

Wk 12 Ses 12: Royal Kingdom Part 2

Welcome back to our Bible study Today we are going to look at the 12th lesson the Royal kingdom Part Two. We'll be looking at 2 Samuel 1 – 11. Let us open with prayer. In the name of the Father and the Son and the Holy Spirit. Amen. Lord, we come to you once again and we bow before you and your word and we ask you to teach us. We ask you, Lord, to change our lives with your powerful word. Help us, Lord, to distinguish where our hearts are at with you and how we respond to correction and how we lead. We thank you, Lord, for using David and Saul as a great teaching model for us as to what we are to become and what we want to avoid. We pray, Lord, that your word will not only be active but fruitful in our lives as we study. We ask for the help of our dear mother: Hail Mary, full of grace, the Lord is with thee. Blessed art thou among women and blessed is the fruit of thy womb Jesus. Holy Mary mother of God pray for us sinners now and at the hour of our death. Amen. In the name of the Father and the Son and the Holy Spirit. Amen. Well, this is the purple period; this is the Royal kingdom and is the second time we visited this period. In our very first section of the Royal kingdom, we looked at 1 Samuel, 2 Samuel and 1 Kings 1 – 11. That's what makes up the narrative books for this royal kingdom. And by way of review in our last lesson, we looked at the request Israel made in 1 Samuel 8 for a king and you might remember the God granted them their desire. They are going to get a king. Samuel was upset because he took it personally and God said, *No they're not rejecting you they're rejecting me from being king over them.* And God gave them what they wanted and that was a king. One day God will come, of course that's Jesus Christ the King of kings and the Lord of lords and we won't have earthly kings anymore, but we will have that supernatural king, the Lord Jesus. Well, back in our last lesson, Saul became the first king of Israel and he reigned for 40 years and Saul was disobedient on two occasions: in 1 Samuel 13 and 1 Samuel 15 and as a result of his disobedience, the prophet Samuel confronted him. The response of Saul was twofold:

1. Yes, I've been caught
2. You can still honor me in front of the elders. In other words, *I've been caught. Yes, I know its sin, but I have*

my reputation to uphold. That's not the heart of a leader That's not the heart that God is looking for. Well Saul *began to diminish with his sin.* It affected him emotionally. In the meantime, privately in Bethlehem, a young man was anointed in a private anointing, His name was David and David would rise to national prominence with the defeat of the Philistine giant Goliath. And this really bothered Saul. And so, we see that Saul is pursuing David; David's hiding from Saul. This is a great place to read the Psalms. The Psalms fit in so well here because they document running from Saul, particularly the early Psalms and then we have for example, Psalm 51, which is going to come into today's beautiful lesson on repentance. So, we pick up now with 2 Samuel and we realize from the very beginning that Saul and his three sons died. They were killed on the mountain Gilboa and they were killed by the Philistines pursuing them. Saul was injured; didn't want the Philistines to actually do it in so he fell on his sword. And that's where we pick up the very beginning of 2 Samuel. Now, I also want to make mention before we get into the reign of David how in the second king of Israel who's going to reign for 40 years and then Solomon for 40 years, that there seems to be (and it's evidenced by 1 Samuel 17) that there seems to be this growing division between the northern part of the country and the southern part of the country.

- **Northern part of the country is taking on the name Israel**
- **Southern part of the country is taking on the name Judah**

Now David didn't rule over all of Israel at first, only the South. At first and then later, he would rule over all of the land. Now as I mentioned, Saul died and in Chapter one verses one through 16, a man claims to have killed Saul thinking that it would please David. So, he comes running to David with this great news that Saul has been done in, but the man lost his life over this. You see, David respected authority and he respected Saul and he didn't take this lightly. So, that man paid a dear price for stretching the truth here. Well, when Saul died David said cursed be Mount Gilboa (chapter one, verse 21) And it's interesting today that the mountain range of Gilboa springing up from the Esdraelon valley, (also known as the Valley of Jezreel, and also known as the Valley of Armageddon), that this grand mountain, David

cursed and still today there's a part of that mountain that nothing can grow on. It's fascinating to go to Israel and to see that.

In chapter two, David has been anointed king over Judah and that is the southern tribe of Judah. As I mentioned earlier, he's king over the South and then something happens in chapter two, verses one through four, he's already been anointed by Samuel but now he has been confirmed by the people in the south. In chapter two verse 10, we see Ishbosheth, Saul's son, reigns after Saul for two years over the North. So, for two years, we have Ishbosheth reigning in the north and David in the south. David reigned over Judah for a total of seven years and six months and then war between the house of David and Saul picked up again in chapter three and then in chapter four. David makes Jerusalem the capital. So, David makes the capital Jerusalem at that point and then he becomes (in chapter five 2 Samuel 5) king over all of Israel. So, he is not only privately anointed by Samuel but now he is publicly recognized by both Israel and Judah, the north and the south, as being king. How old was he? 30. You know anybody else who was 30 when they began their public ministry? Jesus, the son of David was also 30. Well, in chapter 5: 6-9, there's a portion of Jerusalem that actually becomes what is called the City of David. And if you go to Jerusalem today and you see the Temple Mount where Solomon's temple was built off of the Southern steps, jetting out there is a ridge probably a quarter of a mile or so and that ridge jetting out from the southern temple mount is called the *City of David*. And that's where David resided. Recent archaeological finds from Al Azhar, famous archaeologist in Israel is finding the Palace of David in the city of David; never before found fantastic archaeological finds confirming the biblical text in chapter six, David moves the Ark of the Covenant to Jerusalem and it is a wonderful celebration. David brings the Ark, the most important piece of furniture into Jerusalem, and he's bringing it in, He's showing tremendous exuberance in verse 14. When you read chapter six and verse 14 you get this idea that David is very excited about bringing the presence of God into Jerusalem. It says, *And David danced before the Lord with all of his might and David was belted with a linen ephod*. So, he danced with all his might, he was leaping and dancing before the Lord but not everybody was happy about it. His wife Michal, Saul's daughter, was not very happy about it. In fact, she was embarrassed. And she was embarrassed because a man of David's stature was acting this way. So, what do? David turns it up a notch because he is so excited about the Lord. I like that in a leader; I like where a leader can forget about being afraid of the people which Michal, her father Saul you might remember, was more concerned with the people and what the people thought then about the Lord. So, naturally his daughter is going to think the same thing and she is basically laughing at King David. Well, then in 2 Samuel 7, we have one of the most pivotal chapters in all of the Bible. It's one of those chapters, like 1 Samuel 8 that should be well marked in your Bible and I want to encourage you and all of you who are viewing this teaching and make sure that you are regularly marking, that you have a Bible, and you can mark pivotal events in words that are really important so that you can recall them later in your study. Well, what we're going to find out here in chapter seven is that a covenant will be made that will establish the family of God as one holy kingdom that there's going to be a kingdom that will last forever and ever. So, we pick up in chapter seven and we see that David is going to make a request of God and here's how it starts off. In chapter 7, Now when the king dwelt in his house and the Lord had given him rest from all his enemies round about, the king said to Nathan the Prophet, See now I dwell in a house of cedar, but the ark of God dwells in a tent. And Nathan said to the king, Go, do all that is in your heart for the Lord is with you. But the same night the WORD of the LORD came to Nathan, Go and tell my servant David, thus says the Lord, would you build me a house to dwell in? I have not dwelt in a house since the day I brought up the sons of Israel from Egypt to this day, but I had been moving about a tent for my dwelling.

And then he moves on and he says in verse eight, Now, therefore you shall say to my servant David, Thus says the Lord of hosts I took you from the past year from following the sheep that you should be Prince over my people, And I have been with you wherever you went and have cut off all your enemies from before you and I will make for you a GREAT NAME.

That is really critical right there. God is saying to David, *I will make for you on a great name*. Right away we should stop and think to ourselves, *Wait a minute I've heard this before* We've heard something about making a name great before haven't, we? Remember clear back in Genesis chapter 12 the three promises to Abraham:

1. Your ancestors will possess this land. There in it now. That's fulfilled.
2. I will make your name great. And we established the fact back in Genesis 12 that that means a dynasty

A house. And we know from Genesis 15 that it's going to be a royal dynasty because kings are going to come forth from Sarah and Abraham. So suddenly here we have God speaking about David in 2 Samuel 7 saying, *I'm going to make your name great*. And so right away we know this is the beginning of the fulfillment the second promise to Abraham that there's going to be a royal dynasty established now. What's the royal dynasty? It's a house and there's going to be a royal dynasty established. In other words, God is going to establish His throne in the earthly throne of David, and He is going to hopefully demonstrate the way He rules and reigns through the earthly rule and reign of David and that's what the Messianic Psalms are all about. So, He says, I will make your name great. And at some point, a place for my people Israel. And then He says in verse 11, And I will give you rest from all your enemies and the Lord declares to you, David, that the I will make you a house now. So, what's happened here so far? David comes to God and says *I'm going to make you a house*. God responds and says, I'm going to make your name great and I'm going to make me a house. What's going on here David says, *I'm going to make you a temple*, but God says, *I'm going to make you a house a royal dynasty*. And then He says in verse 12, When your days are fulfilled and you lie down with your fathers, I will raise up your offspring. After you know a pause there for a second and in verse 12, I will raise up your offspring after you. Remember when we're reading the Bible you remember what it says in the Catechism and paragraphs 110 to 120. It tells us about the senses of Scripture. That when we study the Bible, we first look at the:

1. **Literal sense:** What's the intended meaning of the author And then once we once we ascertain the literal meaning of the author then we look at what's called the
2. **Spiritual sense:** and the spiritual sense there's three aspects to it
 - a. **Allegorical aspect:** How does it relate to Christ?
 - b. **Moral aspect:** How does it relate to me?
 - c. **Logical (Anagogical aspect):** How does it relate to the future?

So here we're going to see an example of how the how the literal speaking of Solomon, David's son can also be interpreted in an allegorical way relating to Jesus, the son of David. So, listen to the wording, I will raise up your offspring after you who shall come forth from your body and I will establish his kingdom and he shall build a house for my name and I will establish the throne of his kingdom forever.
I will be his father and he shall be my son.

So, you have this prophecy or this WORD about David's offspring going to build a house and that's true about Solomon because Solomon, the next king does build the temple. It takes him seven years to build the temple but it's also true that Jesus is the one that is going to build **this** house and He is going to be on the throne for ever and ever and ever. So, in chapter seven, **a covenant is established with the house of David** and that means that from this point on in salvation history from that purple period on, someone from the Davidic family will reign on the throne and eventually as we know in Luke 1 it says that *Jesus will assume the throne of his father David* and we know that He reigns for forever and ever and ever. Now I also want to mention something else to you and I'm not going to go into this in detail, but I think that there's is a detail here that you have to take note of and then save it because someday you might want to go deeper in your study and it's good to know this. In chapter 8, verses 15 -17, there is a subtle change that takes place under Saul's reign. The priesthood family was at that point **Abiathar** but there's a subtle change when David becomes king. There's also a change in priesthood from *Abiathar* to priesthood to Zadoc². Now that's pretty important and it's important to just tuck away or make note of that in your Bible for future studies.

Now in chapter nine, David shows kindness as the king to Mephibosheth, the son of Jonathan, (2 Samuel 9:1-13). Well as we move along in 2 Samuel 11, everything changes for David. Wouldn't you know it. Like so many great political figures, David gets in trouble and it happens like this. David, in chapter 11 is supposed to be out to war but he stays back, men are out to war and David is back in the City of David and if you've ever been to the City of David, you'll know that you can stand on the City of David and there is a valley on each side. You can see across the valley not very far, but you can see the tops of houses. So, you kind of look down on people right where they would be. David looks down and sees a woman that he's attracted to. Now since we don't live back then and it's harder to understand, I'll put it in modern terminology. David is watching cable TV and he sees someone he likes. He gets on the phone and calls Comcast and has her delivered Her name Bathsheba and Bathsheba comes over and David enters into an intimate relationship with her resulting in Bathsheba becoming pregnant That is bad for a team. That's bad for anyone who is against God's law But how does David handle it? Poorly. He compounds his sin by arranging the murder of her husband Uriah by ordering men to go into battle and place Uriah and the Hittites at the heat of the battle. And then when the battle is really going strong, withdraw suddenly leaving Uriah out there alone. And that's exactly what happened. David not only committed adultery, but he orchestrated the murder This is so typical of sin but the really interesting part of this is not that David sinned, everybody has to deal with sin in their life to some degree or another, but what is interesting is *how* David dealt with the consequences. For Nathan, the Prophet caught wind of this from God and Nathan the Prophet is going to confront David. And so, he goes to David and he says to David in chapter 12, *I want to tell you a story, I'm going to tell you a parable*. Now, typically in the Bible parables are used when there's wicked leadership or judges. Parables are employed in Matthew's Gospel, judges are in parables and are employed when there's corrupt leadership And here Nathan is telling a story about a man who has many sheep and he takes the sheep from someone who only has one little sheep and he's telling the story of injustice and David not knowing it's him, is getting emotionally wrapped up in the story and he begins to say that man should not live in Israel and Nathan, I imagine calmly looks at him and says, *You are the man*. And so, what was David's response? We know that Saul's response when he got caught twice was, *Yes, I've sin but honor me in front of the people Don't give me a bad headline*; honor me. But what was David's response? David's response was, *I have sinned*, and he writes an entire Psalm about it, Psalm 51. Psalm 51 is David's response to getting caught up in sin of adultery and murder and it's an absolutely beautiful Psalm that I would highly recommend to all of you who are going to go to confession. Before you go to Confession use Psalm 51 as a wonderful model to go to confession. It has words in it like, *Create in me a clean heart, O God, and renew a steadfast spirit within me. I have sinned against you and you alone. O Lord, do not take the Holy Spirit from me but renew me and the joy of my salvation*. And he goes on and on and on and it's a wonderful reflection before you go to confession.

Well, we have to look at David's heart. We don't condone his sin, but we are impressed with the heart of David because **David has a heart after God** and that's why he was chosen as the second king of Israel *because he has a heart after God*. Well, there were consequences to that, Not only did Uriah die but the baby died, And then later in verse 24, Solomon has born. Both Solomon and David sinned but the difference was their response. Now from chapter 12, I want to do something a little bit different than any of our other portions of our study. I'm going to fast forward to chapter 23 of 2 Samuel because in chapter 23 of 2 Samuel you have a description of David's mighty men that most people would just simply gloss over, they would read it and it's interesting whatever, but they wouldn't stop and really get a lot out of it. I just mentioned a few minutes ago that the Catechism in paragraph 110 through 120 mention the fact that we are supposed to study first of all the **literal sense of Scripture** but then we go deeper, and we look at the **spiritual sense**;

- The **allegorical: How it relates to Christ**. So, any scripture in the Old Testament you can ask, *How does this relate to Christ?*
- The **moral: How does it relate to me?**
- The **anagogical: How does it relate to the future?**

And what I'm about to show you right here is just a little exercise that I did that I wanted to show you how you can get so much from the scriptures even those parts that seem insignificant and find the moral application in your own life that might be very encouraging. This is the story in chapter 23 starting with verse eight. It's the story of three of David's mighty men, there's more but mentions three of them. And the first one, and by the way all three of these men in chapter 23 verses eight, nine and 11 demonstrate something you know. They demonstrate **tenacity**. What's tenacity? It is **the ability to keep going even when you don't feel like it**. You show tenacity. And that's something that we really need in the kingdom of God, that faithfulness, tenaciousness. So, let's take a look at these three really quick and let's see here the first one in verse eight. These are the names of the mighty man whom David had:

1. Josheb-basshebeth, a Tah-chemonite. He was chief of the other three. Other translations call him Adino the Eznite. I like Adino, it's a little easier. It says it he wielded his spear against 800 whom he slew at one time. That's all it said, He wielded his spear and slew 800 at one time. We don't condone the killing. It's not something that we're doing right here but we're trying to learn something from it and so what did we learn? We learned that Adino, this first of the mighty men, demonstrated tenacity and he demonstrated tenacity in the face of overwhelming odds. Think about it. What did he think after he was done with three? Did he give up? No. What about after 11? What about after 23? What about 84? Did he give up? No. 116? 239? 299? 304? 467? No. He didn't give up 583, 602, 784. What if he gave up? What if he gave up after 799? He didn't. He fought and he slew over 800 of the enemy. Now you look at that and think, *Well how does that apply to me?* Tenacity in the face of overwhelming odds. Have you ever felt like that? Have you ever felt like you had so many battles and you just couldn't *take on one more; not one more thing*. I've had it and yet God says, *Continue to love. Continue to give. Continue to fight for your family I know you're tired I know you're worn out I know you just came home that you can dig down deep and you can continue to learn*. You don't stop after 11. You don't stop after 110. You can keep going. And so, this is **tenacity in the face of overwhelming odds**.

2. The second one is Eleazar in verse nine. It says, *And next to him among the three mighty men was Eleazar, the son of Dodo*. (Probably had problems in school with that one) *son of Ahohi. He was with David when they defied the Philistines who were gathered there for battle And the men of Israel withdrew. He rose and struck down the Philistines until his hand was weary and his hand clung to the sword and the Lord wrought a great victory that day and the men returned after him only to strip the slain*. So, here's this guy, Eleazar, and he's getting ready to fight the battle and then everybody runs. They're leaving him and he fights so hard and so strong and is so effective that his hand clings to the sword. Have you ever played that game as a kid where people you know, you learn about the muscles in your hand and they'll put their finger on and say squeeze my finger really hard squeeze and just keep on squeezing and this goes on for like two minutes? They take the finger out, now slowly open your hand and you try to open your hand and you can't and you say, *AWW, that weird*. It's because your hand has been in that position squeezing so hard for so long that the muscles are finding it hard and they have like this memory and finding it hard to pry open That's what we're talking about with the Eleazar who fought so hard that his hand clung to the sword. What does this demonstrate? This demonstrates **tenacity in the face of overwhelming fatigue**. Tenacity in the face of overwhelming fatigue and not only does he fight the battle alone but then when he wins, everybody comes out of the woods and starts to pick over the slain; a great victory. Have you ever felt like that? You ever been on a Church Committee where you've got an assignment, and everybody leaves but you and you are left with the bag and you feel like you're doing all the work yourself or a PTA meeting or some other family event? But you keep going and we do it because we love. This is tenacity in the face of overwhelming fatigue and then of

course that they are the award banquet who shows up everybody else in the committee, but you know you did all the work.

3. And the third one is Shamma. This is my favorite Sharma. It says verse 11, *And next to him was Sharma, the son of Agee, the Hararite. The Philistines gathered together at Lehi where there was a plot of ground full of lentils and the men fled from the Philistines. But he took a stand in the midst of the plot and defended it and slew the Philistines and the Lord wrought a great victory.* Now think about that for a moment. This guy's fighting. Everybody else leaves and he's going to fight and he's going to defend this plot of ground; it's filled with lentils. You know what lentils are? This guy is defending a bean field and everybody else He is fighting in a bean field. Now this is **tenacity in the face of a seemingly insignificant assignment** This is what I thought, and you know that in my own life I have a bean field and in that the field I have three daughters: Carly, Jackie, and Tony, and my beautiful wife and nobody cares about those girls like I do. And people might look at me and say, *What are you doing giving up your job, giving up your this and that and you're spending so much time on that little plot of beans?* You see that might be a little pot of beans, but if it's God's, it's important. And so, when a lot of people are out there doing great things *making a name for themselves*, God is calling you to a seemingly insignificant assignment to raise those children. I'll tell you what, those children are created in the image and likeness of God and they're going to live somewhere for eternity and God gave me the responsibility to guard that bean field. Those three daughters of mine, *they are my beanie babies*. They are mine and God has given me the responsibility and I will fight to the death for those girls. I don't care about public awards. I don't care about the races. I don't care about all those things compared to that the field. And that's what I want to be like, I want to be like the third there Shamma. So, think about it in your life – tenacity. You can pull so much from these wonderful stories as you meditate on them and you begin to see the **moral application** of these.

Well with the time that we have left, I want to do just a couple of things One is I want to show you something that's it's kind of interesting and I alluded to it in our earlier lesson when you're reading in the Royal Kingdom. Here in 1 Samuel, 2 Samuel, and in 1Kings you will also run into two other books called 1 Chronicles and 2 Chronicles and when you read them, you'll think to yourself, *I've read this before I've been here before*. The truth is you have because First and Second Chronicles parallel our narrative books. (Remember the narrative books are Samuel and Kings.) Here's how it works:

- 1 Chronicles parallels the information in the events of 2 Samuel
Chronicles focus on kingdom of David in Judah (same period, some same stories through lens of South)
- 2 Chronicles parallels 1st and 2nd Kings
1st Kings 1-11 then Israel the nation divides

QUEEN MOTHER: A very important role or position in the kingdom of David in 1 Kings 1-2, 1 Kings 1-2, 14,15 - you see a number of incidents, a number of examples of the role of what's called the Queen Mother, or the *Gebirah* in Hebrew and this role of the Queen Mother is really important. The Queen Mother acted in ancient Israel as an

- ADVOCATE
- INTERCESSOR for the people (especially Solomon's mother Bethsheba)
- Has a THRONE in the Royal Throne Room with the King
- Is chastised with King and shares consequences of his actions (Jeremiah)
- King may have many wives but only one Mother; she works closes with the King

So, the role of the Queen Mother is a very significant role. That sounds Catholic but we did not make it up. The Catholic Church didn't make it up. It's in the Bible and so naturally when you come to the New Covenant, you're going to begin to look for fulfillment, supernatural fulfillment of these types. And of course, the Blessed Virgin Mary is the mother of the king and that is even evidenced by the great visitation in Luke 1 when the Blessed Mother visits Elizabeth at Ein Kerem and what does Elizabeth say? *How is it that the mother of my Lord has come to me?* And so, this is a really interesting look as you are

reading through. You're going to see more about the queen and more about the Queen Mother. I want to read to you really quickly one text and that is Jeremiah 13. This gives you a glimpse of what I was talking about in Jeremiah 13:18, listen to what the prophet says to the king and the queen mother about the downfall of Judah later in the baby blue period, *Say to the king and the queen mother.* (Notice that say to the king and the queen mother.) *Take a lowly seat for your beautiful crown has come down from your head. The cities of the Negev are shut up, with none to open them; all Judah is taken into exile, wholly taken into exile. Lift up your eyes and see those who come from the north. Where is the flock that was given you, your beautiful flock?* He gave the flock to both of them and we see that parallel and the New Testament with Jesus giving us His own mother. So, let's see God is chastising the king **AND** the queen mother because He gave the flock to both of them and the two of them working hand in hand. It's beautiful. So, I'm not going to go into a lot of detail there because we're going to be talking about that later on, but we can see in Luke 1 that Elizabeth does not separate the child from His mother; her reverence is for both of them so closely are mother and child linked in this passage that the sound of Mary's voice is enough to produce rejoicing in the prophet in utero, John the Baptist. So, in this text Elizabeth and John the Baptist represent Israel waiting for the Messianic constellation. Now back then they understood the role of *Gebirah* (Queen Mother.) Modern Americans don't understand this unless you're Catholic and then it becomes evident very quickly. It's also important to understand that while there is the role of the queen mother in the Old Testament, we cannot equate the behavior of Bathsheba or any other queen mother to the behavior of the Blessed Virgin Mary. We get a glimpse of the role of the queen mother in general terms, but it is not now repeated is not a direct comparison, but we do understand that there is that role 1 Kings. So, offices are valid, behavior may be different. Offices are valid but results are different between old and new. So, it's not that Mary is found directly on these verses in 1 Kings, but they give us a few indications of the role of the Queen Mother in the ancient Davidic kingdom which shed light on the role of sharing in the kingdom of her son. So, there are clear indications that the Queen Mother exercises power but exactly what that power was is not specified and probably varied at different times in history.

Well then we move to 1 Kings 5-8 and on, we see that there's a new king, the third key has now come in. Who is it? It's a done deal, isn't it? It's David's son Solomon, typical royal Kingdom. Now someone from Davidic family will reign forever and ever. So, David dies, and Solomon becomes the third king and he's going to reign for 40 years. Solomon is not acting in a uniting role like Saul who basically brought the country together; David expanded the kingdom, and he was a warrior element. Solomon is a builder. His NAME means *peace*; Song of Solomon - I'm going to build two major structures:

1. TEMPLE: God said (to David), *Your son will build a temple.* It takes seven years to build and then the king's palace which takes 13 years. Again. when Solomon is asked by God initially, *Ask whatever you want I'll give it to you.* And what does Solomon say? *I want wisdom to rule by. I want wisdom.* And that was not a bad request. God gave him wisdom, an abundant amount of this. In fact, he was the wisest man in the world, and you can see it reflected by the writings that are attributed to Solomon whether he wrote them or not. Sure, that much of this was written at a later period but they are attributed to Solomon and his wisdom is tremendous; Song of Songs, Proverbs, Wisdom, Ecclesiastes, incredible wisdom for daily living. But if you don't put wisdom into practice, you can still end up in ruin. And that's what happens to Solomon. He becomes the king, and he builds but let's pause there for a second because you might remember back in 1 Samuel 8 when the people asked for a king, Samuel warned, if you want a king remember he is going to take your sons, take your daughters, he's going to tax you; going to take your property. And they said, *Bring it on we want a king anyway.* And one other point, you might remember from earlier on in Deuteronomy before Moses was the taken-on Mount Nebo, he said in Deuteronomy 17 before Joshua brought them across, he said, *In the future you're going to ask for a king, (chapter 17) know that he should not have many chariots and horses; a king should not have many wives and a king should not have a lot of gold and silver.* Why? Because those three items are attached to foreign alliances. That's how you get a lot of wives. That's how you get a lot of all this is

to make foreign alliances and the king should rely upon God, not alliances with Phoenicia, Egypt and other countries. So, there's a warning of kings; kings should not have

- GOLD: much gold
- CHARIOTS: not many chariots
- WIVES: not many wives (700 wives/300 concubines)

He will take:

- Sons and daughter and put them to work
- Tax your Land

Where Solomon got the people to work and got the money for his building projects.

He made foreign alliances and had foreign workers and he had his own people and he worked them and worked them and became a tyrant. And it says in Scripture that his foreign wives turned his heart away from God and he even financed the building of temples and monuments to foreign gods like Molech.

And there's even evidence that there was child sacrifice in these places. That is the smartest man in the world. Let me correct that. But the wisest man in the world I wouldn't say that was really smart, but he was the wisest man in the world. But if the wisest man in the world doesn't put it into practice You can end and ruin. So, he had 700 wives and 300 concubines, many horses and chariots, and guess how much gold he had? **666 pounds of gold**. Solomon is the first one to be identified with this number that is later identified with the beast, the tyrannical ruler that many believed was Nero of Rome and (Book of) Revelation even says **if you want to calculate the number of the beast this will take the wisdom of Solomon**. So, he certainly raised the money, and he did build the temple and in chapter 8, *The glory of the Lord filled the temple*. This is the great Solomon who ends up in **ruin**. The man that even the Queen of Sheba came to hear his wisdom ends in **ruin**. And so, we have the downfall of Solomon that is particularly chronicled in chapter 11. And we see here how a man can completely come apart and we're going to look at the results of this In our next lesson.

I want to conclude this lesson by just recapping that we see how God establishes his rule and reign for the kingship of David, hopefully extending his reign to the whole world. Anytime a leader in the country doesn't act in a just way, people will rebel and that is what is going to happen In our next lesson The challenge is are we more like Saul or are we more like David? As parents are you more like Saul or are you more like David or are you more like Solomon? Are you worried more about what your kids think about you or are you worried about God? What's right or are you a tyrant? Are you hard on them? As an employer are you more like Saul or are you more like David or more like Solomon? As a teacher, as a mother, as a friend? Which one do you identify with more? Are we more like Christ with the way we organize and manage? Are we like Solomon or like Saul?

We're about to enter the darkest period when the Prophets speaks - the black period; the divided kingdom where things will seemingly come unraveled because of the harsh rule of Solomon. His son Rehoboam is next in line but that's going to be stopped. It's going to be challenged. **There's going to be some confusion because we go ahead, and the prophets will begin to speak, and so next lesson is the most critical lesson in terms of understanding how to read the prophets and how the prophets fit in to this what looks like a very complicated period**. And so, as we wrap this up, we are reminded that God is establishing His kingdom in the world. And through the kingly rule, He is passing on to us what He is like. That's why what Solomon does is so bad because he mis-represents God in His heavenly reign. One day we're going to see Jesus and nothing else will need to be said after that.

Let us pray. In the NAME of the Father and the Son and the Holy Spirit. Jesus, we love you and we thank you, Lord, for giving us a model for leadership, We thank you that you have challenged us to walk in their footsteps, Help us to become like David in heart But even more help us to become like you, Lord Jesus, and how we lead and how we live our lives. we pray this in Jesus NAME. Amen.

¹**The senses of Scripture (Catechism of the Catholic Church)**

115 According to an ancient tradition, one can distinguish between two *senses* of Scripture: the literal and the spiritual, the latter being subdivided into the allegorical, moral and anagogical senses. The profound concordance of the four senses guarantees all its richness to the living reading of Scripture in the Church.

116 The literal sense is the meaning conveyed by the words of Scripture and discovered by exegesis, following the rules of sound interpretation: "All other senses of Sacred Scripture are based on the literal."⁸³

117 The spiritual sense. Thanks to the unity of God's plan, not only the text of Scripture but also the realities and events about which it speaks can be signs.

1. **The allegorical sense.** We can acquire a more profound understanding of events by recognizing their significance in Christ; thus, the crossing of the Red Sea is a sign or type of Christ's victory and also of Christian Baptism.⁸⁴

2. **The moral sense.** The events reported in Scripture ought to lead us to act justly. As St. Paul says, they were written "for our instruction".⁸⁵

3. **The anagogical sense** (Greek: *anagoge*, "leading"). We can view realities and events in terms of their eternal significance, leading us toward our true homeland: thus, the Church on earth is a sign of the heavenly Jerusalem.⁸⁶

118 A medieval couplet summarizes the significance of the four senses:

The Letter speaks of deeds; Allegory to faith;

*The Moral how to act; Anagogy our destiny.*⁸⁷

119 "It is the task of exegetes to work, according to these rules, towards a better understanding and explanation of the meaning of Sacred Scripture in order that their research may help the Church to form a firmer judgment. For, of course, all that has been said about the manner of interpreting Scripture is ultimately subject to the judgment of the Church which exercises the divinely conferred commission and ministry of watching over and interpreting the Word of God.

²**Abiathar and Zadok**

The Tanakh (Hebrew Bible) states that Zadok was a patrilineal descendant of Eleazar the son of Aaron the high priest. (2 Samuel 8:17; 1 Chronicles 24:3) The lineage of Zadok is presented in the genealogy of Ezra (his descendant) as being of ninth generation of direct patrilineal descent from Phineas the son of Eleazar; Ezra 7:1, see 1 Chronicles 6:4–8 where he is placed eighth in descent from Phineas. Zadok, the son of Ahitub, son of Amariah, son of Azariah, son of Mirayoth, son of Zerachyah, son of Uzzi, son of Bukki, son of Avishua, son of Phineas — Ezra 7:1–4

In the biblical narrative, Zadok is first mentioned as coming to support David at Hebron. During the rebellion of Absalom, Zadok is mentioned, as he and the Levites wished to accompany the fleeing David and bring along the Ark of the Covenant, but the king instructed Zadok to remain at Jerusalem, where he and Abiathar could do him better service, so that it actually happened that Ahimaaz, the son of Zadok, along with Jonathan, the son of Abiathar, brought the fleeing king a lifesaving message. In all these passages Zadok is mentioned in precedence to Abiathar. Zadok was also chief officer over the Aaronites. The term high priest is not used in the Hebrew scriptures from the time of Joshua until the reign of Joash.

Both Zadok and Ahimelech were functioning in tandem as priests at the time of David's hasty exit from Jerusalem. When David first set up his cabinet, Zadok and Ahimelech, the son of Abiathar, were named as priests. After the Absalom rebellion, David rearranged his cabinet and replaced Ahimelech with his father Abiathar as the second priest to Zadok. This was probably due to Abiathar's support during the Absalom rebellion. Why Ahimelech was removed as the second priest is not told. Subsequently, when Adonijah endeavored to secure the throne, Abiathar sided with him, leading king Solomon (David's son) to expel him from Jerusalem and reinforce the sole chief-priesthood of Zadok, who, along with Nathan the Prophet, supported King Solomon's accession to throne.

440 In 1 Chronicles 16:39, Zadok is named as the leader of the priests who served "before the tabernacle of
441 the Lord at the high place that was at Gibeon", although he is later recorded as working alongside
442 Ahimelech devising a schedule of priestly service to support David's preparations for the construction of
443 the Temple in Jerusalem.