lots of neat stuff.

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There are little psalters within the Psalter. There are the Psalms of Ascents, for instance—Psalm 120-Psalm 134. That was the dog-eared little Psalter that you put in your robe that you would take with you when you went on a pilgrimage, if you were on your way up to Jerusalem. So there are all kinds of little things that are tucked away in the Psalter that are interesting like that. They are often referenced as “The Psalms of David” in total, even though he didn’t write all of them.

Solomon writes Proverbs, Ecclesiastes and Song of Solomon. Now Don asked the question. Well, let me say something about Proverbs. Proverbs is a great book. Not all of it is written by Solomon. Solomon collects these proverbs from foreign countries, which is a way of saying that he plundered the Egyptians for their wisdom. So what is true is true regardless of whether it’s said in a foreign nation or in Israel. And so he collects these proverbs.

Ecclesiastes. Don asked, “Is this written by Solomon?” I have a tendency to think that it is. And I have a tendency to think that it’s basically a repentant Solomon who writes this. I think that, for instance, when you get to the end of the book, he seems to realize the problems of his life.

You know, Kirk always asks for a meaningful verse. And you know, I’m always tempted, but I don’t. I figure that I’m going to stand up here for 45 minutes. I’d hate to be the one that’s going to give my meaningful verse. But I’ll take my opportunity to give my meaningful verse now.

So when my brother was killed when I was 22 and he was 24, this verse came to me. And it says, “*Remember also your Creator in the days of your youth, before the evil days come and the years draw near from which you will say, ‘I have no pleasure in them.’*”

And you know, when I was a new Christian, I used to think to myself, *Boy, does that really summarize it!* I’m glad I remembered my Creator in the days of my youth before the days of trouble came and I took no pleasure in them. And that used to be a verse that I just returned to again and again. And then I actually studied Ecclesiastes and I realized that I ripped that verse right out of its context. (*Laughter*) That’s really a verse about the failures of the body when a person reaches old age. And so it’s really about that. I took that totally out of context, but certainly it is about the aging of the body and remembering the Lord in the days of joy and pleasure rather than after the body begins to fail.

But I do think that Ecclesiastes is a repentant Psalm. Why? Because what Solomon continues to say is this. If you only look at the world under the sun, it’s meaningless; it’s fruitless. You can pursue all kinds of things—drinking and women and everything else,—and it will lead to no good end. It will continually lead to emptiness. You have to look above the sun, to the God who is above the sun and who has penetrated below the sun through His Son. And then you begin to see meaning in life.

Brave Man: Hallelujah!

Jeff: That’s right. And then the Song of Solomon. Lots of interesting interpretations to the Song of Solomon. You get either the allegorical interpretation which takes every piece of the song and says that this is really just about Christ and His relationship to His church. Or you get people who say, “No, this is really just about two lovers—three lovers really, two lovers and one other one. And so they take it really literally.

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I lean toward the literal. I don't see it as an allegory of the church, the bride of Christ. I actually see Solomon as the bad guy in this story, and the two lovers as those who are trying to get together. But Solomon in his lust for women is trying to pull the Shunamite girl away. So there's a lot there to that, but you can read that in a number of ways. But that's how I see it. Solomon is really the bad guy in the Song of Solomon, in which you can actually see this as somewhat of another book of repentance of the unscriptural things he's done.

Anyway, one of the things that you find that's important is that a lot of times these books are focusing on fear of the Lord. Proverbs begins with the fear of the Lord and talks about what a wise life looks like that fears God. Ecclesiastes talks about the fear of the Lord. It talks about what fearing the Lord who dwells above the sun looks like, and what life lived without that fear looks like. And Song of Solomon talks about relationships and what an absence of the fear of God looks like when there are relationships involved. So those are some different aspects. Anyway, any last questions before we finish up? Nope? Then let's pray.

Father, thank You for this day for the time You've given. Bless us as we go forth into the day. Help us to remember that Solomon is indeed a type. And though he's a wonderful example, let us remember that he's an example that failed, and that our model is the Lord Jesus Christ. And so let us fix our eyes upon Him, for it's in His name that we pray.
Amen.

Brave Men: Amen. (*Applause*)