

I Kings 11

SUBJECT: The Fading
Glor of Solomon

GA

JK. 11:1-43

The Fading Glory of Solomon

The glory of Solomon vanished like an insubstantial phantom
left only behind a midsummer night's dream
left only behind but a vague memory.

(a) Tabernacle midrash (commentary) on Eccl. 2:10
of beyond the story of his life. Hardly a reference to him
in the prophets or the apocrypha, beyond one reference by one text,
and even then surpassed by the Bible's 70 fields.
(c) 8000

Deut. 17:14-20

Solomon did all things expressly forbidden - seems as if held up
as a conspicuous example of everything a king ought not to be.

1. Deut. 17:16 vs JK. 10:26, 28, 29

2. Traffic in horses; intercourse with Egypt

2. Deut. 17:17 vs JK. 10:21, 27

4

3. Deut. 17:17 vs JK. 11:1-4

3 In his early days, he loved the Lord
" " later " " many strange women "

700 wives } 1000 is mate of the seraglio (seraglio)
300 concubines } of the largest harems of which we have record in
annals of in modern times - that of Osmán COODIYANNA;
who had 1 wife and 329 concubines.

of. Here we see the most disastrous appearance
in a large harem, inevitable, found elsewhere, polygamy
leads to misery, enmity. Jealousy, rivalry
in value of aimless women, demoralized by luxury and
indolence, mostly tame but quarrel at not other, without
for the royal favor with their deliberate attacks.

54. Deut. 17:19 vs I K. 11:5-9

"incent optu" = worshipped

"hill before Jerusalem" = Olivet, southern crest
Ashtoret - goddess, heaven, soft splendor? at night, remove
vestib. - top of the rocky roadway near
Cherubim. - - was, made strength

(a) mistake in "Paradise Lost"

The worship of pharaoh rapidly, jealousy of desiring unknown sinners.
But no priestly protest. The top of this ceremonial road under the
patronizing dominion of the king. Blessed with perfect privacy in the
true solitude and the fact. Not even a faint protest unless near the
concrete mode of income rising from the idolatrous altars on the
opposite hill.

No prophet. No descending beam of inspiration. Nothing died.
God died. No prophet any more; not till at end of reign
Chijah of Sebilah, with the message of the dissonance of the kingdom.

5. Deut. 17:20a = I K. 12:9-14

"the heavy burden" burden on the people to support him, called
"a yoke": "chastisement" & "whip"

The empty pleasure, criticism, polygamy, religious indifference, drought
& dissensions, instigated by Amos, praises no more. These young men
the true children of the reign of Solomon. They are young of mind
Religious: insistently foolish, utterly devoid of understanding; but in
their own way brought spirit of oppression fostered by the court of Solomon
absent in our pleasure, blinded by political pride. Young, insubordinate
offensive and lawless work; but the heart of the same as daughter,
youth. Physical decay; spiritual decrepitude; worldly ostentation.

7. Deut 17: 20b. = I K. 11:9, 11

God who twice appeared, made known his purpose.

I K. 3:14 his age not short at 60 years

I K. 11:11 a fragment of a divided, demoralized & young his son.

A summary of his life, reign falls into 3 parts

1. His youth and early reign
From the fullest source, the name Nathan is present from the beginning!
"And the Lord loved him."
Every gift: princely beauty, quick intelligence, lofty aim, unshakable heart. Humbly before God.

2. In all his glory.
Builder, the Temple
Builder, cities
Raised Israel to height of national appreciation - climaxed by visit of Queen of Sheba, "The King and his court were told."

3. The fading of glory. Decline.
The splendid youth has become an aged old man.
The world below him is a Egypt, sleeping with, why?
The magnificent ^{leader} ruler with debt
Hisan King of Tyre turns in disgust from an irresponsible over-ambitious
a man showed in Egypt gives shelter to his rebellious servant
David, surrounded by great warriors, perfect, noble, Solomons alone
among his necessities.

He found a people free - he left them enslaved
- - - - - unbreached - - - - - oppressor
- - - - - simple in life - - - - - luxurious
- - - - - inclined to be faithful to God - - - - - indifferent to God's dominion

He left behind a weak, worthless son to dismember the kingdom, disgrace the name.

- (a) Picture of Oragnia, Plena
- (b) The grandeur of Mt. Th. not Solomons but his brother Nathan the true founder, the true Messiah.

The Talmud:

"At first, before he married
strange women, Solomon reigned
over the angels - he sat on "the
throne of the Lord" (I Chron. 29:23)

Then only over those below - "over
all the kingdoms" (I Kings 4:21)

Then only over Israel (Ecc. 1:12)

Then only over generations (Ecc. 1:1)

At last he reigned only over his
stuff, as it is said (Ecc. 2:10)

"And this was my portion of my
labor." For by the word "this"
he meant the stuff which was
in his hand, and which was
the only possession left to him."

This but the moral of all
human tales;

This but the same rehearsal
of the past:

First freedom and then glory;
when that fails,

Wealth, vice, corruption -
barbarism at last.

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JK. 11: 5, 7 milcom = Moloch
mittor, Parodius fat

Moloch, horrid king besmeared
with blood
of human sacrifice and parents'
tears.

Though for the noise of drums and
trumpets loud
their children's cries unheard, that
passed through fire

to his grim idol. Him the
Ammonite

worshipped in Rabbah. . . .

The wisest hearts
of Solomon he led by fraud to
build

his temple right against the
temple of God,

on that opprobrious hill; and
made his grave

The pleasant valley of Hinnom,
Tophet⁶ thence
And black Gehenna called, the
type of hell.

Ashtoreth "the Queen of Heaven" - the soft splendor, the
night, worshipped sexually

Moloch, the king of the raging furnace of the moon
and of sunburning, numerous dead whose twisted
pains it served material to express mind blood.