

W459C_Solomon_and_John_The_Baptist_21.mp3

[00:00:02] This is a recording made in the Chapel of the Open Book at the Wednesday dinner hour meetings. And we are considering today the seventh and the last of the series of typical sermons that we meet in the Old Testament scriptures. You may remember that they in different ways in the lives of the experiences they have, foreshadow the purpose of the ages and the steps that God has taken to bring it about. We have two sons at the beginning. Now, don't say Cain and Abel. We have two sons at the beginning, Abel and Seth. Cain was of that wicked one and slew his brother and God gave us substitute. God hath given thee another son instead of. That's the principle. So you see the first pair in indicate the sacrificial basis upon which all this glorious thing is to rest. And then we have. I think the standard was given. When the parents were past age and offered on the bounty to receive back again in figure emphasizing resurrection. So that we are told that when Abraham stood in the presence of God and heard about the gift of a son, he didn't believe God, He didn't believe Jehovah, He believed Him. That quickly faded. That's the character of that. Well, then we have two other sons, Joseph and Benjamin. Joseph most certainly a type of Christ right up to the sitting on the throne and receiving his wayward brothers back again.

[00:01:38] And Benjamin, who must be added to the story, the son of the right hand emphasizing the risen, ascended seated Christ. Well, then we come to the last two. David and Solomon. They also make a pair. David The type of Christ at the beginning, largely persecuted by Saul. And when you say that, does that ring a bell in your hearts when one day a man named Saul of the tribe of Benjamin on the road to Damascus heard a voice from heaven saying, Saul, Saul, why persecutest thou me? Did that man who knew the Scriptures have a feeling at his heart? Am I doing the same as my namesake? Is this one that I'm persecuting the true David of God? I believe it must have been that man knew the word and that entered like a spear, as it were, into his heart. Will we come today to Solomon, his son. Now Solomon is like you and me, a mixture. He was one of the wisest men in the. In the earth. He was a great type and a picture of the Son of God in the glory that is yet to be. But the man wise, as he was, was an utter fool, for he turned away from what God had written for his guidance, and he was no more able to protect himself than anyone else. But if a type never had a failure, it would not be a type.

[00:02:57] It would be the reality. So we'll excuse him, shall we? Knowing our own frailty and look at 1 or 2 passages which will round off this approach. The sevenfold picture of the son. And then when we come next week, God willing, we'll go into the New Testament and pick up the story of the way in which this is carried on by the one Son of God, the Lord Jesus Christ Himself. Now, David wrote a Psalm 72. Will you look at it? Because this psalm is looking to his son in the first place. Solomon In the prophetic sense, the Lord Jesus Christ. And at the end of this Psalm 72, we read the prayers of David, the son of Jesse are ended. Now, it didn't mean to say that David never prayed anymore. This is the focal point. This is the one thing to which all his ambitions, all his life, as it were, all his hopes were centered. So he says, Give the king thy judgements, Oh, God, and thy righteousness unto the King's Son. He shall judge thy people with righteousness and thy poor with judgement. The mountains shall bring peace to the people and the little hills by righteousness. And so he goes on in these things. Verse six. He shall come down like rain upon the mown grass as showers that water the earth.

[00:04:20] Never think it needs rain coming down upon the high and spoiling it. The word mown grass means the bare land that's been mown and left and baked hard. A picture in Palestine almost of death. And the moment the rains come, it springs up emerald green. A wonderful picture of resurrection. It is thy shall the righteous flourish and abundance of peace. Here it is again, as As long as the moon endure. Now he shall have dominion also from sea to sea and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the Isles shall bring presents. The Kings of Sheba and Siva shall offer gifts. Yea, all kings shall fall down before him, and all nations shall serve him. And then emphasizes again the one thing that was not characteristic of Solomon's reign over and over again in this prospect to which David is looking, this son of his is going to look after the poor and the needy. Now you're told if you would like to look at it straight away in the First of Kings Chapter 1014. The First of Kings, Chapter 1014. These words Now, the weight of gold that came to Solomon in one year was 600 and threescore and six Talents of Gold 666. That's an ominous number if you know your Bible.

[00:06:00] That's the number of the beast in the book of the Revelation. 666 Talents of Gold. And when he died, the people made a petition to his sons, and they said all this was a grievous yoke that we cannot bear. What a contrast to the one of whom he was a

foreshadowing. My yoke is easy and my burden is light. But he refused. The sun refused to lift this intolerable taxation burden to extract 666. What is it? How many talents of gold in one year from this people? And so it rent the kingdom in Twain. The Kingdom of Israel with ten tribes. The Kingdom of Judah as a result. I always remember with great joy and satisfaction, sitting one day in the British Museum and I sat beside one of the officials for the moment and he spoke to me. Now, you might expect the official in the British Museum was rather a high brow type. He said, You know, I've been reading the Bible and I have a feeling that if Solomon had left the revenue to his Lord, he 777 instead of 666, I thought that wasn't bad, was it? And it's possible it may be true in many cases. Well, that's one feature. Well, now, will you look with me at One Kings? Chapter 133 are left to move rather rapidly, as we mostly do. But I want to give you chapter and verse for these features.

[00:07:31] Chapter 133. It says at the end of this verse about a from David and upon his deed and upon his hands and upon his throne, that shall there be peace forever from the Lord. That was a foreshadowing of what is yet to come. And if you will now turn, but keep one things in your finger if you like. One Chronicles. Chapter 29. One Chronicles. Chapter 29. You read these words in verse 22, and they did eat and drink before the Lord on that day with great gladness. And they made Solomon, the son of David King the second time and anointed him unto the Lord. Solomon was anointed king the second time. And that rings a bell. Does it in your mind? In Stephen's speech, he draws attention that Joseph, who was rejected by his brethren the second time, was made known to them, but not as a rejected one, but one who was their savior, and Moses whom they said, Who made you a ruler? That same Moses was their deliverer. And then in the epistle to the Hebrews, to them that look for him, shall he appear the second time, without sin unto salvation. So you see, there's a little tight there in this man, Solomon. Well, now, once again in the first of Kings, Chapter 424. You remember the psalm? He shall have dominion from sea to sea and from the river unto the ends of the earth.

[00:09:09] Chapter 424. For he had dominion over all the region on this side of the river, from Tsar Ivan to Tsar over all the kings on this side of the river. And he had peace on all sides round about him. He should have dominion from sea to sea. Now, whether that was the same extent as is intended in Psalm 72 doesn't matter. He is sure is a little type of it. He is an indication because you see, David was prevented from building the

Temple of God because he was a man of war all his days. But Solomon, whose very name means peace. Had peace all of his days, which was another picture of the two fold work of Christ. And then while we are looking at this chapter five, verse ten. So Hiram gave Solomon cedar trees and fir trees according to all his desire. He shall receive gifts from kings. So Solomon did. Hiram was a king. And he didn't merely trade with Solomon, he gave him. And then of course, there comes into your mind the next one. I don't know whether you would quibble and say that wasn't King of Sheba, that was the Queen of Sheba. Well, all right. Solomon only gets the queen. The Lord will get the king later on. But here it is. Chapter ten one Kings, Chapter ten.

[00:10:31] And when the Queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions, and she came to Jerusalem with a very great train. Now, when you read the visit of the Queen to Ghana and all these other places, and you find that they bring out a great things, they're going to bring us presents. They must have had a van load of stuff, too, already planned to give presents to this one and this one and the other one. Well, look at the train load that's coming here. With camels that bare spices and very much gold and precious stones. And when she was come to Solomon, she communed with him all that was in her heart. So here we have the Queen of Sheba bringing gifts. The Kings of Sheba and all the other places are going to do likewise in perhaps a greater and a fuller extent. Yet when once for one Kings Chapter four. 24 and 25. I'll read it again. For he had dominion over all the regions of this on this side of the river from Tsar Ivan of Tsar over all the kings on this side of the river. And he had peace on all sides roundabout and Judah and Israel dwelt safely every man under his vine and under his feet to him from Dan, even to Beersheba, all the days of Solomon.

[00:11:55] He dwelt safely. Does it make you think of the false cry that's coming presently? Peace and safety when destruction is just hovering over, this is anticipating the real thing. Peace and safety, but something more. They're going to dwell every man under his own vine and under his own fig tree. That is a picture in the Scriptures used more than once of the day when the Feast of Tabernacles shall be fulfilled. Will you let me read from Micah? If you'd like to find it quickly do. But if not, I'll read it for you. In this prophecy of Micah despite lawsuit that is myself now. Chapter four, verse four. Chapter four, verse four. Oh, I think we'll read verse three and he shall judge among many people and rebuke among nations afar off and they shall beat their swords into

plowshares and their spears into pruning hooks. This is not merely an agreement to limit armaments. This is something that's being done. This is a real disarmament program that's going to be carried out. Nation shall not lift up sword against nation. Neither shall they learn war any more. Attaboy. Didn't even learn how to do it. But they should. All every man under his vine and under a fig tree. And none shall make them afraid. Who's going to carry this out All the one thing that makes it possible for the mouth of the Lord hath spoken it.

[00:13:44] Do you remember Isaiah? The voice said, Cry. And Isaiah said, What shall I cry? All flesh is grass. Yes. The Lord says, All flesh is grass. But a word of the Lord has spoken it. It's not going to rest upon flesh. That's grass withers. They make an agreement with Mr. K on the one side or Mr. Cai on the other. It's going to be the mouth of the Lord that will speak it, and He shall speak peace to the nations in a sense that no other man can. You remember when, after the Lord died, rose again, he suddenly appeared in the upper room and he said to the rather startled disciples, Peace be unto you. Well, I could go into a room and I could say, Peace be unto you. But I couldn't do what he did when he said, Peace be unto you. We showed them. He showed them his hands and his side. And there is no no one yet can take his place in that. But he's the only one who is our peace, who died the just or the unjust that it may be possible. So we've got here. Like the prophet Zechariah says, the nations that are left after the dreadful battles that are yet to come. Here again, an end of strife. The nations that are left shall go up to Jerusalem to keep the Feast of Tabernacles.

[00:15:00] That is the last of the feasts of Israel's year. Right through the year, they observe the Passover and the Pentecost and the Day of Atonement. And at long last. And if you are living in the neighborhood where there's a little Jewish community still, if you like, to walk through some of the back streets of Whitechapel at about the time of September, you'll see in their little gardens or even on top of their houses, a little booth erected, a little lattice work, a little climbing plant, and you'll see some poor old Jews sitting there with his face beaming, looking like nothing on earth. And don't laugh at him. He's anticipating in his heart the day when not only do it in the back street in East London, but every man shall sit under his own vine and under his own fig tree, and none make them ashamed. Well, these things, you see, are embedded in the story of Solomon. Although, as I said, Solomon, like the rest of us, was a failure in many ways. Yet there was this distinctive thing picking him out between David, the persecuted,

anointed king and then his son, Solomon. This is emphasizing the two natures in Christ. You get the Abel who was put to death and the one who was put in stead said, You get Isaac, the child of the flesh, but nevertheless the child of gift and resurrection and so on.

[00:16:21] You get Joseph and Benjamin. You get David and Solomon. And so when we come to the New Testament, we shall find that this very one is a son born a child given, and his name shall be the mighty God. That's a problem for us, unless we believe the book, isn't it? So anticipating that we've got more to look at than we've looked at at the moment, just to see the son who now enters the New Testament in the first chapter of Matthew, and he carries the story right away through how do we get the last verse concerning the purpose of the ages. Then cometh the end. And I trust when we reach that we should have had in our minds and in our hearts a story and a picture that will enable us to realize that we too, in this present life before ever that day comes. We too may have this peace I jotted down just to save myself from hammering of two parts of a hymn I remember all many years ago. You may know it. I'll finish this. Here is this morning with these words. Peace. Perfect. Peace in this dark world of sin. The blood of Jesus whispers Peace within. Peace. Perfect peace. The future all unknown. Jesus. We know. And he is on the throne.