

Under The Fig Tree



WEEK 20

1 Kings marks the beginning of Solomon's reign. Israel asked for a King during the time Samuel had judged Israel. It was a sad day, but God granted the request. It was a sad day because Israel was rejecting the direct rule of God. God was gracious through the reigns of the best of Israel's kings, especially David and Solomon. He used their lives to teach us about the coming Messiah. Nothing, however, is better than the direct rule of God. The best of the kingdom years was not better than the best years in the wilderness. In the wilderness, God gave Moses the pattern of the Tabernacle. It was an exact representation of the Heavenly reality of ordered worship and relationship with God. Israel was chosen as a pilgrim and prophetic people. Through them, God began the process whereby God would redeem a family of faith from all nations. God, at the centre of the chosen nation was redeeming a people from banishment from the Garden of Eden. He Himself must be King, not only of Israel, but of the entire world.

God granted Israel's request for a king, but this led to Israel being an imperfect prophetic picture of God among His people. Because of sin, this was inevitable; sin would have its consequences. These consequences are understood through the history of Israel even up to the present day. Nevertheless, God did not let His people fall away completely. Despite their sin, the Covenant with Abraham was secure, and despite the weakness of Israel's Kings, the Covenant would be fulfilled.

Study of Israel's Kings is important for all of us. God has allowed us to see the limits that can be achieved outside of His direct rule. This provokes us to sorrow for missed opportunities, and prayer that He will recover the situation in this world and restore the Kingdom to Himself. Each of Israel's Kings must be studied, so that we understand the limits of human attainment. We must also have some understanding of the ways of the Gentile nations. Major Empires were allowed to rise up in the world so that we understand more fully our need of God's Kingdom on earth. The major Empires of the biblical world were Babylon, Persia, Greece and Rome. Do we want to live forever in a Kingdom based on these Empires? Do we want to live in a Kingdom ruled by one of Israel's Kings? These are fundamental questions we should ask when we study both biblical history and the history of the world. God, by His grace, ensured that, even in this fallen world, some of Israel's Kings brought shadows of the Messianic Age. Indeed, despite all human failure, Psalm 2 and other Messianic Psalms, and all the Prophecies of the Kingdom would come to pass one day. Despite all, the Kingdoms of this world would be redeemed to be the Kingdom of our God and King. God determined not to let us go, but to redeem a people for Himself out of the sinful world.

Let us study the Kings of Israel and draw the contrasts through the inspiration of the Holy Spirit. The incarnation of Yeshua HaMashiach, God in man, was God's way to restore the Kingdom to Himself. He is the object of our comparisons and contrasts.

Saul was a failure as King. David, though he sinned, was used by God to prepare the way for the Kingdom of Heaven, and was a type of Yeshua. Solomon took a special place after him, to establish the Temple and finish what Joshua began and David partly established, in settling the Promised Land in peace. During Solomon's reign the pilgrim people, who wandered through the wilderness transporting the Tabernacle from place to place, became fully established in their Land. God uses Solomon's Kingdom to give us a shadow of the Kingdom of Heaven. It is *not* the final form of the Kingdom but an illustration to help us to prepare our hearts for what lies ahead. Israel, under Solomon, was a special era. After Solomon the Kingdom was divided and was never the same again, though there were still times of both light and shade. Therefore, let us study Solomon's reign carefully and learn what God intends us to learn. As with the entire Bible, we must come back to the account time and again to discover new insights and refresh our memory.

Day 1

1 Kings 2:13-46. Before he died, David gave Solomon instructions about how to deal with certain men. In this Chapter, we read accounts of several executions. It seems a strange way to begin a new era of history by executing, among others, a step-brother and the commander of David's army, who had won many victories for the King.

Be careful of how conclusions are drawn. We live in a day when humanism is influencing the governments of the world in subtle ways. It also influenced our education systems and the way we have been encouraged to think since we were children. Humanism is founded on the philosophies of Greece and Rome. Its roots can be traced to the Garden of Eden where satan asked Eve, *Did God really say...?* It is humanism that has led to changes of our laws so that, more and more, biblical law and teaching is not at the foundation of our nations' laws and education. Evidence is all around of the instability and inconsistency of our modern-day societies. The way justice is administered today in matters of life and death is an important example relevant to 1 Kings Chapter 2. The penalty for murder is much reduced in many countries, but the killing of babies in the womb is encouraged more and more by our laws as if it were not a crime at all. We might not like to think about these things, but the Bible is clear on matters of life and death. We are not considering here God's forgiveness of repentant sinners, whatever they have done, when they come to faith. We are considering how nations should be administered according to biblical law. If we are to learn from what God taught Ancient Israel, we should think about these things in today's world.

The first instruction relating to this was given to Noah, before even Abraham was born: *Whoever sheds man's blood, by man shall his blood be shed: for in the image of God made he man.* (Genesis 9:6) Sanctity of life was also central to the principles of sacrifice, where a substitution of life for life was instituted by God. *The life is in the blood* was the sacred principle taught to Israel so that the sanctity of life would always be remembered (Leviticus 7:26). We studied many aspects of this when we read Torah. This teaching is to instill in Israel the principle that sin leads to death, and that matters of life and death are of the utmost importance to God. Ultimately this was a preparation for Yeshua who took our sins upon Himself by dying on the Cross for us. Those who come to Him through faith avail themselves of the forgiveness in His sacrifice. This is where mercy triumphs over judgement. Mercy triumphed over judgement for King David in the matter of Bathsheba, so that David's sin was put away by God. But there was still justice from God and consequences of David's actions. Justice must be administered on this earth. God made His principles of justice clear and it is

worth revising them a little before reading what Solomon did, and drawing conclusions on why David instructed him to fulfill acts of justice at the beginning of his reign. Joab had murdered Abner and Amasa for personal gain and he was not repentant. Numbers 35 is a key reference. Benaiah was appointed by Solomon as the avenger of blood. Shimei had cursed David when David crossed over the Kidron Valley at the time when Absalom rebelled. Leviticus 20:9 was God's instruction that this carried a death sentence.

When Saul became King, he was weak and compromised on matters of justice and, thereby, lost the Kingdom. David did not compromise and instructed Solomon in the same way. Neither David nor Solomon administered justice outside of God's leading and confirmation. They knew what the written law contained and also sought God for His guidance. David told Solomon that he would know what to do in the case of Shimei and so Solomon acted on the wisdom of God as well as the letter of the law. Verse 32 shows that this was his attitude in the administration of justice: *the Lord will return his blood on his head...*

Let us consider very carefully what we read in the accounts of the Kings of Israel. It may be ancient history, but embedded in the history of Israel is truth that is still relevant. God would still teach today's leaders of nations how to govern in His Name through prayerful study of the Bible.

1 Kings 3. Solomon began his reign. His first act seems rather unwise: he married an Egyptian. Perhaps he saw this marriage as a means of maintaining peace with Egypt. Then he went up and sacrificed at the High Place in Gibeon. There was no Temple yet in Jerusalem, so Solomon went to the Tabernacle that was still in Gibeon. As yet the worship of Israel was not fully centralised. The High Places would eventually become a snare to Israel, but for the time being God showed grace and met with Solomon. Solomon asked God for understanding. He did not look to his own needs but for God's resources to lead the people. God was pleased with this. The Hebrew root word for *understanding* is *shama*. It is the same root as *to hear*. Solomon asked God that he would have the ability to hear God and discern between right and wrong in the judgement of God's people (Verse 9). God was pleased and promised both wisdom and understanding (Verse 12). These two gifts are related but not entirely the same. The Hebrew word for wisdom is *Hochmah*. It is the spiritual gift to enable a person's actions to be godly, careful and successful. Through the gift of wisdom and understanding, God said that He would give counsel to Solomon so that his judgements and administration would be pleasing to Him. He also added the promise of riches, honour and a good long life. The condition was that Solomon walked in God's ways.

Immediately we read of the first example of Solomon's wisdom. He was confronted with two women who claimed the same child. This example of wisdom has been used time and again throughout history in remembrance of Solomon. We should also remember that such wisdom is not independent of God. It is a result of listening to God's Spirit. *Halakhah* is an important subject for all of us – how to walk with God. We begin by knowing His commandments, but that alone is not sufficient. God's Commandments independent of God's Spirit leads to human philosophy. God's Commandments interpreted into a life motivated by God's Spirit is the wisdom that God wants for all of His people as we walk before Him.

1 Kings 4. God was indeed faithful to His promise to Solomon. We read in this Chapter how the Kingdom was administered through chosen men. We also have a summary of the fruit of Solomon's life and how God raised him up to fame throughout the entire world. This is a foretaste of the reign of Yeshua when He returns to establish His Kingdom on earth – the Millennial reign. Let this Chapter be an inspiration to what lies ahead. The End Time Prophecies point to a Millennial Kingdom being established on this earth. Yeshua will choose those who will administer this Kingdom with Him and He will reign supreme in all the earth. What will your part be in this? In the same way that Solomon delegated responsibilities, so will Yeshua.

2 Chronicles Chapter 1. This is the parallel reading, containing a little more information, especially concerning the bronze altar at Gibeon, which helps us to understand why Solomon chose this place to appear before God.

Day 2

We come to the account of the building of Solomon's glorious Temple. Before reading this you may find it useful to turn back to Exodus and review the details of the Tabernacle in the wilderness. God's instructions to Moses were very precise. The Tabernacle was an accurate representation of a Heavenly reality. It was a simple structure and very basic in design, if seen from the outside. Inside one progressed from the Brazen Alter step by step towards the Holiest Place. The articles that the Priests encountered progressed from brass, through silver to gold. The Holy Place was filled with the light of the lamps and the smell of burning incense. Many lessons can be learned from the structure of the Tabernacle. One relevant lesson is its simplicity compared with the Temple, and in the contrast between basic the outward appearance and the inner beauty. Solomon's Temple was built to the same pattern as the Tabernacle but was more complex in construction and more beautiful to the human eye both inside and out. God did not instruct Solomon in the same detailed way He had instructed Moses. Solomon accomplished all that came into his heart to make in the house of the Lord (Chapter 7 Verse 11). For a period of Israel's history they worshipped in a Temple that seemed more glorious, but in some ways lacked the full potential of the portable Tabernacle. When present day Jews long for a full restoration of their nation many long for the Temple as in Solomon's day. Many others look further back and long for days such as when Moses led the Children of Israel as a pilgrim people through the wilderness. Consider these things as you read about the Temple.

In 586 BC the Temple was destroyed and Judah went into exile. The Temple was rebuilt at the time of Ezra and Nehemiah some 70 years later, but it was not the same grand structure that Solomon had built. Later, Herod the Great commissioned a new Temple which was more magnificent to the human eye. At this time Yeshua took the opportunity to transfer the imagery of the Temple to Himself and taught us that we, in Him, are God's Living Temple, where He meets with us through His indwelling Holy Spirit. Visitors to Israel today can still see the foundations of the Temple, but the Temples of both Solomon and Herod have gone. The Temple was built on Mount Moriah in the same region as Abraham took Isaac to be a burned offering and where the Angel of Death halted the plague when David interceded at an altar he erected there after the illegal census. All this symbolism points to Yeshua on the Cross and it is fitting that He was crucified on the same mountain range. Religious Jews go to the Western Wall for prayer, many hoping for a new Temple on this site, but the Temple made by human hands has been replaced by life in the Spirit of God. Perhaps we will see a new physical Temple-building as the age draws to its close, and it may be used by God in some way, but not as He used the Tabernacle in the wilderness. A new day dawned when the Holy Spirit was sent to live in all who are the family of God.

1 Kings 5. Here is the account of the preparations for the Temple. The details are clear and enable us to picture the great building programme. We might recall the way Israel was in slavery in Egypt and put to work building for Pharaoh. The Temple was on the scale of one of Pharaoh's buildings, but Solomon made it a joyous occasion and planned the work well. Great timbers floated down the coast from Lebanon to be transported overland to Jerusalem. Great stones were quarried and dressed. Some of these enormous stones can still be seen in Jerusalem at the Western Wall, which is one side of the foundation of the Temple. As you imagine this great building enterprise remember that God has made you a living stone in His spiritual Temple.

Chapter 6. Read the account of the construction carefully, taking note of all the details, which include the time when the Temple was built, how long it took, the number of workmen, and the list of materials used. It would be useful to make rough sketches of the Temple in your diary.

Chapter 7. As well as details of the Temple, we have details of Solomon's palace and of the House of the Forest of Lebanon. Make notes of the details of these buildings just as you are making notes for the Temple. We have the picture of Jerusalem being established as a glorious capital city. Excavations of Jerusalem are going on in our day. Archaeologists have determined the extent of David's City, which he took from the Jebusites, and Solomon's extension to the north. It is interesting to discover how small David's city was. It would seem only like a mere village in today's world, nothing like the modern-day mega-cities that have millions of inhabitants and vast buildings sprawling over hundreds of square miles. In Solomon's Day the city was larger, but still small on today's scale, or even compared with ancient cities like Ur of the Chaldees where Abraham had lived, or Babylon which Nebuchadnezzar constructed. Nevertheless, God so prospered Solomon that his name, his palace, the Temple and the City of Jerusalem were known throughout the world. Solomon was also renowned for his wisdom, because God was faithful to His promise to him.

In this Chapter we have yet more details of the construction of the Temple and the placement of its ornaments. Continue to make careful notes of what you read. There are no other records like this in the entire world.

2 Chronicles Chapters 2, 3 and 4. This is the parallel account of the Temple's construction. Even though many of the details are the same as those in 1 Kings, read them carefully to reinforce your understanding and note anything new.

Day 3

1 Kings Chapter 8. Recall how David was a fugitive in the days of Saul. He hid in caves and feared for his life. These were low points for Israel's beloved King. Contrast this with the high point described in the Chapter. David did not see the day of dedication of the Temple, but his son did and thanked God for fulfilling His promise to his father. The Ark was taken to the Holiest Place by the Levites, following the rituals inaugurated by Moses. It was a glorious procession and an uplifting experience for all Israel. Just as God's Presence once came to the Tabernacle, so His Presence now filled the Temple. If this happened in the Church today we would call it revival! It is symbolic of the return of Yeshua to this earth one day in the not too distant future.

Deuteronomy Chapters 27-30 are foundational to our understanding of Israel's history. In these Chapters we find God's commitment to blessing or cursing dependent on how Israel walked before Him. Fully understanding this, Solomon prayed to God in the way that he did (Verses 22 to 53). In effect Solomon asked God to remember the terms of the Covenant and always have His eyes on Israel for ultimate restoration even when they were being disciplined by Him in exile. Just as much as the Chapters of Deuteronomy help us to understand Israel's history up to the present, so do the words of Solomon's prayer and God's answer. Read these words carefully. Note especially Verse 27. The Temple was a glorious structure, but Solomon knew that it was not possible to contain God in such a structure. He knew that there was far more in Heaven and earth than could be contained in the precincts of the Temple. We know that ultimately the Temple was just a shadow of Yeshua, as indeed was Solomon himself. Ultimately God would Tabernacle among His people in human form as Yeshua, the perfect King. It is fitting that the dedication of the Temple took place at the Feast of Tabernacles (the Feast of the Seventh month referred to in Verse 2). This Feast is a prophetic signpost to the coming of Yeshua. If the day of dedication of Solomon's Temple was so glorious, how much more will be the glory of the return to this earth of Yeshua HaMashaich! What a feast day that will be!

Solomon knelt before the Altar to pray to God and then offered up thousands of sacrifices. What a wonderful picture. Oh that the Kings and rulers of our present world would kneel before God and acknowledge before Him the greater sacrifice of Yeshua!

2 Chronicles 5:1 to 7:11. Read the parallel account of the dedication of the Temple, noting down all that the Lord shows you.

Day 4

1 Kings 9:1-9 and 2 Chronicles 7:12-22. Here is God's answer to Solomon's prayer. In the chapter from 1 Kings we read how Solomon was warned that disobedience to the terms of the Covenant would result in exile and the destruction of the Temple. Remember what is written here. Sadly, it came to pass in later years. The chapter in 2 Chronicles contains the promise of redemption if Israel returns to God even from exile in foreign countries. If God were to cast them aside they would be prey to their enemies and the entire world would ask why God had done this to His people. His people would be exiled so that their desire for God would be renewed and so that they would turn to Him in confession and repentance. This passage was given directly and specifically to Israel in answer to Solomon's prayer. It is such a compelling prayer that many Christians want it to be true for their own nations. 2 Chronicles 7:14 is often considered to be a promise to Christians. Whilst we know that God's answer to Solomon conveys understanding of His heart for Israel, and thereby shows something of His heart for believers in the Gentile world, we must be careful not to take the prayer out of its context. We live in a troubled world where end time prophecies are being fulfilled. Israel is returning to its ancient land after 2000 years of exile and the nations of the world are being led by people who have no close relationship with the God of Israel. The antichrist is rising up to take control of the gentile nations. It is a time for us to study the Scriptures carefully and ensure we know both the context and the intent of God. This answer to Solomon's prayer is extremely relevant for Israel today, just as it was for Israel nearly 3000 years ago. Note the details well.

Psalms 127. This Song of Ascents was written by Solomon. Picture the Temple and the City. Recall the extent of the planning and of the work accomplished to establish Jerusalem as the chief City of Israel. Picture the worshippers processing up to Temple Mount for sacrifice and worship. Solomon knew that all this depended on the Lord, and could not be accomplished without Him. Watchmen might be put on the walls but the city was not safe without God's protection. This principle is relevant to all nations today. We are gradually moving to a time when His protection is being removed as a response to our apostasy and sinfulness. Solomon also knew that a city is not measured by the extent of its buildings. A city is defined by the people who live in it. A nation is built up through strong families. This is why the second half of the Psalm focuses on the blessing of a family that is built up with the help of the Lord.

Day 5

1 Kings 9:10 to 10:29. Here is an account of the establishment of Solomon as a great King and of Israel as a nation at peace. It is a short account of a significant period of history. Solomon dealt peacefully with Hiram despite some difficulties. He established store cities and chariot cities, and he built ships that traded across the world. He became rich and his fame spread across the entire world. The visit of the Queen of Sheba was on account of his fame and she visited him to confirm all that she had heard about his wisdom and prosperity. Take careful note of all the details.

2 Chronicles 8:1 to 9:28. Read the parallel account of Solomon's reign.

Psalm 72. This Psalm is usually considered as written by Solomon. He established Israel as a peaceful and prosperous nation known throughout the world. Solomon knew, as David had known before him, that his life was very special in the purposes of God. He knew that God's Covenant plans were being fulfilled through him and, in so doing, saw ahead to even greater manifestations of God's rule and reign than Solomon would achieve. Psalm 72 is a Messianic Psalm. It alludes to the visit of the Queen of Sheba (Verse 15), but foresees a time when Messiah will reign and the *whole earth will be filled with His glory* (Verse 19).

Though the Psalm is ascribed to Solomon in our English translations, beginning with the words *A Psalm of Solomon*, the Hebrew of the first verse is *leShlomoh*. Solomon's name is prefixed by a lamed, *le*, which means "to" or "for" not "of". This indicates that it is more likely to be a Psalm of David written as a prayer for or to his son just before he took the throne of Israel. The last verse of the Psalm indicates that this is the last Psalm written by David. It is not the last Psalm of David in the ordering in the Book of Psalms (Psalms 101, 103, etc. follow in the sequence of the Book), but the last chronologically. With this in mind the Psalm takes on even greater prophetic significance. David foresaw the visit of the Queen of Sheba, whom Yeshua was later to call the Queen of the South, when He spoke of His Kingdom being greater than Solomon's (read Matthew 12:42). David hoped much for Solomon's Kingdom. In so doing he foresaw God's Covenant promises being fulfilled by One greater than Solomon. Use this Psalm to meditate on the coming Kingdom of God of which Solomon's Kingdom is a forerunner.

Day 6

The account of Solomon's life is relatively short compared with that of his father David, yet we have learned a lot about him. We continue to learn about Solomon through the legacy of his writings. Before we conclude the account of his life therefore, we will read the Books he wrote during his lifetime, beginning with Proverbs. The Hebrew name for this book is *Sepher Hokhmah*, translated as the *Book of Wisdom*. The compilation of Solomon's wise sayings is divided into 31 chapters. Because this is roughly the number of days in each month of the year, many Christians read one chapter of Proverbs a day, so that they read the entire book each month. Through meditation on the gift of wisdom that God gave to Solomon we might also become wiser.

Proverbs Chapter 1. There are three key words in the introductory chapters of Proverbs, *knowledge, understanding and wisdom*. In Hebrew these are *da'at, binah and hokhmah*. Often these words are interchangeable in our dictionaries because they overlap in their meaning. They are three words that can be interpreted philosophically or spiritually. In other words, there is earthly knowledge, understanding and wisdom very much encouraged by the Greek philosophers. This has become dominant in the philosophies and sciences of today. James called this *earthly, sensual and demonic* (James 3:15). The spiritual knowledge, understanding and wisdom Solomon experienced, however, is a gift from God. *Knowledge* from God is relational and comes from fellowship with Him. Such knowledge is the foundation of *Torah*, another word that is central to Proverbs. *Understanding* is the spiritual gift to distinguish right from wrong, and *wisdom* is the practical application of this understanding. All of this comes by the gift of God's Holy Spirit and is the result of our *halakhah* (*walk*) with God. Such a walk with God was known by Enoch and Abraham as well as others who were specially gifted by God, and God covenanted with Solomon to give him these spiritual gifts. These are the same spiritual gifts that He gives to all today, who are true disciples of Yeshua. Be careful not to confuse these gifts with the way the same words are used to describe aspects of human philosophy.

Discipleship involves *discipline* and there is yet another word that occurs frequently in the Book of Proverbs. It is the word *musar*, also translated as *instruction*. The word implies correction as well as instruction and also conveys the idea of chastisement. These ideas are also echoed in the New Testament (for example James 1:2-8). What Solomon received from God is no different from the Gifts of the Holy Spirit described in the New Testament. Rightly understood, the Book of Proverbs is as relevant today as are the Epistles of the New Testament. It is a foundation from which the Apostles wrote their Epistles.

The Book of Proverbs is Solomon's urgent plea to us, passing on to all generations the fruit of his own learning. He encourages us to know God and receive directly His teaching for our lives. If the Book of Proverbs were the basis of all our education systems the world would not only be Torah observant in terms of law but would be full of people to whom God imparted life and faith through the moving of His Spirit. Generally, the world does not know this and so settles for compromise, and our educationalists have been beguiled by Greek and Roman forms of education, which is otherwise known as humanism.

In Chapter 1 Solomon begins with warnings about a young person being beguiled by sin and led away from the good path. Wisdom is presented as someone calling out so that a person will hear the

call and take the good path. The call of wisdom in Proverbs is not a metaphor: it is the voice of the Holy Spirit calling to us with all we need to be guided on the right path in all our decisions in life. These things should be taught to children by their parents. Ultimately, God our Father takes responsibility for directing our lives, if, when we are young, our father and mother ministered to us in His Name. Later, when each person reaches maturity, they must learn to hear and obey God for themselves.

Proverbs Chapter 1 assumes the importance of strong families who seek to be built up in God's way as instructed by Moses in Deuteronomy Chapter 6, and also by Paul in Ephesians Chapters 5 and 6. When the Apostles met at the Council of Jerusalem (Acts 15) and wrote the letter to the new Christian congregations, the message was exactly in accord with Solomon's teaching. They were instructed to abstain from those things that could be traps causing them to follow false gods, allowing God to direct them, by His Spirit, to walk in His ways and serve only Him.

Chapter 2. It is important that you read these chapters prayerfully. See what God says to you directly. In this Chapter the fear of the Lord is mentioned as a fruit of our walk. This means that we grow in relationship with Him in reverence, knowing Him in all His holiness, and humbly honouring Him. Those who fear God in this way have the characteristics that Yeshua spoke about in the Sermon on the Mount (Matthew 5). Fear God and listen to Him. Reject other voices that come from a false spirit wanting to seduce you into spiritual adultery.

Chapter 3. Continue to read Solomon's instructions and listen to what the Holy Spirit says. He wants you to have God's gifts that are more precious than silver or precious jewels. The metaphor *higher than rubies* is used in two ways in the Proverbs. Wisdom is higher than rubies (Verse 15), and so is a good wife (Proverbs 31:10). Marriage is a special gift from God between man and woman and is an experience that helps us to understand the relationship that God wants for us with Him. It is intended that the same value is put on our bonding with God that results in the life of His Spirit giving us wisdom, and between a man and a woman in marriage. God created the universe with the same wisdom, understanding and knowledge that he gives us as a daily portion!

Chapter 4. Solomon writes in a way that calls to mind the instructions that he received from David his father. What he has written also describes what he received from His Father in Heaven. This is the way that it should be for us too. In our families we should at one and the same time be guiding one another in God's ways and know the presence of God bringing this guidance to one another. As we mature we then develop our personal relationships with God more fully. This is what the transition point that is intended at the Jewish Bar Mitzvah. *Get wisdom! Get understanding!* Do you hear Solomon's urgent plea? If you sense this then it is not so much Solomon as God Himself talking to you.

Day 7

A Day for Rest and Further Reflection

Proverbs Chapters 5 to 8. It is extremely important to realize that Solomon's teaching shows the way to live out Torah – the instructions of God. Proverbs 6:21 is precisely the same, in its purpose, as Deuteronomy 6:8-9. Torah is to be written on the hearts of all God's people. God's teaching is spiritually imparted through our walk with Him. Solomon understood this when he wrote the Book of Proverbs. Now that we have considered the principles behind the Proverbs read these four additional chapters for your meditation today. See how God instructs you and if He corrects you in some way. Take this opportunity to renew your walk with Him. Understood by the Spirit, this teaching brings the Torah to the fulfillment of the New Covenant.
