

## STUDIES IN THE LIFE OF SOLOMON

### DAVID'S PLAN FOR THE TEMPLE

#### STUDY NUMBER THREE — 1 Kings 2: 1-12

##### TEXT:

v. 1 When the time drew near for David to die, he gave a charge to Solomon his son.

v. 2 "I am about to go the way of all the earth," he said. "So be strong, show yourself a man,

v. 3 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,

v. 4 and that the Lord may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.'

v. 5 "Now you yourself know what Joab son of Zeruiah did to me--what he did to the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. He killed them, shedding their blood in peacetime as if in battle, and with that blood stained the belt around his waist and the sandals on his feet.

v. 6 Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.

v. 7 "But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom.

v. 8 "And remember, you have with you Shimei son of Gera, the Benjamite from Bahurim, who called down bitter curses on me the day I went to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the Lord: 'I will not put you to death by the sword.'

v. 9 But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood."

v.10 Then David rested with his fathers and was buried in the City of David.

v.11 He had reigned forty years over Israel--seven years in Hebron and thirty-three in Jerusalem.

v.12 So Solomon sat on the throne of his father David, and his rule was firmly established.

## INTRODUCTION:

(Poetry: Complete Works to 1993 by Skinny Rowland)

### **BIG CITY HUNTER**

By Skinny Rowland

I blinked my eyes in disbelief, when I saw this city slicker,  
 I pretended to be coughing, when I turned my head to snicker.  
 This mighty city hunter, had come to get a deer,  
 but he could have got a whole darn herd, with just one tenth the gear.  
 He had with him a rifle, and ammo belt across his chest,  
 every loop was full, and four boxes held the rest.  
 He also had a pistol, with a belt of ammo too,  
 and just a wee bit extra, I think a box or two.  
 I tell this as I seen it, of course I could be wrong,  
 but I'll swear his hunting knife, was over two feet long.  
 And in his jacket pocket, he had a pint of brandy,  
 he said he had a snakebite kit, but the booze just might be handy.  
 Binoculars hung down his front, and it is just a hunch,  
 but I'll bet that bag hung on his back, is where he kept his lunch.  
 He had a walkie talkie, which was on the C.B. band,  
 and a canteen and machette, which he held there in his hand.  
 He had a wild game caller, and spare matches he had plenty,  
 and a pocket full of long cigars, I must have counted twenty.  
 He had a map and compass, and that I can understand,  
 he was fifty yards away from camp, and didn't know the land.  
 He said about two hours ago, was near when he departed,  
 and he had hunted all this way, since the time he started.  
 Well as he turned and started back, on the trail from where he'd came,  
 he turned and wished me lots of luck, and I wished him much the same.  
 For that is what he needed, a whole big heap of luck,  
 that feller was too well equipped, to ever get a buck.  
 p. 49

(A 3rd Serving of Chicken Soup for the Soul: 101 More Stories to Open the Heart and Rekindle the Spirit compiled by Jack Canfield & Mark Victor Hansen)

Barney

A four-year-old girl was at the pediatrician's office for a check-up. As the doctor looked into her ears with an otoscope, he asked, "Do you think I'll find Big Bird in here?" The little girl stayed silent.

Next, the doctor took a tongue depressor and looked down her throat. He asked, "Do you think I'll find the Cookie Monster down there?" Again, the little girl was silent.

Then the doctor put a stethoscope to her chest. As he listened to her heart beat, he asked, "Do you think I'll hear Barney in here?"

"Oh, no!" the little girl replied. "Jesus is in my heart. Barney's on my underpants."

Author Unknown

Submitted by Marilyn Thompson

p. 81

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

In a lifetime, the average American will

- Spend six months sitting at traffic lights waiting for them to change.
- Spend one year searching through desk clutter looking for misplaced objects.
- Spend eight months opening junk mail.
- Spend two years trying to call people who aren't in or whose line is busy.
- Spend five years waiting in lines.
- Spend three years in meetings.
- Learn how to operate twenty thousand different things, from pop machines to can openers to digital radio controls.
- Commute forty-five minutes every day.
- Be interrupted seventy-three times every day. (The average manager is interrupted every eight minutes.)
- Receive six hundred advertising messages every day (television, newspapers, magazines, radio, billboards).
- Travel 7,700 miles every year.
- Watch 1,700 hours of television every year.
- Open six hundred pieces of mail every year.

pp. 149-50

Well, there comes that time in all of our lives when we have got to deal with the mortality of our close family, or even of our own.

In this episode in the life of Solomon we are going see him experience the death of his father.

(The Last Bus to Albuquerque by Lewis Grizzard)

He was a patient, good-natured dog, too. Jordan, who is five, has been pulling his ears since she was two. She even tried to ride him at times. He abided with nary a growl.

Oh, that face and those eyes. What he could do to me with that face and those eyes. He would perch himself next to me on the sofa in the living room and look at me.

And love and loyalty would pour out with that look, and as long as I had that, there was very little the human race could do to harm my self-esteem.

Good dogs don't love bad people.

He was smart. He was fun. And he loved to ride in cars. There were times he was all that I had.

And now he has up and died. My own heart, or what is left of it, is breaking.

November 1993

p. 229

(A 3rd Serving of Chicken Soup for the Soul: 101 More Stories to Open the Heart and Rekindle the Spirit compiled by Jack Canfield & Mark Victor Hansen)

### Keep Your Fork

The sound of Martha's voice on the other end of the telephone always brought a smile to Brother Jim's face. She was not only one of the oldest members of the congregation, but one of the most faithful. Aunt Martie, as all the children called her, just seemed to ooze faith, hope and love wherever she went.

This time, however, there seemed to be an unusual tone to her words.

"Preacher, could you stop by this afternoon? I need to talk with you."

"Of course. I'll be there around three. Is that okay?"

As they sat facing each other in the quiet of her small living room, Jim learned the reason for what he sensed in her voice. Martha shared the news that her doctor had just discovered a previously undetected tumor.

"He says I probably have six months to live." Martha's words were certainly serious, yet there was a definite calm about her.

"I'm so sorry to . . ." but before Jim could finish, Martha interrupted.

"Don't be. The Lord has been good. I have lived a long life. I'm ready to go. You know that."

"I know," Jim whispered with a reassuring nod.

"But I do want to talk with you about my funeral. I have been thinking about it, and there are things that I know I want."

The two talked quietly for a long time. They talked about Martha's favorite hymns, the passages of Scripture that had meant so much to her through the years, and the many memories they shared from the five years Jim had been with Central Church.

When it seemed that they had covered just about everything, Aunt Martie mused, looked up at Jim with a twinkle in her eye, and then added, "One more thing, preacher. When they bury me, I want my old Bible in one hand and a fork in the other."

"A fork?" Jim was sure he had heard everything, but this caught him by surprise. "Why do you want to be buried with a fork?"

"I have been thinking about all the church dinners and banquets that I attended through the years," she explained. "I couldn't begin to count the all. But one thing sticks in my mind.

"At those really nice get-togethers, when the meal was almost finished, a server or maybe the hostess would come by to collect the dirty dishes. I can hear the words now. Sometimes, at the best ones, somebody would lean over my shoulder and whisper, 'You can keep your fork.' And do you know what that meant? Dessert was coming!

It didn't mean a cup of Jell-O or pudding or even a dish of ice cream. You don't need a fork for that. It meant the good stuff, like chocolate cake or

cherry pie! When they told me I could keep my fork, I knew the best was yet to come!

"That's exactly what I want people to talk about at my funeral. Oh, they can talk about all the good times we had together. That would be nice.

"But when they walk by my casket and look at my pretty blue dress, I want them to turn to one another and say, 'Why the fork?'"

"That's what I want you to say. I want you to tell them that I kept my fork because the best is yet to come."

Roger William Thomas

pp. 186-8

(Carpe Diem by Tony Campolo)

But perhaps Kierkegaard's most telling statement concerning *angst* was this: "We are all like smooth pebbles thrown so as to skim and dance over the surface of water. But we feel ourselves running out of momentum, and we fear that the inevitable moment is coming when there will be nothing left but to sink into a hundred thousand fathoms of nothingness." I think that was how my angry student felt.

p. 130

This has got to be a very difficult time for David, in the fact that he has been very negligent, as is apparent with his children. Now, finally, in these hours on his death bed, he has lots of time on his hands to work on these neglected relationships.

I was reading in Daily Bread for Friday, Sept. 13 the following sobering statement:

A reporter in *USA Today* quoted a young woman who said of her baseball superstar father: "I don't know why he never spent any time with us. All we wanted him to do was spend time with us. He never liked us."

When the athlete was told what she said, he responded, "I don't know what she's complaining about. I just bought her a Mercedes last week."

(From *Our Daily Bread Friday, September 13, 1996*)

## WHAT WENT WRONG?

"Most boys nowadays are growing up with fathers who spend little, if any, time with them. Ironically, when the boy most needs to practice being a man, his father is off somewhere playing at being a boy."

In a lengthy article about what it means to be a man in today's world, a section entitled "What Went Wrong: A Generation Without Fathers" raises the question of why so many men struggle with masculinity. The most obvious reason is what the writer calls "our society's bizarre attempt to raise our sons without fathers." Some say the source of the problem is in a man's relationships with women (wife and mother) or with society, but the real problem is in the boy's relationship (or lack of one) with his father.

When a father is involved in his son's life, the boy can grow up to be like Dad or at least trying to do better in some areas than Dad did, but all too often Dad is not there at all. The irony is that often at just the point when a boy needs a male role model, his father is away somewhere else playing like a boy.

So many men have left their wives (either through divorce or just emotionally) that boys get the impression that the way to be a man is to escape from the world of women. Whether a father uses work, sports, other women, or alcohol to get away from home, the son will equate masculinity with whatever it was that Dad considered more important than being at home. Boys are continually seeking the acceptance of their fathers, and only when they find that kind of approval and love are they able to be at peace with themselves. We will not be able to rear a better generation of boys until we somehow create a better generation of fathers. That can happen if men, many of whom are fatherless themselves, learn to father—to nurture their children over the long haul. The father who views child rearing as "women's work" and distances himself from the family to protect his masculinity may thereby lose his last chance to discover it.

"Beyond the BS and the drumbeating: staggering through life as a man" by Frank Pittman. *Psychology Today*, Jan/Feb 1992. pp. 78-83

(From InfoSearch 3.51)

I relived that delightful visit in my mind several weeks later when I heard a song that had been in the "Top 40" in America for nearly a year. It's entitled . . .

### **The Cat's in the Cradle.**

My child arrived just the other day  
 He came to the world in the usual way  
 But there were planes to catch And bills to pay  
 He learned to walk while I was away  
 And he was talkin' 'fore I knew it  
 And as he grew he'd say,  
 "I'm gonna be like you, Dad,  
 You know I'm gonna be like you."

#### **[CHORUS:]**

And the cats in the cradle, and the silver spoon  
 Little boy blue and the man in the moon  
 "When you comin' home, Dad?"  
 "I don't know when, but we'll get together then, Son,  
 You know, we'll have a good time then."

My son turned ten just the other day.  
 He said, "Thanks for the ball, Dad. Come on, let's play.  
 Can you teach me to throw?"  
 I said, "Not today. I got a lot to do."  
 He said, "That's okay."  
 And he walked away, but his smile never dimmed  
 And said, "I'm gonna be like him—yeah—you know  
 I'm gonna be like him."

#### **[CHORUS]**

Well, he came from college just the other day  
 So much like a man I just had to say,  
 "Son, I'm proud of you. Can you sit for a while?"  
 He shook his head and he said with a smile,  
 "What I'd really like, Dad, is to borrow the car keys.  
 See you later—can I have them please?"  
 "When you comin' home, Son?"  
 "I don't know when—but we'll get together then, Dad,  
 You know we'll have a good time then."



I've long since retired and my son's moved away  
 I called him up just the other day  
 I said, "I'd like to see you if you don't mind."  
 He said, "I'd love to, Dad, if I can find the time.  
 You see, my new job's a hassle and the kids have the flu  
 But it's sure nice talkin' to you, Dad,  
 It's been sure nice talkin' to you."  
 And as I hung up the phone, it occurred to me,  
 He'd grown up just like me—my son was just like me.

(From Parson's Bible Illustrator 1.0)

v. 1 When the time drew near for David to die, he gave a charge to Solomon his son.

(Our God Is Awesome by Tony Evans)

You would be wise to number your days. I did that in 1993 and figured out that I had fewer than nine thousand days left if I live a normal life span. Do you know what would be a good exercise? Take as many sheets of paper as you have days left, and each day ball up a piece and throw it away because that day is gone and you will never live it again. There's not a lot of time to waste.

And if you've taken a wrong turn in life, go to God and say, "I've been unwise." Then get off at the next exit, cross over the highway, and start back down the other way. You can't change yesterday, but you can do a number on tomorrow. Our God is wise, and He wants to lead us in His wisdom.

p. 193

(I'm So Glad You Told Me What I Didn't Wanna Hear by Barbara Johnson)

Things to do today:

1. Get up
2. Survive
3. Go to bed.<sup>17</sup>

17. Corey J. Rose in Friendly Exchange, winter 1993.  
p. 40

(Marriage 911 by Becky Freeman)

My daughter, Rachel, the one who is sometimes gifted with a heavenly wisdom beyond her years, crawled into bed with me and put her arms around me.

"Momma," she said matter-of-factly, "you can cry today all you want to and you can feel sorry for yourself for just *today*. But tomorrow you have to knock it off and get up and put some makeup on. Because to tell the truth, you look like roadkill."

p. 120

Fear not that your life shall come to an end, but rather that it shall never have a beginning.

—John Henry Newman

(From Parson's Bible Illustrator 1.0)

Viewing this scene of David's death reminds me of the apostle, Paul, as he is writing his final words under divine inspiration. He is writing these words to young Timothy.

2 Timothy 4: 1,2

I solemnly charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: preach the word; be ready in season and out of season; reprove, rebuke, exhort, with great patience and instruction.

(Holiness by J. C. Ryle)

The words which John Bunyan puts in the mouth of Mr. Standfast, as he stood in the river of death, are very beautiful. He said, 'This river has been a terror to many; yea, the thoughts of it also have often frightened me. But now methinks I stand easy: my foot is fixed upon that on which the feet of the priests that bear the ark stood while Israel went over Jordan. The waters indeed are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the convoy that waits for me on the other side, lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going to see that head which was crowned with thorns, and that face which was spit upon for me. I have formerly lived by hearing and faith, but now I go where I shall live by sight, and be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of His shoe in the earth, there I have coveted to set my foot, too. His name has been to me a civet-box; yea, sweeter than all perfumes! His voice to me has been most sweet; and His countenance I have more desired than they that have desired the light of the sun!'

p. 239

(The Power of Suffering: Strengthening Your Faith in the Refiner's Fire by John MacArthur, Jr.)

John Newton, author of the hymn "Amazing Grace," watched cancer slowly and painfully kill his wife over a period of many months. In recounting those days, John Newton said:

I believe it was about two or three months before her death, when I was walking up and down the room, offering disjointed prayers from a heart torn with distress, that a thought suddenly struck me, with unusual force, to this effect--"The promises of God must be true; surely the Lord will help me, *if I am willing to be helped!*" It occurred to me, that we are often led . . . [from an undue regard of our feelings], to indulge that unprofitable grief which both our duty and our peace require us to resist to the utmost of our power. I instantly said aloud, "Lord, I am helpless indeed, in myself, but I hope I am willing, without reserve, that thou shouldest help me." (*Trusting God* [Colorado Springs: Navpress, 1988], 195-96. Newton quotation from John Newton, *The Works of John Newton* [reprint; Edinburgh: Banner of Truth, 1985], 5:621-22; emphasis in original.)

pp. 132-3

(Stories for the Heart by Alice Gray)

***Come On, Get With It!***

Howard Hendricks

Not along ago I lost one of my best friends, a woman eighty-six years old, the most exciting lay teacher I've ever been exposed to. The last time I saw her on planet earth was at one of those aseptic Christian parties. We were sitting there on eggshells, looking pious, when she walked in and said, "Well, Hendricks, I haven't seen you for a long time. What are the five best books you've read in the past year?" She had a way of changing a group's dynamics. Her philosophy was, *Let's not bore each other with each other; let's get into an argument.* She was eighty-three on her last trip to the Holy Land. She went there with a group of NFL football players. One of my most vivid memories of her is seeing her out front yelling back to them, "Come on men, get with it!"

She died in her sleep at her daughter's home in Dallas. Her daughter told me that just before she died, she had written out her goals for the next ten years.

May her tribe increase!

p. 103

(They Walked with God by James S. Bell, Jr.)

Some people think that when they get to Calvary they have got the best; but there is something better in store--glory! I do not know how near it may be to us; it may be that some of us will be ushered very soon into the presence of the King.

—D. L. Moody

8/27

Now David begins to speak. These are HIS LAST RECORDED WORDS.

He begins speaking here in verse 2, and concludes his charge at verse 10.

v. 2 "I am about to go the way of all the earth," he said. "So be strong, show yourself a man,

It is interesting in the record the different references to death.

In verse 1 it is the words:

"When the time drew near for David to die."

In verse 2 it is:

"I AM ABOUT TO GO THE WAY OF ALL THE EARTH."

Later on in verse 10 we will read:

"He rested with his fathers."

The Bible Knowledge Commentary says:

**To go the way of all the earth** is a picturesque description of death. David was a realist; he knew he would soon **die** so he made plans which included counseling his successor. His charge is reminiscent of Moses' charge to Joshua (Deut. 31:23).  
p. 491

Deuteronomy 31:23

The Lord gave this command to Joshua son of Nun: "Be strong and courageous, for you will bring the Israelites into the land I promised them on oath, and I myself will be with you."

Joseph Parker says:

A very pathetic utterance is found in the second verse, namely, "I go the way of all the earth." We cannot but stop here, and stand in amazement at the fact that a stronger king than David had arisen to claim his own. Could not exception be made in the case of the illustrious monarch of Israel, the sweetest of singers, the most beautiful of persons, the most valiant of soldiers? From his earliest days he had been a favourite and a hero, and has it come to this, that at the last he must simply take his place in the great world-crowd, and go down to the common grave? God is no respecter of persons. It is consolatory in another aspect, to know that the law is universal, that the rich and the poor alike succumb to the tyrannical sway, and that at the last we shall all be found in a great multitude which no man can number. Whilst we dwell upon special privileges and notable exaltations, upon all the side of life which we consider to be marked by sunshine and good fortune, we are struck, sometimes unhappily, by the startling contrasts which are disclosed: it is, therefore, a healthful exercise of the mind sometimes to look upon the great common aspects of humanity, and to see how all distinctions are merged and all differences forgotten in universal calamities or universal blessings. For a long time David has been standing, as it were, on a pinnacle, quite solitary in his grandeur and altogether unapproachable in majesty and fame; but at this moment he descends from his lofty pedestal and takes rank with the poorest and meanest of his subjects. Let us learn that all earthly distinctions are temporary, and that many exaltations only show their corresponding abasement's the more conspicuously.

p. 261

J. Vernon McGee said:

First of all David said, "I go the way of all the earth." This is the way of man. In Romans 5:12 the apostle Paul says, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." By man came death, and death is passed on to all men because all have sinned. The sin of Adam has been passed down to you and me; if the Lord tarries, we will go through the doorway of death. Why? Because this is the way of all the earth, the conclusion of this life's journey. It is not a very attractive subject. We don't like to think about death today because it is something a little too depressing for the human race.

In Psalm 23:4 David says, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." David is not speaking about the fact that he has come to his deathbed. As someone has said, "The moment that gives you life begins also to take it away from you." David is likening life to a walk through a valley. At birth you start down through the valley, and the farther you walk the narrower it gets. At the end of the valley is death. All of us are walking through that valley today. You may be in robust health today, but you can be dead before the sun goes down.

p. 249

McNeely says:

David's instructions to Solomon were twofold. The first related to Solomon's relationship to God (2:2-4), and the second to his dealings with men (2:5-9). These instructions were the last words of a great man.

p. 26



Parker says:

Although the king is about to take his journey into a far country from which there is no return, he yet takes an interest in the future of Israel and the immediate responsibilities of his own house. His words to Solomon are the words of a soldier and a patriot . . .

p. 262

"I AM ABOUT TO GO THE WAY OF ALL THE EARTH," HE SAID. "SO BE STRONG, SHOW YOURSELF A MAN."

Solomon, there are TWO COMMANDS I want to give you in this charge.

1. "BE STRONG" and
2. "SHOW YOURSELF A MAN."

1 Samuel 4:9

Be strong, Philistines! Be men, or you will be subject to the Hebrews, as they have been to you. Be men, and fight!"

Ephesians 6: 10

"Finally, be strong in the Lord, and in the strength of His might."

Joshua 23:14

"Now I am about to go the way of all the earth. You know with all your heart and soul that not one of all the good promises the Lord your God gave you has failed. Every promise has been fulfilled; not one has failed."

1 Corinthians 16:13

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

Isaiah 32:2

Each man will be like a shelter from the wind and a refuge from the storm, like streams of water in the desert and the shadow of a great rock in a thirsty land.

J. Vernon McGee says:

All Solomon knew about was women. He was a sissy if there ever was one. I don't think he and David had much in common. So David says to him, "I have made you king. I want you to play the man. I don't think you are one, but do the best that you can." This is the injunction David gave to this boy who had been brought up with soft clothing. Solomon was not like David. He was not like John the Baptist. He was not like our Lord, either. But now he is the king of Israel.  
p. 250

Parker observes:

Now there is no wrath in the king's tone, but a sense of duty makes it strong. What can be more pitiful than for a man to suppose that when he is dying all the operations of the world are about to cease? and what can be sublimer than to behold a veteran resigning himself to his last fate, and yet handing on the torch of truth and empire, which he has so long grasped, to another and younger man. David exhorts Solomon to be strong. Every man is to work as though everything depended upon himself. This call to strength runs through the whole of Scriptural exhortation: "Arise, put on thy strength." "Wherefore gird up the loins of your mind." "Be strong in the Lord, and in the power of his might." "Strengthened with might by his Spirit in the inner man." "Strengthened with all might, according to his glorious power."  
p. 262

The Bible Knowledge Commentary says:

Solomon was encouraged to **be strong** to keep the Word of the Lord. He should **show** himself to be a **man** by being brave to stand for the right and against the wrong.

p. 491

"SO BE STRONG, SHOW YOURSELF A MAN."

Lowth in his commentary defines "SHOW YOURSELF A MAN" with the words:

In wisdom and in courage.

p. 292

Parker says:

A noble motto this—"Show thyself a man." Is it possible for a man to do otherwise? All human history returns an answer which cannot be mistaken. The man is not in the gender but in the character. By a "man" David means king, hero, prince; a soul thoroughly self-controlled, fearless, above all bribery and corruption, and vitally identified with the enduring interests of the people. The great lack of the Church is a lack of courage. Its theology is sound, its manners are unimpeachable, its propriety is exemplary, but it is overborne by the enemy in a thousand instances, simply because of lack of moral courage.

pp. 262-3

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

I heard about an executive who was newly hired at a bank. On Friday afternoon, as he prepared to head home for his first weekend break from the bank, he noticed a brown bag next to his desk. How it got there, he had no idea.

He picked it up and opened the sack, only to discover that the bag was full of twenties, fifties, and hundreds.

As he looked around the office, no one else was still there. Everyone had already gone home for the weekend.

So he carefully put the sack into his briefcase and took it home with him. As he walked out of the office, his heart was pounding.

All weekend the unexpected acquisition of money dominated his thoughts. What would he do with it? Spend it? Deposit it? Return it?

The more he thought about it, the more he was convicted about it. He knew he had to return the money.

On Monday morning he got to work early and walked straight into his boss's office. "I've got to talk with you," he explained as his sweaty palms held the bag full of money.

"I found this money Friday by my desk," he said, clearing his conscience. "I don't know whose it is, but I need to give it to you." Suddenly the weight of the world was lifted off his shoulders.

His boss peered at him over the top of his reading glasses, smiled, and said, "Oh, I know about this bag of money. I put it by your desk to see what decision you would make with it. I'm glad to see your integrity is preserved."

pp. 48-49

(The Book of Virtues by William J. Bennett)

Brave men and women (as well as cowardly men and women)  
are not born that way; they become that way through their acts. Here  
are the acts that make us not just grow up, but grow up well.

If--

by Rudyard Kipling

If you can keep your head when all about you  
Are losing theirs and blaming it on you;  
If you can trust yourself when all men doubt you,  
But make allowance for their doubting too;  
If you can wait and not be tired by waiting,  
Or, being lied about, don't deal in lies,  
Or, being hated, don't give way to hating,  
And yet don't look too good, nor talk too wise;

If you can dream--and not make dreams your master;  
If you can think--and not make thoughts your aim;  
If you can meet with triumph and disaster  
And treat those two impostors just the same;  
If you can bear to hear the truth you've spoken  
Twisted by knaves to make a trap for fools,  
Or watch the things you gave your life to broken,  
And stoop and build 'em up with worn-out tools;

If you can make one heap of all your winnings  
And risk it on one turn of pitch-and-toss,  
And lose, and start again at your beginnings  
And never breathe a word about your loss;  
If you can force your heart and nerve and sinew  
To serve your turn long after they are gone,  
And so hold on when there is nothing in you  
Except the Will which says to them: "Hold on!"

If you can talk with crowds and keep your virtue,  
Or walk with kings--nor lose the common touch;  
If neither foes nor loving friends can hurt you;  
If all men count with you, but none too much;  
If you can fill the unforgiving minute  
With sixty seconds' worth of distance run--  
Yours is the Earth and everything that's in it,  
And--which is more--you'll be a Man, my son!

(The Message: Proverbs by Eugene H. Peterson)

Proverb 16

It pays to take life seriously;  
things work out when you trust in God.

p. 56

v. 3 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,

You can SUMMARIZE the first part of this charge in THREE STATEMENTS:

1. "BE STRONG,"
2. "SHOW YOURSELF A MAN," and
3. "OBSERVE WHAT THE LORD YOUR GOD REQUIRES."

The Bible Knowledge Commentary says:

. . . obeying Yahweh. These four words (decrees, commands, laws, requirements) refer to the different kinds of precepts in the Mosaic **Law**. Obedience to the propositional revelation of God would guarantee success, David said. God's blessing depended on His people's obedience to the Law of **Moses**.

p. 491

Lowth in his commentary says:

Under these four words are comprehended all the laws of Moses: *statutes* being such constitutions as had not their foundation in reason, but in the will and pleasure of God: as not to sow two seeds of different kinds together, &c. (see Drusius and Grotius upon Numb. xix. 2, and Masius upon Josh. xxiv. 25). *Commandments* were moral duties, which had a manifest reason; as, not to steal, &c. *Judgments* were the laws belonging to civil government, in things between one man and another: such as are mentioned Exod. xxi. and the following chapters. And *testimonies* were such laws as preserved the remembrance of some great things; and testified to them the loving-kindness of the Lord; as the sabbath, the passover, and all the rest of the feasts.  
p. 292

"Our economy is firmly founded on the seven deadly sins and the breaking of all ten of the Ten Commandments."

—Wendell Berry  
(quoted in Christian Century, Nov 22, 1993)

(From InfoSearch 3.51)

Returning from Sunday School one day, where the Ten Commandments had been the topic, our young son asked his father, "Daddy, what does it mean when it says, 'Thou shalt not commit agriculture'?"

There was hardly a beat between the question and my husband's smooth reply: "Son, that just means that you're not supposed to plow the other man's field," an answer satisfactory to both of them.

—Reader's Digest, July 1979, p. 87

(From Parson's Bible Illustrator 1.0)

(Borden of Yale '09 "The Life that Counts" by Mrs. Howard Taylor)

The life that counts must toil and fight;  
Must hate the wrong and love the right,  
Must stand for truth, by day, by night—  
    This is the life that counts.

The life that counts must hopeful be;  
In darkest night make melody;  
Must wait the dawn on bended knee—  
    This is the life that counts.

The life that counts must aim to rise  
Above the earth to sunlit skies;  
must fix its gaze on Paradise—  
    This is the life that counts.

The life that counts must helpful be;  
The cares and needs of others see;  
Must seek the slaves of sin to free—  
    This is the life that counts.

The life that counts is linked with God;  
And turns not from the cross, the rod;  
But walks with joy where Jesus trod—  
    This is the life that counts.

A. W. S.



v. 4 and that the Lord may keep his promise to me: 'If your descendants watch how they live, and if they walk faithfully before me with all their heart and soul, you will never fail to have a man on the throne of Israel.'

There are TWO PHRASES here that summarize verse 4:

1. "WATCH HOW THEY LIVE," and
2. "WALK FAITHFULLY BEFORE ME."

The Lord would keep his promises to David:

1. "IF YOUR DESCENDANTS WATCH HOW THEY LIVE."
2. "IF THEY WALK FAITHFULLY BEFORE ME."

Then:

"YOU WILL NEVER FAIL TO HAVE A MAN ON THE THRONE OF ISRAEL."

The Bible Knowledge Commentary says:

Solomon's personal obedience would result in God's fulfilling His promise that David's descendants would forever occupy the throne of Israel (2 Sam. 7:12-16).

p. 491

2 Samuel 7: 21-16

When your days are over and you rest with your fathers, I will raise up your offspring to succeed you, who will come from your own body, and I will establish his kingdom. He is the one who will build a house for my Name, and I will establish the throne of his kingdom forever. I will be his father, and he will be my son. When he does wrong, I will punish him with the rod of men, with floggings inflicted by men. But my love will never be taken away from him, as I took it away from Saul, whom I removed from before you. Your house and your kingdom will endure forever before me; your throne will be established forever."

Paul tells young Timothy:

2 Timothy 2:15

Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth.

### **Preach the Word**

The story is told about an old American Indian who attended a church service one Sunday morning. The preacher's message lacked real spiritual food, so he did a lot of shouting and pulpit pounding to cover up his lack of preparation. In fact, as it is sometimes said, he "preached up quite a storm". After the service someone asked the Indian, who was a Christian, what he thought of the minister's message. Thinking for a moment, he summed up his opinion in six words: "High wind. Big thunder. No rain." Yes, when the Scriptures are neglected, there is "no rain." Only when preaching is based on God's Word are His people blessed and refreshed.

(From Parson's Bible Illustrator 1.0)

### **Mrs. Wesley's Rules**

Susannah Wesley spent one hour each day praying for her 17 children. In addition, she took each child aside for a full hour every week to discuss spiritual matters with him or her. No wonder two of her sons, Charles and John, were used of God to bring blessing to all of England and much of America.

Here are a few rules she followed in training her children:

1. Subdue self-will in a child and thus work together with God to save his soul.
2. Teach him to pray as soon as he can speak.
3. Give him nothing he cries for and only what is good for him if he asks for it politely.
4. To prevent lying, punish no fault which is freely confessed, but never allow a rebellious, sinful act to go unnoticed.
5. Commend and reward good behavior.
6. Strictly observe all promises you have made to your child.

(From Parson's Bible Illustrator 1.0)

### The Real Delinquents

We read in the papers, we hear on the air,  
Of killing and stealing, and crime everywhere.  
We sigh, and we say, as we notice the trend,  
"This young generation! Where will it all end?"  
But can we be sure that it's their fault alone?  
That maybe most of it isn't really our own?

Too much money to spend, too much idle time;  
Too many movies of passion and crime;  
Too many books not fit to be read;  
Too much of evil in what they hear said;  
Too many children encouraged to roam,  
By too many parents who won't stay at home.

Kids don't make the movies, they don't write the books,  
That paint a gay picture of gangsters and crooks.  
They don't make the liquor, they don't run the bars,  
They don't pass the laws, nor make the high-speed cars.  
They don't make the drugs that addle the brain;  
It's all done by older folks greedy for gain.

Thus in so many cases it must be confessed,  
The label "Delinquent" fits older folks best.

(From Parson's Bible Illustrator 1.0)

### A Sad Choice

On the table side by side;  
 A Holy Bible and the TV Guide,  
 One is well worn but cherished with pride,  
 (Not the Bible, but the TV Guide).  
 One is used daily to help folks decide,  
 No! It isn't the Bible, it's the TV Guide.  
 As pages are turned, what shall they see?  
 Oh, what does [it] matter, turn on the TV.  
 So they open the book in which they confide  
 (No, not the Bible, it's the TV Guide).

The Word of God is seldom read,  
 Maybe a verse ere they fall into bed.  
 Exhausted and sleepy and tired as can be,  
 Not from reading the Bible, but watching TV.  
 So, then back to the table, side by side,  
 Is the Holy Bible and the TV Guide.  
 No time for prayer, no time for the Word;  
 The plan for salvation is seldom heard.  
 Forgiveness of sin so full and free  
 Is found in the Bible, not on TV!

(From Parson's Bible Illustrator 1.0)

v. 5 "Now you yourself know what Joab son of Zeruiah did to me--what he did to the two commanders of Israel's armies, Abner son of Ner and Amasa son of Jether. He killed them, shedding their blood in peacetime as if in battle, and with that blood stained the belt around his waist and the sandals on his feet.

It is amazing how relationships seem to dominate at the time of one's death.

You see this in PAUL wanting John Mark to be brought to him as he writes his final instructions to young Timothy.

It is PETER'S desire to reconcile with the apostle as he speaks some complementary words of Paul's writings in his last epistle.

I think it would be good for us at this point, not to assume that David is trying to get even—that he is bitter and resentful and that as a result he gives these final commands before he dies.

I think rather, we should remember that when there is unfinished justice that needs to be administered, Gods' blessing is withdrawn from those people.

The last thing that David would want for Solomon's kingdom would be for it to be damaged by some unfinished business on the part of David.

You remember back in 2 Samuel 21 when, for three years, David's kingdom experienced famine. It was because of some unfinished business that had to do with the Gibeonites. David had to take care of this before the refreshing rains came. Then there could be a time of harvest.

This UNFINISHED WORK that David is telling Solomon about, if not CARED FOR, could AFFECT the BLESSING OF GOD on Solomon's kingdom.

The Bible Knowledge Commentary says:

David's instruction to put **Joab** to death did not manifest a vindictive spirit or a cowardly refusal to execute his commander himself. Joab had murdered **two commanders** . . . **Abner** and **Amasa** (cf. comments on 1:7). David described the **blood** of these two innocent victims as permanently staining Joab's **belt** and **sandals**; the blood clung to him to demonstrate his guilt. In mercy David had not executed the punishment that Joab's actions deserved, probably because Joab had shown David much loyalty and had served him well. But justice had to be done and Solomon had to do it. Joab had been living on borrowed time; soon he had to pay for his crimes.  
p. 491

Lowth says:

After he had given him this general charge, he proceeded to direct him to do some particular pieces of justice and kindness. And, first of all bids him remember how Joab had used him: how insolently, for instance he had treated him in his great affliction, and threatened a new rebellion (2 Sam. xix. 7), and lately had set up Adonijah to reign, while he was yet alive.  
p. 292

Parker says:

It should be noticed also, in connection with these judgments and sentences, that in every case a reason was assigned. That is a vital point.  
p. 264

McNeely says:

In David's mind, some matters remained to be settled before his death. Therefore three names from the past appear again in the record.  
p. 28

Franz Delitzsch says:

This was the crime therefore: that Joab had murdered the two generals in a time of peace, as one ought only to slay his opponent in time of war.  
p. 29

Gaebelein says:

However, the charge to Solomon to execute vengeance upon these two men is not a stain upon King David. The punishment was well deserved. Joab had killed Abner and Amasa. Shimei had in great vileness cursed God's King. Both were wicked men. David's own guilt had no doubt compelled him to neglect the solemn duty demanded by justice. He therefore asked Solomon to vindicate divine justice and raise it up from the defeat it had sustained by punishing Joab and Shimei with death, while kindness is to be bestowed upon the righteous.  
p. 249

Baxter says:

But if these words of dying David are thought to express a revengeful spirit they are quite misunderstood. David's *personal* attitude to Joab and Shimei had been shown already. He had generously tolerated Joab through the years, and had pardoned the cursing of Shimei. His death-bed words about them are uttered from the standpoint of public duty, not of private vengeance.  
pp. 97-98

Baxter says further:

As a theocratic king, David is responsible for the maintenance of the Divine law; and it is this which lies behind his charge to Solomon. As the late Dr. J. L. Porter has said: "At the close of his life, David was roused to a sense of his neglect of this imperious duty. The kingdom was in peril. Divine vengeance was impending over it. He was then too weak to carry out the law. He was at the point of death; but, as the representative of the Divine Lawgiver and Judge, he pronounced sentence upon the criminals, and charged his heir and successor to carry it out. In this there was no 'cold-blooded revenge.' There was strict, though somewhat tardy, justice."  
p. 98



"NOW YOU YOURSELF KNOW WHAT JOAB SON OF ZERUIAH DID TO ME."

Joab was David's MILITARY COMMANDER.

He was the SON of ZERUIAH, who was David's SISTER.

David's sister had THREE SONS who were all outstanding men militarily:

1. JOAB,
2. ABISHAI, and
3. ASAHIEL.

They all served with David's forces.

During the early stages of the kingdom, there was conflict between Saul's forces and David's. The COMMANDER of Saul's army was ABNER the son of Ner.

In a conflict with some of these forces, ABNER WARNED ASAHIEL, who was pursuing him in battle, and finally made a fatality out of Asahel. It was this anger, certainly on Joab's part for Abner, that helped precipitate the killing of Abner in peacetime along with the fact that Abner had just declared himself as wanting to change parties and join David's forces.

ABISHAI, the other BROTHER, is very eager to deal out justice on numerous occasions. He is one of David's finest military men.

We read of Abner in:

### 2 Samuel 3:21

Then Abner said to David, "Let me go at once and assemble all Israel for my lord the king, so that they may make a compact with you, and that you may rule over all that your heart desires." So David sent Abner away, and he went in peace.

Joab hears about this, and we read the record of Joab's crime in:

2 Samuel 3:26,27

Joab then left David and sent messengers after Abner, and they brought him back from the well of Sirah. But David did not know it. Now when Abner returned to Hebron, Joab took him aside into the gateway, as though to speak with him privately. And there, to avenge the blood of his brother Asahel, Joab stabbed him in the stomach, and he died.

Because David desired to have a united kingdom, he distanced himself from Joab's action, and grieved over the death of Abner.

The other general mentioned here that Joab murdered is Amasa, the son of Jether.

Jether was married to the other of David's sisters, Abigail. So you can see the family ties through all of this.

Amasa was enlisted in military service as Absalom's military general during his rebellion.

Because Joab had disregarded his advice to protect Absalom on the field of battle, and instead, killed him, David replaced Joab with Amasa when his kingdom was restored.

We read of Amasa and his relationship to Absalom in:

2 Samuel 17:25

Absalom had appointed Amasa over the army in place of Joab. Amasa was the son of a man named Jether, an Israelite who had married Abigail, the daughter of Nahash and sister of Zeruah the mother of Joab.

Sheba had rebelled against David's new administration, and we read in

2 Sam 20:4

Then the king said to Amasa, "Summon the men of Judah to come to me within three days, and be here yourself."

Amasa was unable to fulfill that assignment, and feeling a sense of urgency, sent Abishai, Joab's other brother. He was certainly experienced to deal with Sheba, the rebel.

When they got to Gibeon, Amasa caught up with them, and it was there where JOAB SLEW AMASA.

2 Samuel 20:8-10

While they were at the great rock in Gibeon, Amasa came to meet them. Joab was wearing his military tunic, and strapped over it at his waist was a belt with a dagger in its sheath. As he stepped forward, it dropped out of its sheath. Joab said to Amasa, "How are you, my brother?" Then Joab took Amasa by the beard with his right hand to kiss him. Amasa was not on his guard against the dagger in Joab's hand, and Joab plunged it into his belly, and his intestines spilled out on the ground. Without being stabbed again, Amasa died. Then Joab and his brother Abishai pursued Sheba son of Bicri.

I guess you could say:

"THREE STRIKES AND YOU'RE OUT!"

Because of the deaths of ABNER, AMASA and ABSALOM.

You have got to remember , too, that Joab was the one who got the facts from David, that he needed to put Uriah the Hittite in a precarious situation on the front line of battle, in order to cover David's sin with Bathsheba.

When you take all of this together, and you add the situation with Adonijah that we looked at last week, you understand a little bit of the guilt of Joab in this situation.

v. 6 Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.

You notice David does not demand vengeance, he just counsels Solomon to:

"DEAL WITH HIM ACCORDING TO YOUR WISDOM".

And then he says:

"DO NOT LET HIS GRAY HEAD GO DOWN TO THE GRAVE IN PEACE."

Delitzsch says:

David ought to have punished these two crimes; but when Abner was murdered, he felt himself too weak to visit a man like Joab with the punishment he deserved, as he had only just been anointed king, and consequently he did nothing more than invoke divine retribution upon his head (2 Sam. iii. 29). And when Amasa was slain, the rebellions of Absalom and Sheba had crippled the power of David too much, for him to visit the deed with the punishment that was due. But as king of the nation of God, it was not right for him to allow such crimes to pass unpunished: he therefore transferred the punishment, for which he had wanted the requisite power, to his son and successor.  
p. 29

Lange says:

I leave to thy discretion the how and when of the punishment.  
p. 30

I can give you a six-word formula for success: "Think things through—  
then follow through."

—Edward Vernon Rickenbacker

(From InfoSearch 3.51)

(The Message: Proverbs by Eugene H. Peterson)

Proverb 20

Form your purpose by asking for counsel,  
then carry it out using all the help you can get.

p. 68

David uses the term "GRAY HEAD" TWICE (in v.6 and v.9). Solomon speaks  
of this in:

Proverbs 16:31

Gray hair is a crown of splendor; it is attained by a righteous life.

v. 7 "But show kindness to the sons of Barzillai of Gilead and let them be among those who eat at your table. They stood by me when I fled from your brother Absalom.

Barzillai has probably preceded David in death by some years because he was fragile at the time of the Absalom conspiracy. As David was fleeing with his forces North and East toward Mahanaim, he was met by Barzillai and the members of his family with a lot of supplies to assist David at this difficult time in his life.

### 2 Samuel 17:27-29

When David came to Mahanaim, Shobi son of Nahash from Rabbah of the Ammonites, and Makir son of Ammiel from Lo Debar, and Barzillai the Gileadite from Rogelim brought bedding and bowls and articles of pottery. They also brought wheat and barley, flour and roasted grain, beans and lentils, honey and curds, sheep, and cheese from cows' milk for David and his people to eat. For they said, "The people have become hungry and tired and thirsty in the desert."

As David returns to his kingdom in 2 Samuel 19, we read a very touching account in vv. 31-39:

2 Samuel 19:31-39

Barzillai the Gileadite also came down from Rogelim to cross the Jordan with the king and to send him on his way from there. Now Barzillai was a very old man, eighty years of age. He had provided for the king during his stay in Mahanaim, for he was a very wealthy man. The king said to Barzillai, "Cross over with me and stay with me in Jerusalem, and I will provide for you." But Barzillai answered the king, "How many more years will I live, that I should go up to Jerusalem with the king? I am now eighty years old. Can I tell the difference between what is good and what is not? Can your servant taste what he eats and drinks? Can I still hear the voices of men and women singers? Why should your servant be an added burden to my lord the king? Your servant will cross over the Jordan with the king for a short distance, but why should the king reward me in this way? Let your servant return, that I may die in my own town near the tomb of my father and mother. But here is your servant Kimham. Let him cross over with my lord the king. Do for him whatever pleases you." The king said, "Kimham shall cross over with me, and I will do for him whatever pleases you. And anything you desire from me I will do for you." So all the people crossed the Jordan, and then the king crossed over. The king kissed Barzillai and gave him his blessing, and Barzillai returned to his home.

The Bible Knowledge Commentary says:

David wanted Barzillai's sons to reap what their father had sown.  
p. 491

The FINAL STATEMENT serves as the foundation for this request:

"THEY STOOD BY ME WHEN I FLED FROM YOUR BROTHER  
ABSALOM."

v. 8 "And remember, you have with you Shimei son of Gera, the Benjamite from Bahurim, who called down bitter curses on me the day I went to Mahanaim. When he came down to meet me at the Jordan, I swore to him by the Lord: 'I will not put you to death by the sword.'

As David is fleeing from Absalom's forces coming up from the South, he is met on his journey to the Jordan by:

"SHIMEI SON OF GERA, THE BENJAMITE FROM BAHURIM."

He came and:

"CALLED DOWN BITTER CURSES ON ME THE DAY I WENT TO MAHANAIM."

## 2 Samuel 16:5-12

As King David approached Bahurim, a man from the same clan as Saul's family came out from there. His name was Shimei son of Gera, and he cursed as he came out. He pelted David and all the king's officials with stones, though all the troops and the special guard were on David's right and left. As he cursed, Shimei said, "Get out, get out, you man of blood, you scoundrel! The Lord has repaid you for all the blood you shed in the household of Saul, in whose place you have reigned. The Lord has handed the kingdom over to your son Absalom. You have come to ruin because you are a man of blood!" Then Abishai son of Zeruiah said to the king, "Why should this dead dog curse my lord the king? Let me go over and cut off his head." But the king said, "What do you and I have in common, you sons of Zeruiah? If he is cursing because the Lord said to him, 'Curse David,' who can ask, 'Why do you do this?'" David then said to Abishai and all his officials, "My son, who is of my own flesh, is trying to take my life. How much more, then, this Benjamite! Leave him alone; let him curse, for the Lord has told him to. It may be that the Lord will see my distress and repay me with good for the cursing I am receiving today."



Verse 8 ends with the words:

"WHEN HE CAME DOWN TO MEET ME AT THE JORDAN, I  
SWORE TO HIM BY THE LORD: 'I WILL NOT PUT YOU TO DEATH  
BY THE SWORD;'"

The RECORD of that is in:

2 Samuel 19:18-23

They crossed at the ford to take the king's household over and to do whatever he wished. When Shimei son of Gera crossed the Jordan, he fell prostrate before the king and said to him, "May my lord not hold me guilty. Do not remember how your servant did wrong on the day my lord the king left Jerusalem. May the king put it out of his mind. For I your servant know that I have sinned, but today I have come here as the first of the whole house of Joseph to come down and meet my lord the king." Then Abishai son of Zeruiah said, "Shouldn't Shimei be put to death for this? He cursed the Lord's anointed." David replied, "What do you and I have in common, you sons of Zeruiah? This day you have become my adversaries! Should anyone be put to death in Israel today? Do I not know that today I am king over Israel?" So the king said to Shimei, "You shall not die." And the king promised him on oath.

An OATH is only in force as long as the one who made it lives. When David dies, then Solomon is free to take care of this unfinished business.

DeVries in his Commentary says:

Bahurim is just east of Jerusalem; David's apparent humility at Shimei's cursing and his apparent generosity at Shimei's greeting upon his return, both bitterly resented by Joab's brother Abishai, were actually motivated by (1) the large force of armed men at Shimei's side and (2) the need to enlist the help of Saul's erstwhile supporters if David were to survive as king. "I swore to him by Yahweh": cf. 2 Sam 19:24 (Eng. 23). "I won't kill you with the sword": cf. 1:51; this static formula leaves plenty of room for maneuvering; the killing may be done by some other means, or some other person may do it. "But as for you": this preferred reading tells Solomon to do what David has been prevented from doing by his oath.

p. 36

The Bible Knowledge Commentary says:

Evidently David had reason to believe that Shimei would again strike at his life. Solomon extended grace to Shimei, but later the Benjamite proved faithless and, like Adonijah, sealed his own doom (1 Kings 2:36-46).

p. 491

v. 9 But now, do not consider him innocent. You are a man of wisdom; you will know what to do to him. Bring his gray head down to the grave in blood."

Delitzsch observes:

The instruction given to his successor (let him not be guiltless) did not spring from personal revenge, but was the duty of the king as judge and administrator of the divine right. It follows from the expression with thee, i.e. in thy neighbourhood, that Shimei was living at that time in Jerusalem.

p. 30

Lowth says:

. . . he admonishes Solomon not to trust him, nor follow his advice; but if (saith he) he do to thee as he did to me, that is, any ways offend thee, do not forgive him as I did, "But bring down his hoar head," &c. that is, though he be an old man, let not that move thee to clemency towards him; but punish him according to his deserts. And David knew his humour so well, that he did not doubt he would give Solomon occasion to cut him off, and that he was so wise as not to spare him. In short, he did not bid him cut him off for cursing him; but only that he should cautiously observe him: and if he committed any new offence worthy of death, not pardon him as he had done.

p. 293

David is saying:

"DO NOT CONSIDER HIM INNOCENT."

"WATCH HIM. HE GOES WITH THE FLOW."

Perhaps David had been studying the FBI files that showed that Shimei was even sympathetic with Adonijah and his recent uprising. There could be a lot of reasons for David's continued concern about this matter.

If you tried to summarize what David is saying here it might be: "You better put your top surveillance team on this project."

(Active Spiritually by Charles R. Swindoll)

If you want to spend an exhausting day, try to work out your circumstances leaning on your human viewpoint. Chase down all the possibilities you can think of. When you hit a dead-end street, back out, then turn down into another one. Drive fast, then slam on your brakes. Try a dash of panic, a pinch of fear, add a tablespoon of manipulation, three cups of scheming, and a handful of impatience! When you are through, consider where you have been. That is an excellent recipe for "instant depression." Furthermore, you will be mentally exhausted.

p. 30

David once again speaks of WISDOM.

Back in verse 6, he told Solomon to

"Deal with him (Joab) according to your wisdom."

Now, in verse 9, speaking of Shimei, he says:

"YOU ARE A MAN OF WISDOM;".

Proverbs 3:5,6

Trust in the Lord with all your heart and lean not on your own understanding; in all your ways acknowledge him, and he will make your paths straight.

v.10 Then David rested with his fathers and was buried in the City of David.

Back in verse 2, David referred to death as:

"I am about to go the way of all the earth."

And NOW, the recorder here says:

"DAVID RESTED WITH HIS FATHERS."

"[HE] WAS BURIED IN THE CITY OF DAVID [WHICH IS JERUSALEM]."

It was the city that David had captured from the Jebusites and moved his capitol there.

Isaiah 33:17

"Your eyes will see the king in his beauty . . . "

2 Samuel 12:22,23

He answered, "While the child was still alive, I fasted and wept. I thought, 'Who knows? The Lord may be gracious to me and let the child live.' But now that he is dead, why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

Lockyer says:

J. G. Greenbough sketched of him—

Few of the historical figures of the world have been formed in a bigger mould. In spite of his sins, awful blunder, and moral falls, he stands out in huge bulk as one of the world's master minds; a far-seeing statesman, a gifted thinker and poet, a brilliant soldier, a man of charming personality and winsome attractiveness, a man of infinite patience and unwearying energy, and every inch a king.

p. 109

J Vernon McGee says:

There is a note of sadness in the death of David. He had been a great man of God. Do you recall the first son of David and Bathsheba? He died when he was just a few days old. David said of him, "He will never come to me, but I will go to him." Now David has gone to be with that child.

p. 251

Parker says:

He died as it were in the act of pronouncing judgment, and himself went to be judged by the eternal king. How near is that bar to every one of us; the final word is not spoken by man; he can but give judgment according to his light, or to his immediate understanding of the circumstances which appeal to him; there is one Judge who will rectify all our decisions and readjust everything which we have thrown into disorder. Let the judge remember that he himself is to be judged, and let the king ponder the solemn thought that he is the subject of a higher King.

pp. 266-7

## AT REST

The "Gray and Adams Commentary" tells the story of a dying soldier who was brought to the hospital. When a colonel saw that it was too late to save his life, he broke the news to him kindly. "Sergeant," he said, "the march is nearly over; the bugle will soon sound the halt." The colonel's tears interpreted his own words. "Do you mean that I am about to die?" asked the sergeant. "Yes, you are soon to die." "Well, Colonel, I'm glad I am going to die. I want to rest. The march has been so long, and I am weary, oh, so weary. I want to halt. I want to be with Christ; I want to be with my Savior." With [that the] soldier slipped peacefully from this life into his desired rest.

(From InfoSearch 3.51)

(I'm So Glad You Told Me What I Didn't Wanna Hear by Barbara Johnson)

"Death is God's way of saying, 'Your table is ready.'" When we lose loved ones, if they know the Lord, they are not gone. They *have just gone on ahead* of us to glory.

p. 189

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

Dying is often bleak work. It is sometimes accompanied by the most shattering pain, and it is always accompanied by that uncertainty every traveler feels when crossing borders into uncharted kingdoms. Yet it is not a fear of meeting the King that dogs us. It's the business of "going through customs." We are uncertain of the language and the topography of the new country.

p. 93

(On Kiowa Creek by Barbara Bockelman)

### PASSAGE

I am on a bridge  
 Stretching from here to there--  
 Going from now to then--  
 Knowing  
 I will never be in the here  
 Or go from the now  
 Again.

So--  
 Before I travel on to there  
 And pass from now--  
 This I want to share  
 With any  
 Who will listen.

Life is full  
 Of thanks  
 For all and to all  
 The moments, the people  
 The events, the feelings,  
 Placing me from  
 Here to there.

And I thank Thee, Lord,  
 For allowing  
 My passage  
 From now to then  
 And from here to there.

(Rainbows: The Book of Hope edited by George W. Humphreys)

### **Beyond the Horizon**

When men go down to the sea in ships,  
'Tis not to the sea they go;  
Some isle or pole the mariners' goal,  
And thither they sail through calm and gale,  
When down to the sea they go.

When souls go down to the sea by ship,  
And the dark ship's name is Death,  
Why mourn and wail at the vanishing sail?  
Though outward bound, God's world is round,  
And only a ship is Death.

When I go down to the sea by ship,  
And Death unfurls her sail,  
Weep not for me, for there will be  
A living host on another coast  
To beckon and cry, "All hail!"

Robert Freeman

p. 84



(Rainbows: The Book of Hope edited by George W. Humphreys)

### **Father's Voice**

Years an' years ago, when I  
 Was jest a little lad,  
 An' after school hours used to work  
 Around the farm with Dad;  
 An' as the sun was settin' low  
 When eventide was come,  
 Then I'd get kinder anxious-like  
 About the journey home.  
 An' Dad, he used to lead the way,  
 An' once a while turn 'round an' say,  
 So cheerin'-like, so tender: "Come,  
 Come, my son, you're nearly home!"  
 That allers used to help me some,  
 And so I followed Father home.

I'm old an' gray an' feeble now,  
 An' tremble at the knee,  
 But life seems jest the same today  
 As then it seemed to me.  
 For I am still so wearied out,  
 When eventide is come,  
 An' still get kinder anxious-like  
 About the journey home.  
 An' still my Father leads the way,  
 An' once a while I hear him say,  
 So cheerin'-like, so tender: "Come,  
 Come, my son, you're nearly home!"  
 An' same as then, that helps me some.  
 And so I'm followin' Father home.

*Unknown.*

p. 7

(A Turtle on a Fencepost by Allan C. Emery)

Mother did not want to die in a hospital. She wanted to be with her loved ones. Elsie, Newt, and their three boys were living at King Oak Hill. We had nurses around the clock. She took no medication, although it was available to her. During her three years with terminal cancer she took one aspirin. Finally she could no longer sit up, and she lay in her bed, the same bed in which I was born. Though in great pain, she always brightened up when one of us came into the room. The nurses were wonderful to her. It was on a Sunday afternoon when she started to sing hymns, "Nearer, Still Nearer," "Must Jesus Bear the Cross Alone?," "Close to Thee," and then "My Jesus I Love Thee." She sang all the verses, but on the last song she sang the verse:

I'll love thee in life,  
I'll love thee in death,  
And praise Thee as long  
As Thou lendest me breath  
And say when the death dew  
Lies cold on my brow,  
If ever I love Thee  
My Jesus, 'tis now.

Twice she repeated this verse. Then, she turned to Sister Elsie and Gladys and said softly, "I'm going to die now." She slipped into a coma from which she entered the presence of God.

That night I went over to pay the day nurse, who had been there all through mother's final testimony. She said, "I can't take any money for this. It is the greatest spiritual experience I've ever had. It would be a sacrilege."

But, mother's final witness was in the lives of those at the funeral, those at the grave, those to whom she gave herself and before whom she lived as an example of love and purity and faith.

pp. 104-9

(31 Days of Praise: Enjoying God Anew by Ruth Myers)

In 1960 my first husband, Dean Denler, was hospitalized in Hong Kong with terminal cancer. At that point praise took on a new importance in Dean's life. He decided that, through praise, he would make his hospital room a special dwelling place for God.

"I'll be praising God for all eternity," he told me, "but only during my brief time on earth can I bring Him joy through praising Him in the midst of pain."

Some months later a close friend was officiating at Dean's funeral. He told those who had gathered, "Dean's room became a sanctuary, his bed a pulpit, and all who came to comfort him were blessed."

Praise did not bring healing of Dean's cancer. But through praise and faith Dean brought the refreshment of God's presence into a painful situation, honoring God in death as he had in life.

pp. 122-3

David FINISHED STRONG. He finished his lap, passed the torch, and went to bed for the last time.

v.11 He had reigned forty years over Israel--seven years in Hebron and thirty-three in Jerusalem.

The Bible Knowledge Commentary records those forty years as:

[From] (1011-971 BC).  
p. 491

The kingdom was divided into two parts.

For the first 7 YEARS his capitol was South in HEBRON.

The remaining 33 YEARS of his tenure of service were fulfilled in JERUSALEM.

The Bible Knowledge Commentary says:

David is remarkable in many respects: he was a warrior, poet, musician, military genius, administrator, and man of God. He experienced outstanding success and crushing failure . . . He was greatly loved and greatly hated during his lifetime . . . His son **Solomon** succeeded him and enjoyed a reign of peace.  
p. 491

Parker says:

This is a kind of epitaph; but how innumerable are the lines which it encloses, how terrible the energy which it represents by mere points of time; our whole course admits of being stated in two lines,—namely, the day of our birth, and the day of our death, but as to what takes place between these two points, only God can know in all the fulness of its detail and meaning. We know next to nothing of our dearest friends; where they were born, how long they lived, and all the facts of their outer life, we know well; but as to their thoughts, dreams, purposes, intentions: their wordless reasonings, their unuttered prayers, the murders, fornications, adulteries which they committed in the heart, and the tears of the soul which were shed over purposes so malignant,—all these are wrapped up in mystery which it is impossible for the human mind to penetrate. Whilst we dread the thought of the divine judgment, let us also turn it into a means of grace and a centre of hope: forasmuch as God knows our frame, he remembers that we are dust, and he will judge—not according to the coarse criticism of those who see only the exterior, but with the infinite wisdom which measures motive and strength and opportunity and supreme purpose. Let us praise God, therefore, with a loud voice and a most grateful heart, because he is the judge of the whole earth and from his sentence there is no appeal.

p. 267

v.12 So Solomon sat on the throne of his father David, and his rule was firmly established.

## CONCLUSION:

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

LESSON #1: David is concerned about the future at the time of his own physical demise.

LESSON #2: David is concerned about Solomon's kingdom at the time of his death.

LESSON #3: David's charge to Solomon is to "Be strong", "Show yourself a man", and "Do what the Lord your God requires."

LESSON #4: God is in the business of blessing the obedient heart.

LESSON #5: "Watch how you live, and walk faithfully before me."

LESSON #6: Relationships seem to dominate at the time of one's death.

LESSON #7: We learn from these three examples in the text the inviolable law of "Whatsoever a man soweth, that shall he also reap."

LESSON #8: David's primary concern about this unfinished business is that it could affect the blessing of God on Solomon's kingdom.

LESSON #9: David finished strong. He finished his lap, passed the torch, and went to bed for the last time.

LESSON #10: "Your eyes will see the king and his beauty." Isaiah 33:17.

## Untitled

I had walked life's path with an easy tread,  
 Had followed where comfort and pleasure led;  
 And then by chance in a quiet place—  
 I met my Master face to face.

With station and rank and wealth for goal,  
 Much thought for body but none for soul,  
 I had entered to win this life's mad race—  
 When I met my Master face to face.

I had built my castles, reared them high,  
 'Til their towers had pierced the blue of the sky,  
 I had sworn to rule with an iron mace—  
 When I met my Master face to face.

I met Him and knew Him, and blushed to see  
 That His eyes full of sorrow were fixed on me;  
 And I faltered, and fell at His feet that day  
 While my castles vanished and melted away.

Melted and vanished, and in their place  
 I saw naught else but my Master's face,  
 And I cried aloud: "Oh, make me meet  
 To follow the marks of Thy wounded feet."

My thought is now for the souls of the men  
 I have lost my life to find it again  
 Ever since alone in that holy place  
 My Master and I stood face to face.

—Author Unknown

(From Parson's Bible Illustrator 1.0)

(Stories for the Heart by Alice Gray)

### ***Broken Dreams***

Author unknown

As children bring their broken toys  
with tears for us to mend  
I brought my broken dreams to God  
because He is my friend.  
But then, instead of leaving Him  
in peace to work alone  
I hung around and tried to help  
with ways that were my own.  
At last I snatched them back and cried,  
“How can you be so slow?”  
“My child,” He said, “What could I do...  
you never did let go.”

p. 236

(Strength of Soul: The Sacred Use of Time by W. Phillip Keller)

Just yesterday morning I went to see a tough, profane man about a piece of land he owned. On the way the deep conviction came to me that his soul was much more the reason for my visit than his land.

As we walked over the wild acres, lying warm to the sun, beside a singing mountain stream, he spoke to me in a torrent of profanity. But I was sure beneath his tough hide and sun-burned face there struggled a soul facing death. He was old in years; decrepit in body; worn out with work.

Before I had been there an hour he unburdened his heart; unbuttoned his soul; and with tear-filled eyes told me of the death, devastation and despair that dogged his days.

As we stood together on the sagebrush bench, its rich fragrance filling our nostrils, I spoke to him gently of our Father and His love. I introduced him to Christ our Friend who offers us His life that overcomes death.

He listened intently. He accepted joyously. We prayed together standing out in the open wind blowing off the snow peaks. He was reborn. We had dealt with death. God's life had triumphed. We parted as friends.

pp. 62-63



(Strength of Soul: The Sacred Use of Time by W. Phillip Keller)

As a mature man, well into the sunset years of my sojourn here, I give it as my personal testimony that it is the acute, intense awareness of Christ's presence that sustains me in great contentment. In stillness He draws so close. There are moments of communion with Him which are so precious they cannot be described in ordinary words. His people have often found there is only wonder, awe and adoration that pour from us in these intimate encounters.

p. 207

(Even Eagles Need a Push by David McNally)

Evermore people today have the means to live, but no meaning to live for.

--Victor Frankl

p. 99

(Prayer: A Holy Occupation by Oswald Chambers)

If my life were the only evidence  
that Christ is alive, would  
anyone be convinced?

p. 110

(Broken in the Right Place by Alan E. Nelson)

Look around you. The older you get, the more you see people who have lost the twinkle in their eyes. They have endured tough circumstances, but not successfully. There is a wide difference between being weather-beaten and being seasoned and matured. The masses internalize the pain instead of letting it actually be a part of their healing process. Psychosomatic diseases and stress-induced illnesses are often signs of being broken in the wrong places. Agnosticism and atheism can be the result of improper breaking. Other pathological problems such as melancholia, nervous breakdowns, and suicide can be more extensive results of improper brokenness. Being broken in the heart, in the soul, where God can do something with your will and character, is a matter of converting, sanctifying the actual pain, and making it a part of the healing salve. You cannot do it on your own. God must. But you must be willing.

p. 72

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

At an early age Isaac displayed unusual talent in writing poetic verse. As a young man he became increasingly concerned with the congregational singing in the English speaking churches. Only ponderous metrical psalms were used until this time. To use any words other than the actual words of Scripture would have been considered an insult to God.

Challenged by his father to "write something better for us to sing," young Watts began to create new versions of the psalms with inspiring and expressive style. Eventually, at the early age of 25, he published an important hymnal titled The Psalms of David in the Language of the New Testament. In addition to "O God, Our Help in Ages Past," several of Watts' other paraphrases based on psalm settings are hymn texts still widely sung today. They include such favorites as "Joy to the World," Psalm 98; and "Jesus Shall Reign," Psalm 72.

After more than 250 years, Isaac Watts' hymn is still a timely reminder of God's faithfulness throughout the past and His sure promises for our future.

O God, our help in ages past, our hope for years to come, our shelter from the stormy blast, and our eternal home.

Under the shadow of Thy throne still may we dwell secure;  
sufficient is Thine arm alone, and our defense is sure.

Before the hills in order stood or earth received her frame, from everlasting Thou art God, to endless years the same.

Time, like an ever rolling stream, bears all its sons away; they fly, forgotten, as a dream dies at the opening day.

O God, our help in ages past, our hope for years to come, be Thou our guide while life shall last, and our eternal home.

p. 12