

King Solomon's Rise, Reign and Rejection

1 Kings 1:1 through 11:43

Introduction:

This morning as we begin to look at the book of 1 Kings, we note that the first 11 chapters focus on King Solomon's rise, reign and ultimately his rejection – both his rejection of God, and God's rejection of him.

But first, let's step back for a minute and get a view of the bigger picture. Way back in Genesis, we have multiple hints and anticipation of God's forthcoming redemptive kingdom. For example, in **Genesis 12:1-3** God makes this staggering promise.

Now the LORD said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. (2) And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. (3) I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed." (Gen 12:1-3)

Through the first five books of the bible, we see the progress of this and in 1st and especially 2nd Samuel, this concept really gels. The covenant God made with Abraham issues forth into the Davidic Covenant that we see in 2nd Samuel 7. The following verses provide the framework:

Now, therefore, thus you shall say to my servant David, 'Thus says the LORD of hosts, I took you from the pasture, from following the sheep, that you should be prince over my people Israel. (9) And I have been with you wherever you went and have cut off all your enemies from before you. And I will make for you a great name, like the name of the great ones of the earth. (10) And I will appoint a place for my people Israel and will plant them, so that they may dwell in their own place and be disturbed no more. And violent men shall afflict them no more, as formerly, (11) from the time that I appointed judges over my people Israel. And I will give you rest from all your enemies. Moreover, the LORD declares to you that the LORD will make you a house. (12) When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. (13) He shall build a house for my name, and I will establish the throne of his kingdom forever. (2 Samuel 7:8-13)

1 and 2 Kings narrow the sweeping saga that 1 and 2 Samuel began. 1 and 2 Kings were originally one book and were likely broken into 2 books only because so much text could fit on one scroll. These books are built upon 1 and 2 Samuel. You may recall, David, whose reign began with so much promise, kind of fizzled out and the original audience was left to wonder how God would make good on his promises, considering David's (a man after God's own heart) many and profound failures. David's kingdom had been established, but David had faltered. Who is the surviving son that will sit on David's throne forever? The first 2 chapters initially

- A. Solomon and the Kingdom's Blessings (chapters 1-10)
- B. Solomon's Sin (chapter 11)
- 2. The Kingdom's Division (chapters 12-14)
- 3. The Northern Kingdom's Decline (chapters 15-16)
- 4. Elijah and Ahab (chapters 17-22)

1. Solomon's Rise and Reign (chapters 1-11)

Chapters 1 and 2 of 1 Kings form what is called the succession narrative. It picks up where 2 Samuel leaves off. Much like David's own ascension to the throne, Solomon's is fraught with conflict and controversy. From David's multiple wives, and concubines, he had many sons. The first hint that Solomon would be the son to follow occurs in 2 Samuel 12:24-25:

Then David comforted his wife, Bathsheba, and went in to her and lay with her, and she bore a son, and he called his name Solomon. And the LORD loved him (25) and sent a message by Nathan the prophet. So he called his name Jedidiah, because of the LORD.

A. Solomon and the Kingdom's Blessings

Conflict for the Throne (1 Kings 1:1-27)

Chapter 1 opens with David old, and bedridden.

Now King David was old and advanced in years. And although they covered him with clothes, he could not get warm.

What seems to be a test of David's virility fuels Adonijah – David's fourth son- to greedily seek David's throne. David's servants bring Abishag the Shunammite to warm David up. We see that he has no sexual relations with her. Verses 3 and 4:

So they sought for a beautiful young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king. (4) The young woman was very beautiful, and she was of service to the king and attended to him, but the king knew her not.

Adonijah, seeing that David is fading fast and obviously not the man he once was, and reminiscent of Absalom, attempts to take the throne by force in verse 5:

Now Adonijah the son of Haggith exalted himself, saying, "I will be king." And he prepared for himself chariots and horsemen, and fifty men to run before him.

Adonijah sees himself as everything David isn't. He is vigorous, ambitious, and apparently in order of birth, next in line. Further in verses 7 and 9, Adonijah confers with Joab and Abiathar the priest and they helped him.

The ESV Study Bible explains, *Adonijah was the fourth of David's sons born in Hebron ([2 Sam. 3:2-5](#)), and the eldest surviving. The first, Amnon, and third, Absalom, have died by this point in*

David's irresponsible handling of the transfer. The fact that Solomon was not invited to his feast indicated that he knew very well what the real plan was.

We see Nathan's instrumentality in this whole conflagration. "He [Nathan] not only intervened but had a plan by which to stir David to action. Nathan was the man who stood in the gap—his vigilance goaded David off his couch and protected Bathsheba and Solomon from almost certain death. One non-royal servant makes the difference and preserves the kingdom."³

Solomon Anointed (1 Kings 1:28-2:9)

This exchange seems to wake David up, to reinvigorate him. Verses 29 and 30,

And the king swore, saying, "As the LORD lives, who has redeemed my soul out of every adversity, (30) as I swore to you by the LORD, the God of Israel, saying, 'Solomon your son shall reign after me, and he shall sit on my throne in my place,' even so will I do this day."

And later in verses 38 and following:

So Zadok the priest, Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites went down and had Solomon ride on King David's mule and brought him to Gihon. (39) There Zadok the priest took the horn of oil from the tent and anointed Solomon. Then they blew the trumpet, and all the people said, "Long live King Solomon!" (40) And all the people went up after him, playing on pipes, and rejoicing with great joy, so that the earth was split by their noise.

The following verses describe Adonijah's downfall. While he and his accomplices feast, thinking David has lost all of his faculties, it turns out that Adonijah is ignorant. He heard the rejoicing of the people as Solomon is anointed in public. He asks in verse 41, "***What does this uproar in the city mean?***" Jonathan, who was a trusted messenger of David during Absalom's rebellion informs them all that David anointed Solomon, as he expresses his Loyalty to David. Verses 46-48:

Solomon sits on the royal throne. (47) Moreover, the king's servants came to congratulate our lord King David, saying, 'May your God make the name of Solomon more famous than yours, and make his throne greater than your throne.' And the king bowed himself on the bed. (48) And the king also said, 'Blessed be the LORD, the God of Israel, who has granted someone to sit on my throne this day, my own eyes seeing it.'

Adonijah is afraid, goes to the tabernacle and holds on to the horns of the altar in verses 49 through 53. It is told to Solomon and Solomon responds, in verses 52-53,

³ Dale Ralph Davis, [*1 Kings: The Wisdom and the Folly*](#), Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2002), 19.

after you, who shall come from your body, and I will establish his kingdom. (13) He shall build a house for my name, and I will establish the throne of his kingdom forever. (14) I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, (15) but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. (16) And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

Solomon is clearly the initial fulfillment of this promise.

Solomon Eliminates Threats to His Peaceful Reign (1 Kings 2:13-46)

Solomon clearly heeds his father’s charge, as he deals swiftly with Adonijah, the former pretender to David’s throne, and his co-conspirators, as well as Shimei, Saul’s insubordinate relative. Solomon eliminates them all justly, yet it could be argued that the wisdom he uses in dealing with these threats is earthly wisdom. He has not yet achieved godly wisdom.

Adonijah Executed (1 Kings 2:13-27)

Adonijah requests of Bathsheba two things, that Solomon would let him live, and that Abishag, the Shunammite would be given to him as his wife. Bathsheba brings this up to Solomon. In doing so, he condemns himself in verse 15 when he says,

He said, “You know that the kingdom was mine, and that all Israel fully expected me to reign. However, the kingdom has turned about and become my brother's, for it was his from the LORD.

Furthermore, requesting Abishag added insult to injury. It was another feeble attempt at power, as his followers might see that and perhaps stage a coup against Solomon. But Solomon exercised his wisdom. And in executing Adonijah, he also drove away Abiathar, the priest whom conspired with Adonijah against Solomon. Verse 27,

So Solomon expelled Abiathar from being priest to the LORD, thus fulfilling the word of the LORD that he had spoken concerning the house of Eli in Shiloh.

Joab Executed (1 Kings 2:28:35)

In verses 28-35 Joab is executed. He, Like Adonijah takes to the altar for refuge. In doing so, he publicly exposes his guilty conscience of being disloyal to David and the divinely chosen king. He shows that he deserves death because of his unfaithfulness. Only those who had accidentally caused death (Exo 21:12-14) had the right to asylum. By Joab’s death, the house of David finally clears itself of the innocent blood of Abner and Amasa in 2 Samuel. We have a snapshot of his death in 1 Kings 2:34:

Then Benaiah the son of Jehoiada went up and struck him down and put him to death. And he was buried in his own house in the wilderness.

'Great High Place' at Gibeon (1 Kgs 3; 2 Chr. 1).⁵" The Israelites co-opted the "high places" that the Canaanites used to worship and make sacrifice to their gods for the worship of the true Yahweh. The danger here is that first, these are not the prescribed places of worship. And second, this leads to the worship of idols, as some did— especially after the temple is built. Prescribed worship of God was exacting and particular. Yahweh's people must worship him not only in spirit, but in truth.

Solomon's Prayer and God's Response (1 Kings 3:6-15)

At Gibeon the LORD appeared to Solomon in a dream by night, and God said, "Ask what I shall give you." (verse 5)

Verses 6 through 9 encapsulate Solomon's humble response. His prayer has 4 elements.

- Solomon acknowledges God's past gracious dealings with David and himself.
 - **And Solomon said, "You have shown great and steadfast love to your servant David my father... And you have kept for him this great and steadfast love and have given him a son to sit on his throne this day." (v 6)**
- He asks for God's continued favor.
 - **"Give your servant therefore an understanding mind..." (v 9)**
- He expresses deep humility.
 - **And now, O LORD my God, you have made your servant king in place of David my father, although I am but a little child. I do not know how to go out or come in. (v 7)**
- He asks for the ability to carry out his duties as king.
 - **Give your servant therefore an understanding mind to govern your people, that I may discern between good and evil, for who is able to govern this your great people?"**

Solomon sought wisdom – the ability to understand God's Word and apply it to life for God's glory in governing Israel- rather than riches. God's pleased reply comes in verses 10-14:

And God said to him, "Because you have asked this, and have not asked for yourself long life or riches or the life of your enemies, but have asked for yourself understanding to discern what is right, (12) behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you shall arise after you. (13) I give you also what you have not asked, both riches and honor, so that no other king shall compare with you, all your days. (14) And if you will walk in my ways, keeping my statutes and my commandments, as your father David walked, then I will lengthen your days."

⁵ Donald J. Wiseman, [*1 and 2 Kings: An Introduction and Commentary*](#), vol. 9, Tyndale Old Testament Commentaries (Downers Grove, IL: InterVarsity Press, 1993), 90.

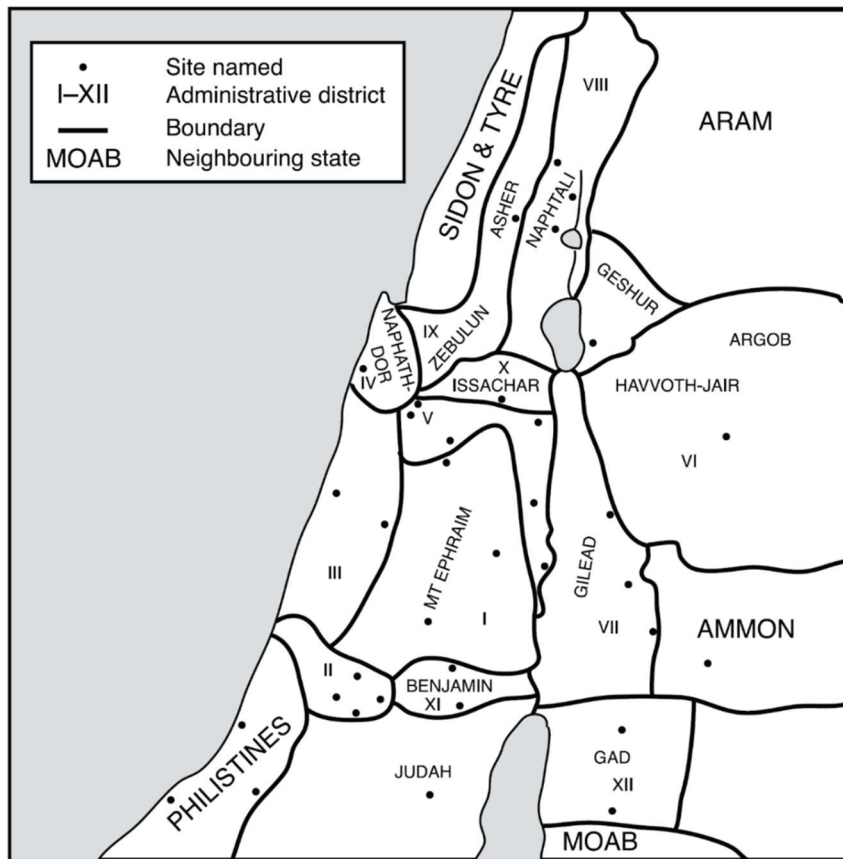
These verses indicate peace, prosperity, and unity throughout all Israel and all Judah. Verses 20 and 21,

Judah and Israel were as many as the sand by the sea. They ate and drank and were happy. (21) Solomon ruled over all the kingdoms from the Euphrates to the land of the Philistines and to the border of Egypt. They brought tribute and served Solomon all the days of his life.

Solomon's rule extended far and wide, and his and Israel's dominion provided a brief, albeit imperfect picture of idyllic life in the garden before the Fall as well as in the millennium and especially the eternal state under the final King, Jesus. Verses 24 and 25 expand on this,

For he had dominion over all the region west of the Euphrates from Tiphseh to Gaza, over all the kings west of the Euphrates. And he had peace on all sides around him. (25) And Judah and Israel lived in safety, from Dan even to Beersheba, every man under his vine and under his fig tree, all the days of Solomon.

Solomon lacked nothing and Israel under Solomon lacked nothing. There is much rejoicing. The provisions are abundant; the people lived in safety and security. We see initial fulfilment of the land/ seed/ blessing from the Abrahamic covenant in Genesis 22.



Solomon's administrative districts

Davis notes: *Yahweh's promise, then, drives Solomon's project. It is important to see this. The real foundation of the temple does not consist of huge blocks of stone; the temple rests upon the promise of Yahweh.*⁶

Hiram and Tyre maintained friendly contact with Israel. Israel, though plentiful in resources, lacked timber and stone of sufficient quantity. Tyre was at the northern end of Israel and had access to much timber and resources from Lebanon. Hiram had previously known David and had sent him materials for his own palace. The rest of these verses describe the logistics of getting materials and workers to Jerusalem in Judah. The numbers are staggering: Solomon paid Hiram with 20,000 kors of wheat along with 20 kors of oil every year (v 11). There were 30,000 forced laborers in Israel (v 13). 10,000 men per month were sent in shifts to Lebanon (v 14). 70,000 men were used to carry loads, and 80,000 were sent to cut stone in the mountains (v 15).

Solomon's wisdom continues.

As soon as Hiram heard the words of Solomon, he rejoiced greatly and said, "Blessed be the LORD this day, who has given to David a wise son to be over this great people." (1 Kings 5:7)

And the LORD gave Solomon wisdom, as he promised him. And there was peace between Hiram and Solomon, and the two of them made a treaty. (1 Kings 5:12)

Chapter 6 brings us to a detailed description of the building of the temple. The temple was built on the site of Araunah's threshing floor, that David purchased for 50 shekels of silver (2 Samuel 24:24).

The temple, and all that went into it, are an architectural wonder. The floor plan more-or-less follows the plan of the tabernacle, but it was double in size. Had an entrance hall, sanctuary (holy place), inner sanctuary (holy of holies) However, between the chronology and the minute details, which are important, we could miss wider theological significance.

Davis notes, *"The biblical writer clearly holds the date of verse 1 as highly important, for he ties it to the exodus from Egypt and supplies us with a major numerical component (480) comparable to that of the premier Exodus text (430)"*⁷

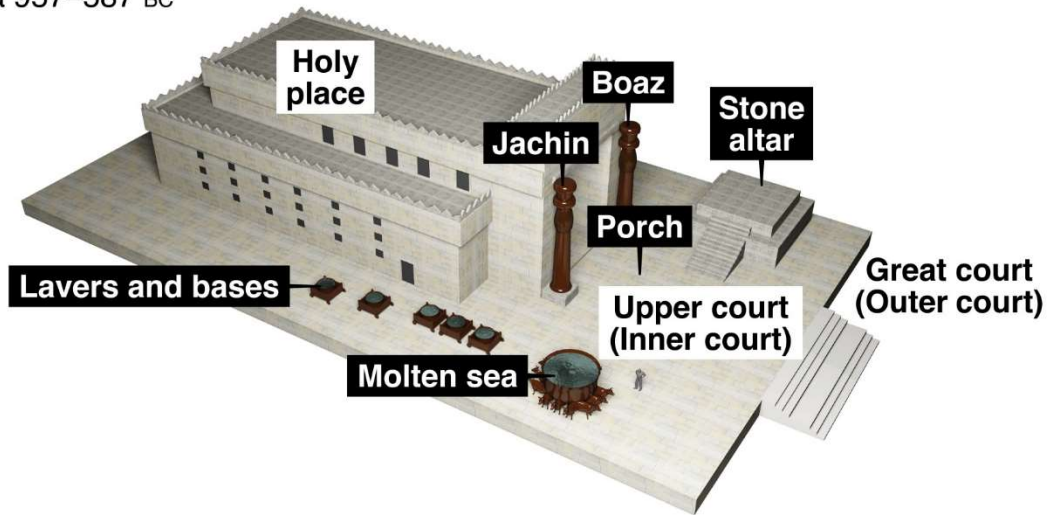
⁶ Dale Ralph Davis, [*1 Kings: The Wisdom and the Folly*](#), Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2002), 53.

⁷ Dale Ralph Davis, [*1 Kings: The Wisdom and the Folly*](#), Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2002), 60.

In the fourth year the foundation of the house of the LORD was laid, in the month of Ziv. (38) And in the eleventh year, in the month of Bul, which is the eighth month, the house was finished in all its parts, and according to all its specifications. He was seven years in building it. (1 Kings 6:37-38)

Solomon's Temple

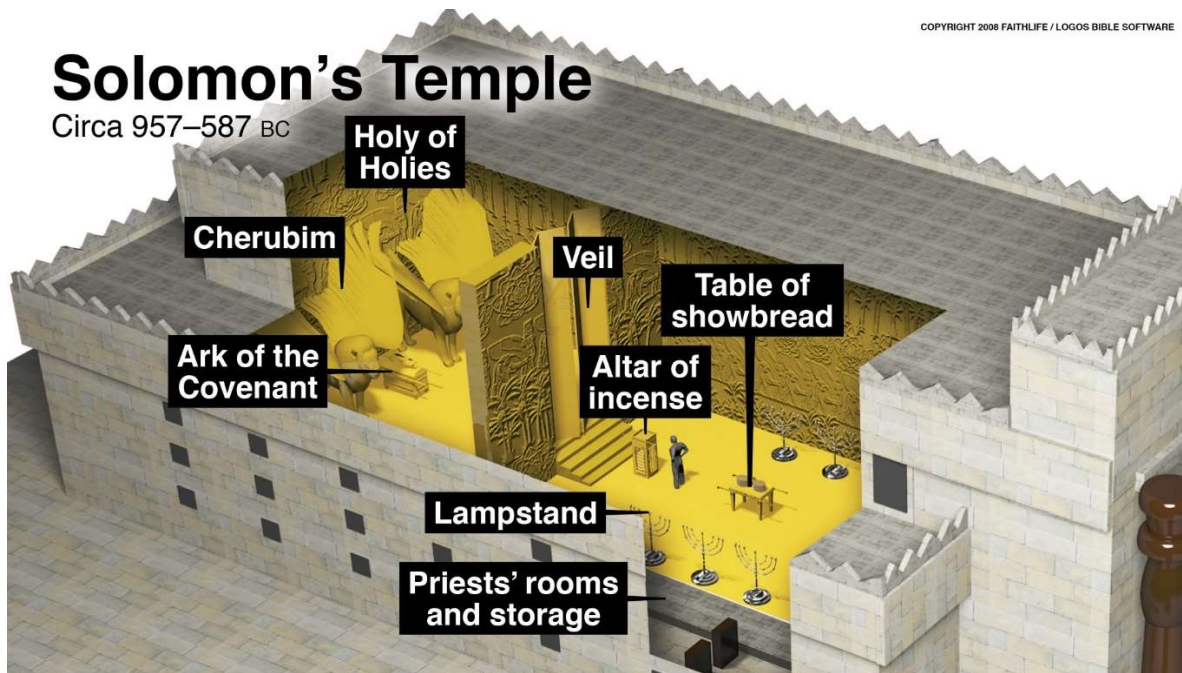
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Solomon's Temple

Circa 957–587 BC



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full of wisdom, understanding, and skill for making any work in bronze. He came to King Solomon and did all his work. (1 Kings 7:13-14)

This is a different man than King Hiram in chapter 5. This Hiram is of half Hebrew descent, and full of wisdom and skill in his work with bronze. He produced pillars, lattices, capitals for the tops of the pillars, bronze pomegranates and other fine work in verses 15-22.

Then he made the sea of cast metal in verse 23. Provan notes of this, “*It is not made clear in this passage whether its function was purely symbolic, representing the forces of chaos that have been subdued and brought to order by the Lord, who is creator of the world (cf. Gen. 1:1–23; Pss. 74:12–17; 89:5–11; 93), or also practical.*”¹⁰

More furnishings are described such as stands, oxen, gourds, lions, pots, shovels and basins in verses 24 through 47. In verses 48-50, Solomon was said to have been in charge of the works of gold. Then in verse 51,

Thus all the work that King Solomon did on the house of the LORD was finished. And Solomon brought in the things that David his father had dedicated, the silver, the gold, and the vessels, and stored them in the treasuries of the house of the LORD. (1 Kings 7:51)

We might be tempted to gloss over all the intricate details of the temple and its furnishings as we read these accounts. However, part of the reason for it is that the wisdom, understanding, and skill involved in all of these painstaking details, and the intricate and artistic beauty, and surely time-consuming process all point to a God who is worthy of his people’s best and worthy of worship. They all point to a God of ultimate beauty who is worthy of the BEST worship we could possibly give him.

The Ark is Brought into the Temple 1 Kings 8:1-11)

The structure of chapter 8 is worth noting, as its structure is chiasmic with Solomon’s prayer of dedication being in the center:

Celebration and sacrifice, vv. 1–11

 Blessing Israel and Yahweh, vv. 12–21

 Solomon’s prayer of dedication, vv. 22–53

 Blessing Israel and Yahweh, vv. 54–61

Celebration and sacrifice, vv. 62–66¹¹

¹⁰ Iain W. Provan, [1 & 2 Kings](#), ed. W. Ward Gasque, Robert L. Hubbard Jr., and Robert K. Johnston, Understanding the Bible Commentary Series (Grand Rapids, MI: Baker Books, 2012), 72.

¹¹ Dale Ralph Davis, [1 Kings: The Wisdom and the Folly](#), Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2002), 80.

And he said, “Blessed be the LORD, the God of Israel, who with his hand has fulfilled what he promised with his mouth to David my father, saying, (16) ‘Since the day that I brought my people Israel out of Egypt, I chose no city out of all the tribes of Israel in which to build a house, that my name might be there. But I chose David to be over my people Israel.’ (1 Kings 8:15-16)

Solomon’s focus is on the promise God made to David in 2 Samuel 7:1-17 – the Davidic Covenant.

Solomon’s Prayer of Dedication (1 Kings 8:22-53)

Underlying Solomon’s prayer is Israel’s (and mankind’s) sin. God is Holy. God is incomparable, **“there is no God like you...”** (v 23; Exodus 15:11); He is faithful and trustworthy to fulfill his covenant (v 24; Deuteronomy 7:9); And he is transcendent (vs 27-30). Solomon intercedes on behalf of himself, his people, and the temple.

As he petitions Yahweh, his prayer is structured around seven petitions regarding future sins of the people and calamities.

- ***“If a man sins against his neighbor... (32) then hear in heaven and act and judge your servants...” (1 Kings 8:31-32)***
- ***“When your people Israel are defeated before the enemy because they have sinned against you...(34) then hear in heaven and forgive the sin...” (1 Kings 8:33-34)***
- ***“When heaven is shut up and there is no rain because they have sinned against you...(36) then hear in heaven and forgive the sin...” (1 Kings 8:35-36)***
- ***“...whatever prayer, whatever plea is made by any man... (39) then hear in heaven your dwelling place and forgive...” (1 Kings 8:38-39)***
- ***“Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake...(43) hear in heaven your dwelling place and do according to all for which the foreigner calls to you...” (1 Kings 8:41-43)***
- ***“If your people go out to battle against their enemy...and they pray to the LORD toward the city that you have chosen and the house that I have built for your name, (45) then hear in heaven their prayer and their plea, and maintain their cause. (1 Kings 8:44-45)***
- ***“if they repent with all their heart and with all their soul in the land of their enemies, who carried them captive, and pray to you toward their land...and the house that I have built for your name, (49) then hear in heaven your dwelling place their prayer and their plea, and maintain their cause... (1 Kings 8:48-49)***

Solomon clearly understands the sovereignty, holiness, ability and character of God. Many of these are direct references or allusions to various Deuteronomic and Levitical curses for disobedience. And as we see, the people are constantly in need of forgiveness before God. And yet there is hope in God’s mercy. God’s grace will have the last word. As Solomon began his prayer upholding God’s faithfulness to the Davidic Covenant, he ends it upholding God’s faithfulness to the Mosaic Covenant in verses 52 and 53. Solomon’s wisdom is on display in his

If 1 Kings 3:4-15 (the first vision of God to Solomon) was grand and pointed forward to Solomon and Israel's rise, peace, prosperity and stability, this second appearance, although laced with grace, marks the end of those things and points forward to the impending disaster. In verses 1 through 3, God tells Solomon his prayer has been heard and that his (God's) name is placed in the temple.

We see again in verses 4 and 5 that the future of the temple and the blessings of Solomon's dynasty are conditioned upon obedience.

And as for you, if you will walk before me, as David your father walked, with integrity of heart and uprightness, doing according to all that I have commanded you, and keeping my statutes and my rules, (5) then I will establish your royal throne over Israel forever, as I promised David your father, saying, 'You shall not lack a man on the throne of Israel.' (1 Kings 9:4-5)

And in verses 6 through 9, Solomon is told that sin and its consequences are inevitable. The vision ends on an ominous and foreboding note full of allusions to the covenant curses of Deuteronomy 28:

Then they [the other nations] will say, 'Because they abandoned the LORD their God who brought their fathers out of the land of Egypt and laid hold on other gods and worshiped them and served them. Therefore the LORD has brought all this disaster on them.'" (1 Kings 9:9)

After all the pomp and glory and peace, a dark cloud hangs over Solomon and his kingdom. Although like the roadblocks in moving from the Judges to Saul, and from Saul to David, and even from David to Solomon, the end is a ways away.

Solomon's Other Acts (1 Kings 9:10-28)

The remainder of chapter 9 details many of Solomon's other dealings with the surrounding nations, his own kingdom and Hiram king of Tyre. Due to Solomon's stature, wisdom, and riches have put him in a position to be able to do all the things he has already done. And now in what might seem to be a repetition of some of what we saw in chapters 4 and 5, due to what we have seen in God's promise and warning earlier in chapter 9, there is now a subtle deflation of the joy and exuberance we previously saw. We can see the light at the end of the tunnel and its not full of rainbows and puppies. There is the increasing air of impending doom.

But here in these verses we see the outworking of Solomon's kingship.

In verses 10-14, we see politics. Hiram had furnished Solomon with construction materials. It seems Solomon had run up some debt, more than he could pay in food (Chapter 5:9,11). So he gave Hiram 20 towns. Hiram wasn't pleased with them. However, he didn't make too much of a fuss, so as to keep the trade alliance up.

“Blessed be the LORD your God, who has delighted in you and set you on the throne of Israel! Because the LORD loved Israel forever, he has made you king, that you may execute justice and righteousness.” (1 Kings 10:13)

Indeed, there is a flavor of the grandeur of Solomon that prefigures and anticipates the full grandeur of the Messianic King and kingdom we see in passages like Psalm 72. It is impressive, but as we are starting to see, as wise as Solomon is, he is still a fallen human being, and there are cracks in his reign.

Solomon’s Great Wealth (1 Kings 10:14-29)

The closing verses press upon us the staggering weight of Solomon’s wealth and indulgence. In verse 22 we see more gold, silver, ivory, apes, and peacocks being accumulated. In fact, the accumulation of gold is mentioned at least 10 times in these verses. In verse 26 and 28 and 29, we see he acquires chariots and horsemen, imported from Egypt.

This recalls Moses’ instructions for what a King should be in Deuteronomy 17:16-17,

Only he must not acquire many horses for himself or cause the people to return to Egypt in order to acquire many horses, since the LORD has said to you, ‘You shall never return that way again.’ (17) And he shall not acquire many wives for himself, lest his heart turn away, nor shall he acquire for himself excessive silver and gold. (Deuteronomy 17:16-17)

The only one of the prohibitions not mentioned in this list is the acquiring many wives. This, unfortunately, we see tragically in the very next verses.

Solomon’s Sin (1 Kings 11:1-12)

If some of Solomon’s actions, as well as God’s words, in the last two chapters have hinted at or pointed to impending disaster or decline, chapter 11 gets right to the point.

Now King Solomon loved many foreign women, along with the daughter of Pharaoh: Moabite, Ammonite, Edomite, Sidonian, and Hittite women, (2) from the nations concerning which the LORD had said to the people of Israel, “You shall not enter into marriage with them, neither shall they with you, for surely they will turn away your heart after their gods.” Solomon clung to these in love. (3) He had 700 wives, who were princesses, and 300 concubines. And his wives turned away his heart. (4) For when Solomon was old his wives turned away his heart after other gods, and his heart was not wholly true to the LORD his God, as was the heart of David his father. (5) For Solomon went after Ashtoreth the goddess of the Sidonians, and after Milcom the abomination of the Ammonites. (6) So Solomon did what was evil in the sight of the LORD and did not wholly follow the LORD, as David his father had done. (1 Kings 11:1-6)

Ultimately, Solomon’s heart was not like David’s. Spectacularly, devastatingly Solomon falls away from worship of the True God.

Conclusion

What should we make of Solomon? In some ways, he was very close to the ideal king for Israel for a time. There was peace, prosperity, joy. However, we do see Solomon's deficiencies, and ultimate apostasy, leading to the kingdom being divided and centuries of struggle, decline and in the end captivity.

I believe we should not see him as a type of Christ, so much as "one of us." He was a fallen sinner, who achieved great wisdom, wealth, and peace when he sought it rightly. However, he was ultimately led away by his desire for women who did not worship the True God. His wisdom was based on the fear of the Lord, and when that fear, that devotion went after other things, his wisdom and judgment was clouded, and he went into full idolatry. For us, this should cause great humility, and it should cause us to constantly seek, trust, rely, worship the True King who will never fail as we await the kingdom that will never fail. It is obvious that the kingdom will come, but it is very apparent that this kingdom will not be realized through Solomon. In the wise words of Solomon,

For he delivers the needy when he calls, the poor and him who has no helper. (13) He has pity on the weak and the needy, and saves the lives of the needy. (14) From oppression and violence he redeems their life, and precious is their blood in his sight. (Psalm 72:12-14)

And Solomon is still right: God is faithful to his promises, God is merciful to those who fear him and there is no one Like Him.