

28. Solomon and God

How do we place Solomon? We do so very carefully.

Paul said, “Rightly dividing the word of truth.”

Let’s be very specific. The book of Ecclesiastes covers fourteen pages in my NKJ Bible whereas the book of Ephesians covers seven pages.

The first is the expressions of a man who is clearly empty of God in his knowing while the second is the bold declaration of a man who knows he is filled with all the fullness of God.

Yet I have heard preachers use Ecclesiastes, not to rule over, but to set aside **Paul’s** gospel completely!

Solomon versus Paul.

I believe that the book of Ecclesiastes is in our Bible for one reason and that is so that we might run from the emptiness of a mind that is empty of the knowledge of God.

The theme of Ecclesiastes is – “It’s all just one big waste of time.” The theme of Paul is – “Give thanks inside of and for the sake of all things.”

Remember that, by the example of the writer of Hebrews, **two of God’s primary purposes in giving humans the Old Testament** is first to give a pattern for the New Covenant AND second to show us the opposite of the New.

Ecclesiastes is the opposite of Christian faith in God.

Solomon's Life.

Here is the testimony of Solomon's life, first the root and second the appearance.

The house [of God] was finished in all its details and according to all its plans. So [Solomon] was seven years in building it. But Solomon took thirteen years to build his own house; so he finished all his house (1 Kings 6 & 7).

And God gave Solomon wisdom and exceedingly great understanding... He spoke three thousand proverbs, and his songs were one thousand and five (1 Kings 4).

During the eleven years Solomon prepared for and built the temple in Jerusalem, he was anointed of God with truth.

The Point of Turning Away.

But once that task was completed, largely in obligation to his father, David, Solomon turned to building his own house, and things went straight downhill from there, seven and thirteen being the definitive metaphors.

It is supposed, without actual historical evidence, that Solomon was the author, then, of the Jewish Cabala, from whence comes all the dark symbolism of Freemasonry, Satanism, and modern pop culture.

Though we consider that possibility, however, we do not place it upon anything of Solomon that is included in the Bible. God can speak to us, even through Ecclesiastes, yet that book itself testifies of Solomon's wandering unbelief.

Compiling the Scripture.

Then, we can suppose, again without actual evidence but with good cause, that it was Ezra who oversaw the collection of all the manuscripts of Israel from the time before the captivity.

Thus we can assume that Ezra oversaw the compiling of the Psalms from different authors into the book we have as well as the compiling of the book of Proverbs, with at least one chapter clearly from a different author, Agar.

So we must ask the question. How much stuff written by Solomon did Ezra throw out? He did include Ecclesiastes, for the reason God wanted it there, as a warning against such turning aside into unbelief.

Solomon Far Away.

Now, I am approaching Solomon in this way because this is the first since I began writing that I have addressed him directly, though I have drawn from Solomon often.

More than that, the topic of this series is the heart relationship with God these people shared.

At the same time, a defining moment for me in the move fellowship was when I heard Buddy Cobb use Solomon to eliminate Paul. This was a very specific moment and I remember it distinctly and the fervor and horror of it.

When I threw out everything but Jesus, then, upon leaving that fellowship, Solomon was one I threw the farthest.

Follow Paul's Example.

Paul is very, very clear about how he made use of the Old Testament. And when we look carefully at all the other New Testament writers, we see that they thought in the same way as Paul.

Paul chose only the positive verses from Old Testament passages and drew a large X across many of the negative verses. Only in Romans 3, etc., did Paul bring in the negative and that only to magnify the Cross of Christ.

And Paul showed specific Old Testament verses to be CONTRARY to and eliminated by the gospel.

We follow Paul's example as he advised us to do.

Only Christ Our Life.

And so we treat with Solomon's verses in the same way as the entire Old Testament. We seek one thing only, the knowledge of Jesus Sent into us.

Any verse or proverb that speaks the life of Jesus, now our only life, we receive as the very Seed of God.

Any verse that speaks against Paul's gospel, we place into God's purposes, either to magnify the Cross, or to be an example of the opposite of Christ.

God can and does speak life and wisdom to us through Proverbs, for instance, but we divide it rightly, as Paul said. Some proverbs are life, and some go with Ecclesiastes.

The First Day of Tabernacles.

Nonetheless, the building of the temple, the entrance of the Ark into that temple, and Solomon's prayer of dedication figure very large in the metaphors of God concerning Christ and His Church.

This mighty event, of God filling His fully prepared temple with His glory, found in 1 Kings 6-9 and 2 Chronicles 3-7, took place on the first day of the Feast of Tabernacles.

And thus God means that in the fulfillment of Christ in His Church, that moment when millions of believers in Jesus KNOW that they are filled with all the fullness of God and are turned around, now, as His revelation, that God will be known in His glory, that is, as "Love one another."

Limiting Our Study.

God honored Solomon for David's sake, just as He honored Isaac for Abraham's sake.

But I have no interest whatsoever in seeking out Solomon's "heart" towards God. Rather, we look at that time in his life when he did act rightly (almost) towards God.

And we say "almost," because Solomon built all kinds of things for the temple that God had not spoken including many replicas of the lampstand, etc., and the two Masonic pillars in front. God allowed the next king of Egypt to plunder all this extra stuff and haul it back to Egypt where he had a wall carved depicting all the things he had stolen from Solomon's temple.

God's Response.

What we want to look at, then, in the remainder of this lesson, is Solomon's prayer of dedication, found in 1 Kings 8 and 2 Chronicles 6.

In fact, this prayer was Solomon's version, out from his knowledge of God at that time, of calling God into his world. Here is what happened in response to Solomon's call, a call that we place entirely as Christ.

When Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the temple. And the priests could not enter the house of the Lord, **because the glory of the Lord had filled the Lord's house.**

A Far Greater Call.

You and I are calling God into our world at a far greater fulfillment than anything that could have been inside the Old Testament times, as Jesus said.

And as Haggai said, “The glory of this latter house shall be greater than the glory of the former.”

Solomon calling God into his world, and God’s response to that call, now informs us of the same task placed upon us, to call God into our world, not in pattern, but in fullness.

Two different individuals were recording Solomon’s prayer as he spoke, for they differ slightly in choice of wording as witnesses should. Only at the end do they differ completely.

Upon the Covenant.

For simplicity, we will stay with 2 Chronicles, and, of truth, we are seeing a tremendous pattern for us as we call our God into our world in the completion of the age.

Solomon places his call of God entirely upon Covenant.

And he said: “Lord God of Israel, there is no God in heaven or on earth like You, who keep Your covenant and mercy with Your servants who walk before You with all their hearts. You have kept what You promised Your servant David my father; You have both spoken with Your mouth and fulfilled it with Your hand, as it is this day.

– God, You do what You say. –

Laying the Only Foundation.

You will find, if you peruse all that I have written, that I have approached God boldly all the way through on one premise only, on the firm foundation of the Covenant in the Blood of His Son.

And you will find that I have approached God and contended with Him concerning His Word, that He does what He says.

The Word of Covenant which God has given to us is our authority inside of God to command His entrance through us. By that Covenant we have the authority to require God to be all LOVE among us, that all our interactions together are entirely and only inside of God.

Magnifying the Covenant.

From the age of nineteen, when the Spirit of God spoke to me that He would guide me into all truth, I have known that the Word God speaks, His Covenant with me written upon the pages of my Bible and entering into me as Christ, is everything and the only thing.

If I knew how, if I had any ability at all, I would magnify that Covenant written with Blood in your understanding and mine until it is larger than the universe and until we know absolutely nothing outside of it.

Upon firm we stand, and that firm is Covenant, Word written with Blood, the Person of the Lord Jesus Christ.

The Center of the House.

Therefore, Lord God of Israel, now keep what You promised Your servant David my father. – Therefore, God our Father, now keep what You promised Jesus, that all whom You have given Him would be with Him inside of You, inside His glory.

Then, having placed Covenant as the foundation of his call, Solomon proceeded to place the temple he had built, the earthly and limited house of God.

The basis of this, and the source of the entire rest of Solomon's call, is found in Exodus 25: And there I will meet with you, and I will speak with you from above the mercy seat – which was the whole reason for the temple.

The Question of the House.

First, here is what Solomon said. – But will God indeed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain You. How much less this temple which I have built!

Then, here is what Isaiah wrote. – **“Heaven is My throne, and earth is My footstool. Where is the house that you will build Me? And where is the place of My rest?”**

But Paul said this. – Inside of Whom the whole building, being fitted together, is increasing into a temple, holy inside the Lord. Inside of Jesus, you also are being built together for a dwelling place of God inside the sphere of Spirit (Ephesians 2).

We Are That House.

Finally, Hebrews says this. – Indeed, every house is built by someone, but the One who built all is God. And Moses was truly faithful inside his entire house as an attendant, into a testimony of what will be continuously spoken.

Christ, however, as Son upon His house, whose house we are, IF INDEED, our confidence, our bold and public speaking [of Christ our life] and the exultant boasting of our hope [that we are just like Jesus – 1 John 3:1-3], we should hold upon firm unto all completion.

Again, Solomon's call was based entirely upon God's promise to meet with Israel from upon the Mercy Seat inside of His House – and our call is based the same.

Contending with God.

The difference, of course, is that Solomon referenced only the metaphor, whereas our call is the REAL, that is, the fulfillment of all that metaphor meant.

Here then, is **Solomon's** contention with God, based upon His Covenant and upon His presence with His people.

Regard the prayer of Your servant and his supplication, O Lord my God, ...that Your eyes may be open toward this temple day and night, toward the place where You said You would put Your name, that You may ...hear the supplications of Your servant and of Your people Israel, when they pray toward this place. Hear from heaven Your dwelling place, and when You hear, forgive.

Placing Our Own Contention.

Again, we translate all of this into our present relationship with God. And that is what we will do in our prayer together at the end of this session – pray our version of **Solomon's** call of God. Here, then, are two more gospel verses I will use to translate this section, John 17 & Eph. 1.

First – Father, I desire that those whom You have given Me might be with Me, that they might behold My glory... that the love with which You loved Me, might be inside of them, and I inside of them. And second – The Church is His body, the fullness of Christ, that is, the full meaning that is Christ filling full all inside of all, that is, Jesus filling with Himself everything in everyone.

The Fulfillment of Tabernacles.

Now, this is a big deal, and thus I am grounding us in these essential gospel verses, because this action of Solomon IS the event upon which the Feast of Tabernacles in the Old Testament is based.

And thus it is the central metaphor of our calling of God into His Church in the fulfillment of Tabernacles for real.

We are not limited inside of God, for this is the task God has given to us.

Let's list, now, those specific things Solomon called upon God for which He would meet together with His people inside this House representing the Church.

Points of Calling.

1. Justification from all sin, which becomes for us, no consciousness of sins or any disconnection from God.
2. Full victory of Israel over all enemies, specifically inside the contest over the land, which becomes for us full victory over all enemies that oppose the fullness of God known as **“love one another”** inside of Christ Community.
3. The abundance and blessing of the provision of God upon His people, which for us is the abundance and blessing of the provision of God.
4. Every other manifestation of the curse, whether famine or sickness, which for us becomes victory over death, our bodies swallowed up into life.

Arise, O God.

5. That any foreigner may come and through faith in God become part of God with them, which is for us – whosoever will may come and freely drink of the water of life.

Now therefore, arise, O Lord God, to Your resting place, You and the ark of Your strength. Let Your priests, O Lord God, be clothed with salvation, and let Your saints rejoice in goodness.

This is truly a powerful list of things for which we call God into our world, that His people would KNOW these things.

And thus this prayer of Solomon has become our clearest instruction thus far on the mechanics of our great task.

Reading for Next Time.

The next lesson is titled “Solomon and Love.” In it, we are focused on The Song of Solomon. So, for the next lesson, read the entire short book, that is, eight chapters.

As you read this, think only of Jesus speaking to you.

My beloved spoke, and said to me: “Rise up, my love, my fair one, and come away. – Let me see your face, let me hear your voice; for your voice is sweet, and your face is lovely. – You have ravished my heart, my sister, my spouse; you have ravished my heart with one look of your eyes. – And our response. – Make haste, my beloved, and be like a gazelle or a young stag on the mountains of spices.

Let's Pray Together.

In our prayer today, we will translate Solomon's prayer into our own, that is, we will use Solomon's structure of calling God into his world as the primary structure of our call of God to enter His creation through us in all fullness of glory.

“God, our Father, we acknowledge with all certainty that You have bound Yourself to us and we to You through Covenant inside of the Blood of Jesus.

“Father, the Lord Jesus, who is our life, covenanted with You by great Desire that ALL whom You have given to Jesus would be with Him inside of You. And God, You say that You have bound Yourself to Jesus and thus to us not only by Word, but also by Oath.

Keep Your Promise.

“Therefore, God our Father, now keep what You promised Jesus, that all whom You have given Him would be with Him inside of You, inside His glory.

“Father, we do not ask for ourselves, for we are utterly inside of You and You share Your very Heart with us, but we ask for all of our brethren, millions of Christians all across this earth, who do not yet know You as the fulfillment of this mighty Day of Tabernacles.

“Father, You say that this House, Your Church, is Your dwelling place forever, the revelation of all that is Love. Father, You say that this Church IS already the fullness of Christ, though she knows it not.

Fill Your House.

“God, our Father, we call You into our world, to fill Your House with Your glory, that millions of believers in Jesus all across this planet would turn in one mighty stroke to be the revelation of God through them, that they would love one another with pure hearts fervently and with no more thought of ‘someday.’

“Father, cleanse away all consciousness of sins by the magnification of the Blood of Jesus. Cause Your people to know the full purity in which they already walk.

“Father, defeat all enemies inside Your Church, those that prevent the knowledge of Your gospel and those that harass the gathering together of Your Church.

Pour Out Your Abundance.

“Father, pour out Your abundant provision upon Your people even in this hour of their greatest need, that as they are cut off from this world, so they would find all sustenance coming out from their own faith in You.

“And Father, draw whosoever will into Your abundant LIFE to drink freely of You.

“Arise, O Lord God, through us, Your resting place, as our hearts are the Ark of Your Strength.

“Let Your people, O Lord God, be clothed with the Lord Jesus Christ in all Salvation, and let Your holy ones rejoice in the good-speaking of Christ through them.”