

## THE LIFE OF SOLOMON: SOLOMON'S ADVERSARIES

### SESSION #23: 1 Kings 11:14-43

#### TEXT:

v.14 Then the Lord raised up against Solomon an adversary, Hadad the Edomite, from the royal line of Edom.

v.15 Earlier when David was fighting with Edom, Joab the commander of the army, who had gone up to bury the dead, had struck down all the men in Edom.

v.16 Joab and all the Israelites stayed there for six months, until they had destroyed all the men in Edom.

v.17 But Hadad, still only a boy, fled to Egypt with some Edomite officials who had served his father.

v.18 They set out from Midian and went to Paran. Then taking men from Paran with them, they went to Egypt, to Pharaoh king of Egypt, who gave Hadad a house and land and provided him with food.

v.19 Pharaoh was so pleased with Hadad that he gave him a sister of his own wife, Queen Tahpenes, in marriage.

v.20 The sister of Tahpenes bore him a son named Genubath, whom Tahpenes brought up in the royal palace. There Genubath lived with Pharaoh's own children.

v.21 While he was in Egypt, Hadad heard that David rested with his fathers and that Joab the commander of the army was also dead. Then Hadad said to Pharaoh, "Let me go, that I may return to my own country."

v.22 "What have you lacked here that you want to go back to your own country?" Pharaoh asked. "Nothing," Hadad replied, "but do let me go!"

v.23 And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer king of Zobah.

v.24 He gathered men around him and became the leader of a band of rebels when David destroyed the forces [of Zobah]; the rebels went to Damascus, where they settled and took control.

v.25 Rezon was Israel's adversary as long as Solomon lived, adding to the trouble caused by Hadad. So Rezon ruled in Aram and was hostile toward Israel.

v.26 Also, Jeroboam son of Nebat rebelled against the king. He was one of Solomon's officials, an Ephraimite from Zeredah, and his mother was a widow named Zeruah.

v.27 Here is the account of how he rebelled against the king: Solomon had built the supporting terraces and had filled in the gap in the wall of the city of David his father.

v.28 Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the house of Joseph.

v.29 About that time Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country,

v.30 and Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces.

v.31 Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.

v.32 But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe.

v.33 I will do this because they have forsaken me and worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molech the god of the Ammonites, and have not walked in my ways, nor done what is right in my eyes, nor kept my statutes and laws as David, Solomon's father, did.

v.34 But I will not take the whole kingdom out of Solomon's hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes.

v.35 I will take the kingdom from his son's hands and give you ten tribes.

v.36 I will give one tribe to his son so that David my servant may always have a lamp before me in Jerusalem, the city where I chose to put my Name.

v.37 However, as for you, I will take you, and you will rule over all that your heart desires; you will be king over Israel.

v.38 If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you.

v.39 I will humble David's descendants because of this, but not forever."

v.40 Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon's death.

v.41 As for the other events of Solomon's reign—all he did and the wisdom he displayed—are they not written in the book of the annals of Solomon?

v.42 Solomon reigned in Jerusalem over all Israel forty years.

v.43 Then he rested with his fathers and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

## INTRODUCTION:

(Cow Pies & Candle Lights by G. T. Burton)

### UNVARNISHED TRUTH

Perched out on the pole coral,  
Like some buzzard on a limb,  
Was Randy Jones with Bugger Red  
Sittin' right there next to him.  
His thoughts in contemplation  
Of a philosophic view,  
Wondering if the truth of it  
Was old hat or something new.

Randy cleared his throat n' spit,  
And then he scratched his head.  
He slowly rolled himself a smoke,  
Then turned to Red and said:  
"You know I've worked with cattle,  
On ever' range where cows are kep',  
I know that when the chips are down  
You had better watch your step".

p.81

(Croutons on a Cow Pie: Volume II by Baxter Black)

### COULD BE WORSE

The banker took his ledger out,  
The rancher took a seat.  
*"Let's see, I lent you twenty thou  
For cattle, corn and wheat.*

*"Let's talk about your cattle first."*  
The rancher's face looked pained.  
"You know how bad the market's been,  
Lost fifteen," he explained.

*"Fifteen, what! Fifteen cents a pound?  
Fifteen died of thirst?"*  
"Nope, fifteen thousand dollars lost,  
But, hey, it could be worse."

The banker swallowed hard then asked,  
*"Well, what about your grain?"*  
"The hoppers ate up all my wheat,  
The sweet corn needed rain.

"The pig got sick. My son got drunk  
And joined the Moonies' church!  
I figger I'm down forty thou  
But, hey, it could be worse!"

*"Whataya mean, 'It could be worse!'  
That ain't even funny!"*  
The rancher shrugged and then replied,  
"Could'a been my money."

(Unedited Notes by G. T. Burton)

## HAPPY BIRTHDAY

Ain't never been too good with words  
 the way folks count the score.  
 My metaphors get all mixed up  
 and my tenses hind before.  
 Nouns, er' verbs, er adjectives  
 are things I've never met,  
 And predicates might just as well  
 be from the Zuni alphabet.

But even when I find the words  
 I get a frog down in my throat,  
 And tho' I ain't so good with words  
 I do better with a note.  
 So I've writ' this little poem  
 so's I can say just what I mean.  
 I wish you a Happy Birthday;  
 and the best you've ever seen.

## ... At the Height of the Storm

\* 1/98 \* By David Kelley  
(c) All Rights Reserved \* David Kelley '97

Ned was out lookin' for strays in the north  
pasture on a bluff overlookin' the river's bend.

When a thunder storm blew in over the pass'n  
made that cowboy's hair stand right up on end.

Just as dark the sky fairly exploded; night  
turned to day, and Ned's soul was set a'quiver,

'Cause earlier Ned had spotted an ol' mammy'n  
calf down in the bottom alongside the river.

Knowing there'd soon be a wall of water coming  
down from the storm, replacin' the bottom mud.

If he road real hard he could bring 'em both out  
without worryin' about 'em dyin' in the flood.

He'd been lookin' for a trail he knew led  
to the bottom when the heavens again crashed.

That gelding skied throwin' Ned head over  
teakettle and over the bluff's edge he splashed.

He reviewed his life plenty quick, fallin'  
halfway to his death, down about forty feet.

Beat up and shaken, hangin' to a cedar root,  
Ned took stock and found everything complete.

With the storm ragin', he knew he's in a jackpot.  
No way to get up, and certain death below,

When a lariat dropped by his side and it  
sounded like Hank yelling, "... take a'hold."

Ned tied the knot and ol' "Hank" started pullin'  
him up the slippery side of the steep bluff.

Ned thought Hank was down south but he'd  
ask questions later when there was time enough.

At the top he found his horse and the rope  
dallied' steady; . . . Hank was nowhere in sight.

Confused and spooked, storms poppin' all over,  
Ned had no pressing need to stay the night.

A hundred yards down the trail was the mammy  
and her calf, like they's waitin' up for Ned.

He just kicked 'em toward camp tryin' to  
figure these things out in his achin' head.

Back at camp Ned thanked Hank for savin'  
his life, inquiren' from whence he came,

And admonishing, ". . . why'd you leave fore  
I got to the top, I might of come up lame."

Hank looked at ol' Ned real funny'n said,  
"Leave? . . . Save you? Yer' takin' crazy I'd say,

Ned, I ain't been up there in weeks . . . say,  
why do they call it "ANGEL PASS" anyway?"

*Copyright David Kelley*

(<http://www.starttext.net/comm/virtual/poet4.htm>)

(The Humor of the American Cowboy by Stan Hoig)

In his *Cowboy Lingo*, Ramon F. Adams records this classic description of a would-be bad man:

. . . This old catawampus comes rackin' to town an' orates as how he's got more troubles than a rat-tailed hoss tied short in fly-time. He proceeds to guzzle snake pizen an' hell 'round town until he's knockin' about like a blind dog in a meat shop. He tries to make it appear he's as tough as tripe an' lets out a yell that'd drive a wolf to suicide. He's standin' on the high gallery of the Silver Spur Saloon when the city marshal swoops down on 'im like forty hen-hawks on a settin' quail, and he pronto gets as harmless as a pet rabbit. He starts to bowin' and bendin' to the law like a pig over a nut, but he loses his balance an' falls down the steps, boundin' 'long like a barrel downhill. When he hits bottom, he begins feelin' over his carcass for broken bones, an' when he don't find none, he leaves such a sigh y'u could feel the draft, but he's considerable sobered. I never laughed so much since I wore three-cornered pants.<sup>19</sup>

<sup>19</sup>Ramon F. Adams, *Cowboy Lingo* (Boston: Houghton Mifflin Company, 1936), pp. 236-37.  
pp. 102-104

(Holy Humor: Inspirational Wit and Cartoons by Cal and Rose Samra)

"I went to get my license renewed the other day," she tells her audience. "They asked me where I was born. I said I was born in iniquity and raised in sin. I should've just said I was born in Duluth."  
p. 86



(Made Perfect in Weakness: The Amazing Things God Can Do With Failure  
by Gary J. Oliver)

There's a story about a woman who had acquired great wealth and social prominence. She hired a well-known author to write a book about her genealogy. In the process of researching her family tree, this author discovered that one of her grandfathers was a murderer who had been electrocuted in Sing Sing Prison. When he said this would have to be included in the book, the woman pleaded with him to find a way of saying it that would disguise the truth.

When the book was published, the incident read as follows: "One of her grandfathers occupied the chair of applied electricity in one of America's best-known institutions. He was very much attached to his position and literally died in the harness."

p. 104

Let us set the stage for EPISODE #23 in the LIFE OF KING SOLOMON by reading four verses from episode #22:

1 Kings 11:1-4

King Solomon, however, loved many foreign women besides Pharaoh's daughter—Moabites, Ammonites, Edomites, Sidonians and Hittites. They were from nations about which the Lord had told the Israelites, "You must not intermarry with them, because they will surely turn your hearts after their gods." Nevertheless, Solomon held fast to them in love. He had seven hundred wives of royal birth and three hundred concubines, and his wives led him astray. As Solomon grew old, his wives turned his heart after other gods, and his heart was not fully devoted to the Lord his God, as the heart of David his father had been.

The KEY PHRASE in those verses is:

"Nevertheless, Solomon held fast to them in love."

In the face of this blatant disobedience, the Lord is not going to just sit idly by but is going to take action:

Galatians 6:7 (KJV)

. . . for whatsoever a man soweth, that shall he also reap.

1 Peter 4:17

For it is time for judgment to begin with the household of God; and if it begins with us first, what will be the outcome for those who do not obey the gospel of God?

John 15:1, 2

I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit, He takes away; and every branch that bears fruit, He prunes it, that it may bear more fruit.

Hebrews 12:5, 6

and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, nor faint when you are reprov'd by Him; For those whom the Lord loves He disciplines, and He scourges every son whom He receives."

1 Corinthians 11:31, 32

But if we judged ourselves rightly, we should not be judged. But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.

1 Kings 8:38, 39

and when a prayer or plea is made by any of your people Israel—each one aware of the afflictions of his own heart, and spreading out his hands toward this temple—then hear from heaven, your dwelling place. Forgive and act; deal with each man according to all he does, since you know his heart (for you alone know the hearts of all men),

1 Kings 2:1-3

When the time drew near for David to die, he gave a charge to Solomon his son. "I am about to go the way of all the earth," he said. "So be strong, show yourself a man, and observe what the Lord your God requires: Walk in his ways, and keep his decrees and commands, his laws and requirements, as written in the Law of Moses, so that you may prosper in all you do and wherever you go,

1 Corinthians 16:13

Be on the alert, stand firm in the faith, act like men, be strong.

Warren Wiersbe says:

God had a special love for Solomon (2 Sam. 12:24-25); therefore, He had to chasten him (Prov. 3:11-12). Hadad, Rezon, and Jeroboam all created problems for the king as the flimsy tissue of Israel's "peace" began to fall apart. Solomon even planned to murder his rival, Jeroboam! God was kind to Solomon only for the sake of David (v. 32), but how long can a nation (or a church or a family) live on the spiritual dividends of their ancestors' sacrifice and obedience?

pp. 202-203

Haldeman says:

Solomon not only brought in the daughter of Pharaoh, he married many strange [that is, foreign] women, the women of those nations from which God had specially bidden him to separate. (1 Kings 3:1, 2.)

This, of course, is an emphasis of Solomon's alliance with the world, but at the same time it particularizes the fact that he had given himself up to the gratification of his desires. He had set self before all things.

The Christian who gratifies self at the expense of his faithfulness to God and God's way, cannot be a disciple of Christ. He may be a Christian, but to be a disciple, a follower of Christ, he must deny self. (Matthew 16:24.)

As a result of his marriage with these women Solomon became an idolater. (1 Kings 11:4-10.)

The steps are logical. The follower of God who goes out into the world; who sets up his own gratification as paramount, not only departs from the Lord, he has set up the world, himself and co-ordinate things **in** the place of God and whatever takes the place of God is an idol. He who ministers to that idol be it what it may is as rank an idolater as he who bows down to images of wood or stone.

It was Solomon's departure from the Lord that brought all the evil on his kingdom. It is the identification of Christians with the world, their alliance with Pharaoh, the setting up of fleshly gratification in face of the call of God to separation and devotion, that is bringing sorrow and judgment on the professing Church.

When Solomon made an alliance with Pharaoh he drove the first wedge that was to split the kingdom in twain.  
pp. 396-7

Baxter gives us this insight:

His exactions alienated the affections of his people; and, above all, he was led astray by his wives, and built temples to Chemosh, or Baal-Peor, the obscene idol of Moab; to Moloch, the god of Ammon; and to Ashtoreth, the goddess of the Sidonians. His later days, therefor, were disturbed by "adversaries," who stirred up revolt in the tributary states; the tribe of Ephraim became a centre of disaffection; Hadad did "mischief" in Edom; Damascus declared its independence under Rezon; and Ahijah was instructed to announce to Solomon himself that, as he had broken the covenant by which he held his crown, the kingdom should be rent from him and part of it given to his servant, I Kings xi. 31.

—Angus, *Bible Handbook*.

p. 106

Lockyer says much the same thing:

Having an unbounded command of wealth and labor, Solomon, the autocrat, was able to carry out his grandiose schemes. "Solomon's servants" or slaves were compelled to labor in the king's quarries as hewers of stone. Thousands of artificers were used, as well as foreign labor. Hiram, for example, was Solomon's chief artificer in brass. The people's patience was tried with hard labor, heavy taxes, levies of provisions, and conscriptions required (I Samuel 8:15; I Kings 4:13, 21-23). Rehoboam, Solomon's son, foolishly demanded more excessive and rigorous labor and taxes.  
pp. 111-12

DeVries says:

It is a historical fact that Solomon built, or allowed to be built, pagan shrines near Jerusalem (see 2 Kgs 23:13). This was as much a part of his deliberate policy as his multiple marriages. The marriages and the pagan shrines may have had some direct connection, . . .  
p. 143

DeVries titles this passage that we are studying:

***Three Potential Rivals: Hadad, Rezon, and Jeroboam (11:14-43)***  
p. 145

Lange says:

It is clear and beyond dispute that the whole section, from vers. 14-40, which treats of the different adversaries that God raised up against Solomon, is intimately connected with the immediately preceding account of his fall, and of the impending and threatened division of the kingdom.  
p. 134

Gaebelein says:

Luxuries, wealth, self-indulgence, the lust of the eyes, the lust of the flesh and the pride of life led into idolatry. It is the same in the closing days of the present age. Ashtoreth, a Phoenician goddess, was worshipped with impure rites. Milcom (Molech) was the idol-god of the Ammonites. Chemosh was the sun-god and war-god of the Moabites.

And the Lord who had appeared twice unto Solomon, the Lord who had commanded him not to go after other gods, was now angry with Solomon. Judgment is announced.

p. 272

McNeely says:

As Solomon had been warned when Jehovah spoke to him, the kingdom was to be torn from him. The throne would be given to his "servant," and which servant was meant was soon stated. This action, however, would be delayed until Solomon was dead; his son was to experience the judgment, yet one tribe would remain for him. The reason for this last gracious act on the part of God was His love for David and His desire to protect the city of Jerusalem that He had claimed for His own.

p. 59

McNeely says further:

The second section of the chapter has to do with the way God would remove Solomon from the throne. Three men became thorns in Solomon's side and complicated his plans for his kingdom and its future.

p. 59

J. Vernon McGee titles this section:

### **SOLOMON IS CHASTENED**

Now we come to the time at the end of Solomon's reign. God begins to stir up trouble for this man. "There is no peace, saith my God, to the wicked" (Isa. 57:21). Solomon had enjoyed peace. Now for the first time during his reign there was to be warfare.

p. 271

v.14 Then the Lord raised up against Solomon an adversary, Hadad the Edomite, from the royal line of Edom.

"THEN THE LORD RAISED UP AGAINST SOLOMON AN ADVERSARY."

I WONDER IF HE WILL DO THIS AGAIN?

We ask ourselves the QUESTION:

WHY DOES HE DO THIS?

The ANSWER is:

DISOBEDIENCE.

We have seen:

IDOLATRY,

IMMORALITY,

THE HORSES,

THE GOING TO EGYPT TO PURCHASE THOSE HORSES, and

THE MULTIPLICATION OF SILVER AND GOLD.

All of them are indicators of where Solomon's heart has drifted. God is not going to sit idly by and allow these things to happen without consequence.

1 Corinthians 9:27

but I buffet my body and make it my slave, lest possibly, after I have preached to others, I myself should be disqualified.

In this passage we are going to see the Lord "RAISE UP" THREE ADVERSARIES. Two of them are EXTERNAL and the third is INTERNAL.

1. "HADAD" is from Edom in the south,
2. "REZON" is from Damascus in the north, and
3. "JEROBOAM" is from the tribe of Ephraim.

"THEN THE LORD RAISED UP AGAINST SOLOMON AN ADVERSARY, HADAD THE EDMITE, FROM THE ROYAL LINE OF EDM."

"HADAD" means the "The Thunderer" and the rumblings are beginning to sound along the borders of Solomon's kingdom.

Whereas God is going to use an "EDMITE" in accomplishing His purposes here, the prophet Obadiah makes it quite clear that God's judgment of Edom will come just as swiftly and certainly at a future time.

The Bible Knowledge Commentary says:

**Hadad** was a prince of **Edom**, Israel's ancient enemy to the southeast.  
p. 509



Lockyer says:

Solomon's disregard of God's honor was the cause of his calamities and the raising up of adversaries against him, the division of the kingdom, and the ultimate captivity of the Ten Tribes and of Judah (I Kings 11:9-14; II Kings 17:14-20; Luke 19:42). The king had been warned that if the nation should apostatize, the Temple should be destroyed and become a by-word among the people, which it did. The Chaldeans spared "Solomon's Porch," perhaps for its strength and beauty. Our Lord walked in its shelter in winter (John 10:3).

p. 114

Baxter says:

Second, it is well to grasp clearly that the Scriptures locate the *blame* for the Disruption with Solomon. As we saw in the book of the Judges, while God may confer many privileges, He never confers the privilege to *sin*—no, not even with such an elect personage as Solomon; and therefore, much as it must have grieved the God of the Davidic covenant, the Disruption was permitted. Solomon's guilt was great. It is an awful yet true indictment of him to say that "the whole after-history of the Disruption, the gradual decline of power and influence, the corruption of morals, and at times the almost total forgetfulness of God, were only the necessary developments of those pernicious principles and practices introduced by Solomon."

pp. 107-8

Jamieson, Fausset and Brown speaking of "HADAD":

. . . permitted him, through the impulse of his own ambition, or revenge, to attack Israel.

p. 258

Matthew Henry says:

Both these adversaries God stirred up, v. 14, 23. Though they themselves were moved by principles of ambition or revenge, God made use of them to serve his design of correcting Solomon.

p. 377

Patrick & Lowth say:

Though God did not execute the forementioned threatening till after his death, yet he began to afflict Solomon by raising up three adversaries against him; who disturbed his repose in his old age, when he most desired to be quiet.

p. 335

Parker says:

In the fourteenth verse of the chapter in which the narrative is recorded the whole secret is given. The Lord had stirred up the heart of Hadad against wicked Solomon. It was a divine stirring, it was an impulse from heaven, it was the sound of a rushing mighty wind from the skies, a song without words, a ministry without articulation, a movement of the soul.

p. 345

C. S. Lewis likened God's use of adversity to walking a dog. If the dog gets its leash wrapped around a pole and tries to continue running forward, he will only tighten the leash more. Both the dog and the owner are after the same end, forward motion, but the owner must resist the dog by pulling him opposite the direction he wants to go. The master, sharing the same intention but understanding better than the dog where he really wants to go, takes an action precisely opposite to that of the dog's will. It is in this way that God uses adversity.

(From Parson's Bible Illustrator 1.0)

(Don't Just Stand There, Praying Something: The Incredible Power of Intercessory Prayer by Ronald Dunn)

Vance Havner used to say, "The problem is that the situation is desperate but we're not." We should be! Our inescapable responsibility should make us desperate.

p. 79

(The Book of Wisdom by Multnomah Books)

Have you ever felt as though your mind is going in a thousand directions, worrying about so many things you can't even keep track of them all? You're worried about the past, things you wish you could undo but you can't. You're worried about the present, everything that's going on in your life right now, making it seem like a three-ring circus. You're worried about the future; you see clouds stacking up on the dark horizon, and you wonder what storms might come sweeping down on you and your family. You wake up in the morning with so many things to do and to decide that you feel like crawling right back under your blankets.

Peter says, "Take all of that and cast it on to the Lord." Why? Because He really cares for you. He really cares about everything that happens in your life. He loves you!

David's son Solomon must have learned of this approach to life at his dad's knee. After Solomon assumed his father's throne and became king of Israel, he wrote these words:

"Commit to the LORD whatever you do, and your plans will succeed" (Proverbs 16:3, NIV).

And how true it was for Solomon. As long as he trusted wholly in the God of his father, his plans *did* succeed—and what great plans they were! He became wise beyond measure, wealthy beyond counting, and esteemed and honored all over the world. But when he turned away from the Lord and began trusting his own wisdom and worshiping other gods, his plans didn't succeed at all. He led his whole nation into brokenness and despair.

The truth is, God longs for us to commit our way to Him. He longs for us to trust Him with all our heart.

Ron Mehl

*The Cure for a Troubled Heart*

pp. 140-41

(Living Beyond the Limits by Franklin Graham)

Our reluctance to confront others can be our mistaken belief that we as Christians should simply make people feel good. Nowhere does the Bible say we're to feel good about sin.

Imagine if while building the ark Noah had simply said, "Hey, you down there, I want you to know you're going to get a little wet. Please, don't panic. It's nothing to get anxious or uncomfortable about, but you need to think about getting an umbrella."

Each person we meet on a daily basis who does not know Christ is hell bound. That may make some folks bristle—but it's a fact. When we refuse to warn people that their actions and lifestyles have eternal consequences, we're not doing them any favors. If everybody feels good about his or her sin, why would anyone repent?

I have heard it said that we want a God without wrath, who took man without sin, into a kingdom without justice, through the ministrations of a Christ without a cross.

The truth is, judgment is coming.

p. 29

(Don't Squat With Yer Spurs On! II by Texas Bix Bender)

Nature gave us all somethin' to fall back on, and sooner or later we all land flat on it.

p. 103

(Keep a Quiet Heart by Elisabeth Elliot)

We're not naturally inclined to love God and seek His Kingdom. Trouble may help to incline us—that is, it may tip us over, put some pressure on us, lean us in the right direction.

p. 39

A friend of mine was sharing with me the other day a delightful experience he had when he was called for jury duty. There was a black lady in charge of helping the potential jurors to be prepared for serving on a jury. When she finished her lecture she said, "Now, I'm going to give you a little test."

She called on this black man who had been reading a book through her whole lecture.

Her question was, "Sir, what are you reading?" His response, "A dictionary."

She asked, "What's another word for attention?"

"I don't know ma'am," was his response.

Her last words were, "Look up handcuffs."

I feel sometimes that the Lord is frustrated with our lack of attention to detail and there comes a time when it is necessary for Him to take action against us. This is the time that has now come in the life and reign of King Solomon.

In these next verses we are going to have some BACKGROUND given to us about "HADAD" and why he is so suitably equipped to be an "ADVERSARY" of Solomon.

v.15 Earlier when David was fighting with Edom, Joab the commander of the army, who had gone up to bury the dead, had struck down all the men in Edom.

"JOAB" was David's blood-thirsty military commander who was involved in several questionable killings during his lifetime. There had evidently been fatalities in the conflict with Edom and Joab had gone up there to "BURY THE DEAD" and while he was there he reeked havoc on the remaining Edomites by striking "DOWN ALL THE MEN IN EDOM."

v.16 Joab and all the Israelites stayed there for six months, until they had destroyed all the men in Edom.

v.17 But Hadad, still only a boy, fled to Egypt with some Edomite officials who had served his father.

The word "BUT" forms the CONTRAST:

"HADAD, STILL ONLY A BOY, FLED TO EGYPT WITH SOME EDMITE OFFICIALS."

These are some of the people who "HAD SERVED" in his father's administration.

v.18 They set out from Midian and went to Paran. Then taking men from Paran with them, they went to Egypt, to Pharaoh king of Egypt, who gave Hadad a house and land and provided him with food.

The Bible Knowledge Commentary says:

. . . **Midian**, [is] a kingdom south of Edom and east of the modern-day Gulf of Aqaba, . . . **Paran**, [is] an area in the Sinai Peninsula between Midian and **Egypt**.  
p. 509

"PHARAOH KING OF EGYPT" did for Hadad and the fleeing officials the same thing he did for Jacob and his family when they came south to Egypt during a time of great economic crisis in the land of Canaan.

He provided THREE THINGS for Hadad initially:

1. "A HOUSE" to live in,
2. "LAND," and
3. "FOOD."

v.19 Pharaoh was so pleased with Hadad that he gave him a sister of his own wife, Queen Tahpenes, in marriage.

v.20 The sister of Tahpenes bore him a son named Genubath, whom Tahpenes brought up in the royal palace. There Genubath lived with Pharaoh's own children.

How SIMILAR this is to biography of the LIFE OF MOSES and his early years.

v.21 While he was in Egypt, Hadad heard that David rested with his fathers and that Joab the commander of the army was also dead. Then Hadad said to Pharaoh, "Let me go, that I may return to my own country."

"HADAD" lived for the day that he could take REVENGE.

v.22 "What have you lacked here that you want to go back to your own country?" Pharaoh asked. "Nothing," Hadad replied, "but do let me go!"

"PHARAOH" did not stand in the way of this departure like the earlier Pharaoh did when Moses made a request for the children of Israel to be set free. This was an individual, however, and that was a whole nation.

The thing that is so impressive to me in accounts like this is to see how the sovereign hand of God is moving in so many different directions at the same time to bring about His purposes.



The Bible Knowledge Commentary says:

**Hadad** . . . Apparently caused trouble for Solomon militarily (cf. v. 25).  
p. 509

DeVries says:

When the report comes that both David and Joab are dead, Hadad moves to renounce security and luxury in order to return to Edom. It is not said that he did return, but since he was counted as one of Solomon's foremost "adversaries," we may assume that he became a troublesome guerrilla fighter during many years to follow . . .  
p. 150

Delitzsch says:

The return of Hadad to his native land is clearly to be inferred from the fact that, according to vers. 14 and 25, he rose up as an adversary of Solomon.  
p. 175

Matthew Henry says:

What enabled him to do Solomon a mischief. Upon the death of David and Joab, he returned to his own country, in which, it should seem, he settled and remained quiet while Solomon continued wise and watchful for the public good, but from which he had opportunity of making inroads upon Israel when Solomon, having sinned away his wisdom as Samson did his strength, forfeited the divine protection. What vexation Hadad gave to Solomon we are not here told, but only how loth Pharaoh was to part with him and how earnestly he solicited his stay . . .  
p. 378

v.23 And God raised up against Solomon another adversary, Rezon son of Eliada, who had fled from his master, Hadadezer king of Zobah.

Our passage started back in verse 14 with:

"Then the Lord raised up against Solomon an adversary."

Now, again, we have that similar phrase in verse 23:

"AND GOD RAISED UP AGAINST SOLOMON ANOTHER ADVERSARY."

Whereas,

"Hadad" comes from the SOUTH,

"REZON" comes from the NORTH.

The Bible Knowledge Commentary says:

Another enemy of **Solomon** was the rebel **Rezon** . . . He was from **Zobah**, a kingdom just south of Damascus . . . the capital of Aram . . .  
p. 509

You can not help but be impressed with the fact that the Lord really knows how to TURN UP THE HEAT and PUT ON THE PRESSURE to the accomplishment of His purposes.

(Don't Just Stand There, Praying Something: The Incredible Power of Intercessory Prayer by Ronald Dunn)

Sometimes we misjudge the Vinedresser. We may be resting in our appointed place, abiding in the vine, bearing good fruit, when suddenly heavy steps are heard entering the vineyard. Instantly, the word comes through the grapevine: The Vinedresser has come, and He's carrying pruning shears. And then He's standing in front of you, and for no reason at all, without a word of explanation, He starts clipping away some of your best wood. Nearby vines try to encourage you: It will be all right, they say; it's for your own good, they say; you will live through it, they say. But you know you won't. You can't understand the cruelty of the Vinedresser—this, after you won the Most Fruitful Branch of the Year award.

Nevertheless, if you're a branch, pruning goes with the territory; it's an occupational hazard. Branches are instruments, not ornaments. The word here for "prune" is translated "cleanse," which, when used in reference to the vine, means "to prune by the removal of superfluous wood."  
pp. 149-50

(Baffled to Fight Better: Job and the Problem of Suffering by Oswald Chambers)

Job's attitude is, "I cannot understand why God has allowed these things to happen; what He is doing hurts desperately, but I believe that He is honorable, a God of integrity, and I will stick to it that in the end it will be made absolutely clear that He is a God of love and justice and truth."  
p. 24

(Something to Smile About by Zig Ziglar)

*A man at the traffic-fine window in our local courthouse was obviously displeased as he paid his fine. When the clerk handed him a receipt, he growled, "What do I do with this?" "Keep it," said the clerk cheerfully. "When you get ten of them, you get a bicycle."* (M. Dwight Bell)  
p. 98

v.24 He gathered men around him and became the leader of a band of rebels when David destroyed the forces [of Zobah]; the rebels went to Damascus, where they settled and took control.

DeVries says:

Rezon organized a guerrilla band and eventually recaptured Damascus, where he became king. He became Israel's implacable foe during the entire reign of Solomon. Although he could not have mounted any kind of invasion, his attitude foreboded much greater evils destined for future days.  
p. 150

Patrick & Lowth say:

Some of those that fled, when David defeated Hadadezer, enlisted themselves under Rezon; who became their commander. And it is probable, he lived after the manner of the Arabians, by plunder and robbery, all the days of David, and the best part of Solomon's reign.

*And reigned in Damascus.*] Not in the days of David, who had put a garrison into Damascus and brought the people under tribute (2 Sam. viii. 5, 6), And so they continued subject unto Solomon; till he, doting upon strange women, minded not the defence of his conquests. Which Rezon took the advantage of, and invaded and got possession of Damascus, and reigned there, as Hadad did in Edom.  
p. 336

v.25 Rezon was Israel's adversary as long as Solomon lived, adding to the trouble caused by Hadad. So Rezon ruled in Aram and was hostile toward Israel.

Delitzsch says:

This probably did not take place till towards the close of David's reign, or even after his death, though it was at the very beginning of Solomon's reign; for "he became an adversary to Israel all the days of Solomon (*i.e.* during the whole of his reign), and that with (beside) the mischief which Hadad did, and he abhorred Israel (*i.e.* became disgusted with the Israelitish rule), and became king over Aram."  
p. 176

v.26 Also, Jeroboam son of Nebat rebelled against the king. He was one of Solomon's officials, an Ephraimite from Zeredah, and his mother was a widow named Zeruah.

They always say that TROUBLE COMES IN THREES.

ONE, TWO, THREE STRIKES YOU'RE OUT AT THE OLD BALL GAME!

Solomon has lost his right to lead.

Psalm 75:6, 7 (KJV)

For promotion cometh neither from the east,  
nor from the west, nor from the south.  
But God is the judge: he putteth down one,  
and setteth up another.

Whereas:

HADAD is an EXTERNAL enemy coming from the SOUTH,

REZON is an EXTERNAL enemy coming from the NORTH,

now we have INTERNAL REBELLION with JEROBOAM.

The Bible Knowledge Commentary titles verses 26-40:

*His internal adversary (11:26-40)*

p. 509

The Bible Knowledge Commentary also says:

**Jeroboam** was from Ephraim, the leading tribe of Israel's Northern Kingdom. Apparently he had worked for **Solomon** . . . As a result of his good work **Solomon** promoted him over **the whole** forced **labor force** of the tribes of Ephraim and Manasseh (the house of Joseph).

p. 509

Delitzsch says:

Hadad and Rezon are simply described as adversaries of Solomon; but in the case of Jeroboam it is stated that "he lifted up his hand against the king," *i.e.* he stirred up a tumult or rebellion.

p. 177

Jamieson, Fausset and Brown say

This was an internal enemy of a still more formidable character. He was a young man of talent and energy, who, having been appointed by Solomon superintendent of the engineering works projected around Jerusalem, had risen into public notice, and on being informed by a very significant act of the prophet Ahijah of the royal destiny which, by divine appointment, awaited him, his mind took a new turn.  
p. 258

Baxter says:

Jeroboam was as shrewd and unscrupulous as he was energetic and forceful.  
p. 108

McNeely says:

Solomon's greatest political threat was not from Edom or Syria, but from within. Jeroboam had commended himself as "a valiant warrior" and was evidently one of the 550 officers who supervised Solomon's labor force (cf. 9:23 and 11:28). The Lord had a special mission for Jeroboam, and that was revealed to him by Ahijah, the prophet from Shiloh. In a dramatic gesture, Ahijah ripped his cloak into twelve pieces. He then revealed that Solomon's kingdom would be ripped into pieces, and one tribe alone would be left to the Davidic line.  
p. 62

Lange says:

Hadad and Rezon were dangerous "adversaries" to Solomon, but Jeroboam, though a subject and servant of Solomon, lifted up his hand against the king, *i.e.*, he actually rebelled.  
p. 136

(No More Excuses: Be the Man God Made You to Be by Tony Evans)

Hebrews 12:6 says that "Whom the Lord loveth, he skinneeth alive" (Evans translation). And whom the Lord loveth, he spanketh. Jonas was about to get spanked bigtime.

The Lord didn't stop him from getting on the boat in Joppa to go to Tarshish. But the Lord met him in the middle of nowhere. In the words of that great boxing philosopher Muhammad Ali, "He can run, but he can't hide."

pp. 90-91

This matter of abiding is pretty serious stuff, because Jesus goes on to say in John 15:6 that if we fail to abide, we're gathered up like a bunch of dried-up grape branches and burned.

Since we've already established that Jesus is talking to true believers, we need to be clear that the fire here is not hell. It's the fire of God's discipline. In other words, if we try to survive without abiding in Christ, we can look forward to fiery trials. If God can't get our attention any other way, He will do it by lighting a fire.

Now since men tend to be a little stubborn and often have to learn the hard way, there's a good chance you know what it's like to be burned by a fiery trial from the Lord. I've got burn marks all over me from learning the lessons God has wanted me to learn!

Whatever the circumstances of your fiery trials may be, God's purpose is not just punishment. His aim is to get you reconnected to the vine so that you can bear fruit.

p. 275

(The Complete Book of Practical Proverbs & Wacky Wit by Vern McLellan)

After crosses and losses, men grow humbler and wiser.

***Benjamin Franklin***

Adversity is the only diet that will reduce a fat head.

p. 7



We are on safe ground when we listen to this carefully, when we conclude that each of us is capable of the worst sort of behavior that will eventually break a personal world to pieces. No environment is more vicious, none more dangerous, than the dark side of the human heart and its capacity to promote evil.

Alexander Whyte quotes John Bunyan:

Sin and corruption would bubble up out of my heart as naturally as water bubbles up out of a fountain. I thought now that everyone had a better heart than I had. I could have changed hearts with anybody. I thought none but the devil himself could equal me for inward wickedness and pollution of mind. I fell, therefore, at the sight of my own vileness, deeply into despair, for I concluded that this condition which I was in could not stand with a life of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil, and to a reprobate mind.

—*Rebuilding Your Broken World*, Gordon MacDonald

(From Parson's Bible Illustrator 1.0)

Rebellion: The words and acts of violence by people who have been deeply hurt.

R. E. Phillips

(From InfoSearch 3.51)

After a church service not too long ago, a lady gave me a little booklet that she had written called "I Asked to be Healed and was Given Grace." In it she quotes from Max Lucado the following:

(Asked for Healing . . . Given Grace by Margaret James

While recently reading *A Gentle Thunder* by Max Lucado, I gained a new appreciation for the value of suffering. He writes:

How far do you want God to go in getting your attention? If God has to choose between your eternal safety and your earthly comfort, which do you hope he chooses? Don't answer too quickly. Give it some thought . . .

God does what it takes to get our attention. Isn't that the message of the Bible? . . . The relentless pursuit of God. God on the hunt. God in search. . . . God is creative as he is relentless. . . . Both kind and stern. Tender and tough. Faithfully firm.

God will whisper. He will shout. He will touch and tug. He will take away our burdens; he'll even take away our blessings. If there are a thousand steps between us and him, he will take all but one. But he will leave the final one for us. The choice is ours.

Please understand. His goal is not to make you happy. His goal is to make you his. His goal is not to get you what you want; it is to get you what you need. And if that means a jolt or two to get you in your seat, then be jolted. Earthly discomfort is a glad swap for heavenly peace.

Quotation from *A Gentle Thunder* by Max Lucado, © Word Inc., Dallas, TX. [pp. 4-5]  
All rights reserved. Used by permission.  
pp. 52-54

v.27 Here is the account of how he rebelled against the king: Solomon had built the supporting terraces and had filled in the gap in the wall of the city of David his father.

v.28 Now Jeroboam was a man of standing, and when Solomon saw how well the young man did his work, he put him in charge of the whole labor force of the house of Joseph.

Delitzsch says:

On the occasion of this building, Jeroboam proved himself a very able and energetic man; so that when Solomon saw the young man, that he was doing work, *i.e.* urging it forward, he committed to him the oversight over all the heavy work of the house of Joseph. It must have been while occupying this post that he attempted a rebellion against Solomon.  
p. 178

J. Vernon McGee says:

Although Jeroboam was the son of a servant, Solomon recognized that he was a young man of considerable ability and talent. Solomon, therefore, elevated him to a high position and made him overseer of his public works.  
p. 271

The bread earned by the sweat of the brow is thrice blessed bread, and it is far sweeter than the tasteless loaf of idleness.

Crowquill

(From InfoSearch 3.51)

In the ordinary business of life, industry can do anything which genius can do, and very many things which it cannot.

Henry Ward Beecher

(From InfoSearch 3.51)

v.29 About that time Jeroboam was going out of Jerusalem, and Ahijah the prophet of Shiloh met him on the way, wearing a new cloak. The two of them were alone out in the country,

In 1 Kings 14:1-18 Jeroboam sends his wife to Ahijah to find out whether or not their little boy is going to live. The message given by Ahijah on that occasion is very severe and pronounces judgment upon Jeroboam for all of the wickedness he perpetrated upon the children of Israel with the idols that he had made and all of the other things he had done to provoke the Lord to anger.

Patrick & Lowth say:

The prophet, I suppose, took Jeroboam aside to speak with him privately: for it cannot be thought that Jeroboam had no servants to attend him; but they were bid to stay where they were, until the prophet and he went to confer about some private business.

p. 337

v.30 and Ahijah took hold of the new cloak he was wearing and tore it into twelve pieces.

The Bible Knowledge Commentary says:

This must have impressed Jeroboam greatly. . . . Actually [there were two tribes left]—Judah and Benjamin—which were often regarded as one tribe and referred to as Judah.

p. 509

v.31 Then he said to Jeroboam, "Take ten pieces for yourself, for this is what the Lord, the God of Israel, says: 'See, I am going to tear the kingdom out of Solomon's hand and give you ten tribes.

The INVITATION of the prophet is for Jeroboam to:

"TAKE TEN [of the] PIECES."

The REASON given for this is:

"THIS IS WHAT THE LORD, THE GOD OF ISRAEL, SAYS."

This is the MESSAGE of the Lord:

"SEE, I AM GOING TO TEAR THE KINGDOM OUT OF SOLOMON'S HAND AND GIVE YOU TEN TRIBES."

This reminds me of the experience that Samuel had with Israel's first king, King Saul:

1 Samuel 15:27-29

As Samuel turned to leave, Saul caught hold of the hem of his robe, and it tore. Samuel said to him, "The Lord has torn the kingdom of Israel from you today and has given it to one of your neighbors—to one better than you. He who is the Glory of Israel does not lie or change his mind; for he is not a man, that he should change his mind."

Lockyer says:

The division of the kingdom into two unequal parts also had its rise in Solomon's adultery and idolatry. Because of his departure from the worship of the true God, the judgment went forth: "I will rend the kingdom from thee, and will give it to thy servant . . . Howbeit I will not rend away all the kingdom but will give one tribe to thy son for David my servant's sake and for Jerusalem which I have chosen." Thus the division was appointed by God as chastisement upon the house of David for the idolatries imported by Solomon's wives and for the way such a contagion had spread to the whole mass of people.  
p. 115

v.32 But for the sake of my servant David and the city of Jerusalem, which I have chosen out of all the tribes of Israel, he will have one tribe.

The word "BUT" forms the CONTRAST between the "ten tribes" that were given to Jeroboam in verse 31 and this one tribe made up of Judah and Benjamin which will be reserved for the descendants of David in view of the promises the Lord had made to David while he was king over Israel.

v.33 I will do this because they have forsaken me and worshipped Ashtoreth the goddess of the Sidonians, Chemosh the god of the Moabites, and Molech the god of the Ammonites, and have not walked in my ways, nor done what is right in my eyes, nor kept my statutes and laws as David, Solomon's father, did.

In verse 33 the Lord tells us why He is doing this. The REASON is FIVE-FOLD.

Judgment is certain and coming for these FIVE REASONS. "THEY HAVE":

1. "FORSAKEN ME,"
2. "WORSHIPPED ASHTORETH . . . CHEMOSH . . . MOLECH"
3. "NOT WALKED IN MY WAYS,"
4. "NOT DONE WHAT IS RIGHT IN MY EYES," and
5. "NOT KEPT MY STATUES AND LAWS."

The Bible Knowledge Commentary says:

Not only Solomon but also the people of Israel [the word] **they** [in the text communicates the fact that this is not an isolated situation but has spread rapidly among the nation].

p. 509

Samson, when brave, strangled a lion; but he could not strangle his own love. He burst the fetters of his foes; but not the cords of his own lusts. He burned the crops of others, and lost the fruit of his own virtue when burning with the flame, kindled by a single woman.

—*Hearts of Iron, Feet of Clay*, by Gary Inrig

(From Parson's Bible Illustrator 1.0)



## WHO IS YOUR GOD?

"When man dethrones God, he deifies the worships himself. Think of the gods of the heathen, as mentioned in the Bible—Moloch, Baal, and Mammon. The worship of Moloch was the descent of man into the realm of awful cruelty, that of Baal took men through the depths of impurity, and that of Mammon debased its devotees to the lust which dreams that power lurks in possession. Moloch, Baal, and Mammon were the gods of the heathen; and these are they that men are worshipping until this hour. These gods go by other names in this enlightened 20th century, yet the world is crowded with idolaters who worship them.

"In the great cities today are hundreds of men who are offering human sacrifices to the Moloch of their lustful cruelty. Such care not how many people die in the struggle, so long as the base cravings of their hearts are satisfied. Great numbers of men worship Baal, the god of impurity. How true this is may be shown by the fact that last night there were thousands of prostitutes on the streets of our cities. Is it realized that all the horrible carrying away of the life of young manhood and womanhood in this terrible whirlpool of impurity is worship? It is the homage of the man who, losing his God, worships at the shrine of a fallen Venus. Mammon worship is another evil form of devotion which is cursing the age. A sad proof of the power of Mammon is when a man worships the things that provide him with provision and food. Are there not a great many today who worship their business instead of God?"

—G. Campbell Morgan  
(in Intercessors for America Newsletter,  
Feb 1993)

(From InfoSearch 3.51)

Writers H. G. Wells and George Bernard Shaw were brilliant men, yet they rejected the message of Scripture. They placed their trust in their own systems of belief, which were based on human reasons. Yet they could not find lasting inner peace, and they slowly lost confidence in what they believed. Wells' final literary work, for example, has been aptly called "a scream of despair." And shortly before Shaw died in 1950, he wrote, "The science to which I pinned my faith is bankrupt. Its counsels, which should have established the millennium, have led directly to the suicide of Europe. I believe them once. In their name I helped to destroy the faith of millions. And now they look at me and witness the great tragedy of an atheist who has lost his faith."

(From Parson's Bible Illustrator 1.0)

### Three Steps Forward, Two Steps Back

I heard Pat Boone interviewed shortly after Elvis's untimely death. He said, "I cared a lot for Elvis. But he went in the wrong direction. Ironically, we met for the last time when I was going to do a show back east and he was going to Vegas. He said to me, 'Say, Pat, where are you going?' I told him where I was going and how I looked forward to being involved in some kind of Christian ministry. He said, 'Hey, I'm going to Vegas. Pat, as long as I've known you, you've been going in the wrong direction.' I answered, 'Elvis, that just depends on where you're coming from.'"

We might also add ". . . and where you expect to arrive." I'm sure Elvis would see Pat's wisdom, now!

(From Parson's Bible Illustrator 1.0)

(Don't Shoot, It's Only Me by Bob Hope and Melville Shavelson)

Irving Berlin was a genius. His own contemporaries, when asked what Berlin's place was in American music, say, "He has no place. He is American music." But they don't deny that Irving had a singing voice that sounded like a hoarse tomcat with his tail in a clothes wringer.

p. 155

(God's Little Devotional Book for Couples by Honor Books)

Watch out for  
temptation — the  
more you see of it  
the better it looks.

p. 186

(Final Call by Steven J. Lawson)

IF THERE IS A WATCHWORD that describes the American mind-set today, it is the word tolerance. We Americans worship at the shrine of tolerance. In the shaping of public opinion and the forging of national policy, we esteem the broadmindedness which says any and all values, if sincerely held, are equally valid.

There are no absolutes today. The only absolute is that there are no absolutes. We tolerate everything except intolerance.

Tolerance. Webster defines the word as "the allowable deviation from a standard; sympathy or indulgence for beliefs or practices differing or conflicting with one's own."

That, in a nutshell, is America. A broadmindedness as wide as America itself. An openness that embraces almost anything morally, politically, or educationally.

George Gallup, America's pollster, says that 67 percent of Americans today believe that there is no such thing as absolute truth. In other words, right and wrong varies from situation to situation. It may be wrong for me, but right for you.

p. 131

(31 Days of Prayer: Moving God's Mighty Hand by Warren & Ruth Myers)

George Mueller wrote, "Let no man think he can have any measure of victory over his inner corruption without taking it to the Lord again and again in prayer." The same holds true in praying for other believers.

*I want a principle within  
Of watchful, godly fear,  
A sensitivity to sin,  
A pain to feel it near.*

*Help me the first approach to feel  
Of pride or wrong desire,  
To catch the wandering of the will  
And quench the kindling fire.*

CHARLES WESLEY

p. 88

I think it would be awfully good at this point to hear the ole' cowboy try to express it in his words:

(Cowboy Slang: Colorful Cowboy Sayings! by Edgar R. "Frosty" Potter)

- Somebody done stole his rudder.
- Knockin' 'round like a blind dog in a meat market.
- I rekkon the heat kinda addled his think box.
- He was fullgrown in body only.

p. 19

(Don't Whiz on a 'Lectric Fence: Grandpa's Country Wisdom by Roy English)

Don't spread your blanket where a cat's been diggin'.

p. 24

(A Heart Like His: The Shaping of Character in the Choices of Life by Rebecca Manley Pippert)

Did David really think he could travel into Philistine country unnoticed? He was a Jew with an enormous reputation, carrying a gigantic sword! There is a scene in the comedy film *Sister Act* that reminds me of David's situation. When the Mother Superior turns to the nuns, all dressed in full habits and about to disperse into a Las Vegas casino to look for a kidnapped woman, she advises, "Just try to blend in." David had about as much hope of blending in with the Philistines as those nuns did in Las Vegas.

p. 149

(The Seeking Heart: Volume 4: The Library of Spiritual Classics by Fenelon)

On the other hand, Christianity is not found in a multitude of rules, nor in holding yourself back from every pleasure. Just yield yourself to God without reserve. Live in the present moment. Let God do what He sees fit without resisting Him, and agree with God without trying to justify what you want to do. Temptation is a necessary part of a Christian's life. Don't be upset by even the most shameful temptation. Look at God and dwell continually in His presence—He will keep your feet from falling.  
p. 142

(Future Grace by John Piper)

The challenge before us in our fight against lust is not merely to do what God says because He is God, but to desire what God says because he is glorious. The challenge is not merely to pursue righteousness, but to prefer righteousness. The challenge is to get up in the morning and prayerfully meditate on the Scriptures until we experience "joy and peace in believing" the "precious and magnificent promises" of God (Romans 15:13; 2 Peter 1:4). As faith in future grace satisfies us with the joy set before us, the biblical demand for purity of heart will not be burdensome (1 John 5:3), and the power of lust will be broken. Its deceitful compensation will appear too brief and too shallow to lure us in.  
p. 338

(Walking With Saints: Through the Best and Worst Times of Our Lives by Calvin Miller)

I had to learn that when we seek to be free of God our own inadequacies smother us with loss.  
p. 53

v.34 But I will not take the whole kingdom out of Solomon's hand; I have made him ruler all the days of his life for the sake of David my servant, whom I chose and who observed my commands and statutes.

Notice all the "I WILLS" in the remaining verses of this passage.

There are TWO THINGS said about David in verse 34. He is the one:

1. "WHOM [the Lord] CHOSE" and
2. "WHO OBSERVED [the Lord's] COMMANDS AND STATUTES."

Solomon only measures up on one side of that. He is the one:

"WHOM [the Lord] CHOSE."

BUT he is not the one:

"WHO OBSERVED [the Lord's] COMMANDS AND STATUTES."

Coach Lou Holtz of the Fighting Irish of Notre Dame is quickly becoming legendary in his adherence to discipline.

"When it comes to discipline here," Holtz says, "We ask three questions: Will it make him a better man? A better student? A better athlete? If the answer is yes, we make him do it. The next step is up to him. An individual has a choice when you discipline him: either to become bitter or better."

Judging by his squad's record, Lou Holtz's charges have become better men.

—*The Saturday Evening Post*, September 1989

(From Parson's Bible Illustrator 1.0)

(The Complete Book of Zingers by Croft M. Pentz)

Don't worry what you could do if you lived your life over; get busy with what's left.

p. 181

A lot of people believe in law and order as long as they can lay down the law and give the orders.

p. 196

Don't spend the last half of your life regretting the first half.

p. 272

v.35 I will take the kingdom from his son's hands and give you ten tribes.

### 1 Kings 12:16-21

When all Israel saw that the king refused to listen to them, they answered the king: "What share do we have in David, what part in Jesse's son? To your tents, O Israel! Look after your own house, O David!" So the Israelites went home. But as for the Israelites who were living in the towns of Judah, Rehoboam still ruled over them. King Rehoboam sent out Adoniram, who was in charge of forced labor, but all Israel stoned him to death. King Rehoboam, however, managed to get into his chariot and escape to Jerusalem. So Israel has been in rebellion against the house of David to this day. When all the Israelites heard that Jeroboam had returned, they sent and called him to the assembly and made him king over all Israel. Only the tribe of Judah remained loyal to the house of David. When Rehoboam arrived in Jerusalem, he mustered the whole house of Judah and the tribe of Benjamin—a hundred and eighty thousand fighting men—to make war against the house of Israel and to regain the kingdom for Rehoboam son of Solomon.



v.36 I will give one tribe to his son so that David my servant may always have a lamp before me in Jerusalem, the city where I chose to put my Name.

While Rehoboam was trying to mobilize the tribes of Judah and Benjamin to fight against the other ten tribes, we read in:

1 Kings 12:22-24

But this word of God came to Shemaiah the man of God: "Say to Rehoboam son of Solomon king of Judah, to the whole house of Judah and Benjamin, and to the rest of the people, 'This is what the Lord says: Do not go up to fight against your brothers, the Israelites. Go home, every one of you, for this is my doing.'" So they obeyed the word of the Lord and went home again, as the Lord had ordered.

v.37 However, as for you, I will take you, and you will rule over all that your heart desires; you will be king over Israel.

Ahijah is still communicating the Lord's message to Jeroboam here.

The Bible Knowledge Commentary says:

Jeroboam was told that he would **rule over all that his heart** desired (1 Kings 11:37) in **Israel**, that is, he would have freedom to rule as he saw fit. It is remarkable that God's conditional promise to establish Jeroboam's line (v. 38) was similar to His unconditional promise to establish David's line (v. 38). Unfortunately Jeroboam did not value this promise but forfeited it.  
p. 510

DeVries says:

Here at the end the point becomes quite clear that the matter of regal succession is definitely Yahweh's prerogative. Yahweh has not accepted an automatic rule of primogeniture. Solomon is reigning, and will continue to reign, because Yahweh will appoint him as "prince" all the days of his life.  
p. 149

v.38 If you do whatever I command you and walk in my ways and do what is right in my eyes by keeping my statutes and commands, as David my servant did, I will be with you. I will build you a dynasty as enduring as the one I built for David and will give Israel to you.

What a fantastic opportunity for Jeroboam but it seems to fly right over his head.

There are TWO THINGS here in this message from the Lord that he should have really taken notice of:

1. God is kneading out judgment against the kingdom of Solomon for the five reasons we talked about earlier, and
2. The Lord is willing to start brand-new with Jeroboam and give him this wonderful opportunity.

The PROMISES are CONDITIONAL upon Jeroboam's obedience:

"IF YOU DO WHATEVER I COMMAND YOU AND WALK IN MY WAYS AND DO WHAT IS RIGHT IN MY EYES BY KEEPING MY STATUTES AND COMMANDS"

this is what I will do,

"I WILL BE WITH YOU. I WILL BUILD YOU A DYNASTY AS ENDURING AS THE ONE I BUILT FOR DAVID AND WILL GIVE ISRAEL TO YOU."

(Stories for the Heart by Alice Gray)

### *Chickens*

*Annie Paden*

Jack London's wonderful classic, *White Fang*, tells the story of an animal, half dog-half wolf, as he survives his life in the wild and then learns to live among men. There is one story in particular that has left a lasting impression on my heart.

White Fang was very fond of chickens and on one occasion raided a chicken-roost and killed fifty hens. His master, Weeden Scott, whom White Fang saw as man-God and "loved with single heart," scolded him and then took him into the chicken yard. When White Fang saw his favorite food walking around right in front of him he obeyed his natural impulse and lunged for a chicken. He was immediately checked by his master's voice. They stayed in the chicken yard for quite a while and every time White Fang made a move toward a chicken his master's voice would stop him. In this way he learned what his master wanted—he had learned to ignore the chickens.

Weeden Scott's father argued that you "couldn't cure a chicken killer," but Weeden challenged him and they agreed to lock White Fang in with the chickens all afternoon.

Locked in the yard and there deserted by the master, White Fang lay down and went to sleep. Once he got up and walked over to the trough for a drink of water. The chickens he calmly ignored. So far as he was concerned they did not exist. At four o'clock he executed a running jump, gained the roof of the chicken house and leaped to the ground outside, whence he sauntered gravely to the house. He had learned the law.

Out of love and a desire to obey his master's will, White Fang overcame his natural, inborn desires. He may not have understood the reason but he chose to bend his will to his master's.

Animal stories have a way of breaking your heart and often reveal a profound truth. The simplicity and purity of White Fang's love and devotion to his master help me realize that my life will always be full of "chickens." What I have to settle is, whom will I serve?

pp. 79-80

v.39 I will humble David's descendants because of this, but not forever."

The Bible Knowledge Commentary says:

This ending of the humbling was fulfilled in the birth of Jesus Christ,  
David's greatest Son . . .  
p. 510

It was a sheep—not a lamb, that strayed away,  
In the parable Jesus told:  
A grown-up sheep that had gone astray  
From the ninety and nine in the fold.  
Out in the meadows, out in the cold,  
'Twas a sheep the good Shepherd sought.  
Back to the flock and into the fold,  
'Twas a sheep the good Shepherd brought.  
And why for the sheep, should we earnestly long,  
And so earnestly hope and pray?  
Because there is danger, if they go wrong,  
They will lead the young lambs away.  
For the lambs follow the sheep, you know,  
Wherever the sheep may stray;  
If the sheep go wrong, it will not be long  
Till the lambs are as wrong as they.  
So with the sheep we earnestly plead,  
For the sake of the lambs today.  
If the lambs are lost, what a terrible cost,  
Some sheep may have to pay!

—Thomas Spurgeon

(From Parson's Bible Illustrator 1.0)

v.40 Solomon tried to kill Jeroboam, but Jeroboam fled to Egypt, to Shishak the king, and stayed there until Solomon's death.

The Bible Knowledge Commentary says:

The reason **Solomon tried to kill Jeroboam** is not stated. Perhaps **Jeroboam** tried to take matters into his own hands and seize the kingdom. Or he may have done something else that made it necessary for him to flee . . . **Shishak** [Pharaoh] (945-924 [B.C.]) . . . later invaded Judah (2 chron. 12: 2-4) and Jerusalem (1 Kings 14:25-26) in Rehoboam's reign.  
p. 510

Montgomery & Gehman say:

We have to suppose loss of some definite overt act on Jeroboam's part, which caused his flight, and which would equally account for the partisans who ultimately made him king of the North.  
p. 242

McNeely says:

The news of this startling announcement evidently reached the king, and Jeroboam suddenly was added to the "most-wanted list" in Israel. He sought refuge in Egypt and there awaited the death of Solomon.  
p. 62

Patrick & Lowth say:

A sign of his dotage; that he could entertain a thought of endeavouring to defeat the purpose of God! But how he came to know what was secretly transacted between Ahijah and Jeroboam alone, is a great question. Perhaps the prophet made no scruple to report what he had delivered in the name of the Lord. Or, Jeroboam himself, being puffed up with this assurance, could not contain, but told it to some of his confidants, who spread it abroad.  
p. 338

Lange says:

The immediate connection of these words with Ahijah's address can scarcely mean otherwise than this: that Solomon heard of it, and sought to get Jeroboam out of the way by some means. Jeroboam could but know of this, and he lifted up his hand against the king, *i.e.*, he proceeded to actual rebellion (vers. 26, 27). But not succeeding, he fled to Egypt.  
p. 137

Jamieson, Fausset and Brown say:

Notwithstanding this privacy, the story, and the prediction connected with it, probably reached the king's ears; and Jeroboam became a marked man. His aspiring ambition, impatient for the death of Solomon, led him to form plots and conspiracies, in consequence of which he was compelled to flee to Egypt.  
p. 258

**Shishak**—He harbored and encouraged the rebellious refugee, and was of a different dynasty from the father-in-law of Solomon.  
p. 259

(Approaching God: How to Pray by Steve Brown)

A lady once said to Phillips Brooks, "I want you to know that I have been praying for your death and that I have been quite successful in this kind of prayer on three previous occasions."  
p. 122

(Faith Under Fire: Standing Strong When Satan Attacks by Steven J. Lawson)

Mark it down. Every Christian has a real enemy as well. Satan hates *you* and has a terrible plan for *your* life! He is constantly attacking and accusing you, intent on destroying your life. Spiritual warfare is a fact of life as long as this real enemy is alive and well on Planet Earth.  
p. 23

(31 Days of Prayer: Moving God's Mighty Hand by Warren & Ruth Myers)

Lord, I submit myself to You, presenting life and my desires as a living sacrifice. I acknowledge You as Lord of my desires, my plans, my successes and failures, my place in the world, my friendships, my popularity. You are Lord of my present and future relationships, health, money, possessions, and human approval. How good it is to yield to You, knowing that You withhold no good thing from your obedient children who trust You and call on You.

I choose to give up all right to myself, take up my cross day by day, and follow You. Give me power to resist the devil. Give me grace not to let the world squeeze me into its mold—its desire to indulge . . . its desire to possess . . . its desire to impress. Instead, may Your Spirit remold my mind from within. I really need this, Father, so that I can know You better, delight in You more constantly, and experience Your good and perfect will for me.

Show Your mighty power, Lord, by keeping me following You closely. Do the same for my Christian friends and family members, especially the young ones. Deliver us from sin and from Satan. Do this especially for those who right now are toying with temptation or giving in to sin.

p. 59

(Inspiring Quotations compiled by Albert M. Wells, Jr.)

Should you ask me what is the first thing in religion, I should reply that the first, second, and third thing therein is humility.

—Augustine

What makes humility so desirable is the marvelous thing it does to us; it creates in us a capacity for the closest possible intimacy with God.

—Monica Baldwin

p. 91



v.41 As for the other events of Solomon's reign—all he did and the wisdom he displayed—are they not written in the book of the annals of Solomon?

v.42 Solomon reigned in Jerusalem over all Israel forty years.

The Bible Knowledge Commentary dates those years from:

971 B.C. to 931 B.C.  
pp. 484-5

v.43 Then he rested with his fathers and was buried in the city of David his father. And Rehoboam his son succeeded him as king.

Gaebelein says:

And Solomon? Not a word of repentance! No tears like those his father wept. No confession as it came from David's lips. Only one thing is stated. Only one act is mentioned of apostatized Solomon. He sought to kill Jeroboam. After a reign of 40 years, Solomon passed away not quite 60 years old.  
p. 272

Patrick & Lowth say:

He lost the great privilege of long life, which God promised if he performed such sincere obedience as David did; unto whose age he did not attain.  
p. 338

McNeely says:

#### SOLOMON'S DEATH (11:41-43)

Although marked by a long reign and opulence beyond imagination, this great man's history ended in tragedy. Solomon's achievements were glorious and, in a sense, history has been kind to him. Little is said concerning his multiplicity of wives or his apostasy. His wisdom, his accomplishments, and his glory are still bywords today. The short sentences of this passage reflect the punctuality of death, its certainty, and the reminder that life moves on, as Rehoboam was elevated to the throne.  
p. 62

How we wish that Solomon would have repented and acknowledged God for who He is and what He had done for him but this is just not the case.

(Margin: Restoring Emotional, Physical, Financial, and Time Reserves to Overloaded Lives by Richard A. Swenson, M.D.)

At the beginning of every day we are given assignments that have eternal significance—to serve, to love, to obey, to pray. Instead, we squander much of this time on things that very soon will leave us forever.  
p. 156

(The Message: Psalms by Eugene H. Peterson)

Trials

Psalm 55

Pile your troubles on Yahweh's shoulders—  
he'll carry your load, he'll help you out.  
He'll never let good people  
topple into ruin.  
But you, God, will throw the others  
into a muddy bog,  
Cut the lifespan of assassins  
and traitors in half.

And I trust in you.

p. 80

(Don't Squat With Yer Spurs On! II by Texas Bix Bender)

When you're in the wrong and you need to set it right, how far you have traveled in the doin' of it has nothing do with the rightin' of it.  
p. 24

Patrick & Lowth say:

Thus concludes the history of this great man; without any the least mention of his repentance; though he saw terrible punishments coming upon his family. Which should have moved him (one would think) to pull down the high places he had built for idolatrous worship, and abandon all his strange wives; and do some remarkable honour to the Lord God of Israel. Which if he did, the divine writer did not think fit to record it, but to leave all in uncertainty, and leave a blot upon his memory; that all posterity might have a frightful example of human weakness, and learn thereby to watch and pray, lest they enter into temptation.  
pp. 338-9

The Bible Knowledge Commentary says:

Solomon's life ended in tragedy. Solomon was greatly blessed by God but he allowed God's gifts to dominate his affections. The fault lay not with God for giving Solomon so much, but with Solomon who, though he had the wisdom to deal with such temptations, chose to set his affections on the gifts and not on the Giver. The man best qualified to live life successfully chose not to do so. Success in life in the eyes of God does not come automatically with the possession of wisdom but with the application of wisdom to one's life. Spiritual success depends not only on insight but also on choices.  
p. 510

## CONCLUSION:

What are some of the lessons we can learn from this particular study?

LESSON #1: "Do not be deceived, God is not mocked [or laughed at]; for whatever a man sows, this he will also reap" (Galatians 6:7 NASB).

LESSON #2: The Lord is not a disinterested bystander. When He sees disobedience in our lives He takes action.

LESSON #3: Solomon was guilty on five counts: (1) idolatry; (2) immorality; (3) horses; (4) Egypt, and (5) silver and gold.

LESSON #4: God does discipline His disobedient children.

LESSON #5: The tragedy of Solomon's life is that if he understood the afflictions of his own heart, why he did not do something about it?

LESSON #6: "Above all else, guard your heart, for it is the wellspring of life" (Proverbs 4:23 NIV).

LESSON #7: God is taking action against Solomon because he has lost his right to lead.

LESSON #8: "For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another" (Psalms 75: 6, 7 KJV).

LESSON #9: The reason for God's judgment is five-fold: (1) "they have forsaken me"; (2) "they have worshipped Ashtoreth . . . Chemosh . . . Molech"; (3) "they have not walked in my ways"; (4) "they have not done what is right in my eyes"; and (5) "they have not kept my statutes and laws" (1 Kings 11:33 NIV).

LESSON #10: What a difference would have been made if Solomon would have spoken the words of Job: "Therefore I despise myself and repent in dust and ashes" (Job 42:6 NIV).

Baxter says:

Truly, in Solomon we see how inferior is the greatest human wisdom to true piety. If, as the psalmist says, “the fear of the Lord is the *beginning* of wisdom,” then surely the highest of all wisdom is to obey the Lord in all things, and thus to walk before Him with a perfect heart.  
p. 102

He was a man of extraordinary ability, a botanist, zoologist, architect, poet, and moral philosopher; and yet a man who strangely lacked in strength of character.  
p. 102

So much, then, for king Solomon—his accession, his wisdom, his glory, and his failure. Is there anywhere a character which is more of an enigma? Is there in all history a more thought-provoking irony than this, that the wisest of all men became the greatest of fools, that the man who had wealth and fame, and pleasure above all others, should write at the end, “Vanity of vanities!—all is vanity!”? Let us read, mark, learn, and inwardly digest!  
p. 103

(The Seeking Heart: Volume 4: The Library of Spiritual Classics by Fenelon)

If anything is capable of enlarging the spirit and freeing you, it is entire surrender to God. Nothing will keep your mind calm, content, and joyful as living like a child in the arms of God.

Christ wants you to follow the will of God and to live it out in the present moment.  
p. 129

(To Follow Him: The Seven Marks of a Disciple by Mark Bailey)

Let me tell you a story that illustrates what can happen when you accept Jesus' invitation to be linked to Him. In Europe, there was a beautiful stone cathedral that had one of the most magnificent pipe organs on the Continent. It was a Saturday afternoon, and the sexton was making one final check of the choir loft high in the balcony at the back of the church. He thought all the doors were locked and no one was around, so he was startled to hear footsteps echoing up the narrow stone stairway leading to the balcony. Suddenly a man in slightly tattered clothes appeared in the doorway.

"Excuse me, sir," the stranger said, "I've come from quite a distance to see this organ and this cathedral. Would you mind opening the console so that I might get a closer look at it?"

At first the custodian refused, but the stranger seemed so eager and insistent that he finally gave in. The man looked longingly at the ranks of keyboards, at the stops and pedals, and then, he hesitantly asked, "May I sit on the bench?"

"Absolutely not!" the sexton replied. "What if the organists came in and found you sitting there? I'd probably lose my job!"

But the stranger was so gently persistent that the sexton finally gave in. "All right," he said. "You can sit there, but only for a moment."

The custodian noticed that the stranger seemed to be very much at home as he slid on to the organ bench, so he was not totally taken by surprise when the next question came. In fact, he interrupted the stranger in the middle of his request.

"No! Definitely not! You may not play the organ. I don't even want you to touch those keys. No one is allowed to play it except the cathedral organist."

The man's face fell, and his deep disappointment was obvious. He reminded the custodian how far he had come, and he assured him that no damage would be done. Finally, the sexton relented and told the stranger he could play the instrument and then he would have to leave.

Overjoyed, the stranger pulled out some of the stops, pushed in others, and lovingly poised his fingers over the keys. Suddenly the cathedral was filled with the most beautiful music the custodian had ever heard in all of his years in that place. The music seemed to transport him heavenward. It rang from the rafters, shook the windows, and touched the sexton's heart in a way no music, indeed, no message, had ever done. The sexton was so taken with the breathtaking beauty of the melody he was hearing that he half-expected a choir of angels suddenly to materialize and join in.

Then, as suddenly as he had begun, the dowdy stranger stopped playing, slid off the organ bench, and started down the stairway.

"Wait!" cried the custodian. "That was the most beautiful music I have ever heard. Who are you?"

But the stranger had already disappeared down the narrow, dark stairway. The sexton hurried after him, pushing through the door and into the sunlight, where a crowd of people had gathered, drawn by the dramatic music that had soared from the cathedral.

“Why didn’t you tell us?” one man cried to the sexton as he appeared in the doorway.

“Tell you what?” the man asked, confused.

“That Mendelssohn was here!” the agitated man replied. “I heard the music and couldn’t believe my ears. I got here just in time to see him leave. He vanished into the crowd. But it was him, all right. Felix Mendelssohn was here!”

Felix Mendelssohn, one of the greatest organists and composers of the nineteenth century, was the dowdy stranger who had begged the sexton to let him play!

The crowd disbursed, and the awestruck sexton was left alone in the great stone edifice, the beautiful organ music still ringing in his ears. *Just think!* he said softly to himself, *I almost kept the master from playing his music in my cathedral.*<sup>3</sup>

Jesus is the Master. He’s the one who wrote the music. All He asks is that you let Him play His music in the cathedral of your life.

“Come,” He says. “I’ll teach you how fast we’ll go. I’ll teach you what direction we’ll go. There’s no greater rest you could ever find for your soul than the rest you’ll find in Me. If you’re tired and weary, weak and heavy-laden, I understand. I know how it feels to be alone. I will carry your burden if you will let Me love you. I’ll wrap My arms around you, and I’ll give your heart a home.”

When we accept His invitation, we are linked to Him. We are His disciples.

3. James S. Hewett, ed., “Let Him Play,” in *Illustrations Unlimited* (Wheaton, Ill.: Tyndall House Publishers, 1988), 71-72  
pp. 26-28



(The Prayer Life by Andrew Murray)

Come in your sin and weakness to the inner chamber, and *begin to thank God, as you have never thanked Him*, that the grace of the Lord Jesus will surely make it possible for you to converse with your Father as a child ought to do. Hand over afresh to the Lord Jesus all your sin and misery, as well as your whole life and will, that He may cleanse and take possession of you and rule over you as His very own.

Even though your heart be cold and dead, persevere in the exercise of faith that Christ is an almighty and faithful Saviour. You may be sure that deliverance will come. Expect it, and you will begin to understand that the inner chamber is the revelation of the glorious grace of the Lord Jesus, which makes it possible for one to do what he could not do himself; that is, to hold fellowship with God, and to experience that the desire and power are received which fit a man for walking with God.

p. 108

(Approaching God: How to Pray by Steve Brown)

In 1758, Robert Robinson wrote one the most beloved hymns of the church, "Come, Thou Fount." The words have moved Christians from the time he wrote it.

*Come, Thou Fount of every blessing,  
Tune my heart to sing Thy grace;  
Streams of mercy, never ceasing,  
Call for songs of loudest praise.  
Teach me some melodious sonnet,  
Sung by flaming tongues above;  
Praise the mount—I'm fixed upon it—  
Mount of Thy redeeming love.  
Prone to wander, Lord, I feel it,  
Prone to leave the God I love;  
Here's my heart, O take and seal it;  
Seal it for Thy courts above.*

A lot of people don't know that, after writing that hymn, Robinson left the faith about which he had written. It was not that he no longer believed. He believed in the doctrine but his own failure and sin caused him to lose his belief that God could love him. Years later on a summer evening he was riding in a carriage with a lady friend. They rode past a church and heard the strains of the hymn Robinson had written so many years before coming from the open windows of the church.

Robinson began to cry. His friend asked him the reason for his tears and he told her that the hymn was his. "I would give everything I own," he said, "to know the peace that I knew when I wrote that hymn."

I wish I could have talked to Robert Robinson. I would have told him, "Don't you understand? Nothing you could ever do, or think, or say would ever cause God to unseal what he has sealed. It is not your sin that has broken off the 'soft place' of your relationship with him. It's your stiffness, man, it's your stiffness. Go to him. Don't waste time. Go to him! He won't be angry. He'll love you and it will be as if you had never left!"  
pp. 32-33

You don't get from the hospital where you are born to the hospital where you die without hurting, without acquiring significant wounds, without screwing it up terribly, without falling—without pain. Childlike honesty is that kind of honesty that will scream to a parent when screaming is appropriate or necessary.

p. 67

(Prayer, Praise & Promises: A Daily Walk Through the Psalms by Warren W. Wiersbe)

*Has the Enemy been doing his destructive work in your life? Lay hold of the encouragements of this psalm: God is on the throne; He is helping to deliver you; and He is faithful to act as He has in the past. Start by acknowledging His control in your life. Ask Him to help you and courageously place your trust in Him.*  
(Day 190)

(Amazing Grace: 366 Inspiring Hymn Stories for Daily Devotions by Kenneth W. Osbeck)

The author of this hymn text, William Cushing, wrote these words as an expression of Psalm 17:8—"Hide me under the shadow of Thy wings." After pastoring several large churches, Cushing suddenly was told that he could no longer preach. He had lost the power of speech. Broken in spirit, he cried out to God with the words of the psalmist. God answered by giving him the gift of writing. In all, William Cushing wrote more than 300 gospel hymns, which have had an even wider spiritual influence than his years of successful pastoring. "Under His Wings" first appeared in Ira Sankey's Sacred Songs No. 1, published in 1896. It has continued to be a favorite hymn of comfort among God's people.

Under His wings I am safely abiding; tho the night deepens and tempests are wild, still I can trust Him; I know He will keep me; He has redeemed me, and I am His child.

Under His wings, what a refuge in sorrow! How the heart yearningly turns to His rest! Often when earth has no balm for my healing, there I find comfort and there I am blest.

Under His wings, O what precious enjoyment! There will I hide till life's trials are o'er; sheltered, protected, no evil can harm me; resting in Jesus I'm safe evermore.

**Refrain:** Under His wings, under His wings, who from His love can sever? Under His wings my soul shall abide, safely abide forever.  
p. 216

Charles Haddon Spurgeon quotes:

. . . John Newton when he wrote,—

"Physician of my sin-sick soul,  
To Thee I bring my case;  
My raging malady control,  
And heal me by Thy grace.

"Pity the anguish I endure,  
See how I mourn and pine;  
For never can I hope a cure  
From any hand but Thine.

"Lord, I am sick, regard my cry,  
And set my spirit free:  
Say, canst Thou let a sinner die,  
Who longs to live to Thee?"

p. 758