

Dr. Robert Vannoy, Exodus to Exile -- Kings, Session 6, Solomon's Peace with Flaws Resources from NotebookLM

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

1. Abstract of Vannoy, Exodus to Exile -- Kings, Session 6, Solomon's Peace with Flaws, Biblicalelearning.org, BeL

Dr. Vannoy's lecture focuses on the reign of King Solomon, highlighting both his **achievements and his failures**. The lecture scrutinizes Solomon's act of giving away land to a heathen king, questioning its alignment with the Sinai Covenant. **It draws parallels between the flaws in Solomon's kingdom and the imperfections found within the church, urging a balanced perspective that avoids both disillusionment and cynicism.** Further examination includes Solomon's acquisition of Gezer and discusses Canaanite presence as a political and religious problem. **The lecture then shifts to Solomon's wealth, questioning its use in light of Deuteronomy 17's restrictions on kings, suggesting a drift from the ideal covenantal king.** Ultimately, **the analysis of Solomon's flawed kingdom of peace emphasizes the need to look forward to Christ for the true fulfillment of a perfect, peaceful kingdom, untainted by syncretism.**

**2. 11 - minute Audio Podcast Created on the basis of
Dr. Vannoy, Exodus to Exile -- Kings, Session 6 – 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 → Historical Books → Exodus to Exile).**



**Vannoy_ExttoExileK_
Session06.mp3**

3. Briefing Document: Vannoy, Exodus to Exile -- Kings, Session 6, Solomon's Peace with Flaws

Okay, here's a briefing document summarizing the main themes and ideas from the provided excerpts of Dr. Vannoy's Lecture 6 on Solomon.

Briefing Document: Dr. Vannoy's Lecture 6 on Solomon

Overall Theme: Solomon's reign, while initially a period of peace and prosperity, was ultimately a "kingdom of peace with a flaw," characterized by covenantal unfaithfulness, accumulation of wealth contrary to God's law, and a drift toward syncretism, highlighting the need to look forward to the ultimate fulfillment of the ideal kingdom in Christ.

Key Ideas & Facts:

1. **Giving Away God's Land (1 Kings 9:10-25):** Solomon's act of giving twenty cities to Hiram as collateral for a loan is viewed as problematic because the land ultimately belonged to the Lord. This act is seen as a flaw in his reign, indicating that the kingdom of peace under Solomon was not perfect or final.
 - *"Did he really have any right to take part of the Promised Land...which ultimately didn't belong either to Solomon or to Asher but which belonged to the Lord. It was the Lord's land. Did he have any right to take that land and give it to a heathen king as collateral for a loan?"*
 - *"It's not Israel, or Solomon, or ultimately anyone that owned the land in the ultimate sense of the word; it was the Lord's land."*
1. **Avoiding Disillusionment and Cynicism (Application to the Church):** The imperfections in Solomon's kingdom serve as an analogy for the imperfections within the church. The lecture emphasizes the importance of maintaining a balance between idealistic expectations and cynical acceptance of flaws. While striving for improvement, one should not be disillusioned by the inevitable presence of sin.
 - *"In the church, even in the church of Christ where in a certain sense the peace of Christ is present...you find also that there are flaws and cracks. It's not perfect. To some people that becomes so much of a stumbling block that they become disillusioned with church..."*
 - *"You don't want to become cynical about things. I think that latter position expects too little of the power of Christ and his Spirit. You can address problems,*

you can work for improvement, and there can be substantial improvement in situations. It's never going to be perfect, but there can be a measure of that."

1. **Gezer and the "Palestinian Problem":** The example of Gezer highlights the presence of non-Israelites within the Promised Land, suggesting an ongoing "Palestinian problem" even in Old Testament times. While political implications existed, the more significant issue was the religious threat posed by the Canaanites and their potential to lead Israel into idolatry.
 - *"Israel has almost always had a Palestinian problem in one form or another...so in Solomon's days there were Jebusites in Jerusalem along with Amorites, Hittites, Perizzites, and Hivites in various parts of the land. Non-Israelites were dwelling in the land of Israel..."*
 - *"Far greater than a political threat was the religious threat...the Canaanites who remained in the land would become a stumbling block to Israel to lead them astray to follow after their heathen worship and heathen practices."*
 - *"The interesting thing with Gezer is it was conquered, and set on fire, and all its inhabitants were killed, but that wasn't done by the Israelites; it was done by the Egyptian pharaoh..."*
1. **The Queen of Sheba and Solomon's Wealth:** The visit of the Queen of Sheba and the description of Solomon's wealth serve as a turning point, raising questions about how Solomon used his riches. His accumulation of gold and silver is contrasted with the law of the king in Deuteronomy 17, which prohibited such accumulation.
 - *"Praise be to the Lord your God, who has delighted in you and placed you on the throne of Israel. Because of the Lord's eternal love for Israel, he has made you king to maintain justice and righteousness."*
 - *"The weight of gold that Solomon received yearly was six hundred and sixty six talents...King Solomon made two hundred large shields of hammered gold...All king Solomon's goblets were gold...nothing was made of silver because silver was considered of little value in Solomon's day."*
 - *"If you go back to Deuteronomy 17 to the law of the king, there are three things that a king of Israel was not to do...he was not to accumulate large amounts of silver and gold."*

1. **Violation of Deuteronomy 17 and the Throne:** Solomon's extravagant use of wealth, particularly in creating golden shields and an elaborate throne, is seen as a violation of Deuteronomy 17. The six steps of the throne potentially symbolized Solomon viewing himself as above his people.
 - *"The throne had six steps. On its back was a rounded top, on both sides of the seat were arm rests with a lion standing beside each of them. Twelve lions stood on the six steps, one at either end of each step. Nothing like it has ever been made for any other kingdom."*
 - *"So he sits high above his subjects, but the law of the king in Deuteronomy says the king was not to consider himself better than his brothers."*
1. **Syncretism and the Drift Toward Idolatry:** The lecture suggests a potential drift toward idolatry, even in the design of the throne (mentioning the Septuagint reading of a calf's head). This foreshadows Solomon's later acceptance of foreign gods. The broader theme of syncretism, combining the worship of the Lord with heathen deities, is identified as a recurring problem in Israel's history.
 - *"He followed Ashtoreth the goddess of the Sidonians and Molech the detestable god of the Ammonites."*
 - *"What you find in Solomon is trying to combine the worship of the Lord with the worship of these heathen deities, and that is something that continued to exist in Israel in king after king after king...This thing called syncretism is right from the golden calf at Mount Sinai."*
1. **Looking to Christ:** Because Solomon is not the true covenantal king, the lecture concludes that the ideal of the true king and perfect kingdom must be found in Christ. Solomon's flawed reign serves to highlight the need for a future, perfect king.
 - *"When you look for that ideal of the covenantal king, you do not find it in Solomon; you have to look somewhere else to the future...I think ultimately you have to look to Christ."*
 - *"Solomon's throne was not the throne of the true king, the true king of peace. He fell short of that, but then our expectation has to go forward to the fulfillment of that ideal in Christ himself."*

4. Study Guide: Vannoy, Exodus to Exile -- Kings, Session 6, Solomon's Peace with Flaws

Solomon: Peace with a Flaw

Study Guide

This study guide is designed to help you review and solidify your understanding of Dr. Vannoy's Lecture 6 on Solomon. It includes a quiz, essay questions, and a glossary of key terms.

Quiz

Answer the following questions in 2-3 sentences each:

1. What was Solomon's flawed action regarding land, as discussed in the lecture?
2. According to Dr. Vannoy, how can the "peace principle" be applied to the modern church?
3. What are the two extremes (idealism and cynicism) one should avoid when facing imperfections in the church and society?
4. What is significant about Gezer in the context of Solomon's reign?
5. In what ways did non-Israelites dwelling in the land of Israel constitute a problem, both politically and religiously?
6. How did the Queen of Sheba's visit highlight both the blessings and potential dangers of Solomon's reign?
7. What were the three things Deuteronomy 17 forbade the king of Israel from doing, and how did Solomon violate these commands?
8. How does Solomon's accumulation and use of wealth contrast with the ideals of a covenantal king?
9. What are two possible interpretations of the description of Solomon's throne, especially regarding the "rounded top" or "calf's head"?
10. What is syncretism and how does it relate to Solomon's reign and the history of Israel?

Quiz Answer Key

1. Solomon gave twenty cities to Hiram, a heathen king, as collateral for a loan. This was considered flawed because the land belonged to the Lord, and Solomon didn't have the right to give away the Promised Land to a non-believer.
2. The "peace principle" reminds us that even in the church, where Christ's peace should reign, imperfections and flaws exist. Understanding this helps us avoid disillusionment and strive for improvement while acknowledging the ongoing presence of sin.
3. One should avoid being overly idealistic, expecting perfection in a fallen world. Conversely, one should avoid cynicism, which leads to tolerating evil and failing to work for positive change through the power of Christ.
4. Gezer, originally a Canaanite city, was given to Solomon as a wedding gift from the Egyptian pharaoh after it was conquered and burned. Solomon's rebuilding and fortification of Gezer represents a complex relationship with non-Israelite populations and their territories within the Promised Land.
5. Politically, the presence of non-Israelites created territorial and social tensions. More importantly, religiously, the Canaanites' heathen practices and idols posed a constant temptation for the Israelites to stray from their covenant with God.
6. The Queen of Sheba recognized Solomon's God as the source of his kingship, but her visit also highlights Solomon's extravagant wealth. His accumulation of gold and lavish displays of power foreshadow his eventual disobedience to God's commands about the king's behavior.
7. Deuteronomy 17 forbade the king from acquiring many horses, taking many wives, and accumulating large amounts of silver and gold. Solomon violated all three, accumulating horses, marrying many foreign wives, and amassing vast wealth.
8. Solomon accumulated excessive wealth and used it for personal glorification, building opulent palaces and extravagant displays of gold. This contrasts with the ideal of a covenantal king who should not consider himself better than his brothers and should use his resources to honor God and advance His kingdom.
9. The "rounded top" is generally interpreted as a symbol of royal majesty and power. Alternatively, the Septuagint's reading of a "calf's head" suggests a potential drift toward idolatry and the worship of false gods, hinting at Solomon's later spiritual decline.

10. Syncretism is the combining of different religions, cultures, or schools of thought. In Israel's history, including Solomon's reign, it refers to the attempt to combine the worship of the Lord with the worship of heathen deities, leading to spiritual compromise and disobedience.

Essay Questions

Consider these essay questions to further explore your understanding of the source material.

1. Discuss the ways in which Solomon's actions, specifically his treatment of land and wealth, deviated from the ideals of a covenantal king as outlined in the Sinai Covenant and Deuteronomy 17.
2. Analyze the significance of the "Palestinian problem" during Solomon's reign and explain its political and religious implications for the Israelites.
3. Compare and contrast the differing interpretations of Solomon's kingdom, highlighting both the elements of peace and prosperity and the underlying flaws that ultimately led to its decline.
4. Assess the role of syncretism in Solomon's reign and its broader impact on the history of Israel.
5. Explore the lecture's central theme of "peace with a flaw," discussing its manifestations in Solomon's kingdom and its relevance to the Christian understanding of the church and the world today.

Glossary of Key Terms

- **Covenantal King:** A king who adheres to the covenants and laws established between God and Israel, particularly those outlined in the Sinai Covenant and Deuteronomy 17.
- **Syncretism:** The amalgamation or attempted blending of different religions, cultures, or schools of thought.
- **Heathen:** A person who does not belong to a widely held religion (especially one who is not a Christian, Jew, or Muslim) as regarded by those who do.
- **Sinai Covenant:** The covenant established between God and the Israelites at Mount Sinai, which included the Ten Commandments and other laws governing their relationship with God and with each other.
- **Promised Land:** The land of Canaan, which God promised to Abraham and his descendants, and which the Israelites conquered under Joshua.
- **Gezer:** A Canaanite city that was conquered by an Egyptian pharaoh and given to Solomon as a wedding gift, highlighting the complex relationships between Israel and its neighbors.
- **Queen of Sheba:** A foreign queen who visited Solomon, impressed by his wisdom and wealth, but whose visit also foreshadows the dangers of Solomon's increasing opulence.
- **Deuteronomy 17:** A passage in the book of Deuteronomy outlining the laws governing the king of Israel, particularly regarding the accumulation of horses, wives, and wealth.
- **Septuagint:** The Greek translation of the Old Testament, used by Greek-speaking Jews in the centuries before Christ.
- **Masoretic Text:** The authoritative Hebrew text of the Jewish Bible.
- **Ban:** A command or religious edict to exclude, prohibit, or destroy a population or city.

5. FAQs on Vannoy, Exodus to Exile -- Kings, Session 6, Solomon's Peace with Flaws, Biblicalelearning.org (BeL)

Frequently Asked Questions about Solomon's Reign

1. What was the "flaw" in Solomon's kingdom of peace, and how did it manifest?

Solomon's kingdom, though marked by peace and prosperity, was flawed by his actions that contradicted the Sinai Covenant. Specifically, the act of giving away twenty cities from the Promised Land to Hiram, a heathen king, as collateral for a loan demonstrated a disregard for the fact that the land ultimately belonged to the Lord. This act, in a sense, treated the Lord's land as if it were his own to dispose of.

2. How does the giving away of land to a heathen king connect to the modern church?

The giving away of the promised land draws a parallel to the modern church, highlighting the presence of flaws even within institutions that should embody the peace of Christ. This imperfection shouldn't lead to disillusionment or cynicism but rather to a balanced perspective, acknowledging the ongoing struggle against sin and the incomplete realization of God's kingdom.

3. What is the proper balance between idealism and cynicism regarding imperfections within the church and society?

Christians should avoid both extremes. Idealism sets unrealistic expectations for perfection in this life, failing to account for the fallen nature of humanity. Cynicism, on the other hand, expects too little of the power of Christ and His Spirit, leading to complacency in the face of injustice. A balanced perspective acknowledges imperfections while maintaining hope and working towards improvement, understanding that complete perfection will only be realized when Christ returns.

4. What was the "Palestinian problem" in Solomon's time, and what was its significance?

The "Palestinian problem" in Solomon's time refers to the presence of non-Israelite populations (Canaanites, Jebusites, Amorites, etc.) dwelling within the Promised Land. This was not merely a political issue but also a religious one, as these groups posed a constant temptation for the Israelites to adopt heathen practices and idolatry.

5. How did Solomon violate Deuteronomy 17 regarding the law of the king?

Deuteronomy 17 outlined restrictions for the king of Israel, including prohibitions against acquiring many horses, taking many wives, and accumulating large amounts of silver and gold. Solomon violated all three. The lecture focuses on the accumulation of silver and gold, illustrating how Solomon amassed excessive wealth, using it for personal glorification and opulent displays rather than honoring God.

6. What was the significance of Solomon's throne, and how might it relate to idolatry?

Solomon's elaborate throne, adorned with ivory, gold, and twelve lions, symbolized his elevated status and wealth. This violated the instruction in Deuteronomy 17 that the King should not consider himself above his brothers. A variant reading in the Septuagint suggests the throne may have even featured a calf's head, hinting at a potential drift towards idolatry, which would later become explicit in Solomon's reign.

7. How did the Queen of Sheba's visit highlight both the positive and negative aspects of Solomon's reign?

The Queen of Sheba's visit served as a catalyst for showcasing Solomon's wisdom, wealth, and the perceived blessings of God upon his kingdom. Her initial praise acknowledged the divine purpose of his kingship—to maintain justice and righteousness. However, the description of Solomon's vast wealth in the context of her visit also foreshadowed the potential for its misuse and a turning point away from covenant faithfulness.

8. What is "syncretism," and how did it manifest in Solomon's reign and throughout Israel's history?

"Syncretism" refers to the blending of different religious beliefs and practices. In Solomon's reign, it manifested as an attempt to combine the worship of the Lord with the worship of heathen deities. This practice was not unique to Solomon; it was a recurring problem throughout Israel's history, from the golden calf incident at Mount Sinai onward, ultimately undermining their covenant relationship with God.