

*STUDIES IN THE
LIVES OF
DAVID AND
SOLOMON*

Version 1.0

Dr. Brian J. Bailey

“Studies in the Lives of David and Solomon”

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Front Cover Design

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Dedicated

To the glory of God, and my wife, Audrey, who helped and inspired me to draw closer to King David's greater Son, the One who is greater than Solomon – the Lord Jesus Christ.

Brian J. Bailey

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EDITOR'S REMARKS

Our sincere thanks to all who have faithfully supported us in prayer as we began this important project. *Studies in the Lives of David and Solomon* originally began in New Zealand as a series of articles printed in a magazine called, "The Life of Christ."

Due to the importance of the subject matter, and its relevance to the Church in this critical time of history, we felt compelled to bring these magazine articles back to life in the form of a book. The twelve powerful messages contained in this volume are expressed with such an anointing and such clarity that believers on every level, young and old, are able to easily grasp what God is saying to His people today.

With marvellous prophetic vision and unction, Brian Bailey has not only unveiled what God has ordained for the Church in the near future, but he has also ably defined and declared where the Church of today is, and how to prepare for God's next dramatic move among His people.

Personally, we have never found material anywhere that could open up so clearly the lives of King David and King Solomon. We think you will agree with us after you have finished the last page. My wife and I count it a real joy and privilege to have been given the opportunity to shape and remake these exceptional articles into a polished, finished product that we believe has few equals.

The Editors,
Paul and Betsy Caram

ABOUT THE BOOK

STUDIES IN THE LIVES OF DAVID AND SOLOMON is an insightful and illuminating journey through an important and very critical era of the Old Testament. Throughout this book, Brian Bailey ushers forth Old Testament truths so clearly and profoundly that your journey brings you into a world of New Testament reality where you are able to see, not only yourself, but also the Church of Jesus Christ in the lives of these two great kings.

STUDIES IN THE LIVES OF DAVID AND SOLOMON is a book about enemies – enemies of God, enemies of kings, enemies of leaders, and enemies of the human heart. It is a story of victory, hidden within the shadows of defeat. It is about a world where light penetrates darkness, where good triumphs over evil, where obstacles become stepping stones, and where *true* kings are “made” only as they yield their ambitions, desires, gifts, and talents to King Jesus, the One who alone is worthy to rule and reign in the hearts of men.

STUDIES IN THE LIVES OF DAVID AND SOLOMON does not flow like a novel. It is designed for study. As you read through this exceptional composition of twelve sermons based on the lives and times of these two men, you will find on every page the Holy Spirit’s power to convict, wash, and prepare God’s people to rule and reign with Him as kings and priests.

***“And hast made us unto our God kings and priests:
and we shall reign on the earth” (Rev. 5:10)***

PREFACE

The History of Israel could be divided into the following Periods:

The times of the Patriarchs covering the lives of Abraham, Isaac, Jacob, and Joseph

The journey of the children of Israel from Egypt to the river Jordan under Moses

The times of Joshua and the judges, including the life of Samuel

This is followed by the Monarchical Period, which starts with the life and reign of Saul, David, and Solomon who all reigned over the United Kingdom of Israel

Then comes the time of the Divided Kingdom of Judah and Israel

We have divided these into three separate books:

David and Solomon

Kings of Judah

Kings of Israel

I would like to preface this series with a few factual remarks on the next page concerning the kings of the United Kingdom of Israel—Saul, David, and Solomon. These represent certain types of leaders in the Church Age.

KING SAUL

- Anointed twice – by Samuel, then by Israel’s elders when he was placed into office. He started well but failed through disobedience.
- Smitten by the Lord with the spirit of jealousy.
- Typifies natural Israel who disobeyed the commandments of God, and for their sin were provoked to jealousy by a nation that is no nation, the Gentile Church (see Rom. 10:19).
- Typifies a leader in the Church who, because of disobedience to the Lord, has lost his anointing and is replaced by *a man after God’s own heart*.

KING DAVID

- Fully followed the Lord.
- Fought the battles of the Lord and brought Israel into the inheritance God had promised.
- A type of the Early Church (see Amos 9:11; Acts 15:16).
- His Tabernacle was on Mount Zion. Zion speaks of the Holiness of the Lord.
- He is a summary of Christ as prophet, priest, and king.

- He is like the Early Church which went forth as that royal priesthood to battle and to conquer the world for Christ.
- David depicts the Church of our day doing battle with the powers of the enemy and winning nations to Jesus.
 - a. A stage when the Church is coming into its God-ordained inheritance and position in the Spirit.
 - b. The Church in that period of spiritual warfare.
- In the final act of David's life, he was given the pattern for the temple. Today we see the Lord speaking in so many places concerning revival, multitudes, and the great harvest. God is speaking of the need for very large buildings. Why? I believe the era of Solomon as *Baal Hamon*, "the Lord of the Harvest," "the Lord of the Multitudes," "the Prince of Peace" is being ushered in.

KING SOLOMON

- If David's life and ministry is depicted by the fullness of Pentecost in the Early Church or the early rain, then Solomon's life is governed by the latter rain, the Feast of Tabernacles, that is celebrated after the completion of the temple. It is a place where the glory of God is manifested.

- It is very important that we grasp the thought of Solomon's reign. His reign typifies the Last Day Church in all its fullness before the coming of the Lord. *It is the temple that the Lord will suddenly come to* (Mal. 3:1). "Who will abide in His presence, for He will come as a refiner to purify the sons of Levi that they may offer to the Lord an offering in righteousness?" (Paraphrase).
- In the lives of these three kings is the Church of our day. Saul—disobedient, pushed out of the way; David—who brings the Church into its inheritance; and, Solomon—who brings the Church into the temple, into its real place of *rest*, and into the glory of the Feast of Tabernacles.

STUDIES IN THE
LIFE OF
DAVID

OUTLINE OF DAVID'S LIFE

He is known for:

A. His Godly Virtues and Achievements

1. A Man After God's Own Heart (1 Sam. 13:14)
2. Sweet Psalmist of Israel (2 Sam. 23:1)
3. Prophet (2 Sam. 23:2)
4. Priest (Ps. 40)
5. The King Who Received Three Anointings
 - a. Called as a shepherd boy
 - b. Chosen as king of Judah
 - c. Faithful as king of Israel
6. Types of Christ
7. The Warrior King Who Brought Israel into Rest (Heb. 4:7; 2 Sam. 7:1,7)

B. His Adultery and the Consequences

1. The Reasons
 - a. Kept not the laws for kings (Deut. 17:17)
 - b. Should have been in battle, but he tarried at home (2 Sam. 11:1)
 - c. Should have respected the sanctity of marriage (2 Sam. 11:3)
2. The Judgment
 - a. Wound, dishonour, reproach (Prov. 6:32-33)
 - b. His daughter defiled (2 Sam. 13:1)
 - c. His son Ammon slain (2 Sam. 13:29)
 - d. His son Absalom betrays him (2 Sam. 15:1)
3. His Restoration
 - a. Genuine acknowledgment of sin (Ps. 51:3,4a)

- b.** Acceptance of God's judgments (Ps. 51:4b; Lev. 26:41)
- c.** Forsaking of sin (Ps. 51:10; Hos. 14:2)
- d.** Humble waiting upon God for deliverance (Ps. 40:1)

* Note: The lives of Saul and David are so interwoven that we included much of Saul's life with this section on David.

PART ONE

David and Goliath

I. DAVID AND GOLIATH

A. GOLIATH—THE PHILISTINE

B. DAVID—THE MAN OF GOD

1. His Genealogy—The Tribe of Judah
2. His Mission—Deliverance and Victory
 - a. Defeating Goliaths
 - b. Received ten loaves
 - c. Faithful in responsibilities
 - d. Attitude of submission
 - e. He spoke faith constantly
 - f. Received preparation to be king
 - g. He knew the battle was the Lord's
 - h. To bring victory to a nation

C. PERSONAL GOLIATHS

1. Represents Bondage
2. An Evil Spirit
3. A Picture

One of the most famous battles in Scripture, if not in all of history, is the battle between David and Goliath. There are lessons to be learned from this battle which are applicable to churches, to families, and to individuals. At times, a spiritual Goliath (or enemy) stands and opposes God's people. From the account in 1 Samuel 17 of the battle between David and Goliath, we can learn about the nature of the enemy and the path to victory.

A. GOLIATH – THE PHILISTINE

Goliath, we are told, was a champion of the Philistines. According to the law of first mention, the Philistines speak of envy and jealousy (see Gen. 26:12-16). Often this obstacle of envy stands in the way of each one of us. It has to be brought down! An axe must be laid to the root of the trees (see Mt. 3:10).

From 1 Samuel 17:4-7, we see that in the description of Goliath there is a constant repetition of the number six. This typifies “the flesh,” and it is a type of the Man of Sin (666—Rev. 13:18). It can also represent an evil spirit. Thus, Goliath has a double connotation of the works of the flesh and the works of an evil spirit.

Another point to note about Goliath is that he was a giant. He represents an enemy that could not be overcome by natural forces, whether by human strength, by natural wisdom or ability, or even by weight of numbers.

Goliath held a whole army and nation in fear and trembling. And in our day it is still possible for spiritual “Goliaths” literally to bind cities, nations, families, and individuals. Scripture tells us that Goliath appeared for forty days, morning and evening. He did not give up his unrelenting opposition, intimidation, and mocking of Israel. He just kept coming, making his presence felt by the whole nation. I therefore believe that Goliath speaks of a bondage of which people are very conscious.

From the account in 1 Samuel 17, it is evident that the elected leaders of Israel, and even the God-appointed ones such as Saul, were unable to bring deliverance. Nor was Israel, acting as a united body of people, about to deliver themselves from this bondage. But we must not forget that God said in Psalm 108:9, “*Over Philistia [the Philistines] will I triumph.*” This shows that the *Goliaths* who come against us, however big they are, are ordained to become the *victims* of God’s people.

B. DAVID – THE MAN OF GOD

David, who had the key to victory over Goliath, was the eighth son of Jesse, and eight speaks of a new life, a new beginning. It is the *Davidic mantle* that is able to bring down any spiritual Goliath, and this is one of the reasons why it is important to study David’s life.

Christ humbled Himself to be called the Son of David because in the life of David, especially as described for us in the Psalms, we see so much of the life, nature and character of our Lord Jesus Christ which is not revealed in the Gospels. David, like the Lord Jesus, is an example to us.

Another important point about David is that he will be resurrected and will be the king who will rule and reign in Jerusalem during the millennium. In this way David typifies those who will take part in the first resurrection and be “kings and priests” with the Lord throughout the millennial reign.

A point of particular importance is that it was David who found favour and grace in God's sight. He is a type of those who enter into the promises of Romans 5:17: who receive abundance of grace and of the gift of righteousness "and who are able to rule and reign" in this present life. This is the calling God has for us—to rule and reign in this present life. God intends for us to win the battles that are ahead so that we may enter into all that God has purposed for us.

1. His Genealogy

David was of the tribe of Judah, and therefore he inherited the promises of that tribe. In Genesis 49, Jacob called together his sons and said, "*Gather yourselves together, that I may tell you that which shall befall you in the last days*" (v.1). In Genesis 49:8, Jacob spoke of Judah, "... *Thy hand shall be in the neck of thine enemies...*" In other words, "You will defeat your enemies." Jacob also said in verse 10, "*The sceptre (ruler's staff) shall not depart from Judah, nor a lawgiver from between his feet.*" This certainly applied to David, who ruled Israel as the greatest king they ever had. He held the sceptre and typified the King of Kings and Lord of Lords.

David inherited the promises God had given by the patriarch. In our personal life, and also in relation to the congregations to which God has joined us, it is important that we know and understand the promises God has given to us. Some of these promises may have been given a long time ago, but God will honour them. David was aware of his genealogy

and his inheritance, and he moved into all that God provided and promised.

As individuals, it is a good thing to get to know the *negative* features of our genealogy. My wife and I have seen many people who have had no victory in their lives, and under the anointing of the Spirit of God, the Lord has revealed that the reason for the lack of victory is found in past generations. For example there are bondages that have been passed from father to son. When these bondages have been revealed, acknowledged, and brought out into the light, it has been the means of setting these dear ones free. Genealogies, therefore, are significant both in relation to the positive points and also the negative ones because these can be overcome by the power of God and turned to good.

2. His Mission—Deliverance and Victory

There are a number of important points the Holy Spirit would reveal to us from the life of David, particularly from his encounter with Goliath. We can summarize these as follows:

- a. He knew that he was *able* to defeat Goliath because of the anointing of the Lord.
- b. He received ten loaves (1 Sam. 17:17) and ten cheeses (v.18). Ten loaves speak of the law and ten cheeses speak of the word that God spoke to him. David was a man who obeyed both the law and the word that God spoke to him. He walked in the light of what God revealed to him.

- c. When he left his sheep, he left them in charge of a keeper. This speaks volumes concerning his character. He was concerned with and was faithful to his present responsibilities. He did not go and tackle something new or more challenging — Goliath. He made sure that everything was in order *before* he went against the giant.
- d. David acted in obedience to his father in an attitude of *submission* (1 Sam. 16:19-23).
- e. He spoke faith constantly, and God wants us to constantly speak faith. David confessed what his God could, and would, do!
- f. David had received the necessary preparation to enter into the king's presence, and he was commissioned by the king because of his past victories over the lion and the bear. In other words, David had experienced victories in small areas (that came through the anointing of the Spirit of God), and this helped equip him to go against Goliath. The small victories help enable us to come against our Goliath. So often we become bogged down in the small battles and neglect the preparation God is working in us for future victories.
- g. David discarded Saul's armour. He did not take equipment that he had not proven. He took the weapons he was accustomed to — the sling and the

stone. But his trust and confidence was in what God would do, not in his own strength or abilities. David cried out to Goliath, *“Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel. And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD’s, and he will give you into our hands”* (1 Sam. 17:45-47). This is the attitude that God wants us to have as we go into battle against the spiritual “Goliaths” that come against us.

- h.** The remarkable thing about the victory of David was that he took the whole nation of Israel with him. When David brought down Goliath, the whole nation of Israel spoiled the rest of the Philistines. I believe that when we, as congregations of God’s people, bring down the “Goliaths” which oppose us, then not only will we ourselves experience victory, but also the whole Body of Christ in our towns or cities will know victory and will completely spoil the enemies that have been hampering God’s purposes. When the champion of the Philistines was defeated, the oppression was totally broken.

C. PERSONAL “GOLIATHS”

What does Goliath represent in our lives?

There are three possibilities:

1. He could represent a family bondage going back for generations that has not yet been dealt with. Family bondages can be terrible things. My wife and I were listening to a grandmother a little while ago, and she told how a prevalent sin had gone through the family and was now showing itself in her granddaughter. She cried out, “Oh, it’s got to stop! It must not go any further into another generation!”

I believe that this is the attitude that God wants us to have towards such bondages. There may be a family bondage that you can trace back to your parents and grandparents. If nothing is done, it will be passed on to your children. God’s answer is that the “Goliath” of family bondages can and will be broken.

2. Goliath can represent an evil spirit that oppresses and holds captive a loved one. God wants to break that bondage and set the captive free.

3. Goliath can also be a picture of a mighty spiritual enemy that is standing against a congregation of God’s people trying to stop the congregation from going into the inheritance and the land that God has promised them. This Goliath can stop God’s people from breaking through in the Spirit to new areas in God and new “plateaus” in God. God wants the power of

this enemy broken. God wants to put a holy determination in your heart and cause faith and hope to arise so that you say, “Oh! This giant is going to be brought down.”

I saw Goliath standing so tall, but I also saw the might of the Spirit of God bring him down. We must realize that such enemies are ordained by God to be brought down by His people moving in the power of His Spirit. Oh, how glorious it is when you know that some enemies are there just because they are ordained by God to be brought down! It is encouraging to look at the enemy and say, “Oh, you’re ordained by God to be defeated!”

After Goliath was destroyed, Israel always had the victory over the Philistines. From that point on it did not matter what the Philistines tried to do, Israel always had the victory because they had broken the power of the giant.

As we look to the Lord and believe for the “Goliaths” to be brought down, both in our personal lives and in our congregation, we must be assured that when they are brought down, we will always have the victory in this area. They can never resurrect themselves and oppress us afterwards, for having once defeated a “Goliath,” we always have the power to be triumphant over that thing that has bound us previously. Let us be militant and go forth under a Davidic mantle to do battle and to bring Goliath down.

Let us go forth
under a Davidic
mantle to bring
Goliath down!

We need to allow the Spirit of God to rise up within our hearts. We need to let the Spirit of God say, “Oh, please God, Goliath is going to be dealt with in our lives, in our families, and in our church situations.” Let us declare before God, as David did, “Oh, what is this uncircumcised Philistine? How can he stand before the anointing of the Lord?”

As we declare by the Spirit of God we shall see, even as David saw, that Goliath will fall. We shall see that which has been binding us be broken, and we shall enter into a new realm of victory we have never known before. Goliath had held Israel captive for so long. But there came an appointed divine day when God said, “There is a new anointing; there is a fresh word; there is a hope; there is a faith; there is a victory to be won. Goliath, it is your day to fall before the anointing of God in His people.”

So let us now believe God to break the Goliath in our families and to break the Goliath that has arrayed itself against the congregation. Then, by the grace of God, let us go into a higher realm in God and go in and *possess the land.*

PART TWO

David and Saul

I. DAVID AND SAUL

A. SAUL—THE UNFRUITFUL BRANCH

(Anointed, Yet Not Walking in the Light)

1. Why Saul Was Chosen
2. The Consequences of the Choice
3. The Significance of His Signs
4. Divided Heart and Disobedience Bring
Downfall
5. Saul and David

B. DAVID—THE FRUITFUL BRANCH

(Anointed, Plus Character Development)

1. Submission
2. Service
3. Wisdom
4. Faithfulness

C. DAVID COMPARED WITH SAUL

(Obedience, the Key to Fruitfulness)

1. Partial Obedience—Saul's Fatal Flaw
2. Full Obedience—What God Looks for in His
People

Background

At the time when David fought and killed the giant Goliath, Saul was king of Israel. Saul had been anointed by God to be Israel's first king, but his life was a mixture of worldliness and partial obedience to God. The life of Saul contrasts vividly with that of David who served Saul for many years. From these two men we can learn valuable lessons about what characterizes an unfruitful Christian (Saul) and the qualities of a fruitful Christian (David).

A. SAUL – THE UNFRUITFUL BRANCH Anointed, Yet Not Walking in the Light

Saul was like a dead branch—one that is joined to the vine yet which has no life-giving properties flowing through its arteries. Consequently, Saul produced no fruit. The Lord Jesus Christ spoke about people like Saul in John 15:2, *“Every branch in me that beareth not fruit he taketh away...”* King Saul was a fruitless branch, and eventually God had to take him away to make room for someone who would produce fruit—King David, a man after God's own heart.

There is a new move coming to the Church to carry us up to new heights of glory. God desires us to break through to a new realm of glory and a new dimension of the Spirit of God. But “dead wood” cannot enter into this new place in God.

In the Spirit, I have seen branches that are dead. There are some who are joined to the church but who are not fully

obedient to the Lord. The Lord wants those of us who are like this to change. It is always best to hearken and change *before* God moves so that we will be a part of that great thing He is about to do.

1. Why Saul Was Chosen

Saul was the first king of Israel (1 Sam. 9). He was the son of Kish of the tribe of Benjamin and he became king when Israel rejected God and Samuel from reigning over them. In Hosea 13:11, recalling this act, the Lord said, “I gave thee a king in Mine anger.” The tribe of Benjamin had been given no promises concerning the throne, and therefore, unlike David, Saul was not fulfilling prophecy. Why then was Saul appointed to the kingship?

First Samuel 8:4,5 tells us that all the elders of Israel came to the prophet Samuel and said, “*Make us a king to judge us like all the nations.*” When Samuel prayed about it, God told him, “*Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*” There is great danger in desiring to be like someone else. The children of Israel looked around at the nations that surrounded them. They saw that the other nations had kings to rule them, and they said, “We want to be like other nations.”

Often, even when what we desire is wrong, there comes a time when God no longer restrains us. He gives us what we want. But before God gave a king to the children of Israel,

He told Samuel to warn them about the consequences (1 Sam. 8:11- 18). As a result of desiring to be like the other nations, the people were going to experience servitude, not liberty.

SAMUEL ANOINTS SAUL

Psalm 106:15 illustrates the same principle referring to an incident that happened to the children of Israel in the wilderness: *“And he gave them their request; but sent leanness into their soul.”* How careful we must be when we pray. We must make sure that the desires of our hearts are in alignment with the will of God. At certain times in our lives, we suddenly seem to break through unseen barriers in the Spirit, and it seems that at those points we can receive the desires of our heart. How important it is to see that our hearts are truly in tune with God and that we are seeking the things that He has desired for us. Otherwise, we will have leanness in our souls.

2. The Consequences of the Choice

The children of Israel refused to listen to Samuel because they wanted to be like all the other nations (1 Sam. 17:19,20). Somehow people find *security in bondage*. But having put something into motion, the children of Israel started to reap the consequences.

It is an awesome thing to put something in motion because there comes a time when one will reap the consequences.

The wisest course is to fast and pray and cry out to God, “Oh Lord, choose for me.” Then, by the grace of God, we can set in motion things that have been foreordained for us from before the foundation of the world according to the heavenly plan for our lives. This is then a reason for rejoicing.

But Israel set into motion something that was just as irrevocable. They set into motion a desire that was contrary to the will of God for their lives, and God went along with it. We think that if something is contrary to the will of God, then God will put every obstacle in our way. *No! God will not.* God will help to bring to pass the things that we have set in motion even though they are contrary to His higher purposes for our lives.

I have heard people say, “I know this is God because when I prayed it came to pass.” But that does not mean a thing! The test is whether it is according to the divine plan. This is what determines whether it is in the will of God or not. When the elders of Israel came and asked for a king, God gave them a king. Not only did He give them a king, but also He chose the man (Saul) who was to be king, and He did remarkable things for that king, too.

You see, we must be very careful when setting something in motion by our prayers. First we must be sure that it has the approbation of God Almighty on it because once you have been baptized with the Holy Ghost, there is a certain authority and ability to cause things to happen. This was the case with Israel. God chose for them. He chose the king *they* desired.

Naturally speaking, Saul had a lot to commend him. The people wanted someone who would go out to battle for them, and God gave them a giant of a man who was head and shoulders above them.

3. The Significance of His Signs

Also, God's own representative, Samuel, met Saul and gave him signs (1 Sam. 10:1-7). The fact that God gives signs does not necessarily mean a person is in the will of God. It simply means that the person is following the direction of a choice that has been made. As we study the signs relating to Saul, there are large question marks by these signs:

- a. **Saul's anointing** (1 Sam. 10:1). Samuel anointed Saul king with a vial (bottle) of oil. A *bottle* is handmade, speaking of man's efforts. In contrast, David was anointed with oil that came from a *horn*, which speaks of God's creation.
- b. **The gift of the loaves** (1 Sam. 10:3,4). Saul was told that he would meet people carrying three loaves of bread, but they would give him only two. *Three* is the symbol of deity, the Trinity. (There are three heavens; three areas in the temple—the Outer Court, the Holy Place, and the Most Holy Place). This sign meant that Saul would not partake of everything that was in the kingdom. He would only go through into the Holy Place, but he would never experience the full measure and glory of God's presence.

- c. The gift of prophecy** (1 Sam. 10:5-6, 9-11). When Saul left Samuel, God gave him another heart, and when he met a group of prophets, Saul started to prophesy to such an extent that those looking on said, “Is Saul also among the prophets?” But the exercise of spiritual gifts is not, in itself, evidence of God’s approval. Jesus Christ Himself said in Matthew 7:22, “*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name and in thy name have cast out devils? and in thy name done many wonderful works?*” But Jesus said He would not recognize those who had *not* walked in obedience to His voice.

4. Divided Heart and Disobedience Bring Downfall

- a. Divided heart:** Saul was an enigma. His heart was divided, and because of this, his behaviour was inconsistent. One day he was on fire for God and another day he was walking with the world. When it came to the public selection of the king, all Israel gathered together and started to cast lots before Samuel so that all Israel could see the man that God had chosen.

Eventually the tribe of Benjamin was chosen and then the family of Kish was selected. Finally, Saul was chosen. But the very moment when he should have been there to receive the acclamation of the nation that he was to lead, Saul was *hiding* amongst

the baggage. His action in hiding himself was that of a man who shirks responsibility. This is what Saul did virtually all his life. He would never face responsibility and reality head on.

In the kingdom of God we have to face issues squarely. When God speaks, we have to face Him and let Him deal with our hearts. When faced with decisions, we must make choices, right choices, and not just hope the problem will go away. We can never hide in the kingdom. Yet Saul, who was to lead Israel into battles, *hid* and shirked his responsibilities.

Many Christians do that. They are quite content to go along until there is a time of decision, but we must realize that decisions and choices are what we are made of. God brings us to decisions and choices, time and time again. What we decide determines our course. When we choose to align ourselves with the word that God has spoken to us, we make a right choice and we put our feet on the right path. But every time we make a wrong choice we turn our feet out of the way of God. Yet so often there are those whom God brings to moments of decision, who, instead of facing the test squarely and being decisive, seek to avoid the responsibility or decision, just like Saul did. We have to be decisive in the kingdom, and we have to face things head on.

When you choose to align yourself with the word that God has spoken to you, you make a right choice; you put your feet on the right path. But every time you make a wrong choice; you turn your feet out of the way of God.

- b. Disobedience:** The following incidents illustrate how unstable Saul was as his behaviour swung from side to side like a pendulum. Below please note the repeated acts of disobedience when Saul faced crucial times of decision.

Saul's Repeated Disobedience and Instability

- **1 Samuel 13:8-14** Saul usurped the priestly ministry. Saul, who *hid* when he should have been waiting to receive the kingship, later took upon himself a ministry that God had not given him. Saul disobeyed the word of God and offered up sacrifices which only priests were allowed to do. The man who would not accept his own responsibilities tried to take an office that he had not been given.
- **1 Samuel 14:24** When Israel went to war, Saul commanded, "Let nobody eat." Jonathan, Saul's son who had not heard Saul's instruction, took some honey, whereupon Saul wanted to kill Jonathan. Saul put his people under bondage, and then, in a terrible act of impetuosity, wanted to kill his own son.

- **1 Samuel 15:9** God told Saul to kill all the Amalekites and all their cattle. Saul, who had wanted to *kill* his own son because Jonathan had innocently disobeyed his order and had taken some honey, himself disobeyed God and *spared* Agag, the king of the Amalekites, and all the cattle. God had given specific instructions to Saul to kill King Agag, but he disobeyed.
- **1 Samuel 15:21-31** When Samuel the prophet rebuked Saul for not killing Agag, Saul's reaction was to ask Samuel to honour him before all the people! Saul was a man who desired the honour of man more than the will of God. "*How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?*" (Jn. 5:44).

THE DEATH OF AGAG

5. Saul and David — Saul's instability showed, too, in the way he treated David.

- a. Possessiveness** — Initially, Saul loved David. After the battle with Goliath, Saul loved David greatly and made him his armour bearer (1 Sam. 16:21). But Saul's love was possessive. He refused to let David go back to his father's house.
- b. Jealousy** — Later, Saul's heart was turned against David through jealousy when the women of Israel began singing: "*Saul hath slain his thousands, and*

David his ten thousands” (1 Sam. 18:7). Jealousy is a terrible thing. It is one of the judgments and curses of God. God torments those who are not wholehearted with the spirit of jealousy. God says concerning the nation of Israel, “*I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation*” (Deut. 32:21). He said, “You will not walk in my ways so what will I do as a punishment? I will raise up another nation (and the nation He was speaking of was a peculiar nation, the Church of Jesus Christ) to provoke you to jealousy, and you will see all the blessings and all the promises being fulfilled in them so that you might be jealous of them!” That is one of God’s judgments. There were times when Saul tried to kill David because of Saul’s jealousy. In all of these ways we see that Saul typifies the unfruitful Christian—the one who has been anointed by the Holy Spirit, but not walking in the light.

Saul typifies the unfruitful Christian—the one who has been anointed by the Holy Spirit, but who is not walking in the light.

B. DAVID – THE FRUITFUL BRANCH Anointed – Plus Character Development

Though Saul turned away from God, the Lord used him to produce in David the qualities that God was looking for in a true leader. For about 13 years David faithfully served under

Saul. God worked into David's life the qualities of submission, service, wisdom, and faithfulness (1 Sam. 18:5).

1. Submission — David was subject first to his father and then to Saul, even when Saul was unjust and tyrannical. David's attitude paralleled that of the centurion who, when speaking to Jesus, said, "I, too, am a man subject to authority."

2. Service — As David served Saul in spite of all Saul's inconsistencies, God taught David many lessons and developed within him very important qualities. David learned the attitude of a true servant, and he maintained this, despite the fact that he knew he was anointed to be king.

My wife and I have been in situations where we have had to "serve in the house of Saul." We have been subject to people who fit the description of Saul, and God has taught us many lessons through these experiences.

3. Wisdom — Saul constantly attacked David, but as his attacks increased, so did David's wisdom. When do we need wisdom? When we have to walk as carefully as a cat on a wall covered with pieces of jagged glass and dare not make a mistake! Have you ever been in a position like that? If you make a mistake, then you can be criticized on one side or the other. You do your best to keep your "balance." That is surely when you need the wisdom of God. It is under those circumstances that God's wisdom is developed. David found himself in a situation like this in Saul's house. He had to walk as though he were on a knife's edge. He had to order

his behaviour carefully, and it was through this that God developed wisdom in David.

4. Faithfulness — For David to be a good leader of God’s people, he also needed the quality of faithfulness. Above all others he had to be faithful to Saul, God’s anointed, even though Saul tried to kill him. When he had the opportunity to kill Saul, David was restrained by the Spirit of God (see 1 Sam. 26). He was always faithful.

God develops His qualities through opposites.

Together with wisdom, faithfulness is one of the main attributes required by a leader. Both are developed in very trying circumstances. Wisdom is developed when one is walking “on a knife’s edge,” and faithfulness is developed as one is *faithful and true* to someone who is false to you. God develops His qualities in us through opposites.

C. DAVID COMPARED WITH SAUL

Obedience – The Key to Fruitfulness

1. Partial Obedience—Saul’s Fatal Flaw. The key to the unfruitful life of Saul is his *partial* obedience. In 1 Samuel 15, when Saul had disobeyed God by sparing the life of the king of the Amalekites and not killing the sheep and the oxen, Samuel asked him in verse 19, “*Wherefore then didst thou not obey the voice of the LORD?*” To this Saul responded that he had obeyed, but . . .

Complete
obedience
is vitally
important.

In other words, he had obeyed *partially* but not fully. Partial obedience is probably the most dangerous and subtle form of disobedience. With partial obedience, one can justify one's own actions. God may say, "Put both feet forward", and one puts forth the right foot, and says, "Lord, I'm obeying you." But God requires *full* obedience.

Samuel's reply to Saul is very important, "*Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams*" (1 Sam. 15:22). *Complete* obedience is vitally important—more important even than sacrifice on our part.

Saul was prepared to offer all kinds of sacrifices to God, and sometimes in our lives we will offer up anything to God *rather* than do what He tells us to do.

In Jesus' day, the scribes and Pharisees were so very careful when it came to scrutinizing the law of the Lord. In tithing, they weighed the tiniest little bit of seed from their gardens to make sure they gave God an exact tenth. However, although they were so scrupulous in their sacrifices, their hearts were far from obeying God.

We can sacrifice. We can obey God in *certain* areas. We can receive the blessings of God, but what God is calling for now is hearts that will be fully obedient to Him. "*Behold, to*

obey is better than sacrifice, and to hearken than the fat of rams.” “To hearken,” means to diligently hear and listen to what God is saying, and then to do it.

a. Partial obedience is rebellion. Samuel told Saul, “*For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry*” (1 Sam. 15:23). Saul’s life was a terrible mixture. Sometimes he prophesied under the anointing of God and sometimes under an evil spirit. Because he did not fully obey God, his rebellion let in witchcraft, and his stubbornness was like idolatry in God’s sight.

b. Partial obedience brings judgment. Samuel told Saul, “*Because thou hast rejected the word of the LORD, he hath also rejected thee from being king*” (1 Sam. 15:23). Saul had not rejected the Lord, but he had rejected the word of the Lord, and rejection of the word of the Lord brings judgment. After the death of Saul, David wrote a eulogy: “*The beauty of Israel is slain upon thy high places: how are the mighty fallen!*” (2 Sam. 1:19).

2. Complete Obedience—What God Looks for in His People. There are Christians today who, like Saul, do not bear fruit for the Lord. They are not being *resolute*, not making the right choices, and not being wholehearted. They give lip service to the word of God and the Bible, but they do not obey what God speaks to their own hearts. Though joined to the church and joined to Christ, Christ’s life is

not flowing through them as it once did. The Lord is moving again to bring new life to His Church. Spring is coming again in the spiritual realm. Just as deciduous trees go through a four season cycle of spring, summer, autumn and winter, so it is in the spiritual. When winter comes we often see on trees the leaves of a previous year. Somehow these leaves hang on all through the winter. But when the flow of new life comes in the spring, it causes the old to fall off. Hidden within this natural example is a beautiful spiritual truth. When God's new life comes into us, the old life will fall off.

When God's new life comes into us, the old life, like a leaf from a tree, will fall off.

But there is a second interpretation of this precious truth. New life and a new move are coming to the Church. The dead leaves will fall off in the new move. The new move will lift us up into a glory, a plane, and a dimension of the Spirit that we have not known before. The new move of the Spirit will be welcomed and be so glorious for the vast majority. It will be the very life that will shed the dead leaves and cause some who have walked half-heartedly, perhaps for a long time, to be cast off.

The Spirit of God is pleading with us, as Samuel pleaded with Saul, to walk uprightly, to turn to Him, and to walk wholeheartedly with Him. "My son, my daughter, give Me your heart so that I can change that heart and make you a David and take away the heart of Saul," is the Lord's message.

God does not desire that any should perish or fall short of His purposes for our lives. God is able to change us. He can

put His hand upon us and cause new life to come back into our branches and cause us to be fruitful again. God can take our hearts and make of them hearts that are resolute and wholehearted. God can make us men and women after His own heart. He can take out the nature of Saul and replace it with a heart like David's.

But God has set a time limit. The time to respond is now. A new move is coming, and God is saying that the new move will cast off the dead leaves. Why be a dead leaf? Why be a branch that is not producing fruit? Why not say to the Lord, "I don't want to be a Saul; I don't want to be wishy-washy. Lord transform me! I want to be fruitful. I want to get rid of the envy and jealousy that has plagued me. Lord Jesus, I want to be all out for You; I want to be a *David* and not a *Saul*!"

The end of Saul's life was miserable. God no longer spoke to him, neither by dreams, nor by the urim (signs), nor by prophets. Instead Saul received counsel from the witch of Endor. My own experience with the "Sauls" that I have known has been just that. The anointing leaves and they turn, either consciously or unconsciously, to witchcraft. So instead of blessing the people they curse them, to such a degree that the people suffer emotionally, spiritually, as well as physically.

By contrast, David, the sweet psalmist of Israel, is a man after God's own heart, one who fulfilled all His will. Even when he grievously sinned, he earnestly sought the Lord for repentance and was gloriously restored. He ruled justly in the fear of the Lord (2 Sam. 23:3), and in singleness of heart.

David desired only the presence of the Lord and to please Him at all times.

CHOOSE TO BE A DAVID!

PART THREE

The Formation of a King

Preparation for the Millennium

I. FORMATION OF A KING

A. FAITHFULNESS

1. The Scriptural Importance of Faithfulness
2. The Development of Faithfulness
 - a. Faithfulness in small things
 - b. Faithfulness and compassion
 - c. Faithfulness and adversaries

B. WISDOM

1. The Scriptural Importance of Wisdom
2. The Development of Wisdom
 - a. Wisdom in behaviour—the purpose of provokers
 - b. Wisdom in discernment—the study of the word and prayer

C. RIGHTEOUSNESS

1. The Scriptural Importance of Righteousness
2. The Development of Righteousness
 - a. Formed by many breakings
 - b. Formed by the fear of the Lord

D. CONCLUSION

“Blessed and holy is he that hath part in the first resurrection. . .they shall be priests of God and of Christ, and shall reign with him a thousand years” (Rev. 20:6).

This wonderful promise of kingship is available to all born-again Christians who are willing to yield their lives *fully* to God so that He can prepare them for reigning in the millennium with Christ. To gain insight into the principles of God's preparation for kingship, this study looks at the early years of David, king of Israel. King David is a type or picture of the overcomers who will rule with Christ on earth for a thousand years. As we look at the qualities developed in David's life to prepare him for reigning over Israel, we gain a better understanding of what God wants to do in our lives to equip us for ruling in the Millennium. *Faithfulness, wisdom, and righteousness*—these are the three main qualities which the Scriptures show to be essential for kingship and which God wants to be evident in our lives, even as they were in David's.

A. FAITHFULNESS

1. The Scriptural Importance of Faithfulness

In 1 Corinthians 4:1-2, the Apostle Paul said, *“Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful.”* The importance of faithfulness is also emphasized in Hebrews 3:2. When speaking of Jesus as our Apostle and High Priest, it says of Him, *“Who was faithful to him that appointed him, as also Moses was faithful in all his house.”*

In verse five of the same chapter in Hebrews it says of Moses who ruled over Israel, *“And Moses verily was faithful in all*

his house, as a servant, for a testimony of those things which were to be spoken after.”

Revelation 19:11 shows us Jesus, the Lord of Glory, on a white horse. The two names given to Him here are the names “Faithful” and “True.” Also, in Revelation 17:14, those who will follow the Lamb wherever He goes are the “*called, chosen, and faithful.*” (Note the sequence: first called, next chosen, *then* faithful.)

2. The Development of Faithfulness

- a. Faithfulness in the small things.** David’s first job was that of a shepherd boy (1 Sam. 17). It is interesting to note that David had only a few sheep to look after. People often think of David, the shepherd boy, as having been responsible for many sheep. But Eliab, his oldest brother, cut him down to size, as brothers generally do, and talked about the “few sheep” David had been looking after in the wilderness (1 Sam. 17:28). So often we may think we only have a *little* task to do, but the word of God says, “He who is faithful in very little things, is faithful also in much (Lk. 16:10).

God tests us in the little things to see whether we can be promoted to greater responsibility in His Kingdom.

- b. Faithfulness and compassion.** There is another lesson, too, that we can learn from what the word

of God tells us about the sheep for which David was responsible. In Psalm 78:71, we have a description of those sheep, and we are told that among them were ewes which were “great with young.” The reason we are told there were ewes great with young among those few sheep of David is that there is another quality that needs to be blended with perfect faithfulness — the quality of compassion.

It is very important for leaders to understand and accept the *limitations* of others. One has to make provision for the weak and for the handicapped. In so doing, it develops compassion and a certain nobility of character. Leaders must learn to *limit their pace* according to those who are around them. In Romans 15:1, the Apostle Paul develops this thought, “*We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*”

Another point to note is that David *followed* the ewes. David didn’t lead them in front; he followed them. In other words, he let the feeble set the pace. It is very important, if you are responsible for a flock, that you let the feeble set the pace because the idea is to include everyone.

When we adopt this attitude, it takes away any brusqueness and hardness from our faithfulness, for faithfulness can be very hard, blunt, and offhand. People can have the attitude, “Since this is the will

of God, we will rush ahead and do it.” So often this results in a *chiding attitude* towards others, or if not chiding, then leaving them behind to become separated from the other members of the family, friends, or group.

Leaders must learn to limit their pace according to those who are around them.

Some years ago when I was at a camp in Derbyshire, England, every Wednesday we used to take a group up on the mountain to a beautiful cave called “the blue cave.” On one particular Wednesday the group of people were elderly, some being in their 70’s. I am afraid I just ran up the mountain till I reached the top. (As a leader you have to be very careful what you do, because other people will copy your actions). One dear soul, well into her 70’s, tried to copy me, left the path, and ran up the grassy slope. Near the top she slipped, and of course, I tried to stop her. In so doing I put my feet on some boulders, and these boulders started to cascade down. They could have easily smashed into the saints below.

My spirit cried out, “Lord, you sent me to save, not to kill,” and at that very moment, God opened my eyes and I saw behind every saint, an angel. It was beautiful to see those angels. Angels are ministering spirits whose task it is to look after the heirs of salvation. The word of God says that every saint has an angel watching over him or her, and at times they manifest themselves physically if we are in need.

As I watched those angels, who were so very beautiful, majestic, and regal, I saw that they were positioned behind these dear saints who were well on in years. They were very concerned for their charges, and instead of *leading* the way, the angels *followed* behind each one of their charges. No stone touched any of those dear ones.

God wants to develop in each one of us a genuine concern for the care of others.

God wants to develop in each one of us a genuine concern for the care of others. David the shepherd boy, even at an early age, *followed* the ewes great with young, showing that compassion and solicitude were blended with faithfulness in his life. As shepherds, we must be free from bluntness and saying, "I have heard from God; we're moving on," leaving the weak behind. A shepherd never does that! He always sets the pace according to the most feeble member. This is how God wants us to be.

Faithfulness is also developed by facing strong adversaries

- c. **Faithfulness and adversaries.** Faithfulness was developed in David's life in the sheepfold when he was following *the ewes great with young*. But faithfulness is also developed by facing strong adversaries. David's faithfulness was strengthened in the house of Saul.

While in the house of Saul (1 Sam. 18), David was placed in the position of authority over Israel and the

armies of Israel. David was their captain in battle, and it was at a time of great distress. Here we see David looking after people, not sheep, going out and coming in before them as their leader. How Israel loved David (v.16)! Ahimelech the priest said to Saul, “And who is so faithful among all thy servants as David, who goeth at thy bidding and is honourable in thine house?” Even in the house of his adversary, David was known for his faithfulness. In 1 Samuel 24:7, David’s faithfulness towards Saul was shown when he spared Saul’s life at a time when Saul was seeking David’s life.

God arranges circumstances to develop faithfulness in us. He puts us perhaps in obscure little positions to start with to see whether or not we will be faithful in minor matters. Then He brings us into positions of greater responsibility. Also, He may bring us into the house of our adversaries because we need to be faithful to the evil as well as to the good. That is true faithfulness.

B. WISDOM

1. The Scriptural Importance of Wisdom

Wisdom is an essential quality for kingship. Speaking of wisdom, Proverbs 8:15-16 says, “*By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.*” That is why Solomon, king of

Israel, said concerning wisdom, *“Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee”* (Prov. 4:7-9).

2. The Development of Wisdom

Wisdom is the ability to *separate* matters mentally, to distinguish, to discern, to make right choices in guidance. Wisdom was developed to an exceptional degree in David. In fact, in later years when he became king, there were many testimonies among his people concerning David’s wisdom. One example is found in 2 Samuel 14:17,20. *“For as an angel of God, so is my lord the king to discern good and bad...and my lord is wise, according to the wisdom of an angel of God, to know all things that are in the earth.”* David was known throughout all his kingdom not only for his faithfulness but also for his wisdom.

a. **Wisdom in behaviour—the purpose of provokers.**

Wisdom was first developed in David in the sheepfold. He learned wisdom through guiding his sheep as we read in Psalm 78:72, *“So he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands.”*

This attribute of judicious behaviour was further developed in Saul’s household, where David

“behaved himself wisely in all his ways; and the LORD was with him” (1 Sam. 18:14). We then read in the next verse, *“Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.”* So it is with us—the manifestation of wisdom in judicious behaviour will cause even our enemies to be afraid of us.

Sometimes God does put us with “Sauls” or “fruit inspectors.” A Christian lady was once invited to stay in a certain house where there was another lady guest. This other guest deliberately took every opportunity to provoke her. The result was that she was obliged to cry out to God constantly for wisdom to know how to conduct herself in word and in action. After several days the provoker said, “Do you realize how difficult I am trying to make life for you?” Before the Christian lady could answer, she added with a knowing wink, “Just wanted to see if you were real or not.” Then she said, “You have passed, love.”

God develops circumspectness of character in our lives by placing a “Saul” or “fruit inspector” alongside us.

Sometimes God puts us in situations where people deliberately provoke us, just to see whether we are real or not. So remember, if you are passing through the “provokers” and “fruit inspectors,” cry out to God for mercy. It is so important because God develops circumspectness of character in our lives by placing a “Saul” or “fruit inspector” alongside us

either in the office or at the work area. This is to develop us to the point that our behaviour becomes blameless in word and deed. We have to pay constant attention to our conduct knowing the “fruit inspector” is watching carefully. This is how God develops character and wisdom in our lives in the area of behaviour.

- b. Wisdom in discernment—prayer and the study of the word.** Another aspect of wisdom which must be developed in our lives is the ability to make the right choices. This aspect of wisdom is developed through prayer and the study of the word of God.

The book of Proverbs has much to say about wisdom. *“Those that seek me early shall find me”* (Prov. 8:17). *“My son, if thou wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures”* (Prov. 2:1-4). *“For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding”* (Prov. 2:6). *“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; Discretion shall preserve thee, understanding shall keep thee: To deliver thee from the way of the evil man, from the man that speaketh froward things”* (Prov. 2:10-12). It is clear from these verses that wisdom also is a *gift* from God, and it is a gift that is acquired when we seek Him earnestly.

Also, wisdom in the realm of discernment is developed or received through *prayer* and the *strong meat* of the word of God. As we get into the word of God and pass through the elementary doctrines and then into the strong meat of the word of God, then our senses are exercised to discern both good and evil (Heb. 5:14).

It is absolutely essential that we get into the meat of God's word in order to have discernment developed because the Apostle Paul says, "*Howbeit we speak wisdom among them that are perfect*" (1 Cor. 2:6). God reveals wisdom to those who are mature.

David immersed himself in proverbs—this was a source of wisdom to him.

It is evident when you look at David's life that he was immersed in proverbs (not the book of Proverbs which God gave to Solomon, David's son) because he quoted them. When speaking to Saul after sparing his life, David said, "*As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee*" (1 Sam. 24:13). It was this knowledge of proverbs that kept David from killing Saul in the caves of En-gedi. David immersed himself in proverbs—this was a source of wisdom to him.

Unlike David, we have the whole thirty-one chapters of the book of Proverbs in which to meditate. God has given us Proverbs so we may "*To know wisdom and instruction; to*

perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity; To give subtlety to the simple, to the young man knowledge and discretion. A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: To understand a proverb, and the interpretation; the words of the wise, and their dark sayings” (Prov. 1:2-6). This book is especially designed to teach wisdom to young and old alike.

C. RIGHTEOUSNESS

1. The Scriptural Importance of Righteousness

The Scriptures show us that righteousness is a quality needed by kings. King David, at the end of his life, said, “*He that ruleth over men must be just, ruling in the fear of God*” (2 Sam. 23:3). In Psalm 45:3-7, the description of King Jesus emphasizes righteousness, “*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and **meekness and righteousness**; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king’s enemies; whereby the people fall under thee. Thy throne, O God, is forever and ever: the scepter of thy kingdom is a right scepter. Thou lovest **righteousness**, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows.*”

Righteousness is a prime prerequisite for ruling. If we are to rule and reign with

Christ during the millennium, then He must develop righteousness within us during this life.

2. The Development of Righteousness

A king must be faithful; he must be filled with wisdom; but he also must be righteous. Righteousness means to do what is straight, pure, and honest. It is strange, yet true, that you can be wise and yet not be righteous. It is possible to have the ability to discern a matter and the ability to make the right choices, and yet still not be righteous. Solomon is a good example of being wise but not righteous. He knew what was right, but he did not practice it.

It is strange, yet true, that you can be wise but still not be righteous.

Righteousness is needed so that we can put into practice the wisdom that we have. Satan, for example, corrupted himself through wisdom because he employed his wisdom for his own ends (Ezek. 28). Wisdom by itself is not sufficient. We need righteousness as well because it is possible to break through into a level of wisdom and use it for one's own ends. Yet, this will result in destruction! Righteousness is important also because a king is one whose throne is *established* in righteousness (Prov. 15:5). As we move on in God, we should realize in an ever increasing way that our life and our throne rights are established in *righteousness*.

- a. **Formed by many breakings.** The Spirit of God gave me an analogy about righteousness based on Revelation 21:18: *“The city was pure gold, like unto clear glass.”* The Lord spoke to me from that verse in an awesome manner concerning righteousness. Clear or pure glass is glass that is very expensive because it does not refract or distort in any way.

Clear, or pure glass, allows a pure image to be seen through it. I felt the Lord speak very distinctly about this saying, “I want My people to be like the glass of the city—so pure that My righteousness is not distorted in any way as it shines through them.”

How is this clear glass, which is a picture of righteousness, formed? It is the result of constant grinding or breaking. Even so a righteous man is a product of many breakings. *“By reason of breakings they purify themselves”* (Job 41:25).

I felt that the Lord said to me, “A righteous man is going to know many breakings and many grindings in order that his component parts can be ground right down. Then, when I put them together and place them in the fire, they will come out as pure glass and My righteousness will shine through them, undistorted and not refracted.”

“I want My people to be like the glass of e city—so pure that My righteousness is not distorted as it shines through them.”

- b. Formed by the fear of the Lord.** Righteousness is also produced by the revelation of the fear of the Lord—the convicting power of the Lord which smites your heart. When David was in the cave at En-gedi, he reached out and cut away the skirt of Saul’s garment. But his heart smote him; the fear of the Lord caused him to repent of this and to turn to righteousness (1 Sam. 24:5).

The Apostle Paul spoke of “knowing the terror of the Lord.” This convicting power of God straightens out a man and makes him righteous (2 Cor. 5:11).

- c. High price to be paid.** Righteousness is very costly. For example, Psalm 15:4 describes a righteous man as one who *“He that sweareth to his own hurt, and changeth not.”* At times it can be costly to honour a promise you have made, but a righteous man will keep his word no matter *what* the cost. There is a children’s chorus, “Dare to be a Daniel; dare to stand alone.” Sometimes making a stand for righteousness will cost many years of hardship. Like Daniel, you may have to stand alone. It may mean being ostracized from one’s church, friends, or family because they are not willing to follow fully in the paths of righteousness and truth. There is a price to pay for righteousness.

David’s own stand caused him many years of wilderness wanderings, but it was in the

**wilderness that righteousness was
more fully formed in him.**

At times we might have to take a stand against a friend. I have had to confront other people, even some in the ministry, and even some of my personal friends, and say, “It is not right. God has told me that you have to leave the ministry for a time.” So there is a certain loneliness in this walk of righteousness.

Anyone who enters into the position or ministry that God has ordained will know times when he or she has to stand alone for the sake of righteousness. Jesus Himself saw many followers turn back, offended by the truth (John 6:66). Joshua also had to take a stand. He said, “As for me and my house, we will follow the Lord.” If you choose the path of righteousness, it is a very lonely walk at times. But there is Somebody else on that path too—the Lord of Glory—and that makes everything worthwhile!

D. CONCLUSION

Faithfulness, wisdom, and righteousness are absolutely essential for us if, by the grace of God, we are going to take part in the first resurrection, enter into the millennial reign, and rule and reign with Christ upon earth. That was the goal of the Apostle Paul; that was the hope of King David who will be resurrected and will be king in Jerusalem. In order to qualify, by God’s grace, to be a king and a priest, these qualities *must* be formed in our lives.

Therefore to Summarize Our Responsibility:

Let us hold before us the vision of what God has purposed for our lives—to be kings and priests unto Him. Let us so walk and live as befits our heavenly calling with regality and majesty in faithfulness, wisdom, and righteousness.

Daniel 12:3 tells us, *“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”* A star has light, and God wants His people to be filled with His righteousness so that His righteousness shines forth from us like the light from a star. A star also keeps its course (See Proverbs 4). It does not turn to the right hand or the left.

Let us allow the Spirit of God to grip our hearts, and let us realize that God in His infinite patience and love is preparing us for the throne. But, in order to sit on the throne as overcomers with Jesus Christ, these qualities must be outworked in our lives by His grace. Let us allow the Lord to so grip our hearts that we yield to the persuasions of the Spirit of God to be faithful, wise, and righteous. In so doing, God will be able to work out these qualities in our life and thereby prepare us for the throne.

PART FOUR

The Ziklag Experience

I. THE ZIKLAG EXPERIENCE

A. THE WAY TO ZIKLAG—WILDERNESS TRIALS

1. Need for comfort from a spiritual leader
2. Need for comfort from a friend
3. Unable to understand God's direction
4. Harm comes to those who help him — Ahimelech murdered
5. Imprisoned by Achish
6. Wandering
7. Winnowing
8. Unusual companions—Adullam's cave
9. Prophetic warnings
10. Betrayal—Wilderness of Ziph
11. Broken vessel
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B. THE EVENTS OF ZIKLAG THROUGH DEFEAT TO VICTORY

1. Kingship after three days
2. Ziklag and the cross
 - a. Rejection

b. Loss of everything

c. Recovery and victory

C. THE MAN OF ZIKLAG—A TYPE OF CHRIST

1. Shepherd

2. Tribe of Judah

3. Bread of Life

4. Prophet

5. Rejection

6. Kingship

D. THE LESSON OF ZIKLAG—HOPE

INTRODUCTION

“Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Phil. 2:5-10). The way up is down. To reach the mountains of spiritual triumph, we must first walk through the valley of trial.

Ziklag was one of the darkest hours in the life of David, who was to become king of Israel. But once he had come through it, God exalted him. In the Ziklag experience, which was the culmination of a series of trials for David, there is a picture

and foreshadow of the cross of Jesus Christ. From the Ziklag experience, we can learn a valuable lesson that will aid us in our individual Christian lives.

A. THE WAY TO ZIKLAG – WILDERNESS TRIALS

David started out as a shepherd boy. He was anointed by Samuel to become king after Saul had been rejected by God because of his disobedience. Later, after David had killed Goliath, he became captain of Saul's army. Because he was driven by a spirit of jealousy, Saul made many attempts to murder David and in the end David was obliged to leave Saul's household and flee for his life. Then followed about ten years of wilderness journeys for David.

1. Need for comfort from a spiritual leader. At the beginning of David's time in the wilderness, Samuel was still alive. David went and told Samuel all that Saul had done to him. There was great comfort for David in going to the prophet because Samuel understood both David and Saul.

So few people would have been in a position to really understand what David was going through because Saul, to the rest of Israel, was a man appointed by God to be king. More than likely many viewed Saul with great respect. They probably saw him as a great deliverer, not seeing the treacherous side of his life. They would not have realized what David was experiencing at the hand of Saul. Therefore, David, in his anguish, went to Samuel, the one who could truly understand.

When experiencing trials, we need to be able to go to someone who can see beyond the veil and understand what we are going through. This is because we need comfort from someone who can understand our situation.

The way up is down. To reach the mountains of spiritual triumph, we must first walk through the valley of trial.

Each of us feels the need to be *accepted* by those in authority. It was very difficult for David to understand the actions of Saul when Saul afflicted him and rejected him. David did not really understand that Saul's attitudes were permitted by God so that God could eventually advance David. Somehow, it is hard to see beyond the veil and realize that God is behind our trials.

2. Need for comfort from a friend. The human heart, however, cries out not only for comfort from a Samuel (someone in spiritual authority), but also for comfort and understanding from an equal or a friend. For this reason David sought comfort from Jonathan (1 Sam. 20:1). When, like David, one is being persecuted by another, there is a constant striving for reconciliation and for the justification of one's own efforts and life. How David cried out to Jonathan and pleaded with him. Jonathan understood that David was really saying, "If only your father would understand that I seek him no harm."

3. Unable to understand God's direction. Next David fled to Ahimelech, the anointed priest (see 1 Samuel 21). In all

our wanderings as outcasts, God is directing our paths. Often we do not see the hand of God, and we think we are just wandering aimlessly. Some of the hardest parts of a trial are when we cannot understand either the trial or the purpose for which God has ordained it. Because there is no light, we just don't understand what is happening. But we need to see an important truth here. The very fact that we don't understand actually adds a new colour and richness to our character because it is deepening our *trust* in God.

4. Harm comes to those who help him—Ahimelech murdered. Ahimelech sustained David at the cost of his own life. It seems that David experienced anguish upon anguish because not only did he fear for his own life, but also his actions caused injury and death to others. Although the death of Ahimelech had been prophesied beforehand, it being God's judgment upon the house of Eli (1 Sam. 2:31-35), David did not understand this at the time and he felt responsible.

5. Imprisoned by Achish. After this David could not stay in Judah but fled to a heathen country where he was imprisoned by King Achish. During his imprisonment, David wrote two wonderful Psalms—Psalm 34 and Psalm 56. When we read the Psalms and realize how beautifully anointed they are, we often tend to assume that they were given when David was worshiping the Lord in the congregation. But no, these two were given to David in prison. So, if we want to be a sweet psalmist, we may at times find ourselves in prison! The main theme of Psalm 34 is God's care for the afflicted. But in Psalm 56:8, which was written at the same time, David cried

out, “*Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?*”

6. Wandering. Have you ever wept and said, “Lord, whatever is happening?” *Some of the hardest parts of a trial are when*

If we want to be a sweet psalmist, we may at times find ourselves in prison!

we cannot understand either the trial or the purpose for which God has ordained it; nor can we see God in it. If you have not had that experience yet, then you will have it in the future! During such an experience of wilderness wandering, you cannot understand

where you are going even though you are trying to follow God with all your heart. You find yourself going first this way and then that—and nothing seems to work out. Yet, you can honestly declare that you felt God was leading.

That’s exactly what happened to David. There is a period in every saint’s life when one wanders. Abraham experienced this. He said, “*God caused me to wander*” (Gen. 20:13). During this period when there seems to be no sense of direction in our lives and we cannot explain it to ourselves, it makes things worse when friends come along and say, “What is God speaking? Where are you going?” You say, “I cannot explain it.” And they go away and shake their heads saying, “You know, people who backslide are terrible, aren’t they? They lose all sense of direction.” But this is not necessarily so. You may be further along than some of those who seem to have clear direction.

7. Winnowing. Winnowing is the process of tossing up and down wheat to separate the chaff from the wheat. So if you are in one of those up and down experiences, it is because some of the chaff is being separated from the wheat. It is a time of heartbreak; it is a time of weeping. But it is for your ultimate good.

8. Unusual companions—Adullam’s cave. David’s next move was to Adullam’s cave (1 Sam. 22), where others gathered around him: those who were in debt, in distress, and discontented. Sometimes God joins us to very unusual companions. Often we do not choose those who are around us; and there are periods in our lives when instead of being surrounded by those who can see clearly, we are surrounded by those who are in the same pit as ourselves. During these times, we may get plenty of commiserations, but not much guidance.

9. Prophetic warning. Then the prophet Gad was sent by God to warn David. At a time when it seemed that the enemy would surely get hold of David, God sent a prophet. For God watched over David very, very carefully while he was in the wilderness.

If you are going through one of these wilderness experiences, then rest assured that God will *not* allow you to perish in the wilderness. For at a moment when it seems that the enemy will triumph, there will be a voice of warning from God.

10. Betrayal—Wilderness of Ziph. Later David moved into the wilderness of Ziph (1 Sam. 23:13-29). But the Ziphites

betrayed him! This is an experience that is difficult to understand. It was as though nothing went right for David, and even those whom he was trying to help betrayed him. He was obliged to flee again.

David wrote another Psalm at this point, Psalm 31. Although he had been forced to flee to the rocky fortress of Maon, it is interesting that, even at this moment David constantly alluded to God as his “fortress and his rock” (Ps. 31:3). As he looked around the solid rocky fortress he was in, David did not think of those rocks as his protection, but he realized *God* was his fortress and his rock.

He continues in Psalm 31:10 to say, “*For my life is spent with grief.*” David realized, too, that God had known his soul in adversity (vs. 7). God knew and took note of the distress in his life. The same thought is brought out in Song of Solomon 8:5, “*Who is this that cometh up from the wilderness, leaning upon her beloved?*” It is in the wilderness that one learns and knows the presence of God as at no other time.

An aunt of my wife’s, a very godly woman, together with her husband were going through some very deep waters. As she was crying out to God, the Lord said, “You know, you will thank Me for these days and you will look back and say, Oh Lord, how precious You were in those times of darkness.” Somehow we get to know the preciousness of God in these times of darkness.

11. Broken vessel. David continued to say, “I am like a broken vessel.” He felt like a vessel that had been broken and

discarded and seemingly of no use — rejected by man just as Jesus was. There are times in our lives when we experience the same feeling — like a vessel that has been discarded and of no use to God or man. That was how King David felt.

If you are going through one of these wilderness experiences, then rest assured that you will not perish in the wilderness. For at a moment when it seems that the enemy has gotten you, there will come a voice from God warning you.

12. Jonathan—God’s messenger. Always at such times, there comes along God’s messenger or God’s angel. On this occasion it was Jonathan who came to strengthen David (1 Sam. 23:16). Jonathan was a beautiful character. He actually had the most to lose by helping David, risking both the displeasure of his father and the loss of the throne. Nevertheless, he put David’s friendship before his own desires.

Jonathan and David shared one of the finest friendships in the whole of history and certainly in the Scripture. Jonathan so loved David that he went out of his way and risked his own life to strengthen David’s soul in David’s time of trouble.

13. Opportunity to “help God out” by his own efforts. The next episode in David’s wilderness wanderings took place in the mountains of the wild goats (1 Sam. 24). There in the wilderness of En-gedi, David had the opportunity to kill Saul his adversary. In fact, his men urged him to do this, telling him that it would be the fulfilment of prophecy (24:4). After all, God had promised David the necks of his enemies,

and Saul was right there. Surely that meant they should arise and kill him. David's captivity could have been turned at that moment, but after taking Saul's skirt, David's heart smote him.

14. God speaks through the enemy. It is interesting to note that God can speak to us through the lips of our enemies. When Saul realized that it was David who called out to him, the prophetic word came through Saul's lips confirming the fact that David would succeed him as king. Thus David was actually strengthened by his enemy (1 Sam. 24:20).

15. Death of Samuel. Soon after this, the prophet Samuel, who had anointed David to be king and who had strengthened him so wonderfully at the beginning of his fugitive trials, died (1 Sam. 25:1). This meant there was no one in authority in Israel who was on David's side. He was a young man in his late twenties, and his loneliness increased.

16. David and Abigail—kingliness displayed. Although he was young and a fugitive, his heart had been broken time and time again by treachery and by being hunted by his own father-in-law who wanted to kill him. Yet, David behaved like a king.

First Samuel 25:2-17 is an example of this. This passage relates the story of Nabal, a man whom David had assigned some of his men to protect. It is important to realize that even in our distress God has a ministry that He expects us to fulfil. He expects us to look after others even during our times of distress.

Nabal was a fool, a “son of Belial”, and God took his life. However, his wife Abigail is a very interesting character. Abigail, one of the finest women in the whole of the word of God, was married to a man who was known as a fool. A woman who finds herself in an unequally yoked situation, regardless of whom she has married, can still be used of God as was Abigail. She had great insight and encouraged David by saying, *“The LORD will certainly make my lord a sure house; because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days”* (1 Sam. 25:28).

At this time, people of good character had the inner witness in their spirits that David was right and Saul was wrong. Regardless of what the multitude felt, those who walked with God as did Abigail were used by God to encourage and strengthen the hands of David. There will be times when we are in despair. Yet there will always be those who can see clearly and who have discernment, those who from time to time God brings alongside to strengthen us in the purposes of God for our lives. Such a one was Abigail.

In the wilderness, God brings alongside of us those who have discernment and understanding of God’s purposes for our life, and these are used by God to encourage and strengthen us.

17. Second opportunity to “help God out.” In 1 Samuel 26, David again spared Saul’s life. This second opportunity was clearly made by God, because He caused Saul to camp in close proximity to where David was, and it was God who

put a deep sleep upon Saul. The purpose behind this was to give David an opportunity to triumph *fully*. And he did! Though David could easily have killed Saul this time, he did not touch anything that belonged to Saul. He was able to declare, “Here I am; I have spared your life again.”

There are some trials in which we do not completely overcome the first time. Sometimes the trial will be repeated so that the second time we can be fully victorious. Of course, it is better to be victorious the *first* time so the trial is not repeated.

Saul again prophesies about David, “*Thou shalt both do great things, and also shalt still prevail*” (1 Sam. 26:25). This is the last time the two of them met.

B. THE EVENTS OF ZIKLAG – THROUGH DEFEAT TO VICTORY

After leaving Saul, David returned to Achish the heathen king, and Achish gave him a city. Until that time, David had been wandering. Have you ever been in the situation of having no certain dwelling place, perhaps moving from flat to flat, or house to house? Each time you move you declare that God has provided the new living situation, and you say, “Here is my rest forever.” But then there is a shaking, and you have to move once again.

This was David’s experience. After his years of being unsettled, finally a heathen king gave David the city of Ziklag for his men and their families. They could live there! For one

year and four months David was comfortably situated with Ziklag as his base. Though he went out to fight the enemy, he would come back to his base to rest.

But there came a day when he and his men returned to Ziklag after winning a tremendous victory over the Philistines. This time he found that another enemy had invaded the land from the rear, destroyed Ziklag, and taken all their wives and children as well as their possessions. David was weary. He had been a fugitive for ten long years. Finally, God had provided Ziklag as a haven for him, and now even that had gone up in smoke. His wives and children had been taken.

David's anguish at that moment was so great that he cried until he had no more power to weep (1 Sam. 30:4). His distress was increased even more when the men around him—his friends, fellow soldiers, and companions in war—spoke of stoning David.

This was the Ziklag experience! After ten years of wandering, it seemed that the enemy had finally won the victory and destroyed everything that was dear to David.

There is a striking similarity between the **cross** of Christ and the *Ziklag* experience.

1. Kingship After Three Days. Three days after David had recovered all that had been taken from him at Ziklag, the word of the Lord came, "Saul is dead, David is king." In just

three days, David came from the pit of what seemed to be absolute defeat, to not only recovering all, but also becoming King of Judah!

It was exactly the same when Christ Jesus hung on the cross among the jeering multitude who said, “If you are the Son of God come down and we will believe You.” But the Son of God remained on the cross in complete apparent rejection and defeat. He then went down into the bowels of the earth, and He came up leading captivity captive. Christ released all the saints of former generations. He got back every one whom the enemy, the prince of death, had held prisoner.

For when Christ on the cross gave up His life and said, “It is finished,” He gained the keys of death and hell. He went down, even as David went down into the stronghold of the Amalekites, and rescued all of his people. In the same way, Jesus went down into hell and all the powers of death and hell could not stand against that mighty warrior, the Son of God! He brought up the saints to heaven with a mighty cry of triumph, and Jesus became King of Kings and Lord of Lords.

2. Ziklag and the Cross. As we have just said, but it bears repeating, there is a striking similarity between the cross of Christ and the Ziklag experience of David.

- a. Rejection.** Just as David’s own people rejected him and sought to stone him, Christ Himself came to His own, and His own received Him not (Jn. 1:11). It was Jesus’ own people who cried out, “Crucify Him,

crucify Him.” The Bible says that a man’s enemies shall be those of his own household.

- b. Loss of everything.** It appeared that both had lost all: Christ on the cross and David in the ruins of Ziklag. All seemed ready for the greatest victory that Satan had accomplished against David and against David’s greatest Son.

- c. Recovery and victory.** But the defeats were turned into marvellous victories. David encouraged himself in the Lord (1 Sam. 30:6). You may be in a pit that is very deep. If so, the Lord is saying to you, “Turn to Me and encourage yourself in Me.”

Then the word of the Lord came again to David. *“Pursue: for thou shalt surely overtake them, and without fail recover all”* (1 Sam. 30:8). So David took courage and pursued the enemy. At this point they met an Egyptian boy who showed them where the Amalekites were, so David and his men killed them and recovered everything.

You may be in a pit that is very deep. If so, the Lord is saying to you, *“Turn to Me and encourage yourself in Me.”*

C. THE MAN AT ZIKLAG – A TYPE OF CHRIST

As we have seen, David’s character was godlike and kingly. There are beautiful parallels between David and the Lord

Jesus Christ. So similar were some aspects of their lives that the people of Christ's day referred to him as "the son of David." They appreciated the similarities and the way these two lives were so beautifully intertwined with each other. Some of those similarities are:

1. Shepherd. David was a shepherd and so was Jesus. Jesus was called "the Good Shepherd," (Jn. 10:11) and "the Chief Shepherd" (1 Pet. 5:4).

2. Tribe of Judah. Both David and Christ were from the tribe of Judah, and both inherited the promises that pertained to that tribe. They were both lawgivers and kings.

3. Bread of life. Both David and Christ were born at Bethlehem, which means the "house of bread." Both of them fed their people with the bread of life. Jesus is the Bread of Life.

4. Prophet. In Acts 2:30, Peter referred to the fact that David was a prophet. When the Lord stood up at the Feast of Tabernacles and made the awesome declaration, "*If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water;*" those around Him said, "*Of a truth this is the Prophet*" (Jn. 7:37-40). They recognized Jesus as the One of whom Moses said, "God will raise up a prophet like unto me" (Deut. 18:18). So both David and Jesus were prophets. David was in actuality more than a prophet because he was a type of Jesus Christ and his whole life foreshadowed Christ's life.

5. Rejection. Both David and Christ were anointed to perform a ministry, which was followed by a period of rejection—David’s at Ziklag and Christ’s on the cross.

6. Kingship. Immediately after this experience, they both became king. David became King of Israel and Christ, after the cross, became King of Kings and Lord of Lords and is now seated at the right hand of the Majesty on High.

D. THE LESSON OF ZIKLAG IS HOPE

It is important for us to understand what is the purpose of Ziklag and the wilderness journeys. Jeremiah the prophet furnishes a key in Lamentations 3:19-21, “*Remembering mine affliction and my misery, the wormwood and the gall. My soul hath them still in remembrance, and is humbled in me. This I recall to my mind, therefore have I hope.*”

As we contemplate the wilderness experiences of David, we see how he wandered from one place to another, was rejected, forlorn and forsaken and that he came to the moment of greatest despair, the Ziklag experience, when all seemed to be lost.

Yet in three days, God turned it around, released all the captives, and brought David to kingship. God desires to plant *hope* within our hearts. The word of God says, “*we through patience and comfort of the Scriptures might have hope*” (Rom. 15:4).

We know David's Ziklag turned into victory, and Christ's crucifixion turned into marvellous triumph. Through the crucifixion, He spoiled principalities and powers and is now seated at the right hand of the Majesty on High.

In the same way, God wants to reassure us today that it does not matter how low we have been brought, there will also come a turning of our captivity. We are to be prisoners of hope, for God is going to turn our circumstances just as He turned David's. He will bring us out of darkness, out of the pit, from behind the prison door, and out into the place that He has reserved for us— "*in heavenly places in Christ Jesus*" (Eph. 2:6). We will rule where once we were prisoners. God will bring us up to rule and reign over the circumstances which have held us captive.

Let us believe God, and let us declare from our hearts, "My Ziklag shall turn into triumph. My crucifixion shall be glorious, for I am yet going to see this trial turn into a position of glory where God is going to lift me up over these circumstances. I am going to rule and reign over them. They are going to be under my feet." Such was the case with David and with Christ, and such is the inheritance God has now for all of us (Isa. 54:17).

PART FIVE

David and Bathsheba

I. DAVID AND BATHSHEBA

A. INTRODUCTION

1. Reasons for His Fall

B. PRONOUNCED JUDGMENTS

1. Through Nathan to David
2. Outworking of Judgments

C. DAVID'S REPENTANCE AND RESTORATION

1. Steps to Repentance and Restoration

D. THERE IS A WAY BACK FOR THE GODLY

1. His Keeping Power
2. God Specializes in Restoration

E. DAVID IN THE MILLENNIUM

1. King-Shepherd of Israel
2. Conclusion

F. REFLECTIONS ON DAVID'S THREE BATTLES

1. Against the Philistines - Envy
2. Against the Jebusites - Division, Disunity
3. Against Lust and Covetousness

G. A LOOK AT ABSALOM

“Lust not after her beauty in thine heart; neither let her captivate you with her eyelids” (Proverbs 6:25).

There is a vast difference between
GLANCING AND GAZING.

A. INTRODUCTION

Few events in history are better known than the sad fall of David with Bathsheba. Men are known and remembered for their great achievements as with David in the slaying of Goliath, but alas also for their great sins as in this great man's life—his act of adultery and consequent act of murder. Samson, likewise, is known worldwide for his strength but also for his shame with Delilah.

How Could It Happen?

The question is often asked, “How could a man of God commit such an heinous sin?” [Especially a saint of David's stature, a man who was the anointed of God, the Sweet Psalmist of Israel and a type of Christ as prophet, priest, and king.] More so, the fact that Jesus was actually called the *Son of David* shows how highly God ranked David.

This act of adultery is unfortunately not an isolated case of one man of God in history falling in weakness, but rather *a type* of what has been, throughout the ages, a pit into which many of the choicest of the Lord's servants have fallen. They have succumbed in temptation and been ensnared by the devil and the flesh.

We will now by the grace of God examine the reasons for and the ensuing judgments that were the consequence of this tragedy of tragedies.

Why Did God Not Warn or Protect David?

Why did God not protect and preserve David in this area of his life? The Lord was with David whithersoever he went in battle. *“And he put garrisons in Edom; throughout all Edom put he garrisons, and all they of Edom became David’s servants. And the LORD preserved David whithersoever he went”* (2 Sam. 8:14). In battle David was preserved. Why? Because he would *inquire of the Lord* in whatever circumstance which he found himself in.

“And David inquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand” (2 Sam. 5:19).

David’s trust was always in the Lord; he kept the laws of battle (See Deut. 20). But the laws for kings with respect to his domestic life, he kept not. *“Neither shall he multiply wives to himself, that his heart turn not away: neither shall he greatly multiply to himself silver and gold”* (Deut. 17:17). *“And David took him more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David”* (2 Sam. 5:13). Thus, King David did *not* keep the laws of kings with respect to the multiplicity of wives. Therefore, in this area of his life there was no protection from the Lord.

God protects us in every area where we seek to be obedient, but in other areas where God is ignored or rejected, the wall

of protection around us is broken down even by God Himself. *“Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it”* (Ps. 80:12-13). We also have been guilty of breaking down our own walls of protection by our *disobedience*.

So, on that fateful night there were many reasons for his tragic fall:

1. Reasons For His Fall

- a. David’s life of disobedience in the matter of wives and concubines (Deut. 17:17).
- b. He had grown lax. He should have been in the battle, but instead he tarried at home. Out of the will of God, he was now a prey for the enemy, vulnerable in his weakest area (See 2 Sam. 11:1-2). He was not in the right place, and neither were his eyes.
- c. When he gazed upon Bathsheba from the roof tops, he broke the commandment of the Lord. *“Neither shalt thou desire [or covet] thy neighbour’s wife”* (Deut. 5:21).
- d. He had too many successes and became overconfident, bringing upon him a stupor.
- e. He also had a sense of taking whatever he desired.

- f. Though he was a man after God's own heart, there was an innate weakness within David toward moral impurity, a weakness not carefully guarded. Immorality was in his family tree. (Judah was immoral - Genesis 38; Rahab was a harlot - Joshua 2:1; and others.)
- g. He had a *divided heart* in the area of women, and he *lacked wisdom* in the area of morals. After his sin, he asked God to put wisdom in his inward parts because beforehand he had been so void in this area. Also, he prayed for a *united heart* (Ps. 51:6, 86:11).
- h. David thought himself to be *above* the law, a temptation to so many Christians.

Why didn't God protect and preserve David in this area of his life? Because God only protects us in the areas where we seek to be obedient. In other areas where God is ignored, disobeyed, or rejected, there is no protection.

David's Sin

"And it came to pass in an eveningtide, that David arose from off his bed, and walked upon the roof of the king's house: and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon" (2 Sam. 11:2). David was violating the following commands of Scripture:

- *"Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant,*

nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbour's" (Ex. 20:17).

- *"And why wilt thou, my son, be ravished with a strange woman, and embrace the bosom of a stranger?"* (Prov. 5:20).
- *"So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent"* (Prov. 6:29). [Therefore, the judgments of God came upon David.]
- *"But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul"* (Prov. 6:32).
- *"A wound and dishonour shall he get; and his reproach shall not be wiped away"* (Prov. 6:33).

But David Sought to Cover His Sin

"If I covered my transgressions as Adam, by hiding mine iniquity in my bosom" (Job 31:33). Job did not cover his sin. *"Did I fear a great multitude, or did the contempt of families terrify me, that I kept silence, and went not out of the door?"* (Job 31:34).

Unlike Job, who acknowledged his sin, King David sought to *cover* it (2 Sam. 11:6-27). But finally, David confessed his iniquity and broke down before Nathan the prophet

after months of pressure and conviction. (See 2 Sam. 12:13; Ps. 32:1-5; 38:1-18). Up to that time David had tried to cover his sin in the following ways:

1. By sending Bathsheba's husband, Uriah the Hittite, from the field of battle to be with his wife. But Uriah refused because the Ark, Israel, Judah, Joab, and the rest of David's servants were encamped in open fields. Even making him drunk did not cause Uriah to leave to go down to his house. David wanted the unwanted pregnancy to appear to be Uriah's.
2. Then David wrote Joab, sending the letter even by the hand of Uriah, commanding Joab in effect to have Uriah slain by the hand of the enemy.

Before considering the ensuing judgments, let us review the character and person of Bathsheba because we wish in this study to help those who might be similarly tempted.

Bathsheba

Bathsheba was the granddaughter of Ahithophel the Gilonite, David's counsellor. *"And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired at the oracle of God: so was all the counsel of Ahithophel both with David and with Absalom"* (2 Sam. 16:23). She obviously in her own right was as we might say today, "a Bible woman," one who evidently had the respect of David because of her wisdom. David alluded to Bathsheba

when admonishing Solomon in his later years, saying, “*My son, hear the instruction of thy father, and forsake not the law of thy mother*” (Prov.1:8). “*My son, keep thy father’s commandment, and forsake not the law of thy mother: Bind them continually upon thine heart, and tie them about thy neck*” (Prov. 6:20-21).

Bathsheba was a woman of peculiar beauty. But David violated the scriptural warning, “*Lust not after her beauty in thine heart; neither let her take thee with her eyelids*” (Prov. 6:25). “*Favour is deceitful, and beauty is vain: but a woman that feareth the LORD, she shall be praised*” (Prov. 31:30).

Regretfully, although both David and Bathsheba were well versed in the Law and both were spiritual, they thought themselves *above* the Law—a danger with so many ministers and spiritual Christians. They thought that they were *exceptions*. Those who fall into this sin so often respond by saying that:

- They did not think they would be exposed.
- That the Lord would never punish them.
- That they could *carry on* their adulterous relationship with impunity (exempt from punishment or consequences). Alas for them, for they know not the ways of the Lord.

God warns that He makes no exceptions: “*Ye shall not respect persons in judgment; but ye shall hear the small as*

well as the great; ye shall not be afraid of the face of man; for the judgment is God's" (Deut. 1:17).

"For there is no respect of persons with God For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law" (Rom. 2:11-12).

"And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him" (Eph. 6:9).

There followed therefore some *seventeen* judgments upon David and to a degree upon Bathsheba.

B. PRONOUNCED JUDGMENTS BY GOD

1. Through Nathan to David

- a. *"The sword shall never depart from thine house..." (2 Sam. 12:10).*
- b. *"Behold, I will raise up evil against thee out of thine own house..." (2 Sam. 12:11).*
- c. *"I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. . . I will do this thing before all Israel, and before the sun" (2 Sam. 12:11-12).*

- d. *“The child also that is born unto thee shall surely die”* (2 Sam. 12:14).

2. The Outworking of These Judgments upon David

- a. The death of his son by Bathsheba (2 Sam. 12:15)
- b. The rape of Tamar (2 Sam. 13:2)
- c. The death of Ammon (2 Sam. 13:29)
- d. Absalom stole the hearts of the men of Israel (2 Sam. 15:6)
- e. Absalom’s conspiracy with Ahithophel (Ps. 55:13), Reigns at Hebron (2 Sam. 15:10-12)
- f. Ten concubines are raped (2 Sam. 16:22)
- g. David is exiled (2 Sam. 15:14)
- h. The curses of Shimei who threw stones and dust at David when he was cast down (See 2 Sam. 16:5-14). Note: *“The Lord hath said unto him, Curse David.”* But then David said in verse 12, *“It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.”*
- i. Absalom is slain (2 Sam. 18:14)

- j. The rebellion of Sheba (2 Sam. 20)
- k. Concubines are shut up as widows (2 Sam. 20:3)
- l. The death of Amasa (2 Sam. 20:9-10)
- m. David's sickness (Ps. 32:3-5)
- n. His public and everlasting confession (Ps. 51)
- o. He was provoked to the sin of numbering Israel (2 Sam. 24:1; 1 Chr. 21:1)
- p. The rebellion of Adonijah (1 Ki. 1:5)
- q. David and Bathsheba's immorality passed on to Solomon ending with the destruction of the United Kingdom of Israel

C. DAVID'S REPENTANCE AND RESTORATION

The Law demanded that, "*The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death*" (Lev. 20:10). In view of the enormity of David's sin—adultery and murder—how was it possible for the Lord to not only forgive David, but also to restore him to his throne and even to a more intimate relationship with God?

The reason was God knew that His Beloved Son the Lord Jesus Christ would pay the supreme price by His death on Calvary for our sins. By the shedding of His blood, there would be an atonement for David's sins.

But why did God give David repentance and forgiveness while withholding it from Saul and Esau, even though Esau sought it with tears? *“For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears”* (Heb. 12:17). Why did Peter find repentance and not Judas, Jacob but not Esau, David but not Saul?

God has declared, *“I will...be gracious to whom I will be gracious, and will show mercy on whom I will show mercy”* (Ex. 33:19). God is not capricious. There is always a reason for one receiving mercy and not another. In my many years in the ministry, I have known Davids and Sauls, Jacobs and Esaus, and there is a *difference* between them. The true have an innate love of righteousness which the false *do not*. This we shall see in David as we look at the steps to his repentance and restoration.

1. Steps to Repentance and Restoration in the Life of David

- a. Conviction.** This surely occurred through Nathan when he delivered the parable of the rich man taking the poor man's beloved ewe to feed a visitor. David's reaction was one of anger, and by this means the

Lord was able to shew David the odiousness of his sin (2 Sam. 12:1-13).

- b. Acknowledgment.** There had to be a *public* acknowledgment and confession because the sin of a ruler is equivalent to the whole congregation or nation of Israel sinning. But this confession apparently did not come easily. In fact, Psalm 32 suggests that it was only through deep sickness that David finally acknowledged his sin publicly. *“For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah”* (Ps. 32:4-5). *“For I acknowledge my transgressions: and my sin is ever before me”* (Ps. 51:3).
- c. Repentance.** This signifies: 1. Desire to be purged from the sin. *“Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow”* (Ps. 51:7). 2. Desire to be changed. *“Create in me a clean heart, O God; and renew a right spirit within me”* (Ps. 51:10).
- d. Restitution.** This is required by law but obviously it is not always possible as in this case. *“If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft”* (Ex. 22:3).

- e. **Acceptance of God's Judgments.** *“And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity”* (Lev. 26:41). David accepted God's punishments saying, *“Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest”* (Ps. 51:4).

As is evidenced by his statements when fleeing from Absalom:

“And the king said [concerning Shimei], What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so?” (2 Sam. 16:10).

- f. **Humbly Waiting Upon God for Deliverance.** David waited upon the Lord as he bore God's judgment in times of sickness which were so severe that they appeared to be terminal. *“Mine enemies speak evil of me, When shall he die, and his name perish?”* (Ps. 41:5).

In the times of conspiracy:

“And Absalom sent for Ahithophel the Gilonite, David's counselor, from his city, even from Giloh, while he offered

sacrifices. And the conspiracy was strong; for the people increased continually with Absalom” (2 Sam. 15:12).

David displayed a serene hope in God:

“To the chief Musician, A Psalm of David. I waited patiently for the Lord; and he inclined unto me, and heard my cry” (Ps. 40:1). David had a confident expectancy of God’s deliverance from the trial that God had ordained, yet his enemies held no hope for him. “Many there be which say of my soul, There is no help for him in God. Selah” (Ps. 3:2).

Nor yet did many of his friends:

“There be many that say, Who will show us any good? Lord, lift thou up the light of thy countenance upon us” (Ps. 4:6).

But David’s response was:

“I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety” (Ps. 4:8). “I will not be afraid of ten thousands of people, that have set themselves against me round about” (Ps. 3:6).

Psalm 23 was written at this time and shows David’s great confidence and awareness of the presence of the Lord in this time, although it was actually a time ordained by God because of his sins. *“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over” (Ps. 23:5).*

Surely David's conduct in his trials and God-given judgments leave us with hope:

- If we have committed the same sin as David.
- If we are counselling those brethren who have fallen.

D. THERE IS A WAY BACK FOR THE GODLY

1. His Keeping Power

In concluding this part of the life of David, I would like to encourage others by emphasizing the *keeping power* of the Lord. The following scriptures emphasize this power:

- *“And I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whoso pleaseth God shall escape from her; but the sinner shall be taken by her”* (Eccl. 7:26).
- *“There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it”* (1 Cor. 10:13).

“For a just man falleth seven times, and riseth up again.”
Proverbs 24:16

- *“Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy”* (Jude 1:24). Peter says we are *“kept by the power of God”* (1 Pet. 1:5).

2. God Specializes in Restoration

God specializes in restoration! Those who have fallen need never think that they are disqualified from attaining the Lord’s highest. As Isaiah declared, *“Thy tacklings are loosed; they could not well strengthen their mast, they could not spread the sail: then is the prey of a great spoil divided; the lame take the prey”* (Isa. 33:23).

As we said at the beginning of this time in David’s life, he was restored to an even greater intimacy with the Lord than ever before. After his restoration, he wrote such Psalms as 27, 15, and 24, where an onward, higher vision was given to his devotional life. *“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to inquire in his temple”* (Ps. 27:4). And where was the Temple and Tabernacle, the dwelling place of God, in David’s era? No other place than Mount Zion, that holy mountain of God.

In Psalm 15 and 24, he asks the question:

“Who shall ascend into the hill of the LORD? or who shall stand in his holy place?” (Ps. 24:3). *“LORD, who shall*

abide in thy tabernacle? who shall dwell in thy holy hill?” (Ps. 15:1). Who shall *ascend, stand, abide, and dwell* in Your intimate presence?

The divine answer returns, *“He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully”* (Ps. 24:4). Let all the *restored* and the *preserved* cry together unto the Lord that this same vision for Zion be birthed in all of our lives. *“And of Zion it shall be said, This and that man was born in her: and the highest himself shall establish her”* (Ps. 87:5).

E. DAVID IN THE MILLENNIUM

1. King-Shepherd of Israel

So great was the restoration of David that he is to be resurrected and will be the king in Jerusalem during the one thousand year reign of Christ upon earth. Several scriptures declare quite clearly that the Lord will raise up David to be the *King-Shepherd* of Israel in the millennial reign of Christ upon earth. Note the following:

- *“But they shall serve the LORD their God, and David their king, whom I will raise up unto them”* (Jer. 30:9).
- *“And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do*

them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and my servant David shall be their prince forever” (Ezek. 37:24-25).

- *“And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the LORD will be their God, and my servant David a prince among them; I the LORD have spoken it” (Ezek. 34:23-24).*
- *“Afterward shall the children of Israel return, and seek the LORD their God, and David their king; and shall fear the LORD and his goodness in the latter days” (Hos. 3:5).*

David will be uniquely qualified to minister to those of Israel who are in the land at the Second Coming of their Messiah. We are even told beforehand the words which will be exchanged between Christ and the defenders of Zion as He descends in the clouds to deliver them from the nations who are encamped against them. *“See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live forever” (Deut. 32:39-40).*

The defenders reply, *“Lo, this is our God; we have waited for him, and he will save us: this is the LORD; we have waited for him, we will be glad and rejoice in his salvation”* (Isa. 25:9).

But after rejoicing in the Lord’s deliverance, they will observe Him more narrowly and exclaim, *“What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends”* (Zech. 13:6).

Then their rejoicing will be turned to mourning, *“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn”* (Zech. 12:10).

It will be at this time that King David will be eminently qualified to bring restoration to the mourning nation. He who slew the innocent Uriah seeking to cover his sin with Bathsheba will be able to minister restoration and consolation to the grieving nation as they realize that they were responsible for slaying their innocent Messiah upon the cross of Calvary.

The sin of David and the sin of Israel as a nation are *comparable*, and now the king whom God has raised up to them will be the one who will bring them reconciliation. He who knew restoration for his sins and cried out, *“Deliver me*

from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness” (Ps. 51:14), will be able to console and lead future repentant Israel through the period of intense grief and mourning into a right relationship with the One of whom David could later say, *“Thou has turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness”* (Ps. 30:11).

Thus shall David bring a stricken nation into right relationship with the Lord and cause them to become those priests of the Lord and ministers of God mentioned in Isaiah 61:6. They shall finally become trees of righteousness, the planting of the Lord, that the Lord might be glorified in Israel, who at last will become a nation bringing forth the fruits of righteousness unto the Lord.

David is also a type of those in the Church Age who will likewise qualify to have a part in the first resurrection and be kings and priests ruling and reigning with the Lord throughout the Millennium (Rev. 20:6).

2. Conclusion

In conclusion, may we repeat the main lessons of David’s life from which we may draw benefit:

1. The need for preparation to learn the ways of God before we are thrust into the fullness of the ministry for which He has ordained for us.

2. To maintain a right and ever deepening personal relationship with the Lord of glory so that we may be able to say from our hearts as David said, *“One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple”* (Ps. 27:4).

F. REFLECTIONS UPON THE BATTLES OF DAVID

There were three major battles in the life of David that help us know what we must overcome in order to reign.

I. Against the Philistines — Envy

The Philistines, spiritually speaking, represent envy. This may be seen from Genesis 26:14. The sin of envy is one of the greatest enemies that we have to fight. It is one over which we as leaders must have personal victory in our own lives. This can only be achieved through a personal encounter with the Lord whereby He will most graciously grant us a deliverance to have this sin removed from our hearts and minds. Without that personal victory, we cannot expect to realize the victory against those who envy us. It is clearly seen in the life of Saul. He was consumed with envy and jealousy against David. Saul was smitten with a spirit of jealousy from the Lord because of his disobedience, which cost him his throne. He also had the sure knowledge that another, more worthy, was to take his place instead of

his own son. In order to have the victory over a *Saul* we must, like David, not touch them, but rather forgive them, do them good, and then await God's deliverance and vindication.

2. Against the Jebusites — Disunity, Division

These are those that cause division among the brethren. This may be proven by the comparison of the seven nations (Deut. 7:1) with the seven things that God hates (Prov. 6:16-19). The Jebusites were those that had to be dispossessed in order to take Zion. I believe we will only have the victory over them as God first of all imparts unto us what David requested in Psalm 86:11, "a united heart", and then by having the vision of Zion birthed in us, which succinctly put, are the standards of Zion enunciated for us in Psalm 15 and 24.

3. Over Lust, Either Sexual or Covetousness

The way to victory over sexual lust is obtained as David says in Psalm 51:10 by asking God to create within us a clean heart. With respect to covetousness, the way to victory is by praying the prayer of Proverbs 30:8, so that we achieve the place that Paul had obviously attained, when he stated, "*Godliness with contentment is great gain*" (1 Tim. 6:6). This however, has to be learned in trials and circumstances through which we are taken by the infinite wisdom of God. Paul puts it like this, "*I know both how to be abased, and I know how to abound: every*

where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need” (Phil. 4:12).

**In the life of David, the victory is clearly seen in
Psalm 27:4**

“One thing have I desired of the LORD, that will I seek after; that I may dwell in the house of the LORD all the days of my life, to behold the beauty of the LORD, and to enquire in his temple.”

David had attained unto true greatness — the greatness of a heart that now desires nothing for self with respect to this world’s possessions, whether of material possessions, worldly positions, or attainments. Rather he desired solely to behold the beauty of Jesus and thus be transformed into His image for the sole purpose of giving Him pleasure and enquiring of Him, so that he may wholly do the will of God.

I believe these three victories must be not only the goals of leadership but also the place of victory to which all of us must, by grace alone, attain and there abide.

G. A LOOK AT ABSALOM

Betrayal of Absalom

No study in the life of David would be complete without an insight also into the betrayal by his son Absalom. Absalom is

representative of treachery, treason, and conspiracy against a leader with whom he is close. So contemptuous is this act! Yet an Absalom is also one who is, generally speaking, endowed with remarkable gifts of leadership. He is a man with his own God-given talents, a person of distinction in his own right. Those abilities, if coupled with a flawless character that is faithful and true, would certainly enable an Absalom to rise to generous heights.

An Absalom has tremendous potential, but unfortunately his aspiration transcends the place of God's appointment for his life. Therefore, instead of being a vessel of honour for which he was created, his own desire for position and power corrupts him. How similar to the pattern of Satan before him.

Following Lucifer's Pattern

Lucifer, the anointed cherub of whom we read in Ezekiel 28:17, permitted his heart to be lifted up with pride because of his own dazzling beauty, thus corrupting his wisdom. Having an insatiable desire for merchandise and a lust to control commerce, he has filled himself with much violence (Ezek. 28:16). He set his heart like the heart of God (Ezek. 28:6), and said, "I will be like the Most High" (Isa. 14:12-14). Lucifer literally is a pattern for an Absalom. And now, instead of being "the anointed cherub that covereth," his name has been changed to Satan, the adversary, the hater, the deceiver, the opposing spirit. Such is an Absalom.

But now we want to look in particular into the life of Absalom from the Holy Scriptures. He was the third son of David born to Maacah, the daughter of the king of Geshur, who was not an Israelite but of Syrian extraction (See 2 Sam. 3:3; 15:8). Syria was an implacable enemy of Israel known for their hatred. Absalom conserved his hatred for Amnon, who had forced Tamar, Absalom's sister (2 Sam. 13:22), and later slew him. Such was the case of Esau who pursued his brother Jacob with the sword, cast off all pity, and whose anger tore him perpetually. He kept his wrath forever as stated in Amos 1:11. Thus, Esau found no place of repentance (Heb. 12:17; Mt. 6:14-15).

Because of the murder of Amnon, King David's sentence was "*Let him turn to his own house, and let him not see my face*" (2 Sam. 14:24). *The counterfeit cannot endure rejection.* Like Satan of old who craves for acceptance, Absalom coveted acceptance of the king. He even burned the crops of Joab for attention in order to bring him into the presence of David.

But after David had accepted him back and kissed him, Absalom started to stir the hearts of the men of Israel by appointing himself judge to decree justice in the place of David. He then blasphemed by telling the king that he had vowed to serve the Lord. He then went to Hebron and proclaimed himself king, counterfeiting again that which the Lord had decreed for David (2 Sam. 15:1-11).

Two hundred men of Jerusalem followed Absalom in their simplicity. Undoubtedly, many do not discern modern day *Absaloms*! In the eyes of men, *Absaloms* seem to be without

blemish, men of dignity, and earning the praise of the people. The *simple*, who lack true spiritual discernment, follow them.

“And Absalom sent for Ahithophel the Gilonite, David’s counselor, from his city, even from Giloh, while he offered sacrifices. And the conspiracy was strong; for the people increased continually with Absalom” (2 Sam. 15:12). Now another, a man of great stature, joins him. This man is *Ahithophel*, David’s own counsellor. The reason for Ahithophel’s betrayal appears to be in the fact that he was the grandfather of Bathsheba (2 Sam. 23:34; 11:3), and he held a grudge against David because he had caused Bathsheba to sin. Without question Ahithophel is the man David alluded to in Psalm 55:12-13 as having reproached him.

David then cried out in Psalm 55:15, *“Let death seize upon them.”* This certainly was fulfilled. Ahithophel’s counsel up to that time was as if a man had inquired at the oracle of God both with David and now with Absalom. David prayed that Ahithophel’s counsel would be turned into foolishness, which God did, for when Ahithophel gave good counsel it was esteemed to be foolish. God had appointed to defeat the good counsel of Ahithophel to insure that He might bring evil upon Absalom (2 Sam. 15:31; 17:14,23).

Ahithophel then committed suicide realizing that the end was near and that Absalom inevitably was doomed to failure and judgment at the hand of David. Absalom, however, continued on unaware of this fact. Pursuing after David

with a superior force, he was defeated and had his head caught and was lifted by the boughs of an oak tree off his mule. In spite of David's intention not to harm Absalom, Joab killed him.

What Are the Lessons of an “Absalom” for Us?

What can we learn from the account of Absalom? Why do they exist—these who aspire to positions God has not given? Why are they permitted to seemingly prosper and deceive so many, at least for a time? Let us consider the purposes of God. It is so that He may have fellowship with man whom He has made in His own image and likeness. Fellowship is only possible for those who experience *like* situations. God the Father suffered the ultimate heartbreak and humiliation when Lucifer betrayed Him, leading a pre-earthly conspiracy of one-third of all the angelic hosts against Him.

When God acted in judgment by creating hell and assigned immediately a certain number of the angels into everlasting chains under darkness unto the judgment of the Great Day (Jude 1:6), it appears that Lucifer hurled the accusation against God that He lacked *love* and *wisdom*. Thus, this world and mankind were created principally to show forth God's love and wisdom, Satan being used to test the Man, Christ Jesus, and other devout men and women who eventually will take the positions of supremacy in the Kingdom of Heaven, ruling as kings and priests, and becoming joint heirs with Christ.

Betrayal Is Necessary

One indispensable part of the fellowship with God is to know the fellowship of His sufferings. And that includes a *betrayal*. Thus we see with Moses it was Korah, Dathan, and Abiram. For David it was Absalom. For Daniel it was the princes of the kingdom of Darius. And of course with Jesus it was Judas. We need to know Absalom, a man who will stop at nothing to be accepted, for he is filled with pride and envy which cannot accept *rejection*. He sought to be accepted by David whom he betrayed. Your Absalom will seek reconciliation and will prepare the ground for an even greater betrayal and conspiracy against you.

How Do We Handle Such Situations?

The first step is to enter into God's rest! Let Him fight for you and thwart the counsel of Absalom's counsellors, for he has many with him who likewise hate you. Secondly, do not touch Absalom even as David did not touch Saul and as Christ did not avenge Himself of Judas. Third, keep a right, loving, clean spirit. The result will be a heart that knows the sufferings of Jesus and of the Father in a new and deeper way. A door will open to us in fellowship with God in a more intimate basis as we see our *Absaloms* in the right perspective and as we thank God for the privilege of being permitted to pass through these experiences.

God Ultimately Uses Absalom to Bless You

One other blessing of an *Absalom* is that he is being used by God to draw aside those whose hearts are not right with God and with you the leader. Thank God that Absalom purifies the people whom God entrusts to you. Without Absalom, the mixture would not be apparent. So from all perspectives, painful as the period of Absalom's rebellion may be, remember this—it will be worth it all!

You will undoubtedly experience severe spiritual battles, and perhaps sickness because Absalom will be in *rebellion*, which Samuel states to be as the “sin of witchcraft” (1 Sam. 15:23). He will curse you and pronounce curses upon those who follow you, for he has *crossed the line* and the Spirit of God has given him over to evil (2 Th. 2:10- 11), and he practices, in effect, witchcraft. But praise the Lord; there is an end to the turmoil of the period of Absalom's darkness for the righteous and an entering into a far greater glory!

Conclusion

May this little chapter help you understand, dear reader, that Absalom is meant for your ultimate blessing, for he is placed in your life for a season by the wisdom of God. *Absaloms* break the heart of leaders so that they may enter into the fellowship of Christ's suffering in new ways. But Absalom is also necessary for the purification of the church. Absalom's brother *Adonijah*, another usurper, completed

the removal of the dross like *Joab* who was disloyal to David and a hindrance to a new moving of God's Spirit (see 1 Ki. 1:5-8).

Expect both Absalom and Adonijah to manifest themselves just prior to revival or a new move of God in your church. They are like the Jebusites who cause division among the brethren and are indispensable to remove the malcontents so that the true unity of the brethren can be attained, for that is where the Lord commands His blessing, even life forevermore (Ps. 133).

Remember, it was not until Judas had left the group that the Lord prayed to His Father for unity in John 17:21-22, saying, "*That they all may be one...even as we are one.*" When the *Absaloms*, *Adonijahs*, and *Judases* are removed, then true unity comes, and then the glory shall be revealed. Praise the name of the Lord!

**Jesus did not pray for unity until
Judas had left the group.**

PART SIX

The Temple Builder

I. THE TEMPLE BUILDER

A. PREPARATION FOR THE TEMPLE

1. Vision
2. Materials and Financial
3. Pattern

B. TYPES IN THE TEMPLE

1. Physical Building
2. Church Universal
3. Local Church

C. STONES IN THE TEMPLE

1. Chief Cornerstone
2. Foundation Stones
3. Stones
4. Cornerstones
5. Polishing
 - a. Secular employment
 - b. Repetition

D. MEASUREMENTS OF THE TEMPLE

1. Date Began
2. Length
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E. MATERIALS OF THE TEMPLE

1. Cedar
2. Open Flowers
3. Cherubim of Olive Wood
4. Palm Trees
5. Two Pillars

F. PURPOSE OF THE TEMPLE

1. Make Us Pure
2. Make Us Polished
3. Make Us Mature

G. PRACTICAL APPLICATION

From boyhood on through to mature manhood and from shepherding on through to kingship, God developed and used David in many wonderful ways. But perhaps the most notable achievement of God through David happened towards the end of David's life when God gave David the pattern of the temple. (The temple was later constructed by King Solomon.) This pattern contains many wonderful lessons for us both in relation to our own personal Christian lives and to the work God has given us to do collectively.

A. PREPARATION FOR THE TEMPLE

1. Vision. Before we can accomplish anything in God, we need a vision. Before the building of the temple, David gave a charge to Solomon: *“Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this good land, and leave it for an inheritance for your children after you forever. And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart and with a willing mind: for the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee*

off forever. Take heed now; for the LORD hath chosen thee to build a house for the sanctuary: be strong, and do it" (1 Chr. 28:8-10). God wants us to possess the inheritance that He has ordained for us to possess.

2. Material and Financial Preparation. David purchased the land upon which God had ordained that the temple should be constructed (1 Chr. 21:24-25). It is interesting that David paid the full price for the land; there was no discounting. God did not want there to be any reproach or anyone to be able to come back afterwards and say, "Well, we helped them!" The land that God intends for Himself is paid for in full.

David also prepared large quantities of materials for the temple (1 Chr. 22:2-4). This was because, in David's words, "*...the house that is to be built for the LORD must be exceeding magnificent, of fame and of glory throughout all countries*" (1 Chr. 22:5). It was not to be just a small and insignificant building. When we respond to God's call, we too can be used to bring glory to God throughout many parts of the earth as people marvel at the great things God has done.

3. Pattern. Another preparation for the temple that was very important was the *pattern* for the house. David gave to Solomon the pattern or plan "*of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy seat, And the pattern of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of*

God, and of the treasures of the dedicated things: Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD” (1 Chr. 28:11- 13).

The pattern came from God. *“All this, said David, the LORD made me understand in writing by his hand upon me, even all the works of this pattern” (1 Chr. 28:19).* It was not just a question of preparing financially and materially for the temple, but the pattern for the temple was very important because this very pattern was going to reveal God and His truth.

God also gave David details, even of the division of the Levites, so that the ministries could be put in order. For everything was to speak of God and of His ways.

B. TYPES IN THE TEMPLE

There are three important types or pictures in the building of the temple:

1. The Physical Building. The temple was a real and tangible building that was built for the glory of God. At times, God requires His people under His direction literally to build physical buildings for His glory.

2. The Church Universal. The temple of Solomon is a type of the Church of Jesus Christ.

3. The Local Church The temple of Solomon also applies to and holds lessons for the local church.

C. STONES IN THE TEMPLE

1. Chief Cornerstone—The Lord Jesus Christ. Before any building can be started, a cornerstone has to be laid. A cornerstone is a stone from which all other measurements for the building are taken. Therefore, it is the most important stone in any building. A cornerstone has to be a tried stone. It is a precious stone, the most valuable stone in the whole of the building, and it has to be a sure foundation.

Jesus Christ is the Chief Cornerstone (Isa. 28:16). *“Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation.”* In the New Testament, the Apostle Paul echoes this thought. He called himself a wise master builder, the one who laid the foundation for the Corinthian church. However, the foundation laid was Jesus Christ. *“According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ”* (1 Cor. 3:10-11).

2. Foundation Stones—Ministry Gifts. The Apostle Paul in the book of Ephesians takes up the same theme: *“For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are*

built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone” (Eph. 2:18-20). Therefore, the ministry gifts are also foundation stones. The Lord Jesus Christ is the Chief Shepherd and the Cornerstone from which all measurements are taken. A spiritual building is constructed also on the ministry gifts of the apostles, prophets, evangelists, pastors, and teachers that God gives to local churches.

3. Stones—All Believers. Each one of us is likened in Scripture to a stone that God wants to place in the Church. *“In whom all the building fitly framed together groweth unto a holy temple in the Lord: In whom ye also are builded together for a habitation of God through the Spirit” (Eph. 2:21-22).*

4. Cornerstones—Daughters. In Psalm 144:12, David cries out, *“...That our daughters may be as corner stones, polished after the similitude of a palace.”* The Lord is holding out hope to every Christian parent. He wants our daughters to be cornerstones.

For a large building there are many cornerstones. Jesus is the Chief Cornerstone, but other cornerstones, too, are needed. Cornerstones must fit together perfectly because other measurements have to be taken from them. The Lord wants daughters whose very walk, demeanour, attitude, and speech are of such quality that other people, children, or adults can get their own measurements, see truth, and understand God’s ways by observing them. Little daughters do not arrive fully polished. There has to be some polishing done on them.

But what an encouragement! You are polishing them and polishing them that they might be cornerstones upon which others can measure their lives. Here is the vision for your daughters.

Psalm 144:12 says “*daughters...polished after the similitude of a palace.*” Their conduct is such that others can see how Christ acts in such situations. This is the hope that I felt God implanted in my own heart and that He wants to transmit to every mother and father — He wants your daughters to become beautiful polished cornerstones.

5. Polishing. “*And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building*” (1 Ki. 6:7). The stones for the temple of Solomon were fashioned away from the temple site. Each stone was made to exact specifications, and when it had been polished and the measurements were perfect, it was marked and taken to the site where it was put in place. There were no tools and no noise in the temple. God is working today in us, His living stones, so that when the time comes, we will be ready to be fitted together.

God is building His living stones into a holy temple.

- a. Secular employment.** Where does God do His work of polishing us? In our secular employment! This is why it is very important to be in the right job. In our secular employment, the Lord develops character and

ability that will enable us to step right into the position He has for us here and also in eternity. In our secular employment, God has just the right “polishers” sitting next to us to gently polish us day after day after day. He has chosen with great care these “polishers” who can knock off our rough spots.

- b. Repetition.** Certain virtues are developed by repetition, and life is made up of repetition. In the home the beds have to be made and the meals cooked every day. When working in an office, a factory, etc., the job generally involves repetition. But repetitive work is important because it develops qualities of diligence and faithfulness that are so important for the ministry and for each living stone. Therefore, instead of regarding our daily tasks as *drudgery*, let us praise God for sending us back to the quarry where we will be “polished,” and our abilities developed.

Do not despise secular employment! So often we can miss the point if we look at secular employment as one thing and being in church as something else. Let us realize that God has put us in the right place for His holy work to be done within us.

D. MEASUREMENTS OF THE TEMPLE

Numbers in the Bible have spiritual significance, and there is much that we can learn from the numbers associated with the temple.

1. 480 — The Year the Temple Was Started (1 Ki. 6:1). Solomon began to build the temple in the 480th year after the children of Israel left Egypt. Forty-eight is the number of the priesthood (there were 48 boards in the tabernacle of Moses), and ten is the number of the Law. So 480 (48 x 10) has the meaning of a faithful priesthood being developed.

2. 60 — Length of the Temple (1 Ki. 6:2). The temple was 60 cubits long. Sixty (6 x 10) speaks of man (6) fashioned according to the Law (10). As it is a measurement of *length*, and refers to our walk.

3. 20 — Breadth of the Temple (1 Ki. 6:2). *Breadth* speaks of understanding and 20 signifies maturity, meaning the breadth of the temple of Solomon speaks of the maturity of understanding.

4. 30 — Height of the Temple (1 Ki. 6:2). Thirty was the age when a Levite was able to enter the ministry. The fact that it is the *vertical* measurement of the temple signifies worship.

Thus, the key dimensions of the temple are a picture of a church where the saints have the laws of God written in the fleshly tables of their heart, where they walk according to the law of God, where they have maturity of understanding, and where they have developed within them by God a worship in the Spirit.

In 1 Kings 6:12, there follows an admonition that we cannot ignore because it sums up these little thoughts: “*Concerning*

this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spoke unto David thy father.”

Notice the little verses that David breaks into when the measurements are being recorded. There is a break and a little exhortation from David, an admonition to Solomon to remember that this house (which is fashioned according to a man keeping the law) is only going to be blessed as one walks in God’s statutes, executes His judgments, and keeps all His commandments. Then there is a promise that follows in verse 13: *“And I will dwell among the children of Israel.”*

5. 40—Length of the Front Section of the Temple (1 Ki. 6:17). The temple, which was 60 cubits long, was divided into two sections, one of which was 40 cubits long and the other 20. First of all, one had to enter the part of the building that was 40 cubits long. Forty means tried or proven. Moses was 40 years in the wilderness, as were the children of Israel. Just as Moses was a tried, proven, and faithful vessel, so God has been trying and proving us. He wants us to enter into a new spiritual dimension of which the Most Holy Place in the temple is a picture.

6. 20 x 20 x 20—Dimensions of the Most Holy Place in the Temple. *“And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar: he even built it them for it within, even for the oracle [inner sanctuary], even for the most holy place”* (1 Ki. 6:16).

“And the oracle [inner sanctuary] . . . was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height” (1 Ki. 6:20). The key number is 20, which speaks of maturity. When a person has arrived at maturity you treat him as a man. For example, if a young teenage boy does something contrary to the law, then he is punished differently from a man who commits the same crime. When adults transgress, they are judged and punished according to adult law; when mature, people are expected to act in an adult way. Having tried and proven us over the years, God now wants to bring us into the holiest place within the veil where the measurements are 20 x 20 x 20 and where everything about us speaks of *maturity*.

This has two major implications: one of awesome responsibility and the other that if we transgress when we are mature, God will treat us as adults and not children. So often God almost winks His eye at some of the things that we are doing, but then He wants us to grow up. People are finding they can no longer get away with thoughts and actions they could get away with before. God is putting His finger on these things.

It is only those who are mature who will enter within the veil into the Most Holy Place. The length of 20 cubits speaks of a mature walk. And who are those who have a mature Christian walk? *“As many as are led by the Spirit of God, they are the sons of God”* (Rom. 8:14). God is saying, “Now that I am preparing to cause you to enter within the veil, I require that you are led by My Spirit.”

The breadth of 20 cubits indicates maturity of understanding. First Corinthians 14:20 says, “*Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men.*” The height of 20 cubits shows that God expects our ministry and worship to be mature.

Like the butterfly, metamorphosis must take place in God’s people...a change must take place which carries them into a higher heavenly realm of maturity in Christ.

E. MATERIALS OF THE TEMPLE

1. Cedar. “*And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen*” (1 Ki. 6:18). Cedar speaks of strength, for to be mature one also has to be strong. Of Joshua it was said that he must be “strong and of good courage” to do all that the Lord required. As mature sons of God and as a mature church, we must be strong to do all that God speaks to us to do.

The fact that no stone was seen is significant — because when one enters within the veil, there is only One who is seen there, the Lord Jesus Christ. Christ wants to so inhabit us and dwell with us that people no longer see us, but they see Jesus in us.

2. Open Flowers. Open flowers likewise speak of maturity.

3. Cherubim of Olive Wood. In the *Most Holy Place* there were two cherubim of olive wood each ten cubits high. These cherubim speak of the literal presence of God as peace, for the olive tree signifies peace while ten speaks of the law. “*Great peace have they which love thy law*” (Ps.119:165).

One of the things that God is going to do in these last days is to cause the canopy of His peace to be upon us. Terrible things are going to happen in this world and the canopy of God’s peace upon His people is going to be our salvation and our preservation.

Some time ago we were in a certain city one night when the Lord gave me this word: “Troublous times are coming.” That agreed with my eschatology (doctrine about things to come), and so I said, “Thank you Lord.” But I did not ask Him why He had given me that particular scripture on that particular night. At about eight o’clock the next morning, the window of the motel started to move in and out; the floor started to go up and down; and I said to my wife, “Whatever is happening?” She said, “It’s an earthquake!” She knew because she had been in one on a previous occasion. Before we could cry out, it was just as though a tent fell upon us, and we were covered by the peace of God. Because the peace of God was so great, we looked at the walls cracking, the floor going up and down, and the windows going in and out in the same way as one looks at a television screen. In the *Most Holy Place*, God will cause His peace to envelop us. Because of this, many will marvel.

4. Palm Trees. Palm trees were carved in the walls of the temple (1 Ki. 6:29). They speak of the righteousness of Christ (Ps. 92:12).

5. Two Pillars. There were two pillars outside the temple (1 Ki. 7:15). These pillars are a type or picture of the overcomer. See Revelation 3:12: "*Him that overcometh will I make a pillar in the temple of my God.*" There are a number of temples in heaven and there are pillars in these temples. The pillar is also a type of *an elder*, and the measurements given for the pillar are very important.

- a. **Strength.** In verse 15, we are told that the height of the pillar was 18 cubits; 18 speaks of strength.
- b. **Government.** The circumference of 12 cubits refers to government, and government rests on the shoulders of an elder.
- c. **Grace.** Verse 16 tells us that the height of the chapters [capitals] on top of the pillars was *five* cubits, which indicates grace. Elders need to be full of grace.
- d. **Purity.** In verse 19, it is represented by *lilies*. An elder must have purity worked out in his heart.
- e. **Love.** In verses 18 and 20, *pomegranates* are mentioned. They signify the fruit of love, which must be developed within an elder. The number of

pomegranates is important since 200 indicates the reward of a faithful servant. Faithfulness is a very important attribute for an elder.

F. PURPOSE OF THE TEMPLE

The tabernacle of Moses and the temple of Solomon both had the same underlying purpose. In Exodus 25:8, God said to Moses: *“And let them make Me a sanctuary; that I may dwell among them.”* Solomon’s temple was built for the same reason: *“I will dwell among the children of Israel”* (1 Ki. 6:13).

In 1 Kings 8:1-4, when the temple was built, they brought up the ark of the covenant (which had the presence of the Lord) out of the city of David, which is Zion, in the seventh month (the time of the Feast of Tabernacles), into the temple of Solomon.

When they deposited the ark of the covenant in the Most Holy Place, the cloud of God’s presence filled the house of the Lord *“So that the priests could not stand to minister because of the cloud: for the glory of the Lord had filled the house of the Lord”* (v. 11).

God is building in the realm of the Spirit. He is building His living stones into a holy temple. God’s intention is that He will fill this temple with His visible glory. I have seen in the Spirit that in the Feast of Tabernacles the literal visible glory of God will be seen.

No one will have to ask, “Is God in your midst?” for they will see the cloud of glory and sense the awesome presence of God. The glory of God will move among us and do miracles. As people sit in their seats, they will be healed and delivered. God will do extraordinary things.

While we may build physical buildings on earth, these only last for a time. God is working in our lives for eternity. He is the Master Builder who hews and shapes us so that we will “fit” into His building, the New Jerusalem. God desires to work out the following in our lives:

1. Make Us Pure. God’s cry to us is to come out of all sin and uncleanness and to be pure. What God is doing in each of our lives, beloved, is eternal. You are being shaped into the New Jerusalem in heaven above. “Come out; do not touch any unclean thing.” Oh, let the vessels of the Lord be pure. That is the cry of God to us. Oh, be pure!

2. Make Us Polished. As we have already said, in the temple of God there will be many cornerstones. God wants us to have the vision of being so conformed to the image of Jesus that others can take their measurements and direction for their life and conduct from us. Let us recognize that God has placed us in our particular secular jobs so that He can polish us and shape us into cornerstones.

**God will do
extraordinary
things.
He is working
in our lives for
eternity.**

3. Make Us Mature. As we prepare to enter into the Most Holy Place in our spiritual experience, let us realize that this maturity carries with it additional responsibilities and a standard of conduct which may be higher than previously required. Let us go forward for God's glory!

G. PRACTICAL APPLICATION

We are living stones whom God is preparing and shaping to place into His eternal temple, *“And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty”* (2 Cor. 6:16-18).

STUDIES IN THE
LIFE OF
SOLOMON

PART ONE

Solomon's Early Formative Years

I. SOLOMON'S EARLY FORMATIVE YEARS

A. GENEALOGY

B. INSTRUCTION FOR THE THRONE

1. Faithfulness to Parents
 - a. Submission
 - b. Son of old age
 - c. Obedience
 - d. Diligence
2. Curse of Evil Companions
3. The Snares of Lust
4. Strife and Its Fruits
5. The Errors of Greed

A. GENEALOGY

God can turn around the most immoral situations and bring forth something for His glory.

Solomon was born of an adulterous relationship between David and Bathsheba. Today adultery is sweeping, not only the world, but also the Church. Yet, this one born of such a relationship was beloved of God. God can turn around the most immoral situations and bring forth something for His glory. I believe this truth should bring hope into the lives of many. In Solomon's life there was a fleshly weakness. We take on the nature of our parents and grandparents. Therefore,

when there is deep sin, as in the lives of David and Bathsheba, then that weakness is carried on into the children. Consequently Solomon was born with that weakness in his flesh.

David, and even Bathsheba, gave close attention to preparing Solomon for the throne. They sought to strengthen by instruction that feeble and vulnerable area in his nature which had opened him up to those fleshly appetites. Their instruction is recorded for us in the first nine chapters of the book of Proverbs.

B. INSTRUCTION FOR THE THRONE

These chapters of Proverbs were preparation for a man to sit upon the throne of David. They were instructions *by* a king, *to* a king, and are also excellent instructions for us since we are *all* designated for the throne (1 Sam. 2:8; Rev.1:6; 5:10). Therefore we are looking at instructions for kings.

Very basically the following subjects are covered in these first nine chapters of Proverbs:

1. Faithfulness to Parents
2. The Curse of Evil Companionships
3. The Avoidance of the Snares of Sensuality, or Lust
4. Strife and its Fruits
5. The Errors of Greed

They could all be summed up in just one phrase – instruction in wisdom.

In Proverbs 1:1-9 is a prologue where the purpose of these chapters is shown:

1:4—*“To give subtlety [or wisdom] to the simple, to the young man knowledge and discretion.”* That is the purpose of this instruction. Where we read the expression “young man”, it applies to a young woman as well.

1:7—*“The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.”*

1:22—*“How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?”* There is no premium on ignorance in this day and generation. Speaking of the last days, Isaiah 33:6 says, *“And wisdom and knowledge shall be the stability of thy times...”* As in the secular, so it is in the spiritual. For each and every one of us, whatever area we are in, there is a call to study and improve our abilities and knowledge because they are going to save us.

In the prologue, there is a plea that is repeated often: *“My son, hear the instruction of thy father, and forsake not the law of thy mother.”* It is interesting to note that Bathsheba was also a teacher.

1. Faithfulness to Parents

a. Submission Proverbs chapter 3 starts off: *“My son.”* David is speaking to Solomon. *“My son,*

forget not my law; but let thine heart keep my commandments” (v. 1). “*So shalt thou find favor and good understanding in the sight of God and man*” (v. 4). This reminds us of Luke 2:51, where Jesus, after being in the temple and having answered and posed questions to the doctors of the law, submitted to His mother and father. Then because of that submission, verse 52 says, “*And Jesus increased in wisdom and stature, and in favor with God and man.*”

Proverbs 4:1 continues with the same thought: “*Hear, ye children, the instruction of a father, and attend to know understanding.*”

- b. Son of old age.** “*For I was my father’s son...*” (Prov. 4:3). Here Solomon starts to reminisce and pass on the teachings of David to his generation. Solomon was the *preacher* in Israel as well as being king.

“*For I was my father’s son, tender and only beloved in the sight of my mother.*” Solomon was the son of David’s old age. There is something special in the sons of a man’s old age. Joseph, who was the chosen of Jacob, was likewise a son of his father’s old age. I believe also it is a spiritual type of the latter day Church. A son of one’s old age has the privilege of the maturity and experience of his father. I believe that the latter day Church is going to have all the

wealth and experience of the Church throughout the ages. It is going to be singularly blessed of the Lord because it is the son of His old age. Like Joseph and Solomon, the last day Church will be filled with the wisdom and knowledge of God as were these sons of the old age, and also singularly beloved of the Father. Also, in John 2:10, concerning the miracle of the wine, it says that He kept the best wine until last. There are many extraordinary privileges in being a member of the Church of the last days before the Lord Jesus comes. Something special is planned for every one of us.

- c. **Obedience.** This thought of obedience to one's parents continues and is repeated time and time again. Proverbs 4:10 says that as a result of that obedience, "*The years of thy life shall be many.*" (See also Ephesians 6:2 which speaks of the first commandment with a promise.) This is something that we have to do even when we are older. I still obey and revere my parents. My wife, although her parents are dead, treasures their memories, lives, and sayings. She still remembers them. There is a special blessing here: "So shall thy days be long upon the earth." It is very important to live a long life that we might prepare ourselves for *eternity*. Ephesians 5:16 speaks of "*redeeming the time.*" Psalm 90:12 says, "*So teach us to number our days, that we may apply our hearts unto wisdom.*" We want to treasure every day that God gives us. *The key to long life is to*

honour our fathers and mothers irrespective of what age we are.

- d. Diligence.** *“My son, attend to my words...keep them in the midst of thine heart...keep thy heart with all diligence: for out of it are the issues of life” (Prov. 4:20-23). “Turn not to the right hand nor to the left” (v. 27).* There is something very important here. Isaiah 30:21 says that if you turn to the right or to the left, *“thine ears shall hear a word behind thee, saying, This is the way, walk ye in it.”* There is a tendency in our age not to be diligent and committed. It applies to every part of our life. There needs to be a *commitment* to the *ways* and the *paths* of God. God promises that *if* we turn out of the way, then we shall hear a voice saying, *“No, this is the way, walk in it!”* But if we neglect and refuse, and if we harden our heart against God when He prompts, *then God allows us to walk in another way.* He even goes so far as to harden us so that we cannot get back. These instructions are very important—turn not to the right nor to the left.

2. The Curse of Evil Companionship

There are many warnings in Proverbs 2:12-22 against evil companionship, even in the Church. *“Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away” (Prov. 4:14-15).* Then in chapter 6:12-13, again the solemn warning comes:

“A naughty person, a wicked man, walketh with a froward [false] mouth. He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers.”

The Apostle Paul takes up that refrain in 1 Corinthians 15:33, *“Be not deceived: evil communications [companionships] corrupt good manners.”*

Later in his life, King David prefaced Psalm 1 with those very same remarks: *“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful”* (Ps. 1:1).

3. The Avoidance of the Snares of Sensuality or Lust

David starts to give warnings against sensuality in Proverbs 5:3-23, 6:24-35, 7:1-5. Keep the commandments of a father, and one may be kept from strange women. These women are found in the house of the Lord, as are evil men. Chapter 5:14 says, *“I was almost in all evil in the midst of the congregation and assembly.”* John Wesley said that we should *never underestimate sin in the Church*. The problem for young and old alike is not the companions on the outside of the Church, but those on the inside who are no longer listening to their teachers and are straying away. Proverbs 2:12-13 is a warning for the girls: *“To deliver thee from the way of the evil man, from the man that speaketh froward things; Who leave the paths of uprightness, to walk in the ways of darkness.”* If you have left the path of uprightness, then you must have once been there. Verses

16 and 17 are for the young men concerning the girls: *“To deliver thee from the strange woman, even from the stranger which flattereth with her words; Which forsaketh the guide of her youth, and forgetteth the covenant of her God.”* You can only forget that which you once knew.

It is not enough just to warn the young people not to keep company with those on the outside of the Church. Unfortunately, the warning is clear-cut in Proverbs: *“Be careful of the one who is a backslider in the congregation and turns another one out of the way.”*

4. Strife and Its Fruits

David says, *“Strive not with a man without cause, if he have done thee no harm”* (Prov. 3:30). So much is lost through needless striving. The words of Paul to Timothy are very important at this point: *“And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient”* (2 Tim. 2:24). Hebrews 12:14 says, *“Follow peace with all men, and holiness, without which no man shall see the Lord.”* All these instructions produce a king *if one obeys them.*

“Strive not with a man without cause.”

5. The Errors of Greed

In Proverbs 1:10-19, David speaks of those who are greedy of gain. In 1 Timothy 6:10 Paul says, *“For the love of money is the root of all evil.”* There is an *antidote* given for greed in

Proverbs 3:9-10, "*Honour the LORD with thy substance, and with the firstfruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*" This is the promise. The Lord Jesus said, "*Give, and it shall be given unto you*" (Lk. 6:38).

Greed is very dangerous. Some time ago my wife and I were talking to a pastor's wife. She made this comment: "Greed leads to [or begets] lust and immorality." She went on to say that the person who is greedy starts to go after things: cars, houses, land, money, etc. *and then women*. She then elaborated on the danger of greed, and said, "I have noticed it time and time again that greed begets immorality." We do need to deal with greed immediately because it can lead us into all kinds of other sins.

David's admonition can be summed up in these words of chapter 4:5, "*Get wisdom, get understanding: forget it not; neither decline from the words of my mouth.*" Verses 7 and 8 say, "*Wisdom is the principal thing, therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.*"

Those are a few instructions concerning the formation of a king. Throughout the first nineteen years of his life, David and Bathsheba diligently instructed Solomon. I commend to you for earnest study the majority of their teachings, which are recorded for us in Proverbs 1-9.

***“Honour the Lord with thy substance, and
with the firstfruits of all thine increase:
So shall thy barns be filled with plenty”
(Prov. 3:9-10).***

PART TWO

Solomon's Ascension to the Throne

I. SOLOMON'S ASCENSION

A. SURROUNDING EVENTS

1. Adonijah Exalted Himself
2. Adonijah Was Never Disciplined
3. Adonijah Helped by Companions
4. Adonijah Rushed in
 - a. His throne rights
 - b. His self-appointment
 - c. Helped by unrighteous
5. His Followers Lacked Character
 - a. No discernment
 - b. Not wholehearted
6. Adonijah "Wooped" the People

B. SOLOMON MADE KING

1. Appointed by David
2. Anointed with Oil
3. Authority
4. Angelic Protection
5. Anointed in Gibeon
6. Adherence
7. Abundance
8. Appearance
9. An Open Heaven
10. Asking

C. CONCLUSION

Here we have a principle that we need to learn for the day and age in which we are living. The *principle characters* in this episode of Solomon's life are *Solomon, Adonijah, David, Bathsheba, and Abishag*.

As well as being historical figures, they are *types*. There is a reason for the careful description of this event in the history of Israel. I have felt such a quickening in my spirit to include this particular episode because you can be prepared for the throne and *not make it*.

1. Adonijah Exalted Himself. Our reference is 1 Kings 1. In verse 3 is one of the five main participants—Abishag the Shunammite, who ministered unto King David in his last days. In verse five, we are introduced to Adonijah, who exalted himself. Why was it Adonijah? His elder brother Amnon had been murdered; Chileab died; Absalom had been killed. Hence, the throne should have been Adonijah's by right of birth, for he was the fourth born son. Thus, Adonijah exalted *himself*. Matthew 23:12 says, "*Whosoever shall exalt himself shall be abased.*" Adonijah said, "I will be king". *I will!* We are reminded of the five *I will's* of Isaiah 14:13-14 that were uttered by Lucifer in heaven but which also brought him down. So there we have the very strong will of Adonijah.

“And whosoever shall exalt himself shall be abased.”

2. Adonijah Was Never Disciplined. What was the attitude of David toward Adonijah? David was the father of Adonijah

and of Solomon, although they had different mothers. In 1 Kings 1:6, speaking of Adonijah it says, “*And his father [David] had not displeased him at any time in saying, Why hast thou done so?*”

The thought here is that David *never disciplined* Adonijah; he never had to endure the chastening of a father; and there was absolutely no restraint placed upon his life. *But Adonijah was not destined for the throne as was Solomon.* Solomon had to endure the chastening of a father. He was constantly corrected and reminded of the teachings and sayings of his mother and father. Yet Adonijah could do just what he wanted. His father never displeased or chastened him. He was never instructed or formed because he was never ordained to be king.

3. Adonijah Helped by Unrighteous Companions. In verse 7, Adonijah conferred with *Joab*. Joab walked with David, and yet had killed men more honourable than himself. There was sin in Joab’s life, sin that had never been dealt with, nor put right. Then there was *Abiathar*; a priest who had also followed David. Abiathar came from the house of Eli, who was also known for not disciplining his sons.

4. Adonijah Rushed In. The lessons that I want to note concerning Adonijah for our times are these:

- a. He apparently had legitimate right to the throne in the eyes of *man*.
- b. He lifted himself up; he was self-appointed.

- c. He was helped by those whose lives were not completely upright.

At this time in the Church there is a *vacuum*. There are those who are rushing into this vacuum before the new move of God because one wave has to go out before a new one comes in. As you look at waves on the seashore, there is almost an absence of water before the new wave comes in. Today in the Church throughout the world, there is a vacuum because one wave is going out prior to the new one coming in.

This was exactly what happened in the time of Adonijah. David's health was failing rapidly. There was no ruler *per se* on the throne of Israel, and Adonijah rushed into that vacuum. Today there are self-appointed leaders who are *rushing* into the vacuum. They are being followed by some who apparently are sincere—just as the other sons of the king followed Adonijah.

Today in the Church throughout the world, there is a vacuum because one wave is going out prior to the new coming in. Today there are self-appointed leaders who are rushing into the vacuum.

Those who followed Adonijah lacked certain things:

- a. They had *no discernment*. They did not hear what God was saying. God had distinctly said that Solomon would be the ruler.

- b. They were *not living wholeheartedly for God*. There were areas in their lives that had unconfessed sin and had not been yielded to God.

- c. They set *themselves* up. Adonijah is a type of leader that we are seeing in a number of places in the Church today. There are leaders who are self-proclaimed and leading the people astray with extreme faith messages as well as other errors. They are the “Adonijahs” of today, and the people following them are those whose *motives* are not right and who have areas in their lives which have not been dealt with by God.

5. Adonijah Wooed the People. First Kings 1:6 says that he also was a very good-looking man. He was very much like Absalom his brother and he sought to woo the people. It was for *personal gain* that Joab and Abiathar sought to make Adonijah king. Joab knew that he was going to lose his place as general of David’s armies. Abiathar knew he was to be displaced by another priest—Zadok. Thus, they wanted to make Adonijah king so they could hold on to their positions.

But Adonijah never came near *Zadok*, the faithful priest, or the prophet *Nathan*. He never came near *David’s mighty men*. None of these were invited. Likes always go to likes. That is why we need to cry out, “O God, give me a clean heart.”

There are ministers today who are self-proclaimed and leading the people astray with extreme faith messages as well as other errors.

B. SOLOMON MADE KING

David was approached by Bathsheba and Nathan the prophet and told of Adonijah's self-appointment as king. David, in a certain sense, typifies the Lord Jesus Christ. When the false moved in, very soon afterwards David declared who really was the chosen of God — it was Solomon.

SOLOMON:

1. **Appointed.** David, a type of the Lord Jesus Christ.
2. **Anointed.** With oil out of the tabernacle—*the true anointing*.
3. **Authority.** He rode upon the royal mule.
4. **Angelic Protection.** He was surrounded by the King's bodyguards. This applies to angels. Why do I interpret it that way? Sometimes God opens my eyes to see into the spiritual realm, and I see who surrounds the false ones—it is the fallen angels, and it is they who perform the miracles. So, Solomon was surrounded by the *King's* bodyguards, the angels of God.
5. **Anointed.** In Gibeon, the place of the tabernacle—*the true Church*. Adonijah was anointed in Enrogel which means “the hill of evil counsel.”
6. **Adherence.** Solomon, at the beginning, walked in the statutes of David. *He loved the Lord*.

7. **Abundance.** At Gibeon he offered 1,000 sacrifices, which is a symbol of his reign, the millennial reign, which is one of unlimited fruitfulness—*Baal-Haman*, “the Lord of the Harvest.”

8. **Appearance.** Then the Lord appeared to Solomon in a dream. Others had sought, by the false anointing, to capture the kingdom, but when the true one was anointed, God appeared to him. The Lord said, “Ask me what I shall give you. What do you want?” The Adonijahs of the hyper-faith message say, “You tell God what you want.” But the true ones have God saying to them, “What do you want me to do for you?” There is a great difference. Some time ago God dealt with me about the Adonijahs, and how we have to be warned concerning them.

9. **An Open Heaven.** Understand the day in which we are living. We are going to enter the spiritual era of Solomon. It is so important to know the lessons of his life and the fact that he was formed so carefully and disciplined so that he could be brought face to face with God. God could give this man an open heaven. That is what God wants to give to the Church and to every one of us in the last days.

Jesus had that beautiful communion with the Father. Even on His way to the cross, He said, *“Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of*

angels?” (Mt. 26:53). Whatever Jesus asked for, He received. *God wants to bring us to that place where He can trust us with an open heaven* as He did Jesus, and where we can ask and He will give. But it will be for His glory and in His will.

It is very true that God wants to give us more glory. In the 1850s, during a revival meeting in Wales, there was a brother whose face just shone with the glory of God. Somebody commented on the wonderful meeting and of the glory of God that was manifested. This brother replied, “And God wants to give us more and more glory, *if only He could trust us with it!*”

Solomon is a pattern of a man to whom God appeared and said, “Ask what I shall give thee.” This is where God wants to bring the Church. It is the *Solomons* that God appears to, not the *Adonijahs*. The *Adonijahs* would certainly ask amiss.

- 10. Asking.** What an invitation! When Solomon was face to face with God, and God said, “Ask what I shall give thee,” then the one who had been schooled and disciplined said, “Lord, give me wisdom.” What kind of an answer would an untrained person have given? But God appeared to the disciplined one who could enter into that relationship! God knew, as Jesus brought out later in John’s Gospel, that it is a question of *asking in the will of God*.

The heavens are open to any man or woman who will ask in the will of God. It was a trained and disciplined one to whom God appeared and said “Ask Me what I should give you.” Solomon said, “Give me wisdom” because a true one knows the true values. He did not waste that opportunity on wealth; he took the most important thing—wisdom.

C. CONCLUSION

What can we learn from Solomon’s life? 1.) He was disciplined 2.) He was trained 3.) He was Christ orientated 4.) He was committed. We must trust that the coming “open heavens” will find us *approved, appointed, anointed, and asking in the will of God* for His glory. That is where God wants us to be. Will we be under the open heavens? We will if we become like Solomon and allow the chastening of a Father. This will instil true values in us, and cause us to ask for things in the will of God. In this day in which we live, there will be no limit, even as there was no limit in the reign of Solomon!

PART THREE

The Building of the Temple

I. BUILDING OF THE TEMPLE

A. INTRODUCTION

B. CONSTRUCTION OF THE TEMPLE

1. The pattern
2. The site
3. The timing
4. The purpose
5. The stones
6. The dimensions
7. An encouragement

C. COMPOSITION

1. Purity
2. Perfection
3. Pillars
4. Pure Gold

II. DEDICATION OF THE TEMPLE

A. CLEANSING

B. COMPLETION

C. CONSECRATION

D. ARK OF THE COVENANT

1. Carried into Rest
2. A New Covenant
3. The Singers
 - a. Clothed in righteousness
 - b. Crucified with Christ
 - c. Combined as one

4. The Glory and Fire
 - a. Coming to the temple
 - b. Clearly seen in the church
 - c. Concerning the last days

E. CONCLUSION—MESSAGE AND VISION

1. Sacrifice and Worship
2. Filled with His Glory
3. Symbolizes Purity

A. INTRODUCTION

We have seen from our studies that Solomon represents the last day Church. Lessons can be derived from his life that have an important bearing upon our lives in these times. We will consider the building of the temple in two parts:

- I. The Building of the Temple
- II. The Dedication of the Temple

B. CONSTRUCTION OF THE TEMPLE

1. **The Pattern.** The pattern was given by the Spirit unto King David, even all the works of the patterns. The hand of God came upon David, and he wrote under the inspiration of God all the details and pattern of the temple (1 Chr. 28:19).
2. **The Site.** Mt. Moriah in Jerusalem was chosen by God as the site for the temple (see 2 Chr. 3:1). It was here that the Lord appeared to David in the threshing

floor of Ornan the Jebusite. The plague, which was sent by God in judgment because of the sin of the numbering of the people, was stopped here (see 1 Chr. 21:14-27; 2 Sam. 24).

Today there is a great emphasis on church growth. It's almost a "church-growth mania" where numbers seemingly become idolatrous. We must be very careful that we do not fall into the same snare as King David.

Mt. Moriah was not only the place where David saw the angel coming to slay the inhabitants of Jerusalem, but also the prophet Gad spoke to David there and told him to buy that land. Prior to this, Mt. Moriah had been the scene of another epic episode—Abraham's offering of Isaac who was a type of Christ. Thus David bought that land for the full price, and then a few years later made provision for the temple before he died. Now we are looking at the period of time when Solomon ascended the throne and began to build the temple in the fourth year of his reign.

Today there is a great emphasis on church growth.

- 3. The Timing.** The details concerning the commencement of the building of the temple of Solomon are very important. First Kings 6:1 tells us that the building commenced in the month Zif,

meaning “splendour.” It is also spoken of as the month of the “opening of beauty.” It was going to be a *splendorous* and *magnificent* building. It was the fourth year of Solomon’s reign, and this has the thought that the temple was going to be one of universal blessing to all mankind. (The number four means *universal*.)

Now we are looking at the period of time when Solomon ascended to the throne and began to build the temple in the fourth year of his reign.

4. **The Purpose.** *“And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon’s reign over Israel, in the month Zif, which is the second month, that he began to build the house of the LORD”* (1 Ki. 6:1). Why are we given the year so precisely? Forty-eight implies that the emphasis in the temple would be on worship. The number ten is the fulfilment of the law. So it would be worship according to the law by faithful priests ($48 \times 10 = 480$).

Second Chronicles 2:5-6 emphasizes this thought of the priestly ministry of the temple: *“And the house which I build is great: for great is our God above all gods. But who is able to build him a house, seeing the heaven and heaven of heavens cannot contain him? who am I then, that I should build him a house, save*

only to burn sacrifice before him?” There we have one of the purposes for the building of the house.

John 4:23-24 says, *“But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship him must worship him in spirit and in truth.”* In Solomon’s temple the emphasis was upon worship. Likewise in the last day Church, the Father is looking for those who will worship Him in spirit and in truth. Then in 1 Peter 2:5, concerning our own lives, it says: *“Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.”*

- 5. The Stones.** First Peter 2:5 brings out this thought that we are *“living stones.”* Speaking of the stones used for the temple, 1 Kings 7:10 says, *“And the foundation was of costly stones, even great stones, stones of ten cubits, and stones of eight cubits.”* The number ten is the fulfilment of the law, and the number eight has the thought of new life.

First Kings 6:7 says, *“And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.”* Everything was made ready before

it was brought to the site. There are many who are involved in a church building program at this time.

God wants to prepare each one of us *before* that building is completed. He wants to form and trim us so that we fulfil all the word of God. Also, the thought of new life (the number eight) shows that birthed within must be a fresh anointing and the vision of what God wants to do through the building that He has asked us to build for Him. God is doing a deep work in many lives to make us ready prior to moving into that new building.

- 6. The Dimensions.** First Kings 6:2 says, “*And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.*” The tabernacle of Moses was the first sanctuary that God commanded man to build for Him. The first tabernacle, to a certain extent (like the tabernacle of David), applies to the Early Church, and the measurements were exactly half those of the temple of Solomon.

Here is a very beautiful truth. The tabernacle of Moses was 30 cubits by 10 cubits while the temple of Solomon was 60 cubits by 20 cubits. Thus the measurements of the temple of Solomon were exactly twice those of the tabernacle of Moses. This refers to the “double portion” of the Holy Spirit that shall

be granted to the Church in the last days. There will be a fulfilment of the words of Jesus in John 14:12: *“Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.”*

Also, as in the words from the prophet Haggai: *“The glory of this latter house shall be greater than of the former”* (Hag. 2:9). In the Church of the last days, there will be a greater outpouring of the Holy Spirit and a greater glory than that experienced in the Early Church.

The height of Solomon’s temple was exactly *three times* that of the tabernacle of Moses, which was ten cubits high. The temple of Solomon was thirty cubits high. The number thirty has the thought of *service*. It was the age at which a Levite could enter into priestly duties. Also, the height of the ark of Noah was thirty cubits (Gen. 6:15). That ark was divided into three distinct layers—the lower, second, and third. The interpretation for us is that there is going to be a ministry in the Spirit in the last days that will have an effect on the earth as well as the second and third heavens.

- 7. An Encouragement.** First Kings 6:11-12 brings urgency to those involved in a building program: *“And the word of the LORD came to Solomon, saying, Concerning this house which thou art in*

building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them; then will I perform my word with thee, which I spoke unto David thy father.”

The Lord not only visited Solomon *prior* to the building of the temple and *after* he had finished, but also God spoke very clearly a word of encouragement to Solomon *during* the building process. Verse 15 gives the thought that He was actually speaking while the walls were going up. God wants to give a word of encouragement as the walls are starting to go up on the building: “Do not be weary in well doing, for ye shall reap, if ye faint not” (see Gal. 6:9).

What shall we reap? The blessings that are associated with the life and the temple of Solomon! The Lord wants to implement and burn into our hearts as a vision clear and bright the particular blessings of Solomon’s reign that we might be encouraged in the joy that is set before us, and endure and run with patience the race that is before us even now.

“And let us not be weary in well doing: for in due season we shall reap, if we faint not” (Gal. 6:9).

C. COMPOSITION

1. Purity. Solomon’s temple was characterized by its great length. The Holy Place was 40 cubits long (1 Ki. 6:17). The

number 40 has the thought of “purging by fiery trials.” There is the thought of a purging to bring forth holiness. The stones were prepared away from the site so that when they were moved there the measurements were exact. In the same way, we are going through fiery trials to purge and equip us so that we will be able to enter into our new building with God’s blessing.

Many of you are going through fiery trials to purge and equip you so that you will be able to enter into your new building and into God’s blessing.

2. Perfection. The Holy of Holies, which was after the Holy Place, was governed by the number twenty which refers to “the maturity of perfection” (1 Ki. 6:20). Ephesians 4:12 tells us that the purpose of the ministry is to bring *to perfection* the saints, for the work of the ministry, and for the building up of the Body of Christ, till we all come into the unity of the faith and the knowledge of the Son of God unto a perfect man. Solomon’s temple speaks of perfection. The Lord is coming for a Church without spot or blemish. Therefore, all the measurements of Solomon’s temple point to perfection. Who is perfect? Ephesians 4:13 says, “*Unto the measure of the stature of the fulness of Christ.*”

3. Pillars. First Kings 7:21 says, “*And he set up the pillars in the porch of the temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz.*” Jachin means “He supports,” and Boaz “In Him is strength.” The thought is that

the work is supported by Almighty God, “*underneath are the everlasting arms*” (Deut. 33:27). The work is built not of earth or of concrete, but upon *God Himself*.

There is a precious promise in Isaiah 40:31 concerning this new move that God is going to bring: “*They that wait upon the Lord shall renew [or have a change of] their strength.*”

It is the *exchanging* of our strength, however strong we might be, for His. Verse 30 compares it to the strength of youth: “*Even the youths shall faint and be weary, and the young men shall utterly fall.*” However, those that wait upon the Lord shall exchange their human strength, which will not be able to carry them through in the days that are before us, for the very strength of God Himself.

On the headpieces of those two pillars there were beautiful lilies woven. It has the thought of strength that is cradled in purity. Also, there were 200 pomegranates. Pomegranates speak of the fruit of the Spirit, and 200 is the reward of a faithful servant. I believe that those pillars speak of the faithfulness of sustained labour for the Lord. They were of indescribable beauty.

4. Pure Gold. The temple of Solomon cost billions of dollars. It was covered within and without with pure gold. This symbolized the daughters of Zion — those who are going to worship in these days. In Psalm 45:13, we have a picture of these daughters: “*The king’s daughter is all glorious within.*” Within the temple, there was an overlay of gold, speaking

of the inner life. Then it says, “*Her clothing is of wrought gold.*” The outer life, the ministry, is all-glorious too. It is filled with the presence and nature of God.

II. THE DEDICATION OF THE TEMPLE

A. CLEANSING

The temple was finished in the 11th year of Solomon’s reign. The number eleven symbolizes “cleansing.” There were twelve tribes of Israel but Genesis 49:17 describes one of them, the tribe of Dan, as being “*a serpent by the way*” (the Anti-Christ, or the deceiver). In the New Testament after Judas was eliminated, the apostles numbered eleven. Here again is that thought of cleansing.

B. COMPLETION

The temple took seven years to build. This symbolizes completion. Israel had now reached a place of permanency and security in their secular and spiritual life, for they were dwelling in the *inheritance* that God had appointed. David fought all the wars. Solomon was the prince of peace. He entered into the inheritance that had been won by David’s victories.

C. CONSECRATION

The consecration services started with the *transference* of the Ark of the Covenant, all the holy vessels from Mt. Zion,

and those that were in the tabernacle of Moses in Gibeon, into Solomon's glorious temple. At this service there was great sacrificing, and the sheep and oxen were so many that they could not be numbered (1 Ki. 8:5). Great sacrifices have already been made by those who are involved in church building programs. The sacrifices "*could not be told nor numbered for multitude.*" It has required multitudes of sacrifices.

D. THE ARK OF THE COVENANT

1. Carried into Rest. The Ark of the Covenant was reverently placed in the Holy of Holies in Solomon's temple, under the wings of the cherubims. Then they drew out the staves that were used to transport the ark. Prior to this, the staves had always remained so that it could be carried from place to place. But now the staves were moved, so they could be seen in the Holy Place. Israel was no longer going on a journey; *they had entered into their rest.*

2. A New Covenant. The ark contained only the two tables of stone which Moses had placed there. Upon them were written the Ten Commandments—the symbol of the covenant that the Lord had made with the children of Israel when He had brought them up out of Egypt. It is also symbolic of the new covenant that God is going to make with His people. We have the same two tables of stone, the same Ark of the Covenant, but they are placed in a different temple. What is the New Covenant? It is having those laws written upon the fleshly tables of our hearts (Heb. 8:10). This is the covenant that God wants to make with every one of us. God said in

Ezekiel 36:27: “*And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.*” God is going to have people in these last days that have entered into the new covenant, and the laws of God are going to be written upon their hearts. The Spirit of God is going to come upon them in such a way that God Himself is going to *cause* them to walk in His ways. God is going to have a holy people!

3. The Singers:

- a. **Clothed in righteousness.** Second Chronicles 5:12 speaks of the singers “*being arrayed in white linen.*” This is symbolic of the righteousness of God (see Rev. 19:8). We were in a certain church and the congregation and singers all began to praise the Lord with hands uplifted. The Lord opened my wife’s eyes to the spiritual realm, and she saw only a few hands that were white. The rest were all dirty. Some of the singers were not clothed with fine linen. They were not clothed in righteousness.
- b. **Crucified with Christ.** There were 120 singers (v. 12), and this is symbolic of “*the end of all flesh*” (Gen. 6:3). The singers were not only arrayed in the righteousness of Christ, but they were crucified with Christ. The flesh was on the cross.
- c. **Combined as one.** “*It came even to pass, as the trumpeters and singers were as one, to make one*

sound to be heard in praising and thanking the LORD; and when they lifted up their voice with the trumpets and cymbals and instruments of music, and praised the LORD, saying, For he is good; for his mercy endureth forever: that then the house was filled with a cloud, even the house of the LORD” (2 Chr. 5:13). There we have this beautiful thought of the brethren dwelling together in unity.

Psalm 133 speaks of this unity and goes on to say, “*for there the LORD commanded the blessing, even life forevermore.*” God brings that beautiful unity, not only in the Spirit, but so that we speak with one voice. In Solomon’s temple they were as *one* to make *one* sound to be heard in praising and thanking the Lord. They were not only united in heart, in spirit, and in faith, but they spoke as one. Why? Because they were clothed with the righteousness of the Lord and were crucified to the flesh.

In Solomon’s temple they were as one to make one sound to be heard in praising and thanking the Lord.

4. The Glory and the Fire.

- a. Coming to the temple.** When those in the temple started to praise the Lord for His goodness and mercy, then the temple was filled with a cloud and the priests could not stand to minister because of the glory of the Lord (2 Chr. 5:13-14). In the last days we

are going to see the glory of the Lord, but we must pay special attention to all the points that led up to the manifestation of that glory.

In chapter 6 is the dedicatory prayer of King Solomon. And after he had finished praying, fire came down from heaven and consumed all of the burnt offerings and sacrifices (2 Chr. 7:1). When the children of Israel saw this, they bowed themselves with their faces toward the ground and praised the Lord saying, *“For he is good; for his mercy endureth for ever.”*

Israel was led into the wilderness by the cloud of glory by day, and a pillar of fire by night. These symbols were again manifested through the presence of God as He returned to them at the dedication of Solomon’s temple.

- b. Clearly seen in the early church.** Again on the day of Pentecost, the fire fell and the glory of God was manifested. If you look at many of the paintings of the saints in the Early Church, you will actually see the glory of God in the meetings and upon His saints as the fire of God consumed them.

- c. Concerning the last days.** The temple of Solomon is a picture of the Church in the last days. Isaiah 4:4 is a promise concerning the last day Church, for it tells us that there is going to be like manifestations of God’s glory and fire as in Solomon’s temple. *“When*

the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.”

God is speaking everywhere at this time of holiness unto the Lord. Verse 3 says, *“And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy.”* Then, because of that purging and cleansing and because the holiness of God is manifested in the people, verse 5 says, *“And the Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day and the shining of a flaming fire by night: for upon all the glory shall be a defence.”*

E. CONCLUSION

What is the message and vision of Solomon’s temple?

1. Second Chronicles 2:6 states that the temple was to be built to offer up and to burn sacrifices before God. One of the great purposes of the church that God has led you to build is to offer up unto the Lord a continual sacrifice of your lives and lips. It is to be a place of worship.

2. Second Corinthians 3:17-18 says, *“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory,*

even as by the Spirit of the Lord.” How are we transformed to be like Jesus? It is to behold the glory of God! The temple of Solomon was filled with His glory. The manifest presence and the fire of God was there. The fire was to cleanse, to purify, and to give acceptance to the offering.

3. First Kings 8:60 says, *“That all the people of the earth may know that the Lord is God, and that there is none else.”* The temple of Solomon symbolizes purity and holiness, and it was the place of a great outpouring of the Spirit of God. God wants to make us a participant in the blessing of Solomon.

**The temple of Solomon was the place of a great
outpouring of the Spirit of God.
It is a picture of the Church in the last days.**

PART FOUR

Zenith of Solomon's Reign and Glory

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A. INTRODUCTION

In this series we have been relating the life and times of Solomon to that of the Church in the last days. It was a period of spiritual rest and blessing. The glory of God was manifested (see Isa. 4:5-6). The Lord encouraged Solomon while he was building the walls of the temple, and He will also encourage those of us who are involved in a church building program at this time to finish the work that He has given us (Zech. 4:9).

B. SOLOMON'S TEMPLE

The Ready Ones. In the tabernacle of Moses (a type of the Early Church), there was a candlestick upon which were seven lamps. This was a symbol of the seven Spirits of the Lord (Isa. 11:2). Outside the tabernacle, between the door of

the tabernacle and the altar of burnt offering, there was one laver of unspecified measurements used for washing.

However, in Solomon's temple there were ten single candlesticks, which are symbolic of the manifestations of the Spirit of God. Also, there were ten lavers which contained the water for cleansing, five on the left and five on the right of the house. One laver contained 40 baths, and every laver was four cubits at the base. This is symbolic of a universal cleansing through trial, which is spoken of in 1 Peter 1:22: *"Seeing ye have purified your souls in obeying the truth through the Spirit."*

There is a particular truth that the Holy Spirit wants to show concerning these ten candlesticks. While this is not the only interpretation, I feel that God wants us to use them to illustrate the parable of the ten virgins. There are certain themes of instruction and warning that God wants to develop. All the teaching of Jesus is very important, but the purest form of His teaching came in the last days of His earthly life. One of the parables that Jesus gave at that time was "The Ten Virgins," which was given just two or three days before He was crucified. Therefore, it is of utmost importance. The life of the Lord Jesus Christ is a pattern for the Church, so this parable applies particularly to the Church of the last days.

1. The Parable of the Ten Virgins. *"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom"* (Mt. 25:1).

- a. **All were virgins.** In the Word of God, a virgin has the thought of those who are clean and pure spiritually. In 2 Corinthians 11:2, the Apostle Paul speaking to the Corinthian church, says, “...*That I may present you as a chaste virgin to Christ.*” A virgin is one who is cleansed and purified, one who has been washed by “*the washing of water by the Word*” (Eph. 5:26), and has purified herself by obedience to the Word of God.
- b. **Each one of these virgins had a lamp.** “*And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: But the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept*” (Mt. 25:2-5).
- c. **They were all going in the same direction.**
- d. **They all had an understanding of the times,** and knew that the bridegroom would soon appear.
- e. **They were doing everything together**—sleeping at this time. But at midnight, there was the cry, “*Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell,*

and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut” (Mt. 25:6-10). They missed the very thing they had been waiting for.

The five wise virgins were constantly being filled with the Spirit of God, as the Apostle Paul says in Ephesians 5:18. They were like the wise woman of Proverbs 31:18. “*Her candle goeth not out by night*” because she had made provision for it. Therefore, it is not only necessary to be purified, to know the times in which we are living, and to go towards the mark, but it is also very necessary that we are filled and refilled with the Holy Ghost, and that our lamps are burning.

2. The Rivers of Water. The temple was finished in the eleventh year and in the eighth month (see 1 Ki. 6:38). The number eleven has the thought of cleansing from that which is impure and the number eight of new life. So here was a building clean and ready to move forth into a new experience. The dedication ceremony did not take place in that year but in the twelfth year and in the seventh month (1 Ki. 8:2). The number twelve has the thought of government and authority. The Church of the last days *will have tremendous influence* with God and man.

Then 1 Kings 8:2 says, “*And all the men of Israel assembled themselves unto king Solomon at the feast in the month Ethanim, which is the seventh month.*” Ethanim means

“flowing brooks,” and this month contained the Feast of Tabernacles. We can also link this with the words of Jesus in John 7:37-39 which were spoken during the Feast of Tabernacles: *“In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)”* So through that promise we have an understanding that this dedication of the temple on the Feast of Tabernacles spoke also of a great outpouring of the Spirit and a release of the Spirit from within the innermost being of believers.

3. The Rivers of Blood. Also at this time, there were multitudes of sacrifices. There was not only a sense of “flowing of water” (the Spirit), but also the flowing of blood. There were literally rivers of blood because of the multitudes of the sacrifices. This indicates that in the last days there will be rivers of blood flowing from the martyrs of the last day Church in many countries. Some will be called upon to offer up the supreme sacrifice of all—the laying down of their life for the cause and love of Christ.

C. SOLOMON’S WISDOM

1. The Request of Solomon. Solomon had come to the throne at the age of nineteen. He began building the temple in the fourth year of his reign. This took seven and a half years

and then thirteen years were spent in the building of his own house and all the other storehouses. At the end of this, *“the Lord appeared to Solomon the second time”* (1 Ki. 9:2).

However, to understand the peak of Solomon’s power and glory, we have to return to the first time God appeared to him after those 1,000 burnt offerings at Gibeon (1 Ki. 3). God said to Solomon in verse 5, *“Ask what I shall give thee.”* Solomon said, *“Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee; and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O LORD my God, thou hast made thy servant king instead of David my father: and I am but a little child: I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude”* (v. 6-8).

Then in verse 9 Solomon says, *“Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad: for who is able to judge this thy so great a people?”* The cry of Solomon’s heart was “Give me a hearing heart, to hear from you in every occasion when I must discern between good and bad that I might know what is right and wrong.”

Give me a hearing heart...

Behold I have done according to thy words.

2. The Reply from God. The Lord replied in 1 Kings 3:12- 14: *“Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches, and honor: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days.”* Solomon received what he requested—a wise and understanding heart.

This was quickly revealed. In this same chapter we read of the two harlots that came before Solomon. They both had sons, and one had died. One harlot accused the other of taking her son that was alive and putting the dead one in his place. So they were brought before Solomon to determine to whom the living son belonged. It was at the command of Solomon to divide the child that the real mother was revealed. She was willing to sacrifice her right of motherhood in order that the baby might live. So Solomon, discerning that she was the true mother, awarded her the child.

Then we read in 1 Kings 3:28, *“And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him, to do judgment.”*

3. The Requirements for Discernment. Perhaps the most needed quality today is to be able to decide what is right and

to know what is the right direction. We are living in the last days, days that are governed in type by the temple and the blessings of Solomon. One of the key blessings of Solomon was the ability to discern between good and bad. What are the requirements for discernment?

- a. **Reverence for God.** Malachi 3:16 says, *“Then they that feared the Lord.”* The fear of the Lord is a chief requirement for discernment (see Isa. 11:3).
- b. **Reliable counsel.** *“Spoke often one to another.”* We have noticed that often in conversations the mind of the Lord is determined. Proverbs 11:14 says, *“...In multitude of counsellors there is safety.”* In conversing with the right people, the mind of the Lord is obtained and discernment given.
- c. **Resolute commitment.** *“Then shall ye return”* (Mal. 3:18). It is very important to return unto the Lord with our whole heart. There is so much wandering today. People who belong to the Lord wander so often from His paths. God wants us to be wholehearted. Then the promise of God is that we will *“discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.”*
- d. **Recognizing the counterfeit.** Now you might say that discerning between the righteous and the wicked should be easy. But in Matthew 13 is the parable

of the wheat and the tares. This is one of the seven parables of the Lord that gives an understanding of the Church Age, and of the feasts of the Lord. *“Another parable put he forth unto them saying, The kingdom of heaven is likened unto a man which soweth good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way”* (Mt. 13:24-25).

That is not an unusual occurrence in certain countries. A good man will plough his field and sow good seed. His enemy wants to do him harm, so he attacks his prize possession—his field. At the right moment when the wheat is sown, he comes and sows the tares. A better interpretation is *darnel*, which is used in the Middle East. It is a plant that is *indistinguishable* from wheat. Only when it is ripe can you determine if it is wheat or darnel.

“But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But He said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn” (vs. 26-30).

Jesus related these four parables in Matthew 13 to the multitudes, and having sent them away, He went into the house with his disciples (v. 36). They came unto Him alone and said, “*Declare unto us the parable of the tares of the field.*” They did not ask for the interpretation of the other parables; they were concerned about this one. So it was to the disciples, those who were wholeheartedly committed unto the Lord, that the interpretation was given.

“ . . . *He that soweth the good seed is the Son of man [The Lord Jesus Christ]*” (v. 37). “*The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels*” (vs. 38-39). To understand the fullness of the interpretation, look back at verse 25: “*But while men slept, his enemy came and sowed tares among the wheat.*” When God does something in a particular place in the world, the devil sees it and sows the counterfeit in the same place as the real. When God is moving in power, glory, and healing, the counterfeit is going to be identical. It is going to be an appearance of power and healing because the devil can heal too. Satan is trying to mess up God’s field, and you cannot do anything because if you pull up the tares, you might pull up the wheat. To the inexperienced, it is impossible to determine between the right and the wrong.

Matthew 24:24 says concerning the last days, “*There shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall*

deceive the very elect.” The counterfeit is so like the real that only a disciple will recognize the difference. This parable was not explained to the multitudes, for they were not able to tell the difference. We need to cry out to God for discernment.

For there shall arise false Christs and false prophets... My sheep hear my voice and another they will not follow...

Satan can transform (masquerade) himself and appear as an angel of light (2 Cor. 11:14). When the Antichrist comes, he will *not* have horns and prongs, for even a child would recognize that. But he will come like the *real*. The counterfeit yearns for acceptance. If you have a ten-dollar bill, you don't have to persuade someone that it is real. But a counterfeiter would. What does the counterfeiter want? To be accepted by the banks, merchants, and ordinary, good people. That is exactly what Satan wants in these last days. He wants to be accepted by God's people, and therefore he will come as the real. We have to cry out, “O God, give us discernment!”

4. Right Spiritual Food. *“For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe”* (Heb. 5:12-13).

Who knows the voice of Jesus? Jesus said in John 10:4-5 that His sheep hear His voice and another they will not follow.

He did not say “my lambs”, but “my sheep.” Verse 14 says, *“But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil.”* This depends very much on what kind of *spiritual food* we eat.

The food which the Lord Jesus ate is described in Isaiah 7:15: *“Butter and honey shall he eat, that he may know to refuse the evil and choose the good.”* Butter symbolizes the abundance of the word of God, and here, honey symbolizes the life of the Spirit. As we feed even babes upon “butter” and “honey,” then they will know to choose the good and refuse the evil.

5. Receiving Wisdom and Instruction. In Proverbs 1:2-3 is the purpose of the book of Proverbs: *“To know wisdom and instruction; to perceive the words of understanding; To receive the instruction of wisdom, justice, and judgment, and equity.”* Proverbs is one of the key books in learning wisdom.

Wisdom is not only acquired by study; it is also a *gift*. Proverbs 1:23 gives this promise: *“Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.”* There is a spirit of wisdom, and we need to cry out to God that wisdom will make known unto us her ways.

James 1:5 says, *“If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.”* Proverbs 2:1-4 says, *“My son, if thou*

wilt receive my words, and hide my commandments with thee; So that thou incline thine ear unto wisdom, and apply thine heart to understanding; Yea, if thou criest after knowledge . . . If thou seekest her as silver, and searchest for her as for hid treasures.” Wisdom is given to the one who has a seeking heart.

In verse 11, a promise is given: “*Discretion [discernment] shall preserve thee.*” The need for wisdom is so great because if we take a wrong path the consequences are awesome. How can we know the right way? My wife was given a vision in which she saw a pastor we knew looking at two paths. Both looked the same and were shining white. She asked the Lord which was the right path. He projected her onto the one on the right, and its light became like a neon light, scintillating. Then eventually it became dark and led down into a wood. The other path was very pure. It went upward. My wife said, “How will he know which is the right path?” God replied, “If he asks me, I will show him.” One of the keys is to ask the Lord every time we have to make a choice. Refusal to ask and listen slays the simple (Prov. 1:32).

6. Righteous Living. Proverbs 9:10 says, “*...The knowledge of the holy is understanding.*” Psalm 36:9 says, “*In thy light shall we see light.*” As we are walking by the grace of God in the light that we have already seen and in obedience to that which God has shown us, then in that light we shall receive further light.

- a. **The realm of creation.** Solomon’s wisdom was manifested in other realms and areas of discernment.

First Kings 4:33 says, *“...He spake of trees, of beasts, and of fowl, and of creeping things, and of fishes.”* Why? Romans 1:19-20 says, *“Because that which may be known of God is manifest [or shown] to them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse.”* Every created thing contains divine truth that reveals the Creator and His ways.

- b. The results.** First Kings 4:34 says, *“And there came of all people to hear the wisdom of Solomon, from the kings of the earth, which had heard of his wisdom.”* One of the most notable was the queen of Sheba. First Kings 10:1-3 says, *“She came to prove him with hard questions . . . she communed with him of all that was in her heart. . . Solomon told her all her questions: there was not anything hid from the king, which he told her not.”* Isaiah 33:6 promises that *“Wisdom and knowledge shall be the stability of thy times, and strength of salvation.”*

Kings and rulers esteem wisdom. King Nebuchadnezzar resorted to the wise men of his kingdom for revelation of dreams (Dan. 2:2). Pharaoh, too, looked for one who would give the interpretation of a dream (Gen. 41:8). Both these rulers were accustomed to turning to sorcerers, magicians, and the wise of this world. Yet they could not get answers,

for these dreams had come from God. It was Daniel and Joseph, both renowned for wisdom, to whom God had given the answers. Some governments today seek direction from spiritist mediums, witches, and think tanks composed of the worldly wise. But there is coming a day when these sources will fail and it will be to the Church that leaders will turn.

The queen of Sheba marvelled at Solomon's wisdom. She said, "...Behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (1 Ki. 10:7). She gave King Solomon a gift of 120 talents of gold (v. 10). This has the thought of the end of all flesh. Solomon's wisdom was not the fleshly, sensual wisdom of James 3:15, but the pure wisdom of God which came from heaven (see Jas. 3:17). God is going to give this wisdom to the Church in these last days.

D. SOLOMON'S BLESSINGS

1. The Revealing of God's Glory. One of the aspects of Solomon's temple was the *literal glory of God* at the dedication. One manifestation of glory is through wisdom. As we seek wisdom, it will be a crown or a covering of glory that shall be given (Prov. 4:9).

2. The Riches and Honour. Solomon's reign was noted for the *fulfilment* of the Lord's promises to him. Solomon was promised not only wisdom and understanding but also riches and honour. I believe that in the last days for those who enter into these blessings of Solomon, there will be an *abundance*

of wealth to perform all the will of God and to undergird all God's Word.

Solomon's reign was noted for the fulfilment of the Lord's promises.

3. The Role of a Spiritual Father First Kings 9:25 says, "*And three times in a year did Solomon offer burnt offerings and peace offerings upon the altar which he built unto the Lord, and he burnt incense upon the altar that was before the Lord. So he finished the house.*" That is in fulfilment of Deuteronomy 16:16, where God said that three times a year all males must appear before the Lord, but not empty-handed. They had to appear at:

- a. *The Feast of Passover*—symbolic of salvation. In the spiritual sense we have to appear before the Lord with souls that we have turned to the Lord for salvation.
- b. *The Feast of Pentecost*—symbolic of the baptism of the Holy Ghost. We too have to appear before the Lord with those souls we have led into the baptism of the Holy Ghost.
- c. *The Feast of Tabernacles*—symbolic of Christian perfection or righteousness and of those souls that we have turned into the pathways of maturity.

First John 2:12-14—Here is another way to measure spiritual growth by threes:

- “Little children”—those whose sins are *forgiven*.
- “Young men”—those who have *overcome* the wicked one.
- “Fathers”—those who *know* God (Phil. 3:10).

Fathers are those that know the Lord, and another feature of Solomon’s reign is fatherhood. First Kings 4:29 says, “*And God gave Solomon wisdom and understanding...and largeness of heart, even as the sand that is on the sea shore.*” That largeness also means *generosity*, which is characteristic of fatherhood.

Matthew 13:52 depicts a father’s heart in a spiritual sense: “... *Therefore every scribe [the interpretation from the original language could be linked to master, meaning father] which is instructed unto the kingdom of heaven is like unto a man who is a householder which bringeth forth out of his treasure things new and old.*” A spiritual father is like a “treasure house” of wisdom and knowledge.

There is also another aspect of fatherhood. This can be seen in the life of Abraham. The Promised Land was before Abraham and Lot. But there was not enough room for all their sheep, and the husbandmen were fighting among themselves. Abraham adopted a very generous attitude towards Lot. He allowed Lot first choice of the land. There was no grasping with Abraham. *He was more interested in the well-being of the young than himself.* That is a characteristic of a spiritual father.

In Genesis 22:17, the Lord gave a promise to Abraham: “*I will multiply thy seed as the stars of the heaven.*” We understand this as spiritual seed. But then God went on to say, “*and as the sand which is on the sea shore.*” So here we have the thought of largeness of heart, even sand that is on the seashore. Spiritually, every true son or daughter of Abraham is like a grain of sand. A father in Christ has a heart large enough to contain every grain. He has a special place in his heart for every single one God has entrusted to him.

- d. *Progressing toward fatherhood.* There are going to be multitudes in the valley of decision. God is desirous of creating within every one of us that heart of a mother and father, so that as the young babes in Christ are born into the kingdom of heaven and come into the Church, they will be like grains of sand that have a place in our hearts.

With tender loving care we can look after, nurture, and strengthen them. From an abundant storehouse of treasures of wisdom and knowledge of God’s ways, we can bring forth words to encourage them.

- e. *The parable of the ten virgins.* They were pure. They had the right goal and had understanding of the times. They were in the right company. But five of them did not have enough oil. It is important that our “lamps” are filled with oil—that the *anointing* is upon our lives.

All of the virgins were pure. They were blood-washed believers. They were all conscious of the Lord's coming, which unbelievers are not. This parable is not dealing with saved or lost, but who will be worthy to be at the wedding feast, and reign with Christ.

The tragedy is that so many believers do not walk close to the Lord and maintain an anointed life. When Christ comes, many believers will not have enough oil to be at the wedding feast. Cry out to God that this will not be you.

E. CONCLUSION

The blessings of Solomon are for us if we do not faint. It is important that we have a progressive vision, to see beyond where we are to what God has for His Church and for everyone who *will press on* to enter into the blessing of Solomon.

1. Solomon's temple was governed by the Feast of Tabernacles in the month Ethanim ("flowing brooks"). God wants to release from our innermost being *rivers of life*. Life should flow constantly from us so that as we speak, words will come from our lips that will minister *life*. In conversations, as we are anointed of God, even harmless little statements can be *life-giving* and *life-changing*.

2. The bright light of the candlestick of wisdom in our midst symbolizes discernment and is one of the blessings God has for us. This bright light is discernment, knowledge,

understanding, and resolving of hard questions and decisions.

3. There will be a supply. Solomon lacked for nothing. There was an abundant supply of wealth to accomplish everything. When God asks to us to do something that requires physical labour and money, then God in those blessings of Solomon can supply wealth so that there is ample provision.

PART FIVE

Solomon's Latter and Declining Years

- I. SOLOMON'S LATTER AND DECLINING YEARS**
 - A. INTRODUCTION**
 - B. SOLOMON'S CONDITIONAL BLESSINGS**
 - 1. Length of Days
 - 2. Eternal Throne Rights
 - C. SOLOMON'S CORRUPTION**
 - 1. Statistics of His Reign
 - a. Type of Christ
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 - 2. Satisfied His Own Desires
 - 3. Strong-Willed
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 - 5. Self-Willed
 - a. Concerning horses
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 - D. SOLOMON'S CONCLUSIONS**
 - 1. The Blessings
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 - E. CONCLUSION**

A. INTRODUCTION

This period of Solomon's life commences with the 20th year of his building program, in the 24th year of his reign. Solomon would have been approximately 43 years of age and at the *peak* of his glory. The kingdom was established in his hands; his fame was international; because of his wisdom and the glory of his kingdom, multitudes flocked to Jerusalem.

As we have already mentioned, the Queen of Sheba was one who came to hear that wisdom and see that glory. In 2 Chronicles 9, some of her remarks are recorded. Verses 3 and 4 say, *“And when the queen of Sheba had seen the wisdom of Solomon, and the house that he had built, And the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel; his cupbearers also, and their apparel; and his ascent by which he went up into the house of the LORD; **there was no more spirit in her.**”*

We then read in verses 5-6, *“And she said to the king, It was a true report which I heard in mine own land of thine acts, and of thy wisdom: Howbeit I believed not their words, until I came, and mine eyes had seen it: and, behold, the one half of the greatness of thy wisdom was not told me: for thou exceedest the fame that I heard.”* I believe that those words will be on the lips of every saint when they see the glories of heaven and of the Lord Jesus Christ. It will be also the exclamation of many of us when we see God's glory on His Church in these last days.

Then the Queen of Sheba said, "*Happy are thy men, and happy are these thy servants, which stand continually before thee, and hear thy wisdom*" (v. 7).

B. SOLOMON'S CONDITIONAL BLESSINGS

What did Solomon and Israel do with all the blessing that God bestowed upon them? To answer this, we need to look at the promises the Lord made to King Solomon on two separate occasions. God's promises are usually *conditional*.

1. Length of Days. In 1 Kings 3 is the first appearance of God to King Solomon at which time God granted wisdom, understanding, riches, and honour to him. Then He said, "And **if** thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, **then I will lengthen thy days**" (1 Ki. 3:14). But Solomon did *not* keep the commandments of God, so He shortened Solomon's life from 70 to 60 years.

2. Eternal Throne Rights. When Solomon had finished all his buildings, the Lord appeared to him a *second* time. In 1 Kings 9:4 the Lord said, "*And **if** thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments.*" Then in verse 5, God brought a promise which was conditional upon those facts: "**Then** I will establish the throne of thy

kingdom upon Israel forever, as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.”

This promise is likewise relevant for us concerning the Millennium and all eternity. That is what God meant for Solomon. Solomon’s reign began with the offering of 1,000 burnt offerings (1 Ki. 3:4). The number 1,000 typifies, or governs, his reign (see Song of Songs 8:12). It also typifies the millennial reign of Christ upon the earth. Therefore, Solomon’s reign and blessings were a type of those blessings that would take the Church into the Millennium. The same thought is expressed in Psalm 72:17 where it speaks of an everlasting name and kingdom.

God has many precious promises for us concerning eternity. Psalm 110:4 says, “*The LORD hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek.*” In Revelation 20:4, there is a clear-cut promise for those who qualify and are blessed and holy, to *rule* and *reign* with Jesus Christ for a thousand years.

Those promises were *not* fulfilled for King Solomon because of his disobedience. When his son Rehoboam ascended to the throne, he reigned only over a portion of Israel, three tribes—Judah, Benjamin, and Levi.

C. SOLOMON’S CORRUPTION

What were the sins that deprived Solomon of the promises? What was the lifestyle that caused one so blessed to fall

away from the plan and purpose of God for his life? There was none so wise as Solomon, yet this very wisdom became the basis of his corruption.

1. Statistics of His Reign:

- a. **Type of Christ.** Solomon was to have been the perfect type of the reign of Christ in the Millennium, a period of time when creation shall be restored to the original state and when the law of God shall be exalted. The word of the Lord shall flow out from Jerusalem, and all nations shall come and worship the Lord there as they did in the days of Solomon.

This is another characteristic of the Millennium. Hebrews 8:11 says concerning the last days, “*And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.*”

Another number that governed Solomon’s reign is 120, which symbolises *the end of all flesh* (Gen. 6:3). It is used in 2 Chronicles 5:12, where the offering on the part of the singers was in righteousness, and also in 2 Chronicles 9:9, where it symbolises godly wisdom (the offering was of gold). The scriptural significance of 120 is a new dispensation.

One more number in the statistics of Solomon’s reign is found in 1 Kings 10:14, where it speaks of the weight of gold that came to Solomon in one year as being 666 talents (see

also 2 Chr. 9:13). The interpretation of this awesome number is given us in Revelation 13:18: *“Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six.”* This speaks of the mark and the name of the beast or the number of his name. It is the number of Satan, the number of the Man of Sin—the Antichrist.

Solomon used his wisdom to promote himself by gaining riches through commerce, just as Lucifer did through the King of Tyre, and will through the coming Antichrist.

- b. *Type of Lucifer.*** Solomon, a type of Christ, also became a type of Lucifer, the covering cherub who fell and became Satan (who will inhabit the Antichrist). Why did Lucifer and Solomon fall? Ezekiel 28 speaks of the King of Tyre, who is a type of Lucifer. Verse 12 says, *“...Thou sealest up the sum, full of wisdom, and perfect in beauty.”*

That was a description of Lucifer. We further read in verses 13-15: *“Every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*

Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Then verse 16 shows why Lucifer fell, and also the cause of Solomon’s fall. It is an awesome warning to every one of us: *“By the multitude of thy merchandise...”*

2. Satisfied His Own Desires. First Kings 10:22 says concerning Solomon’s government: *“For the king had at sea a navy of Tharshish.”* The purpose of that navy was to bring into Jerusalem gold, silver, ivory, apes, and peacocks. It was to *enrich* the kingdom. Solomon used his wisdom for merchandise, and the king and the whole of Israel enriched *themselves*. This is a danger and is illustrated in the geography of Israel itself. There are two seas in Israel. Firstly is the Sea of Galilee from which the River Jordan flows in and out and which is full of life and blessing; it is full of fish. Secondly, the River Jordan also flows down to the Dead Sea, which flows in, but not out. Therefore, there is no life in the Dead Sea. King Solomon was using his wisdom in the realm of merchandise and commerce. Everything was *flowing into* Jerusalem and Israel, but it was not *flowing out*. Look at the cargo: gold, silver, ivory, apes (a type of sensuality), peacocks (which symbolize pride)!

3. Strong-Willed. Isaiah 14:12 calls Lucifer *“son of the morning.”* In verses 13 and 14, we see what came into his heart: *“I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High.”* The five “I wills!”

4. Self-Centred. Ezekiel 28:17 says, “*Thine heart was lifted up because of thy beauty.*” Lucifer looked at himself. He was *overwhelmed* with the beauty that God had given him. “*Thou hast corrupted thy wisdom by reason of thy brightness.*” That is exactly what King Solomon also did; he beautified himself. He used his wisdom *to increase* the wealth and splendour of his kingdom. He went *beyond* that which God had commanded. Solomon was lifted up by God *to build Him a sanctuary*, but he then went on building for himself. *He corrupted his wisdom by the wealth that he had accumulated.*

5. Self-Willed. Solomon’s will was in direct disobedience to the laws for kings. In Deuteronomy 17:16, God gave, through Moses the lawgiver, the laws that applied to kings.

a. **Concerning horses** (Deut. 17:16): “*He shall not multiply horses to himself.*” Solomon had gathered together chariots and horsemen. He had horses brought out of Egypt (1 Ki. 10:26,28). They filled the kingdom of Israel. God did not forbid the kings to have horses, but to multiply them. There is nothing wrong with basic necessities, but the *multiplication* of them brings idolatry. Solomon’s father David did not trust in horses and chariots (Ps. 20:7).

b. **Concerning wives** (Deut. 17:17): “*Neither shall he multiply wives to himself, that his heart turn not away.*” Proverbs 18:22 says, “*Whoso findeth a wife findeth a good thing.*” God said in Genesis 2:18:

“It is not good that the man should be alone.” It is good to have a wife. But God says, “Do not multiply wives!” — which is what Solomon did.

First Kings 11:1 says, “*King Solomon loved many strange women, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites.*” Verse 3 says, “*And he had seven hundred wives, princesses, and three hundred concubines: and his wives turned away his heart.*” In Africa there are men with over three hundred wives. It is quite common. One prince that we met was considered quite poor because he had only three hundred wives.

These sins of Solomon might seem very remote to us, but the Lord Jesus said that you can commit adultery in your heart (see Mt. 5:28). In the New Testament they can be *very relevant* indeed. Second Peter 2:14 says there are those with eyes that can never *cease* from adultery. Those things can disqualify us from receiving the promises and blessings of Solomon.

- c. **Concerning money.** Deuteronomy 17:17 warns, “*...Neither shall he greatly multiply to himself silver and gold.*” We have already seen that Solomon did exactly that. There is nothing wrong with money. But the love of money is the root of every evil. God did not forbid a king gold or silver. What He did forbid was to multiply and hoard it up. God’s concern is

that we do not multiply our possessions. It is the multiplication and adoration of such things that can ruin us as they did King Solomon and Lucifer.

D. SOLOMON'S CONCLUSIONS

Solomon wrote the biography of his life. The autobiography of the richest man that ever lived is found in the Word of God—the book of Ecclesiastes. King Solomon was a preacher, and could he ever preach! But the summation of his life is expressed in an often-repeated phrase in Ecclesiastes: “*Vanity of vanities, all is vanity.*” Chapter 1:4 begins, “*One generation passeth away, and another generation cometh.*” Over the years I have seen many preachers rise to great prominence and pass away. We have seen works lifted up and then pass away. But there is an abiding and enduring work that the Lord is accomplishing in many places.

*God, through the life of Solomon,
is illustrating two main truths.*

1. All the Blessings of His Reign. God is holding out His wisdom and glory to every one of us. God wants to move you into the *blessings* and the *glory* of the reign of Solomon now!

2. The Warnings. *We must press on* into all that God has for us and not become like Solomon, who neglected to walk in all the statutes of David his father. Solomon was wise but not *wholehearted*. He occupied himself with many things. In

Ecclesiastes 2:3, he testifies, “*Yet acquainting mine heart with wisdom; and to lay hold on folly*” (Eccl. 2:3). Then he listed all those follies. He mentioned silver and gold. Yet in chapter 5:10, he made the statement: “*He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity.*” The very things that Solomon gave his heart to—the amassing of worldly possessions—he said at the end of his life that they did not bring satisfaction.

E. CONCLUSION

How does King Solomon then sum up his own life? Ecclesiastes 4:13 says, “*Better is a poor and wise child than an old and foolish king, who will no more be admonished.*” That is the state in which King Solomon died. God had appeared to him twice. He had spoken to Solomon perhaps three times and given him *solemn warnings to walk in the statutes of God, to walk in the laws of God, and to walk in the laws pertaining to kings*. But Solomon, though admonished often by God Himself and undoubtedly by the prophets who lived at that time, would no more be admonished. Why? Because his will was set.

How did God summate the life and reign of King Solomon? “*His heart was not perfect with the Lord his God, as was the heart of David his father*” (1 Ki. 11:4b). *Everything* his eyes desired he pursued. His *will* was a dominant factor in his life (Eccl. 2:10).

As Solomon willed, so he did. How much better it is to have a heart as described in Proverbs 21:1. This is a true king,

the one who is going to qualify and enter in. *“The king’s heart is in the hand of the Lord, as the rivers of water: he turneth it whithersoever he will.”* This is the heart that we want to have, not the heart of Solomon that was so stubborn, hard, and determined that it overruled everything that was in God’s Law. We want a heart that is tender and like water so that God can turn it wherever He will.

What is the conclusion of all this? Solomon gives it to us in Ecclesiastes 12:13: *“Let us hear the conclusion of the whole matter: Fear God, and keep His commandments.”* To have that reverential fear of God, to walk circumspectly in every detail of our life, and to do that which is pleasing to God—this is the central objective in life. Let us be wholehearted in laying hold of the work that God has given us to do.

“BETTER IS A POOR AND WISE CHILD THAN AN OLD AND FOOLISH KING WHO WILL NO LONGER BE ADMONISHED.”

PART SIX

David and Solomon Compared

I. DAVID AND SOLOMON COMPARED

A. INTRODUCTION

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 - c. Site
 - d. Dedication
2. Concerning the Promises
 - a. Throne established
 - b. Length of days
3. Concerning Judgment
 - a. A measuring rod
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C. DAVID'S LIFE – THE PRINCIPLE

1. Singleness of Heart
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D. PSALM 51 EXPLAINED

1. Psalm 51:1 – Mercy
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4. Psalm 51:3 – Confession
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6. Psalm 51:5 – Acknowledge Sin
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10. Psalm 51:13 – Restoration
 - a. For David
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E. HEART WITH A VISION

F. CONCLUSION

A. INTRODUCTION

This series has shown that the Church is moving spiritually from the times of David into the times of Solomon. Solomon, a reign of wisdom and glory, represents the latter day Church. His life can be likened to the temple he built in its magnificence, splendour, and glory. David's reign is likened to the *foundations*, and Solomon's blessings were the result of David's life. So, therefore, David's life is the key to entering into the blessings of Solomon and the retention of those blessings.

B. DAVID'S LIFE – THE FOUNDATION

1. Concerning the Temple

- a. **Conception.** The temple itself was conceived by David. Solomon acknowledged this many times.

In First Kings 8:17, he said *“It was in the heart of David my father to build an house for the name of the Lord God of Israel.”*

- b. Pattern.** God gave the pattern to David, who then gave it to Solomon. First Chronicles 28:6,11-12 testifies, *“And he said unto me, Solomon thy son, he shall build my house and my courts: for I have chosen him to be my son, and I will be his father...Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy seat, And the pattern of all that he [David] had by the Spirit, of the courts of the house of the Lord, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things”* (1 Chr. 28:11-12).
- c. Site.** The site of the temple was chosen by David. Second Chronicles 3:1 says, *“Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord had appeared unto David his father; in the place that David had prepared in the threshing floor of Ornan the Jebusite.”*
- d. Dedication.** First Kings 8:66 says, *“On the eighth day he [Solomon] sent the people away: and they blessed the king and went unto their tents joyful and glad of heart for all the goodness that the Lord had done for*

David his servant, and for Israel his people.” At the dedication of the temple, the people were thanking God for His goodness unto David.

2. Concerning the Promises

- a. **Throne established.** Solomon was on the throne because of God’s promises to David. Solomon’s prayer at the dedication of the temple in 1 Kings 8:24 says, *“Who has kept with thy servant David my father that thou promised him: thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day.”* Thus Solomon acknowledged that he was the heir because of the promises made to David.

- b. **Length of days.** All the promises concerning Solomon depended upon his being obedient like David his father. When God first appeared to Solomon, He said, *“And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days”* (1 Ki. 3:14). The second time God again made mention of David, *“And if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, and wilt keep my statutes and my judgments: Then I will establish the throne of thy kingdom upon Israel for ever, as I promised to David thy father”* (1 Ki. 9:4-5).

3. Concerning Judgment

- a. **A measuring rod.** The testimony of Solomon's life was measured by God upon David's life. First Kings 11:6 says, "*And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father.*" Nearly all of the kings of Judah after Solomon had their lives measured by the life of David, whether they walked wholeheartedly as David or not.

- b. **A lessening of judgment.** In God's judgment upon Solomon, it was David's life that brought a lessening of that judgment. First Kings 11:9-12 says, "*The Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice, And had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the Lord commanded. Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father's sake.*" The whole of Solomon's life was founded upon David's.

4. Concerning the Church. David's life is held up by God as His standard:

- a. To enable us to enter into the blessing of Solomon's reign.
- b. To dwell, abide, or *remain* in the wisdom and glory of those blessings.

This is a very critical period for the Church because we are being prepared and qualified to pass into the glories of the reign of Solomon. Now is the time when we must make sure by the grace of God that the principles of David's life are worked out in our lives *because the blessings of Solomon and the whole of his life were founded upon David's life.*

C. DAVID'S LIFE – THE PRINCIPLES

The blessings of Solomon must be as a vision, but the life of David must be the measuring rod and the key to "entering in." We will look at some principles of David's reign and life and how Solomon measured up to them. Therefore, we have the standards of David's life before us, and also the awesome warnings of Solomon falling short.

1. Singleness of Heart. Although David did not have the glory and splendour of Solomon's reign, he was a very powerful king and a mighty warrior. But look at his heart. Of all the things that were available to David, he said, "*One thing have I desired of the Lord*" (Ps. 27:4). There is nothing so strong or powerful as a person who is single-minded either in a good or an evil direction. David said, "*One thing have I desired of the Lord, that will I seek after; that I may dwell in*

the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.”

What was Solomon’s attitude? In Ecclesiastes 2:10 he said, “*And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy.*” David had singleness of eye, but Solomon had a roving eye. Whatever he saw, he desired and took.

2. Wholehearted. Psalm 9:1 says, “*I will praise thee, O Lord, with my whole heart*” (see also Ps. 111:1). In Psalm 86:11, we see why David could say that. This is a very significant prayer that David prayed many times. He said, “*Teach me thy way, O Lord; I will walk in thy truth: unite my heart to fear thy name.*” David was wholehearted because he prayed this prayer.

3. Penitential Heart. David had a penitential heart. This is revealed in seven Penitential Psalms—6, 32, 38, 51, 102, 130, and 143. In this study, we will only look at Psalm 51.

One of the outstanding features of the character of David was that his heart was very *soft*. This is what endeared him to God so much. But this was completely missing in Solomon’s life. The love of pleasures completely *hardened* Solomon’s heart, and he was impenitent and unable to be admonished. But when David was admonished by the prophet, he broke down completely. Many of the Psalms spring from this period in his life when he was so repentant and broken before God. David lived with the anointing of repentance. Ask God for this!

I believe we are moving into a time of fresh soul winning and that there is going to be a fresh influx of people into the Church. What kind of people will be coming in? They will be of every kind, but there will be also those who are coming from what Jesus called “this adulterous generation.” They will need to know the *penitent heart* and God’s acceptance. We will need to provide them with that assurance.

D. PSALM 51 EXPLAINED

1. Psalm 51:1—Mercy of God. David says, “*Have mercy upon me, O God, according to thy lovingkindness.*” We need a revelation of God’s mercy. In Exodus 34:6, the Lord appeared unto Moses and spoke these words, “*I am merciful and gracious, longsuffering, and abundant in goodness and truth.*” The Lord Jesus reemphasized this in Matthew 9:10- 12: “*And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick.*” Who goes to the doctor? It is the sick! A doctor rarely sees a fit person. Somebody once said to me, “Have you not a better report than reporting on trouble?” So I said, “Well, after all, a pastor is only called in when there is trouble.” This is what the Lord Jesus is saying: “It is the sick that need a physician.”

In verse 13, He says, “*But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to*

call the righteous, but sinners to repentance.” We need a personal revelation of the mercy of God which can stoop low to pick up one who has fallen deep into a pit. David cried out in Psalm 40:1: *“I waited patiently for the Lord; and he inclined unto me, and heard my cry.”* God wants us to be His arm extended and bring others up out of a horrible pit. It only takes one person to fall into a pit, but it can take up to six people to pull him out.

Some people are professional “pit-hoppers”. You get them out of one pit and when you turn your back, they have slipped into another. We have to have mercy. Mercy simply means that you have warned a person, saying, “If you go in a particular direction, you will slip into a pit.” You keep warning them time and time again, but they slip into that pit that you have warned them about. Mercy is to willingly and lovingly rescue them and not scold them by saying, “I told you so.”

Mercy is always associated with good works. *“He brought me up also out of a horrible, horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth”* (Ps. 40:2-3). We have a tendency to give up on people, but God does not. Our mercy must last as long as God’s, for He is merciful.

2. Psalm 51:1—Blotting out of Transgressions. *“Blot out my transgressions.”* In ancient times they wrote on parchment and skins. As the ink did not have acid, it did not “bite” into the parchment or skin. To remove the writing,

all that had to be done was to take a damp piece of cloth and wipe it clean. Nothing would remain. This is what King David was meaning here. David was obviously writing this Psalm prophetically because this is what God does; He just wipes out our transgressions. There is no record of them.

3. Psalm 51:2—Washing from Iniquity. *“Wash me thoroughly from mine iniquity.”* Hosea 14:2 says, *“Take away all iniquity.”* In verse 8, Ephraim (the idolatrous tribe of Israel) says, *“What have I to do any more with idols?”* The thought of washing from iniquity is to take away all desire for sin. Some people like to have the power of sin removed but still love sinning. True penitence is to desire a thorough washing from iniquity and cleansing from sin.

4. Psalm 51:3—Confession of Sins. *“For I acknowledge my transgressions: and my sin is ever before me.”* Also Hosea 14:2 says, *“Take with you words, and turn to the Lord and say unto him, Take away all iniquity, and receive us graciously:”* There must be a clear-cut acknowledgment of transgressions and confession to God. See also Jeremiah 3:13.

5. Psalm 51:4—Justification. David says: *“Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.”* King David knew that he was going to be judged. So he publicly acknowledged his sin so that when God judged him, no one could accuse God of unrighteousness. He was concerned with God’s name and His righteousness.

6. Psalm 51:5—Acknowledgment of Original Sin. *“Behold, I was shapen in iniquity; and in sin did my mother conceive me.”* David now acknowledges original sin. I once heard someone give a testimony after they had done something wrong. They said, “Oh, how unlike me to do a thing like that.” God spoke back quickly and said, “Well, it was just like you or else you would not have done it.” The point here is this: we sin because we are sinners.

Often we know the weaknesses of our parents and grandparents, and perhaps God has caused us to see those tendencies. Yet, we have not dealt with them in our life. It is so important that when God shows us something in our life that we come face to face with it when we know that there are weaknesses in our lives and families. God expects us to meet Him on these points and deal with them so that there is not a manifestation of them in our lives. The Word of God says, *“Where sin abounded, grace did much more abound”* (Rom. 5:20). The grace of God enables us to overcome and be free from hereditary tendencies to sin.

7. Psalm 51:6—Inner Transformation. *“Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.”* There has to be a transformation in our lives, not just deliverance and cleansing, because God wants to replace that wickedness, iniquity, and deceit with *truth* and *wisdom*. We need to help others to realize they have to be built up where they are weakest so that eventually this area becomes strong. Sometimes our weakest parts can become our strongest because more attention is given to them, and they receive more grace.

8. Psalm 51:8—Restoration of Joy. *“Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.”* David had sinned very grievously, but in Psalm 4:7, we see the complete transformation God granted him. He says, *“Thou hast put gladness in my heart, more than in the time that their corn and their wine increased.”*

King David, after he sinned, could say, “I can look at the farmer with his abundant harvest and the joy that he has in bringing in the harvest, yet God has put more joy in my heart than the farmer.” God can transform our mourning into dancing. Psalm 51:12 says, *“Restore unto me the joy of thy salvation; and uphold me with thy free Spirit.”* God can put such joy in a person’s heart. It is by faith that we confront the need in our own lives and in the lives of others.

9. Psalm 51:10—Cleansing. *“Create in me a clean heart, O God: and renew a right spirit within me.”* God can cleanse and transform a person. The Lord showed me a vision of two vases: one was clean and the other absolutely filthy. The Lord said, “All the dirty vase needs is to be washed, cleaned, and dried, and then the two vases are identical. They have the same value.” He also said, “Someone can fall right into the mire of sin, but when I lift them up and cleanse them, they have the same value as another.” God can do a work of creation in our hearts, and if we have clean hearts, then it is the same, as though we had never sinned.

10. Psalm 51:13—Complete Restoration. David says, *“Then will I teach transgressors thy ways; and sinners*

shall be converted unto thee.” From the place of complete restoration comes forth a beautiful teaching ministry and that of an evangelist. This happened in David’s life. In the coming revivals, God wants to meet *the people in the pits* and use us to bring a wonderful restoration in their lives that they may have a clean heart and have a ministry that will in turn touch thousands of others.

- a. **Complete Restoration—DAVID.** David is the man that God is going to raise up in the Millennium. Jeremiah 30:9, speaking of the restoration of Israel, says that they will “*Serve the Lord their God, and David their king, whom I will raise up unto them.*” This also is speaking of the restoration of Judah and Israel in the Millennium and at the Second Coming of the Lord. Ezekiel 37:19-23 says that they will no more defile themselves with idols but will be one stick [nation] in God’s hand and one king shall be king over them. In verse 24, that king is named. “*And David my servant shall be king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.*” David was conditioned to lead a nation who in themselves were singularly blessed of God and had yet fallen short of God’s purposes.

- b. **Complete Restoration—ISRAEL.** In Zechariah 12:10,11, we see the penitential heart of Israel during their restoration at the return of the Lord. It reads, “*I will pour upon the house of David, and upon the*

inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, - [this is speaking of Christ] as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem” (see also Rom. 11:26).

In Hosea 4:11 and Hosea 5:4, the predominant sin of Israel is shown. *“Whoredom and wine and new wine take away the heart.” “They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known [respected] the Lord.”*

Israel was given over to a spirit of whoredom and adultery, and they ended up murdering Christ. They were *adulterers* and *murderers* as a nation. Their king that shall reign over them during the millennium is also one that committed adultery with Bathsheba and then murdered her husband Uriah. How well King David and his people will understand one another in the Millennium! But God restored David from those two cardinal sins and will put him over a people who have sinned in like manner against the Lord. Sometimes the best person to reach others is one who has been in the same pit as they have.

E. HEART WITH A VISION

David had a heart that looked beyond. He was a man of great vision. In Psalm 40:6, we see this aspect of David’s heart:

“Sacrifice and offering thou didst not desire; mine ears hast thou opened.” David was living in the time of the law when God had commanded sacrifices and burnt offerings. But David, by the revelation of God, had an understanding of that which was still to come. He had a revelation of the priesthood that was yet to come in the Church Age.

“Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart” (Ps. 40:7-8). David had a revelation of the dispensation of the last days (the Church Age), when God will confirm the new covenant to the Church and when He will write His laws on the fleshy tables of our heart.

David also had a revelation of the priesthood of believers, because in Psalm 110:4 we find King David saying, *“Thou art a priest for ever after the order of Melchizedek.”* Solomon and his people could only live for the present as they were blessing-oriented, and used the gifts and callings of God to enrich and satisfy *themselves*. But David saw beyond because he was Christ-oriented. Acts 2:25 says, *“For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved.”*

Psalm 16:8, which is translated a little differently says, *“I have set the Lord always before me: because he is at my right hand, I shall not be moved.”* In Psalm 42:1-2, David cries out, *“As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God?”*

Also, Psalm 63:1-2 says, “*O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; To see thy power and thy glory, so as I have seen thee in the sanctuary.*”

David had the Lord always before him and was Christ-oriented. Because of this, he had a vision beyond those who were living in his age. I believe God wants us to be like David and have an onward vision and a desire to meet the Lord in a greater way than ever before. David was a man after God’s own heart because he had that onward vision, a hunger and a thirst for God that took him into the age beyond. God wants to give us a vision, a desire, and a hunger for the things that are beyond and bring us into a new realm in Him.

F. CONCLUSION

We see that the way into the blessings and glory of Solomon is through identification with the life of David. Solomon’s reign was based on David’s life. It is because of David’s life that Solomon was able to enter into all that he had. The keys to entering into what God has for us are based on the life of David, by David’s character being worked out in our lives. May God help us to so learn the ways of God that we may enter into all that God has for us, and therefore become his light.

What are the keys?

1. Be a man or woman after God’s own heart—wholehearted, upright, penitent in heart, and easily moved

upon by the Spirit of God. Be one who is quick to ask forgiveness and be repentant when God touches our lives. Have a heart of flesh as David had (Acts 13:22).

2. Be a man or woman of vision—seeing beyond the veil of this period in the history of the Church to the glory and manifestation of the Spirit and the power that is before us.

The purpose of God is to multiply us. How can there be multiplication unless we literally flow out to others? The whole thought of a shepherd is not that the sheep come to the shepherd but that the shepherd goes to find the lost sheep. God is saying as we stand at the threshold of a new ministry, which is a new thrust in evangelism, “Now, I want you to meditate on the heart of David so that I can create in you that same heart.” David, the man after God’s own heart, was the one who enabled others to enter into the blessings.

“And I have other sheep, that are not of this fold: I must bring them also, and they will heed my voice.”

Let us be encouraged, because David is the key to entering into the blessings, the glory, and the wisdom of all that God has. As the heart of David is developed within us, then we will enter into all that God has for us. Solomon’s reign is *the vision*—David’s life is *the way into the reality*.

We must cry out, “Oh, God, give me a heart like David.” We will then find a shepherd’s heart worked out in us and become the Great Shepherd’s hand extended. We will see

revival with a new wave of people coming into the church, who will be blessed, cleansed, and lifted up to become evangelists themselves to go out and win others.

Solomon's reign is the vision.

**David's life is the way
into reality!**

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