

# **Dr. Ted Hildebrandt, Old Testament Literature, Session 25, David's Repentance, Solomon Resources from NotebookLM**

1) Abstract, 2) Audio podcast, 3) Study Guide, 4) Briefing Document, and 5) FAQs

## **1. Abstract of Hildebrandt, Old Testament Literature, Session 25, David's Repentance, Solomon, Biblicalelearning.org, BeL**

This is a transcript of a lecture on the Old Testament figures of David and Solomon. Dr. Hildebrandt's lecture covers David's sin with Bathsheba, his repentance, and the stages of repentance as seen in Psalm 51. The lecture also explores Solomon's ascension to the throne, his wisdom, and his later fall from grace. Finally, the lecturer discusses the differing interpretations of Solomon's wealth and wisdom, including a Marxist perspective, and reflects on the complexities of faith and repentance. The lecture concludes with a discussion of infant mortality and the afterlife.

**2. 27 - minute Audio Podcast Created on the basis of Dr. Hildebrandt, Old Testament Literature, Session 25 – Double click icon to play in Windows media player or go to the Biblicalelearning.org [BeL] Site and click the audio podcast link there (Old Testament → Introduction → Old Testament Literature).**



**Hildebrandt\_OTLit\_  
Session25.mp3**

### 3. Hildebrandt, Old Testament Literature, Session 25, David's Repentance, Solomon

#### David, Solomon, and Repentance: A Study Guide

#### Quiz

**Instructions:** Answer each question in 2-3 sentences.

1. What is the significance of the prophet Nathan's role in relation to King David's sin with Bathsheba?
2. Describe the stages of repentance as presented by the lecturer, drawing from David's response to his sin with Bathsheba.
3. Why was David not allowed to build the temple, and what did he do to prepare for its construction?
4. How did Adonijah attempt to seize the throne, and what does this incident reveal about David's parenting style?
5. What is the main difference in the narrative of King David and King Solomon concerning how their hearts and character were revealed?
6. What advice did David give to Solomon just before his death, and what does this reveal about the conditional aspect of the Davidic covenant?
7. Describe the different ways the book of Kings and Chronicles describe the incitement of David to number the people. How might this apparent contradiction be understood?
8. Before his dream at Gibeon, in what ways did David acknowledge and demonstrate that Solomon already had wisdom?
9. According to the lecture, how might a Marxist interpretation of Solomon and his wealth differ from a traditional religious reading?
10. Why does the lecturer think that God does not specify in the Bible what happens to infants after they die?

#### Quiz Answer Key

1. Nathan, as a prophet, acted as a prosecuting attorney, holding King David accountable to the covenant with God. He confronted David about his sin with

Bathsheba through a parable, leading to David's repentance, thereby serving as a check and balance to royal power.

2. The stages of repentance include realizing the wrongness of one's actions, understanding the hurt caused to others, recognizing the sinfulness at the core of one's being ("I wholly I"), and focusing on one's relationship with God, so much so that other sins pale in comparison.
3. David was a man of blood, having participated in many wars, and God did not allow him to build the temple. However, David gathered materials and made significant preparations for its construction, ensuring that his son Solomon would have the means to do so.
4. Adonijah attempted to seize the throne by gathering chariots, horses, and men, declaring himself king while David was incapacitated. David's inaction and failure to discipline Adonijah demonstrates a lack of parental involvement and interference, which might have enabled his son's ambition.
5. David's heart is known through his actions, relationships (like with Jonathan), and the Psalms, where his personal ups and downs are shown. On the other hand, Solomon's heart is not as clearly displayed in the narrative. He does not often speak personally, and it is other people who describe his actions.
6. David advised Solomon to be strong, observe the Lord's requirements, and walk in his ways. This reveals that the Davidic covenant had conditional aspects, particularly concerning the obedience of David's descendants, which could impact their participation in God's promise.
7. In Kings, God incites David to take the census, while in Chronicles, it is Satan who incites David. This apparent contradiction can be understood through the idea that God can use evil for his purposes. In the narrative, God allowed Satan to influence David, so God is still sovereign over all actions.
8. David recognized Solomon's wisdom before the dream in how he instructed him to deal with Joab and Shimei. David acknowledged that Solomon would know what to do, trusting his judgment, before God formally gave him the gift of wisdom.
9. A traditional religious reading sees Solomon's wealth and wisdom as gifts from God, highlighting his favor. However, a Marxist interpretation might view Solomon's wealth as the result of exploitation through taxation of the common people, thus showing his supposed cruelty in dominating the "99%."

10. The lecturer suggests that if God clearly stated that all infants go to heaven, it could lead people to unethical practices, like killing babies or creating mass abortions to send infants to heaven. In this way, God is protecting his people from the inherent corruption of the human heart.

## Essay Questions

1. Analyze the complex character of David as revealed through his sins, repentance, and relationship with God, and discuss how David's life serves as both a warning and an inspiration.
2. Contrast the leadership styles of David and Solomon, highlighting their respective strengths and weaknesses, and explain how these styles shaped the early history of the united kingdom of Israel.
3. Examine the role of wisdom in the life of Solomon, and evaluate its impact on his reign, including both its positive contributions and its negative consequences.
4. Discuss the significance of the temple in Solomon's reign, exploring its political, religious, and social implications within the context of the united kingdom of Israel.
5. Explore the lecturer's idea about how the book of Proverbs and Pharaoh's daughter could be connected, and explain why it might be important to consider diverse interpretations when reading biblical texts.

## Glossary of Key Terms

**Bathsheba:** The wife of Uriah the Hittite, with whom King David committed adultery, leading to significant consequences for him and his kingdom.

**Uriah the Hittite:** A loyal soldier in David's army, whose wife Bathsheba was taken by David, and who was later killed as a result of David's scheming.

**Nathan:** A prophet who rebuked King David for his sin with Bathsheba, playing a crucial role in David's repentance.

**Repentance:** A turning away from sin and toward God, marked by acknowledgment of wrongdoing, remorse, and a commitment to change, demonstrated by David in Psalm

51.

**Absalom:** One of David's sons who rebelled against him and publicly humiliated him by taking his concubines, fulfilling God's judgment against David for his sin with Bathsheba.

**Solomon:** David's son and successor, known for his wisdom, wealth, and construction of the first temple in Jerusalem.

**Adonijah:** One of David's sons who attempted to claim the throne before Solomon, revealing problems in David's parenting.

**Shlomo:** The Hebrew name for Solomon, meaning "peace," reflecting a major emphasis of his reign.

**Davidic Covenant:** God's promise to David that his dynasty would rule over Israel forever, with the understanding that the covenant had a conditional aspect related to obedience.

**Joab:** David's powerful general who had blood on his hands, later killed by Solomon as a result of David's instructions to his son.

**Shimei:** A descendant of Saul who cursed David during his flight from Absalom, later dealt with by Solomon for his past actions.

**Gibeon:** A high place where Solomon had a dream in which God offered him anything he wanted, and Solomon requested wisdom.

**Marxist Interpretation:** A critical perspective that examines social and economic power structures, often viewing biblical narratives through the lens of class struggle and inequality.

**Pharaoh's Daughter:** The first wife of Solomon, who becomes prominent in the biblical narrative and may have influenced the book of Proverbs, according to the lecturer.

**First Temple Period:** The period in Jewish history from the reign of Solomon until the destruction of the temple by the Babylonians in 586 BCE.

**Hiram:** The king of Tyre who supplied Solomon with cedar and other materials for the temple construction.

**Queen of Sheba:** A ruler who visited Solomon to test his wisdom, acknowledging his fame and knowledge, but without Solomon's personal boast.

**Ashtoreth and Molech:** Foreign gods followed by Solomon's wives, whose worship led to Solomon's apostasy and significant problems for the kingdom.

## 4. Briefing Document

Okay, here is a detailed briefing document summarizing the key themes and ideas from the provided lecture transcript, including direct quotes:

### Briefing Document: Dr. Hildebrandt's Lecture 25 - David's Sin, Repentance, and the Transition to Solomon

#### I. Introduction and Course Logistics

- Dr. Hildebrandt begins with logistical announcements regarding quizzes, transcription extra credit, and the upcoming final exam. He emphasizes the deadline for make-up quizzes, the availability of extra credit opportunities ("That's what they call charis which means 'grace'."), and the process for identifying unnamed quizzes.
- He also outlines the structure of the final exam, clarifying that it is not comprehensive and will cover material from the last exam until the present lecture.
- A prayer opens the lecture, highlighting the exploration of God's handiwork in various disciplines, including the study of scripture. ("Realizing that you have given us minds to explore all these different disciplines that you have created and to see your handiwork in art, and history and music, and science, sociology and psychology. And now we have the great privilege of reading your word.")

#### II. David's Sin with Bathsheba

- **The Setting:** The lecture revisits David's sin with Bathsheba. The context is that while his army is at war, David remains in Jerusalem, where he sees Bathsheba, desires her, and commits adultery. Dr. Hildebrandt stresses the process of temptation and how a problem with "second looks" and intention can lead to action based on desire.
- **Rejection of Victim Blaming:** Dr. Hildebrandt explicitly rejects the idea that Bathsheba was to blame for the sin. ("Then I've heard people preach this passage and they blame Bathsheba for this thing. I don't think so.")
- **Nathan's Rebuke:** The prophet Nathan acts as a "prosecuting attorney," rebuking David for breaking the covenant with God. ("The prophet is kind of like a prosecuting attorney, that he goes at the king and says, 'King, you've sinned,

you've broken the covenant with God.'") This also underscores the role of prophets as checks and balances on the kings.

### III. David's Repentance

- **Confrontation and Admission:** Nathan confronts David with a parable, forcing him to recognize his own sin. David doesn't react with anger, but admits "I have sinned against the Lord." This is a turning point.
- **Consequences and Mercy:** While God forgives David, he also declares consequences for the sin: The son born of the union will die, and calamity will be brought upon his household.
- **David's Grief:** David pleads with God for the child, fasting and praying even though he knows the outcome is already determined.
- **Acceptance and Renewal:** Upon learning of the child's death, David accepts it, takes a shower, eats, and comforts Bathsheba, after which they have another son named Solomon.
- **Stages of Repentance (Psalm 51):** Hildebrandt uses Psalm 51 to detail the stages of repentance:
  - **"I did it, and it was wrong":** Acknowledging the sin. ("Have mercy upon me, O God according to your unfailing love, according to your great compassion, blot out my transgression...")
  - **"I did it, and it hurt you":** Recognizing the damage done to others, moving beyond a self-focused perspective.
  - **"I wholly I":** Understanding that the sin reveals a deeper, inherent sinfulness. ("...this isn't something that I'm just going to change, it's not, "O, I did something wrong, but I won't do it again." Now David's saying, "No, it's not what I did, it's me. The whole of my being is corrupt.")
  - **"Against you and you only have I sinned":** The focus on the offense against God, a poetic hyperbole (exaggeration for emphasis).
- **Tears and Repentance:** The professor cautions that tears do not always indicate genuine repentance.



#### IV. The "One Step" Principle & God's Grace

- **Humility and Compassion:** Dr. Hildebrandt introduces the "one step" principle ("there but for the grace of God go I"), urging humility and compassion in judging those who have sinned. He cites Jesus' words "He who's perfect cast the first stone." He emphasizes that the Christian community should be the most compassionate, while not excusing sin.
- **God's Use of Broken Vessels:** The lecture stresses that God can use people, even after major sins, and delights in using the contrite or broken. ("God's in the process of redemption. He takes broken things and he fixes them! And that's us.")
- **Personal Redemption:** The professor assures his students that they are not beyond redemption.

#### V. The Question of Infants' Salvation

- **Biblical Silence:** Hildebrandt acknowledges that the Bible does not explicitly state whether babies go to heaven when they die. ("There's nowhere in the Bible that says what happens to babies. It doesn't exist in Scripture.")
- **Different Perspectives:** He presents opposing theological viewpoints on the topic, including those who argue that all humans are sinners because of Adam and those who point to the passage in Isaiah 7:15 regarding the age of accountability.
- **God's Righteousness:** He also refers to Genesis 18:25, "will not the Judge of all the earth do right?" He trusts that ultimately God will do what is right regarding infants.
- **Speculative Reasoning:** Hildebrandt offers a speculative explanation for why the Bible is silent on the matter; he argues it may be because knowing babies automatically go to heaven could lead to corrupt actions like infanticide and abortion. ("Suppose God said all infants before the age of two are innocent and therefore automatically go to heaven and God said that in the Bible. What would people do? Would people kill babies?")

#### VI. David's Census and God's Judgment

- **God and Satan:** David's decision to take a census is interpreted differently in 2 Samuel (God incites David) and 1 Chronicles (Satan incites David). Hildebrandt explains that this is because God allows Satan to act as an instrument of God's judgment while Satan's intent is evil.

- **David's Repentance:** David recognizes his sin in taking the census.
- **Divine Options:** God offers David three options for punishment, choosing a plague.
- **Reversal:** The threshing floor where the angel was judging the people becomes the site of the temple, symbolizing a reversal of judgment into blessing.

## VII. The Transition to Solomon

- **Solomon's Name and Kingdom:** Solomon's name (Shlomo) is related to "shalom" (peace). The period of Saul, David, and Solomon is the "United Monarchy." Solomon's rise to power is examined, including Adonijah's failed bid for kingship.
- **David's Lack of Discipline:** David is criticized for not interfering with Adonijah's behavior. ("his father never interfered with him by asking him 'why do you behave as you do.'")
- **Bathsheba's Plot:** Bathsheba and Nathan strategize to ensure Solomon's ascension to the throne. Solomon himself plays no active part in these plots.
- **Solomon's Passive Role:** Hildebrandt notes that Solomon is surprisingly passive in the narrative. ("With Solomon, I've studied him a lot more and I feel like I don't know him. Where's Solomon? He never speaks very much in the narrative; it's always people speaking about him.")

## VIII. David's Final Advice to Solomon

- **Strength and Manhood:** David's last words to Solomon include the phrase "be strong and show yourself a man," which Hildebrandt acknowledges is politically incorrect but he finds powerful.
- **Obedience and Covenant:** David emphasizes the need to follow the Law of Moses for prosperity and the keeping of God's promise. He also highlights a conditional aspect of the covenant.

## IX. David's "Hit List"

- **Justice and Accountability:** David tasks Solomon with cleaning up the kingdom and dealing with those who have done wrong, including Joab (for murder), Shimei (for cursing David), and Adonijah (for vying for the throne). This demonstrates how Solomon is purging the kingdom of potential threats.

## X. Solomon's Wisdom and Humility

- **Pre-Dream Wisdom:** Hildebrandt asserts that Solomon possessed wisdom even before the dream at Gibeon, where God grants him wisdom. This is shown by David saying "Deal with him (that is Joab) according to your wisdom Solomon" before the dream.
- **Humility and Discernment:** At Gibeon, God offers Solomon anything he wants. Solomon asks for a "discerning heart" to govern God's people. This request impresses God.
- **Tension of Intellect and Humility:** Hildebrandt notes a potential tension between Solomon's great intellect and his humility, pointing out that intellectuals often become arrogant.

## XI. Wealth and Marxist Interpretations

- **God's Blessing vs. Oppression:** The professor explores a Marxist interpretation of Solomon's wealth as a result of exploiting the people, contrasting this with the traditional interpretation of it being a blessing from God.

## XII. Solomon's Wisdom in Action

- **The Case of the Two Mothers:** The famous story of the two mothers arguing over a baby demonstrates Solomon's wisdom in discerning the truth.
- **Solomon's Other Talents:** Hildebrandt describes Solomon's wisdom in describing plant life, animals, birds, reptiles and fish.

## XIII. Pharaoh's Daughter and Solomon's Fall

- **Unique Perspective:** The professor offers a unique take on Pharaoh's daughter, suggesting she had a major influence on Solomon and possibly even inspired the "Virtuous Woman" in Proverbs. ("Now you're here at Gordon College, there isn't anyone else in the world who is going to say this. This is completely unique you'll never read it in a commentary.")
- **Proverbs and the Temple:** The lack of mention of the temple in Proverbs is explored, with the suggestion that this may be due to Pharaoh's daughter's potential influence.
- **The Temple:** The significance of Solomon's temple is discussed.

#### XIV. The Queen of Sheba

- **Solomon's Fame:** The Queen of Sheba's visit to Solomon highlights his fame, with the queen herself being impressed by his wisdom. Importantly, others praise Solomon, he does not brag about himself.

#### XV. Solomon's Folly and Apostasy

- **Foreign Wives and Idolatry:** Solomon's downfall is attributed to his many foreign wives and their influence on his heart, leading him to worship other gods. He "did evil in the eyes of the Lord."
- **Turning Away:** Hildebrandt questions the idea of "once saved, always saved," noting Solomon's apparent apostasy.
- **Possible Return:** Hildebrandt acknowledges the possibility of Solomon's eventual return to God as suggested by some in their interpretation of the book of Ecclesiastes.
- **Humility:** The lecture ends by emphasizing the importance of humility and the potential for anyone to turn away from God and need of prayer. ("There but for the grace of God go I.' Don't arrogantly say, 'I would never deny the Lord,' actually who said that? Peter said that and what happened?")

This detailed briefing document provides a comprehensive overview of Dr. Hildebrandt's lecture, highlighting his main points, supporting arguments, and intriguing insights.

## 5. FAQs on Hildebrandt, Old Testament Literature, Session 25, David's Repentance, Solomon, Biblicalelearning.org (BeL)

### FAQ: Key Themes and Ideas from Dr. Hildebrandt's Lecture on David and Solomon

- **How did David's sin with Bathsheba demonstrate the nature of temptation and the role of prophets?** David's sin with Bathsheba illustrates the progressive nature of temptation, starting with a "second look," moving to intention, and then action based on desire. The prophet Nathan acts as a "prosecuting attorney" of the covenant, challenging David and holding him accountable. This shows a system of checks and balances, similar to governmental branches, between the king and the prophets. Prophets rebuke the king, reminding them of God's laws and the covenant, and they urge repentance, even when the king is in a position of power.
- **What are the key stages of repentance as illustrated by David's response to his sin?** David's repentance, as seen in Psalm 51, can be broken into several stages: 1. Acknowledging wrongdoing - realizing "I did it, and it was wrong." 2. Recognizing the harm caused - understanding that "I did it, and it hurt you." 3. Recognizing a deeper corruption - understanding "It's not just what I did, it's me, I'm a sinner to my core." David's core being was corrupt. Finally, David's hyperbole of "Against you, God, and you only have I sinned" shows his focus on his relationship with God where everything else pales. This whole process requires true humility.
- **How does the concept of "One Step Principle" apply to our understanding of sin and judgment?** The "One Step Principle" is based on the idea of "there but for the grace of God go I." This principle encourages humility and compassion when encountering others who have fallen into sin. It cautions against self-righteous judgment, recognizing that everyone is vulnerable to making mistakes. Christians especially should be compassionate, not excusing sin, but walking alongside those who have sinned and helping them recover. Jesus' command is "he who is without sin cast the first stone."

- **How does the lecture address the idea of God using broken individuals, such as David?** The lecture strongly asserts that God can use people, even after major sins, as David is an example. David, who was a murderer and adulterer, still wrote significant scripture (Psalm 51). It highlights that God often uses the "contrite and broken" to do His work, demonstrating that no one is beyond redemption. The lecture uses the example of murderers who became productive and godly people after serving time in prison, showing that broken people can be reformed and used by God. This emphasizes God's redemption and forgiveness.
- **What does the lecture explore regarding the question of infants who die?** The lecture acknowledges that the Bible doesn't explicitly state what happens to infants who die. David's statement, "I will go to him, but he will not return to me," after his infant's death is suggestive but not conclusive. It presents two arguments: the first based on "all humans being sinners through Adam," which suggests that infants are therefore sinners and cannot go to heaven, since they cannot believe. The second argument uses Isaiah 7:15 which references an age of accountability. The lecturer conjectures that God may not tell us what happens to infants so people do not rationalize killing babies for them to get to heaven or as a means of "evangelism." Ultimately, the conclusion is that God, as the "Judge of all the earth," will do what is right.
- **How is the story of David's census connected to the roles of God and Satan?** The story of David taking a census, incited by God in one book and Satan in another, is discussed. It illustrates that while God is sovereign and over everything, He may use Satan as an instrument of judgment. Satan is allowed to carry out evil but is ultimately working under God's authority. Even though Satan does evil, God can still use this for good, in order to bring judgment on the nation of Israel.
- **What was unique about Solomon's role and how is it different than his father David?** Solomon, unlike David, is described as a less vocal and personally revealing character. While David's heart is clearly on display, Solomon remains more enigmatic throughout the narrative. Solomon does not plot for the kingship. He is placed on the throne by others. Despite his wisdom, Solomon is passive and distant. Solomon is set apart for his wealth, wisdom and the building of the temple, yet, while he has great achievements, he also has a great capacity for failure.

- **How does the lecture present the concept of conditional and unconditional covenant?** David's covenant with God is presented as partly conditional. While God promises David a lasting dynasty, this is also conditional based on his descendants' obedience to God's laws. However, the promise of an eternal king, Jesus, through the line of David will ultimately be fulfilled, even though there are "if's" in the middle. The lecture emphasizes that while God's promises are sure, their fulfillment can be impacted by human actions and adherence to God's word.