

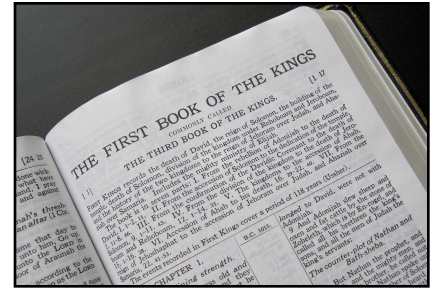
Christ in All The Scriptures

1 Kings

Introduction

The book of 1 Kings can be considered in at least five ways:

- a) The presentation of God
- b) His purposes and activities
- c) The foreshadows of the Lord
- d) The gospel prophetic, historical and biographical aspects.
- e) Our consideration is on the shadows which prefigure Christ.



It is true that 1 Kings has only a few prefigurements of the Lord, the two major ones being Solomon and the Temple. It is very easy to overlook David in the context of 1 Kings, the Angel of the Lord (1 Kgs. 19:5, 7), and Elijah (1 Kgs. 17:1). Much has been written concerning Elijah and the temple. However, it seems to me that there has been little written concerning Solomon and David in the context of 1 Kings. The Holy Spirit has been pleased to use Solomon in multiple avenues, both comparative and contrastive.

1) A comparison between Solomon and Christ

- a) Solomon, as David's Son ruling in equity, the Appointed King for God, the crowned One (1 Kgs. 1:30, 35). Christ is God's appointed King (Psa. 2:6).
- b) Solomon as the builder, the constructor (ch. 6:1). Christ the builder (Matt. 16:18; Heb. 3:4).
- c) He put down all insubordination (ch. 2:24-25). There is a false teaching today that the New World Order will come in when saints are sufficiently spiritual, and have made this world suitable for the Lord. Such is error. When the Lord comes He will come in might and break every opposing force. (Dan. 7:14; Acts 2:34-36; Rev. 19:11-21)
- d) He put those under him under strict regulations (ch. 2:36-44). Christ will not be politically correct but morally perfect (Psa. 2:9; 72:10-11; Isa. 2:4; Rev. 19:15).
- e) His reign was according to the purposes of the father (ch. 1:30). The kingdom of Christ will be set up by God (Dan. 2:44; Mic. 4:7).
- f) Under his rule the murderer of innocent blood was judged and executed (ch. 2:5-6). When Christ shall reign (Zech. 14:17).
- g) Prayed (ch. 3:6-9). Christ was a man of prayer (Lk. 6:12; 9:28).
- h) Had a structured government (ch. 4:2-19). Christ will have a structured government (Isa. 32:1).
- i) Led the people in worship (ch. 8:22-30). Christ will lead the praise in the great congregation (Psa. 22:22, 25; Heb. 2:12).
- j) Was an intercessor (ch. 8:31-53). Christ is our Intercessor (Rom. 8:34).

2) Some contrasts between Solomon and Christ

- a) Solomon had wisdom from God (ch. 3:16-28; 4:34). Christ was the fulness of divine wisdom (Col. 2:3).
- b) The populace will never say, "God save the King" (1 Kgs. 1:34) concerning Christ, He is the King who brought salvation (Zech. 9:9; Titus 2:11).
- c) Solomon disobeyed in multiplying wives and horses, a thing God had forbidden (Deut. 17:16-17); he failed to keep the statutes of God (ch. 11:11); he made political alliances (ch. 3:1); became an idolator (ch. 11:5-8). Christ never disobeyed God, indeed He came to do the will of God (Heb. 10:9; Lk. 22:42).
- d) The Lord was angry at Solomon (ch. 11:9), but there was nothing done by the Lord that God could be angry at. God always found His delight in Christ and was well pleased with Him (Isa. 42:1; Matt. 3:17; 17:5).
- e) His kingdom would be given to another because of his sin (ch. 11:11-12) but the kingdom of the Lord shall never be given to another (Dan. 7:14).
- f) God raised up adversaries against him which he never defeated (ch. 11:14, 23, 26), but every foe who stands against the Lord shall be broken (Matt. 21:44; Rev. 19:11-21).

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While all of these are beautiful shadows of the Lord, we leave them to consider David and how he is presented in 1 Kings.

David

First Kings has an intriguing start being the only book which starts with an old man who soon would die. But, it was more than simply an “old man about to die”, it was the man who had been described by Samuel as being, “a man after his own heart” (1 Sam. 13:14). Furthermore, He was the shepherd who stood before the giant Goliath and slew him (1 Kgs. 17:49-51). In 1 Kings David is not the mighty warrior, but he still is the King who has the authority to judge and execute judgment, and in this He prefigures the Lord, but in contrast to the Lord, He was a dying king.

David the king who has the authority to judge and execute judgment

1) The Background

- a) This was a dark day for Israel, nationally and emotionally. David, their King, had ruled over tumultuous times, leading them to victory in many battles. But, now another king was approaching, a king who could not be restrained or defeated, and its name was “Death”. Time had taken its toll, and now with David in a weakened state there is insurrection. Adonijah sets himself up as king (1 Kgs. 1:5). What can be done? Adonijah had Joab the mighty man of valor, and Abiathar the priest (1 Kgs. 1:7) supporting him. This was not a coup but an act of rebellion against the precise will of God (1 Chron. 22:9-10). Adonijah was putting himself up in opposition to God (1 Kgs. 2:15). In this situation of national unrest, despite David’s personal physical weakness, a major question had to be faced, “Since David was still king, could he and would he stop this opposition to God or just give up and leave it all to Solomon?” David is given the responsibility of making this decision. There is no calling for councilors, he is still absolute monarch and his word is still law! He makes his decision and begins to execute judgment. He calls for Zadok the priest, Nathan the prophet, and Benaiah (1 Kgs. 1:32) and gave them instructions: “Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon: And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the trumpet, and say, ‘God save King Solomon’. . . I have appointed him to be ruler over Israel and over Judah” (1 Kgs. 1:32-35).

2) The father “committed all judgment unto the son” (Jn. 5:22)

- a) David was the father and committed all judgment to his son (1 Kgs. 2:5-11; 26-27; 28-34), so John records: “The Father . . . hath given Him authority to execute judgment” (Jn. 5:26-27). The right of the Lord to judge had not been given by man, institution, government or legislative body; it was given by the Father and God. The Lord was “Ordained of God to be the Judge of quick and dead” (Acts 10:42).

3) David had the authority to judge.

- a) As long as David was alive and in the position of kingship, he had the authority to judge. The Lord does not have to wait until He is King officially on the earth before He can judge. He will judge the saints at the Judgment Seat of Christ (Rom. 14:11-12); in the opening of the seals (Rev. 6:1-8:1); blowing the trumpets (Rev. 8:7-11:15); and pouring out the vials (Rev. 16:2-17). He is the Judge executing judgement. When He sits on the Throne of His glory He judges (Matt. 25:31-46), and as the moral adjudicator of all the unsaved, He will sit on the Great White Throne (Rev. 19:11-21).

4) Solomon judged with righteousness.

- a) Early in Solomon’s reign a situation arose which today would have caused major headaches. Two women each had a little baby, and the one baby died. The other mother accused her of swapping babies. With only one baby left alive, whose was it? Solomon decided the matter very easily with the

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test of love (1 Kgs. 3:16-27). It was a brilliant move of wisdom, justice, and righteousness. There was no compromise. When the Lord will judge it will be done in wisdom, justice and righteousness (Psa. 72:2; 98:9; Acts 17:31; Rev. 19:11). Furthermore, the Lord will judge in perfection and exclusively. He will not give an opinion but will assess the situation, not according to man's assessment, but God's. **(Please observe this is not dealing with when, who, or why the Lord is judging, it is dealing with criteria by which He judges)** He will judge alone without peers, without consultation, without other adjudicators, and His judgment is and always will be just (Jn. 5:30). He will be just in His judgment in the millennium (Zeph. 3:5) and in accordance with the character of God (Deut. 32:4). Because His judgment is perfectly just, due consideration will be given:

- i) According to truth (Rom. 2:2); without partiality (Rom. 2:3, 11); is righteous (Rom. 2:5); will be according to man's works (Rom. 2:6; 1 Cor. 3:8); and according to the gospel (Rom. 2:16).
- ii) He will judge according to the enlightenment they had (Lk. 10:12-15); how they treated other saints (Rom. 14:10-12); their motives for doing what they did (1 Cor. 4:5); and what was done or not done with the body (2 Cor. 5:10).

David was a dying king whose kingdom would be left to another

It will be observed that there are two thoughts here, and in both cases David is viewed in contrast to the Lord. He is seen first as the dying king, and because of his death, his kingdom would be left to another. That which must be clarified is that our Lord was never a dying man! Under no circumstances can we attach a medical or physical explanation for the death of the Lord. The death of our Lord was a supernatural event. Death is the result of sin but there was never the slightest taint of sin in Him, nor was sin committed by Him. Consequently, death had no power over Him.

It is all too easy to have too superficial a view of the death of the Lord. Death is a common occurrence of life and the wonder, depths, and mystery of the death of Christ could be easily missed. Death is, broadly speaking, a two pronged happening. It involves the departing of the spirit, and the consequence, absence of life in the body. Christ was not a mere man and His entrance into death shouts that clearly. He bowed His head and dismissed His spirit. The ordinary man, if suspended upright, does not deliberately do either. The head of such a one may be bowed but it is not a deliberate activity, and nor can man dismiss his spirit. If suspended upright, at the moment of death the spirit departs and the lifeless head drops. With Christ, He bowed His head and dismissed His spirit.

When our Lord died He committed His spirit to God (Lk. 23:46) and His body was put in the tomb (Matt. 27:59-60). Those are the absolutes and concerning which there is no debating. Verses difficult to understand must never be allowed to cloud the clarity of these statements.

For all the natural sons of Adam spiritual death is separation from God, and although Christ was forsaken by God, yet it would be blasphemous to say the Lord died spiritually. The Lord did not die spiritually, He did not become a sinner, He did not become satanized. I repeat, such teachings are blasphemous. When our Lord was on the cross, while He was forsaken by God, He was in full fellowship with the Father. The Father never forsook the Son, and His spirit was never forsaken by God.

Our Lord entered into death, which is viewed as the strongman's house, his Satanic majesty's fortress (Lk. 11:21-23; Heb. 2:14-15). No other human had gone into death of their own volition. Death is an insurrection against life, claiming cell by cell of the human body until it gains complete victory and the individual breathes their last. Christ, of His own volition, entered that citadel, something the strong man Satan did not want. He entered death on His terms, in His way, in His time, and Satan could do nothing about that. Not only did he enter death voluntarily but as a Victor, for there was no doubt that He would break the power of death and rise from the dead (Mk. 8:31).

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Where did the Spirit of the Lord go between His death and resurrection?

In 1 Peter 3:18 there are 5 statements:

- a) Christ hath once suffered for sins - *Propitiation*
- b) The Just for the unjust - *Substitution*
- c) That he might bring us to God - *Reconciliation*
- d) Put to death in the flesh - *Crucifixion*
- e) Quickened by the Spirit - *Resurrection*

“Where was Christ during the three days and nights?” It is this question which has prompted some to teach that He went into Hell and there demons beat Him while He preached the gospel to them. Therefore, did He go and preach to the spirits in prison?

- a) The first matter is that Christ did not go into hell to be beaten and abused by the demons. The work of salvation was accomplished by God laying the penalty of our sins upon Him, not by any demonic activity. Such teaching is blasphemous.
- b) The preaching to the spirits in prison was not to evangelize, for there is no salvation for the angels, but a message was heralded by Him. The word translated “preached” is heralded. By his resurrection He heralded by action, the message of assured judgment, just as Noah by building the ark heralded the message of coming judgment, even if he never said a word.
- c) It is blasphemous to teach that while His spirit was with God, yet at the same time He was in Hell preaching. What sort of a message would be heralding to the demons in Hell if he was already in death’s grip.

It is my belief that for the three days from the death of the Lord to His resurrection, His body lay in the tomb and His spirit was with God. Beyond that, we cannot say, for the scriptures give no further information.

How great is the contrast between David, the dying shepherd king, and our Lord who entered death as the Shepherd King, but rose again and lives in the the power of an endless life. (Heb. 7:16)

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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