

KINGS OF ISRAEL III: 1 & 2 CHRONICLES

WEEK 3

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OUTLINE

THE TEMPLE AND SOLOMON

Solomon's Dedication

Solomon's Contribution

THEOLOGY AND PROPHECY

Tabernacle Parallels

Foreshadowing Israel's Fate

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SOLOMON'S WISDOM

Solomon's dedication (6:14-42) is a treasure trove of biblical truths. Due to the unique function of the temple as "meeting place" between God and man, Solomon illuminates the following theological categories:

1. Theology (Proper)—Truths about God
2. Anthropology—Truths about Humans
3. Soteriology—Truths about Salvation

What may we learn about the above categories from this passage?

THEOLOGY

Gems from Solomon:

1. There is no God like Him—he is wholly unique (6:14).
2. God keeps His covenants, he is faithful to His Word (6:15-16).
3. The highest heaven cannot contain Him (6:18; cf. Jer 23:24)
4. While it would be a mistake to assume God has has physical body parts, he does have knowledge (eyes, ears, 6:40), power (hand), declarations, commitments (mouth, 6:15).
5. God knows human hearts—our inner selves are not off limits to Him (6:30).
6. Judgment (at least for nations) often takes the form of this-worldly removals of blessing: defeat (6:24), famine, drought, pestilence (6:26-30), exile (6:36).

ANTHROPOLOGY

Gems from Solomon:

1. Humans have an identity that is both individual and collective (national) (6:22,24).
2. All people sin (6:36).
3. Only God knows human hearts—not even us! (6:39)

SOTERIOLOGY

Gems from Solomon:

1. God's true dwelling place is heaven—the Temple, like the Tabernacle, is a shadow (6:21, 30, 33, 39).
2. The nation (as a collective body) is both the subject of sin and an object of judgment and mercy thereby (6:24-27; 34-39).
3. Individuals are also worthy to call out to God in prayer for forgiveness and relief, if directed towards this site (6:28-33).
4. God uses specific objects, specific sites and specific people in the administration of salvation and forgiveness (6:41,42)

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SOLOMON'S SIN IN FOCUS

A	Prophet Intervenes in Royal Succession	I Kings 1:1-2:12
B	Solomon Resolves Threats	I Kings 2:13-46
C	Solomon's Humility and Wisdom	I Kings 3:1-15
D	Solomon Uses Wisdom for People	I Kings 3:16-4:34
E	Preparations for Building the Temple	I Kings 5:1-18
F	Solomon Begins Building the Temple	I Kings 6:1-38
X	Solomon Builds "Rival" Buildings	I Kings 7:1-12
F'	Solomon Completes Building Temple	I Kings 7:13-51
E'	Dedication of Temple with Warning	I Kings 8:1-9:9
D'	Solomon Uses Wisdom for Himself	I Kings 9:10-10:29
C'	Solomon's Arrogance and Foolishness	I Kings 11:1-13
B'	Solomon's Unresolved Threats	I Kings 11:14-25
A'	Prophet Determines Royal Succession	I Kings 11:26-43

SOLOMON'S GODLINESS IN FOCUS

Compare this with the focus of Chronicles.

A	Solomon's Wisdom, Wealth & Fame	II Chron 1:1-17
B	Solomon Prepares for Temple	II Chron 2:1-18
X	Construction, Dedication of the Temple	II Chron 3:1-7:22
B'	Solomon Complete the Temple	II Chron 8:1-16
A'	Solomon's Wisdom, Wealth & Fame	II Chron 8:17-9:28

WHITEWASH?

We've already explored whether the author has whitewashed David and Solomon's reigns. Explain why the following passage is so condemning.

2 Chronicles 8:11—Solomon brought Pharaoh's daughter up from the City of David to the palace he had built for her, for he said, "My wife must not live in the palace of David king of Israel, because the places the ark of the LORD has entered are holy."

WHITEWASH?

Why is II Chronicles 8:11 so condemning?

- ▶ On a simplistic level, this exhibits a very shallow understanding of God's nature. This exhibits an unexpected level of confusion. One would expect better given David's depth of understanding (who commissioned Solomon to build), Solomon's own brilliance, and Solomon's direct encounters with God.
- ▶ Solomon is implicitly admitting that she is unholy! He knows that in her current state, she is unfit to interact with his God.
- ▶ Rather than help her along and bring her to the Yahweh, he places her in her own palace!
- ▶ If the ark and God are truly holy, then even marrying an idol worshipper is completely out of bounds—let alone providing her a special palace!

What “devoted” aspects of our lives do we guard from God's influence?

WHITEWASH?

Here are two more clues that the book's audience probably had some awareness of Solomon's failures:

1. II Chronicles 10:15—So the king did not listen to the people, for this turn of events was from God, to fulfill the word the LORD had spoken to Jeroboam son of Nebat through Ahijah the Shilonite. [This prophecy is about Solomon.]
2. II Chronicles 9:29—Now the rest of the acts of Solomon, from first to last, are they not written in the records of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer concerning Jeroboam the son of Nebat? [If nothing else, the author points the reader to a place where Solomon's failure would be on display.]

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FROM TABERNACLE TO TEMPLE

There are several natural parallels between the respective establishments of the Tabernacle and of the Temple:

1. David serves as a type of Moses:
 - ▶ Using David as his agent, God issues the plan for the temple (I Ch 28:12,19), just as he gave Moses directions for the creation and function of the Tabernacle.
 - ▶ God speaks of Moses using, 'My servant Moses'. He reserves this 'my servant ...' expression for very few, one of whom is David.
2. God answers premier sacrifices with fire (II Chron 7:1, Lev 9:24)
3. God's glory fills the temple and tabernacle, restricting its occupation (Ex 40:34,35; II Chron 7:2).
4. More below, but there is a stultifying amount of information about the plan for and execution of the construction of each.

EXTREME DETAIL

In Exodus, the weary traveler crosses an endless desert of instructions and a virtually identical desert for the construction of the Tabernacle. A similar drudgery faces the reader of Chronicles.

Why should I care?

- ▶ In Chronicles, such details would be valuable in getting the next Temple up and running, especially those concerning the division of labor in helping to determine who may work in the temple.
- ▶ Hebrew 8:5 signals that the Tabernacle (so, the Temple) mimics the reality in heaven, narrowing free creativity and acceptable error.
- ▶ It's tempting to think about these blazes of fire, walls of shimmering gold, fragrant incense as uniquely glorious. The New Testament leaves no doubt that all of this "pageantry" is a mere shadow of our more glorious inheritance (Heb 8:5, Col 2:17; cf. II Cor 3:7-11).

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INTRODUCTION

There is a surprising amount of emphasis on the importance of obedience and the risk of exile. Each of these foreshadows the fate Israel will suffer (at time of writing, already suffered):

- ▶ Warnings from David
- ▶ Solomon's Dedication
- ▶ The Lord's Appearance

Some of this is identical to content from the book(s) of Kings. However, we gain a lot more detail about David's commission of Solomon both as king and temple builder.

WARNINGS FROM DAVID

Here we have direct and indirect warnings from David that flow from the Davidic covenant.

- ▶ (David to Solomon) 1 Chron 22:19—Now set your heart and your soul to seek the LORD your God.
- ▶ (God to David, recited by Solomon) 2 Chron 6:16—‘You shall never fail to have a successor to sit before me on the throne of Israel, if only your descendants are careful in all they do to walk before me according to my law, as you have done.’
- ▶ (David to Solomon) 1 Chron 28:7-8—‘I will establish [Solomon’s] kingdom forever if he is unswerving in carrying out my commands and laws, as is being done at this time.’ “So now I charge you in the sight of all Israel and of the assembly of the LORD, and in the hearing of our God: Be careful to follow all the commands of the LORD your God, **that you may possess this good land** and pass it on as an inheritance to your descendants forever.

SOLOMON ON REPENTANCE

The risk of exile becomes far more explicit in Solomon's own prayer of dedication for the Temple:

2 Chron 6:36-39—"When they sin against you—for there is no one who does not sin—and you become angry with them and give them over to the enemy, who takes them captive to a land far away or near; [37] and if they have a change of heart in the land where they are held captive, and repent and plead with you in the land of their captivity and say, 'We have sinned, we have done wrong and acted wickedly'; [38] and if they turn back to you with all their heart and soul in the land of their captivity where they were taken, and pray toward the land you gave their ancestors, toward the city you have chosen and toward the temple I have built for your Name; [39] then from heaven, your dwelling place, hear their prayer and their pleas, and uphold their cause. And forgive your people, who have sinned against you.

SOLOMON ON REPENTANCE

The above passage is virtually identical to the passage in I Kings 8:46-51, except for the very end!

I Kings 8:51—for they are your people and your inheritance, whom you brought out of Egypt, out of that iron-smelting furnace.

Why do you think this is missing?

SOLOMON ON REPENTANCE

Why do you think I Kings 8:51 is missing?

- ▶ There is the uninteresting possibility that it was clipped to save space. There are other small changes, but they don't make a big difference in meaning. Such pedestrian explanations should not be ruled out.
- ▶ In this passage in Kings, the author draws attention to Solomon calling on God to behave in line with the Exodus. Drawing attention to Solomon's citation of the Exodus matters less, because they're back!
- ▶ Elsewhere, exile and exodus are connected (cf. Is 11:16, Jer 16:14-15): Jeremiah 23:7-8—"So then, the days are coming," declares the LORD, "when people will no longer say, 'As surely as the LORD lives, who brought the Israelites up out of Egypt,' but they will say, 'As surely as the LORD lives, who brought the descendants of Israel up out of the land of the north and out of all the countries where he had banished them.' Then they will live in their own land."
- ▶ Several of these passages that link the Jewish identity to their return from exile also refer to the Branch of David, the Messiah.

GOD'S APPEARANCE

Finally, there is a direct word from God to Solomon (and the people) that directly connects disobedience to exile.

2 Chronicles 7:19-22 NIV—"But if you [pl.] turn away and forsake the decrees and commands I have given you* and go off to serve other gods and worship them, then I will uproot Israel from my land, which I have given them, and will reject this temple I have consecrated for my Name. I will make it a byword and an object of ridicule among all peoples. This temple will become a heap of rubble. All who pass by will be appalled and say, 'Why has the LORD done such a thing to this land and to this temple?' People will answer, 'Because they have forsaken the LORD, the God of their ancestors, who brought them out of Egypt, and have embraced other gods, worshiping and serving them—that is why he brought all this disaster on them.'"

This is not a new message. The Law delivers this message like a drumbeat: Lev 18:28, 20:22, 26:27ff; Deut 4:40, 28:63.

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