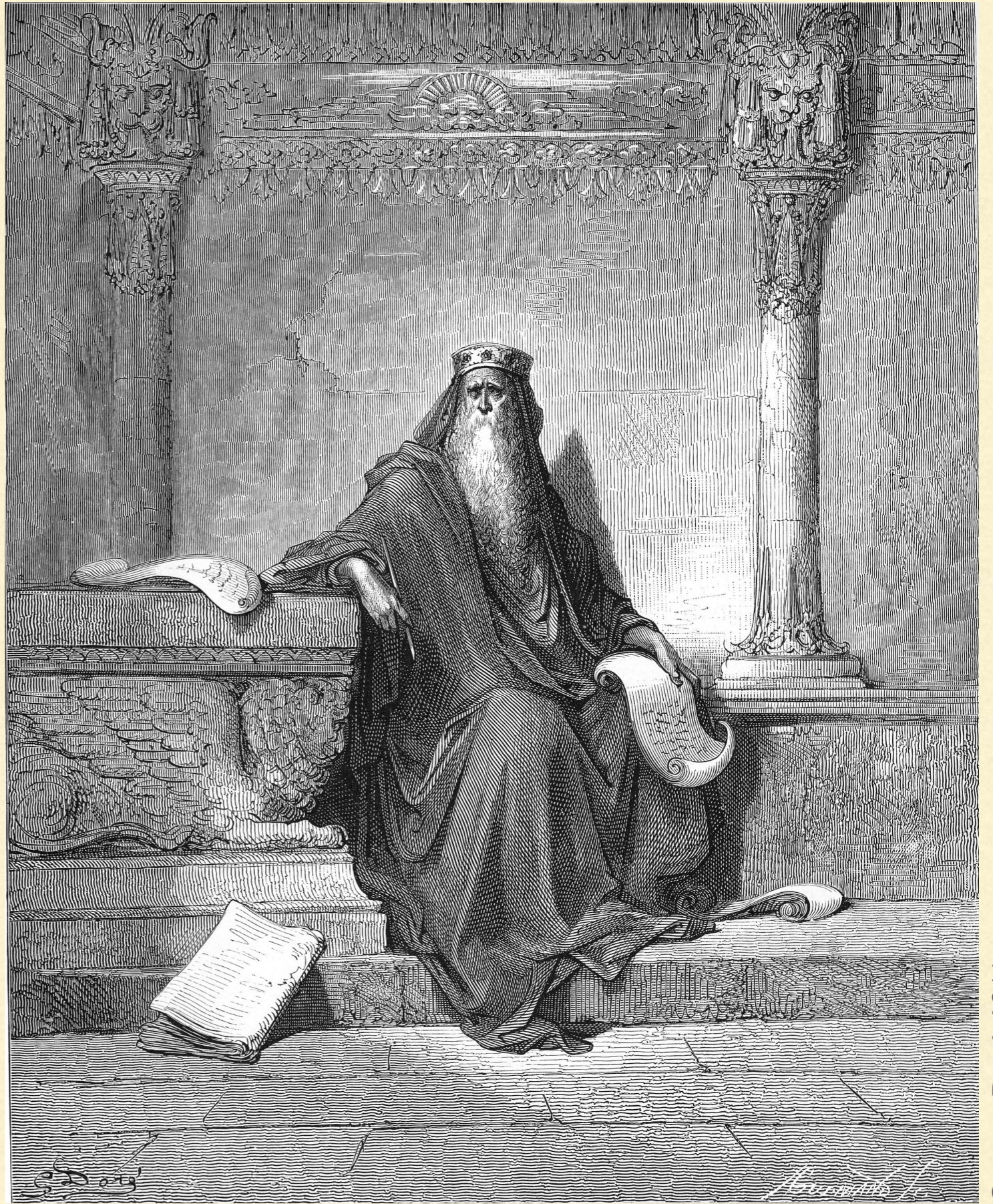


# SOLOMON'S REPENTANCE

I Kings 11



---

# HIS DOWNFALL

---

- Came gradually and noticed in his old age—“when Solomon was old, *that* his wives turned away his heart after other gods” (1 Kings 11:4).
- He had taken many foreign wives (the daughter of Pharaoh, 700 wives, 300 concubines) and allowed them to worship their gods. He built shrines for the sacrifices of his foreign wives (vs. 5–8), contrary to God’s command.

---

“Solomon’s alliance with heathen nations was followed by evils which led many of the children of Israel to violate the law of God. Multitudes became contaminated with the principles and practises of the heathen. Polygamy was introduced into Palestine. The pure religious service instituted by God was replaced by idolatry of the darkest hue. Human sacrifices were offered to idols; and the licentious rites practised by the heathen were countenanced.”

–RH December 28, 1905, par. 19

---

# HIS DOWNFALL

---

- “I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for David thy father’s sake: *but* I will rend it out of the hand of thy son” (vs. 11, 12).
- The prophet Ahijah of Shiloh prophesied that Jeroboam son of Nebat would become king over ten of the twelve tribes (vs. 29–39).

---

“Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding in thy days I will not do it for **David thy father’s sake**: *but* I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; *but* will give one tribe to thy son for David my servant’s sake, and for Jerusalem’s sake which I have chosen. And the Lord stirred up an adversary unto Solomon, **Hadad the Edomite**: he was of the king’s seed in Edom.”

—*1 Kings 11:11–14*

---

“And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with **the rod of men**, and with the stripes of the children of men: **But my mercy shall not depart away from him**, as I took *it* from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.”

—2 Samuel 7:12–16

---

# HADAD THE EDOMITE

---

- **Hadad.** A common Semitic name. It occurs in the list of Edomite kings of Gen. 36:31–39, and is also found as a designation of the Syrian kings, “Ben-hadad” (1 Kings 15:18; Jer. 49:27), and “Hadadezer” (2 Sam. 8:3–6). (Siegfried Horn, *SDA BC*)

---

**“15. In Edom.** We have here a valuable historical note. David had conquered Edom (2 Sam. 8:14; 1 Chron. 18:12, 13), but little is known of the campaign, which must have included many interesting details. This account of Solomon’s adversities brings to light a story that might not otherwise have been preserved. Evidently an attempt was made by David to wipe out this hated race to the south (1 Kings 11:15, 16), with the result that certain servants fled with the young prince, Hadad, to Egypt. It is not known who the Egyptian king was that granted asylum to Hadad, for this was a period of great uncertainty and unrest in Egypt. But to receive the royal exile was both proper Oriental etiquette and excellent politics, as in the case of Jeroboam (1 Kings 11:40). Upon the death of David, Hadad returned to Edom to be a thorn in the flesh to Solomon. Such records as this throw helpful light upon the international politics of the times.”

—Siegfried Horn, *SDA BC*







---

God strictly forbade the intermarrying of His ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters and forming connections with heathen families. But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it. The sinner of today is far more guilty than the heathen, because the light of the gospel shines clearly all around him. He violates conscience and is a deliberate enemy of God. The reason which God assigned for forbidding these marriages was: "For they will turn away thy son from following Me." Those among ancient Israel who ventured to disregard the prohibition of God did it at the sacrifice of religious principle. Take the case of Solomon for example. His wives turned away his heart from his God.

— 4T 508.1

---

It has been said of men of gray hairs that there is no danger of their shrinking from their post of duty; but in the case of Solomon, when he became old, we learn that he lost his connection with God. And why?— Because he sought after the renown, honor, and riches of this world; because he took wives from among the idolatrous nations, and became allied with those nations. It is true that by this alliance he brought gold from Ophir and silver from Tarshish; but it was at the expense of virtue, of principle, of integrity of character.

—RY182.2

---

The beginnings of Solomon's apostasy may be traced to many seemingly slight deviations from right principles. Associations with idolatrous women was by no means the only cause of his downfall. Among the primary causes that led Solomon into extravagance and tyrannical oppression, was his course in **developing and cherishing a spirit of covetousness.**

–2SM 173.1

---

In the days of ancient Israel, when at the foot of Sinai Moses told the people of the divine command, “Let them make me a sanctuary; that I may dwell among them” (Exodus 25:8), the response of the Israelites was accompanied by appropriate gifts. “They came, every one whose heart stirred him up, and every one whom his spirit made willing” (Exodus 35:21), and brought offerings.

–2SM 173.2

---

A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of erecting the temple. Of the assembled multitude that had brought their liberal gifts, David asked, “Who then is willing to consecrate his *service* this day unto the Lord?” (1 Chronicles 29:5). This call should ever have been kept in mind by those who had to do with the construction of the temple.

–2SM 174.1

---

Chosen men were specially endowed by God with skill and wisdom for the construction of the wilderness tabernacle.

–2SM 174.2



---

The descendants of these men inherited to a large degree the skill conferred upon their forefathers. . . .  
They served heathen kings with their God-given skill, and dishonored their Maker.

–2SM 174.3

---

It was to these apostates that Solomon looked for a master workman to superintend the construction of the temple on Mount Moriah. Minute specifications, in writing, regarding every portion of the sacred structure, had been entrusted to the king, and he should have looked to God in faith for consecrated helpers, to whom would have been granted special skill for doing with exactness the work required. But Solomon lost sight of this opportunity to exercise faith in God. He sent to the king of Tyre for “a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men . . . In Judah and in Jerusalem” (2 Chronicles 2:7).

–2SM 175.1

---

The Phoenician king responded by sending Hiram, “a cunning man, endued with understanding, ... The son of a woman of the daughters of Dan, and his father was a man of Tyre” (2 Chronicles 2:13, 14). This master workman, Hiram, was a descendant, on his mother’s side, of Aholiab, to whom, hundreds of years before, God had given special wisdom for the construction of the tabernacle. Thus at the head of Solomon’s company of workmen there was placed an unsanctified man, who demanded large wages because of his unusual skill.

–2SM 175.2

---

Huram's efforts were not prompted by a desire to render his highest service to God. He served the god of this world—Mammon. The very fibers of his being had been inwrought with principles of selfishness, which were revealed in his grasping for the highest wages. And gradually these wrong principles came to be cherished by his associates. As they labored with him day after day, and yielded to the inclination to compare his wages with their own, they began to lose sight of the holy character of their work, and to dwell upon the difference between their wages and his. Gradually they lost their spirit of self-denial, and fostered a spirit of covetousness. The result was a demand for higher wages, which was granted them.

—2SM 175.3

---

The baleful influences set in operation by the employment of this man of a grasping spirit, permeated all branches of the Lord's service, and extended throughout Solomon's kingdom.

The high wages demanded and received gave many an opportunity to indulge in luxury and extravagance. In the far-reaching effects of these influences, may be traced one of the principal causes of the terrible apostasy of him who once was the wisest of mortals. The king was not alone in his apostasy. Extravagance and corruption were to be seen on every hand. The poor were oppressed by the rich; the spirit of self-sacrifice in God's service was well-nigh lost.

–2SM 176.1

---

Herein lies a most important lesson for God's people today  
—a lesson that many are slow to learn. **The spirit of  
covetousness, of seeking for the highest position and the  
highest wage**, is rife in the world. The old-time spirit of self-  
denial and self-sacrifice is too seldom met with. But this is  
the only spirit that can actuate a true follower of Jesus. Our  
divine Master has given us an example of how we are to  
work. And to those whom He bade, "Follow me, and I will  
make you fishers of men" (Matthew 4:19), He offered no  
stated sum as a reward for their services. They were to  
share with Him His self-denial and sacrifice.

—2SM 176.2

---

# SOLOMON DIES

---

- Died in Jerusalem after forty years as ruler.
- Buried in the city of David.
- Rehoboam took the throne, whose rule resulted in the revolt of the northern tribes and the division of Israel. Only the tribe of Judah stayed with the house of David.

- 
- Jeroboam—And Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name *was* Zeruah, a widow woman, even he lifted up *his* hand against the king. (v. 26)
  - He fled to Egypt, but he came back after the death of Solomon.
  - Rehoboam—And Solomon slept with his fathers, and was buried in the city of David his father: and Rehoboam his son reigned in his stead. (v. 43)
  - And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king. (12:1)



