

STUDIES IN THE LIFE OF SOLOMON

STUDY #5:—2 CHRONICLES 1:1-12

TEXT:

v. 1 Solomon son of David established himself firmly over his kingdom, for the Lord his God was with him and made him exceedingly great.

v. 2 Then Solomon spoke to all Israel—to the commanders of thousands and commanders of hundreds, to the judges and to all the leaders in Israel, the heads of families—

v. 3 and Solomon and the whole assembly went to the high place at Gibeon, for God's Tent of Meeting was there, which Moses the Lord's servant had made in the desert.

v. 4 Now David had brought up the ark of God from Kiriath Jearim to the place he had prepared for it, because he had pitched a tent for it in Jerusalem.

v. 5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in Gibeon in front of the tabernacle of the Lord; so Solomon and the assembly inquired of him there.

v. 6 Solomon went up to the bronze altar before the Lord in the Tent of Meeting and offered a thousand burnt offerings on it.

v. 7 That night God appeared to Solomon and said to him, "Ask for whatever you want me to give you."

v. 8 Solomon answered God, "You have shown great kindness to David my father and have made me king in his place.

v. 9 Now, Lord God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth.

v. 10 Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?"

v. 11 God said to Solomon, "Since this is your heart's desire and you have not asked for wealth, riches or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king,

v. 12 therefore wisdom and knowledge will be given you. And I will also give you wealth, riches and honor, such as no king who was before you ever had and none after you will have."

INTRODUCTION:

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

Shopping

Dang near every Tuesday I go and watch the cattle sell
 Down at the local sale barn. I sit with Buster Fell.
 Me and Buster, we go way back. Since kids, well, we been friends.
 Buster 'n me keeps up on things; politics 'n cattle trends.
 We never bid on cattle. Don't need nothin', him or me.
 Then we eat a bit at Gert's Café; Maybe drink a tall ice tea.
 I 'most always eats The Special. Buster has the chicken fried.
 We talk about the high school teams, good horses and who died.
 Now lately, Clara, she's the wife, she wants to go with me.
 Says she wants to do some shopping with Buster's Anna Lee.
 "Whatcha need? I'll get it." First time out I volunteer.
 "I just want to do some shopping," she says as if she didn't hear.
 "For what? I said I'd buy it. Save you a trip to town."
 "Buy what?" she says. "Buy what you need," I says 'n sorta frown.
 'Fore I know that there's a problem, it's Katie-bar-the-door.
 We pawed up dirt 'n rattled horns for an hour or maybe more.
 I ask her nice, "What's eatin' you?" Her control's about to fail.
 "It's you and Buster, Gert's Café; and the stupid auction sale."
 I tells her, "Hon, that's business. You surely savvy that.
 I gotta stay on top of things; know where the market's at."
 "Do you buy anything?" she says. "Just supper," I replied.
 "It's just like shopping then," she says. 'N I'm plumb mystified.

We patched things up. We hugged. She cried. But I ain't got a clue
 Of what it is we fought about, but once a week we two
 Meet Buster and his missus in the sale barn parking lot.
 The women they go into town, but by evening they ain't bought
 Nor more'n me 'n Buster has, 'cept for groceries and stuff,
 But they seem to have a high old time, which I guess is fair enough.
 We all four eats at Gert's Café, talk of weddings showers and drought,
 But I ain't got them women 'n their shopping figgered out.

(Cowboy Curmudgeon and Other Poems by Wallace McRae)

Handy Harry

You've known guys like Harry, so handy they're scary.
 Whatever needs done, they can do it.
 It's a lead pipe cinch, if you get in a pinch,
 That they'll push you aside and hop to it.

It wasn't Harry's intention to create dissension;
 No gauntlets did he mean to toss,
 When he'd waltz right in with a shy sort of grin
 And show you up, in front of the boss.

He could tie fiadors and unlock the doors
 Of pickups with keys locked inside.
 "Pure luck," he'd insist when the cattle we'd missed
 He'd gather, whenever we'd ride.

He could rig up a pulley and understood fully
 Laws of motion and how they applied.
 He could rope like a pro, braid rawhide and sew
 Up wirecuts few vets would have tried.

Our egos was dented. We sulked and resented
 Old Harry. Evil notions was fizzin'.
 We couldn't help mopin' and secretly hopin'
 That someday old Harry'd get hizzin'.

One day found the boss and us hands at a loss
 On some job and just how we should do it,
 When Old Harry jumped in with a laugh and a grin
 To show us all up . . . and he blew it.

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

[insert cartoon]

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"You know you're getting old when the candles cost more than the cake."

Bob Hope

(From InfoSearch 3.51)

(From Beginning to End: The Rituals of Our Lives by Robert Fulghum)

In the spring of my twelfth year, my mother thought I was finally old enough to be trusted to go downtown and back on the bus alone. She didn't know I was already way beyond buses. I had been driving her car around the neighborhood when she was away from home.

The rite of passage was that scary moment--the first time I started the car, shifted into gear, and rolled off down the street thinking: *I am going to die.* And: *She is going to kill me.* And: *Ohmygod I'm driving!*

I went around the block only once. But that was enough. When I had safely parked the car in the driveway, I sat very still in the driver's seat, holding on to the wheel for a long time. A scared kid got into the car when this adventure began. When the door opened next, a *driver* got out--one who was driven to go on to whatever came next in the passages of autonomy.

I had passed over from one stage of life to another.

p. 23

Baxter observes:

Solomon's prayer for wisdom, in preference to wealth, power, and length of days, is a beautiful passage (iii. 5-15). It reveals that the young king *already possessed* a marked degree of wisdom; for that he should *ask* [for] wisdom above all else was above all else a *mark* of wisdom. In nothing is his early wisdom seen more clearly than that he should ask for *more* wisdom. Yet without lessening our appreciation of the noble choice here made by Solomon, it is right that we should clearly understand the *kind* of wisdom which he here besought, and with which he thereafter became supernaturally gifted; for unless we *do* understand this we shall find it puzzling to reconcile his wisdom with that later foolishness which appeared alongside of it.

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I think it is IMPORTANT FOR US TO REMEMBER that there are PARALLEL PASSAGES of this experience of Solomon. The other passage is in 1 Kings: 3.

We learn something in ADDITION TO HIS REQUEST FOR WISDOM by a STATEMENT that is recorded in:

1 Kings 3:1

Solomon made an alliance with Pharaoh, King of Egypt and married his daughter. He brought her to the City of David until he finished building his palace as well as the Temple of the Lord, and the wall around Jerusalem.

McNeely observes:

"Then Solomon formed a marriage alliance with Pharaoh king of Egypt, and took Pharaoh's daughter and brought her to the city of David" (3:1). Solomon's marriage was probably a means of sealing an alliance with Pharaoh Siamon of the twenty-first dynasty. Since Egyptian princesses were not usually sent to foreign countries, Solomon's marriage to the princess therefore shows his importance
p. 36

You can almost say:

"LIKE SON LIKE FATHER."

because we read of a similar political marriage of David early in his career.

2 Samuel 3: 1-3

The war between the house of Saul and the house of David lasted a long time. David grew stronger and stronger, while the house of Saul grew weaker and weaker. Sons were born to David in Hebron: His firstborn was Amnon the son of Ahinoam of Jezreel; his second, Kileab the son of Abigail the widow of Nabal of Carmel; the third, Absalom the son of Maacah daughter of Talmai king of Geshur.

v. 1 Solomon son of David established himself firmly over his kingdom, for the Lord his God was with him and made him exceedingly great.

AS A RESULT of the things that happened in our previous episode, we now OPEN this chapter with the words:

"SOLOMON SON OF DAVID ESTABLISHED HIMSELF FIRMLY OVER HIS KINGDOM."

SOLOMON IS TRULY GOD'S CHOICE.

I am reminded of:

1 Corinthians 1: 27-29.

but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised, God has chosen, the things that are not, that He might nullify the things that are, that no man should boast before God.

There are TWO REASONS that Solomon has nothing to boast about at this point, and they are stated in the latter part of verse 1.

"FOR THE LORD HIS GOD WAS WITH HIM AND MADE HIM EXCEEDINGLY GREAT."

The TWO THINGS are:

1. "THE LORD HIS GOD WAS WITH HIM," and
2. "THE LORD HIS GOD MADE HIM EXCEEDINGLY GREAT."

The REASON for Solomon's security in his kingdom is TWO-FOLD:

1. The PRESENCE OF GOD and
2. The POWER and PROVISION OF GOD.

The Bible Knowledge Commentary says:

[It is] God's presence and blessing (v. 1).
p. 620

There is a little phrase in the biography of Joseph that keeps recurring.

Genesis 39:2

The Lord was with Joseph and he prospered, and he lived in the house of his Egyptian master.

Genesis 39:21

the Lord was with him; he showed him kindness and granted him favor in the eyes of the prison warden.

Genesis 39:23

The warden paid no attention to anything under Joseph's care, because the Lord was with Joseph and gave him success in whatever he did.

Genesis 45:8

So then, it was not you who sent me here, but God. He made me father to Pharaoh, lord of his entire household and ruler of all Egypt.

Delitzsch says:

. . . the remark refers to the whole reign,—to all that Solomon undertook in order to establish a firm dominion, not merely to his entry upon it. With this view of the words, the second clause, "his God was with him, and made him very great," coincides. God gave His blessing to all that Solomon did for this end.

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Dillard in his commentary on 2 Chronicles translates the phrase "ESTABLISHED HIMSELF" with the words:

"Strengthened his hold." . . . It embraces any steps taken to consolidate the king's power and to secure the throne from dangers within and without (12:13; 13:21; 27:6; cf. Chr 11:10). It covers the construction of fortifications (17:1-2; 27:6; 32:5), gathering an army (17: 1-2; 23:1;25:11), and instituting reforms (15:8). "Solomon strengthened his hold over the kingdom" is synonymous with the parallel text (1 Kgs 2:46b) "the kingdom was firmly established in Solomon's hands," a passage that summarizes Solomon taking vengeance for his father and eliminating any threats to the throne (1 Kgs 2:5-46).

p. 11

BORIS AND BILL

"Yeltsin is a lot like your President Clinton. He has few convictions on which he is unwilling to compromise."

—Russian factory worker
(quoted in World, Sep 11, 1993)

(From InfoSearch 3.51)

(Thoughts on Leadership: Thoughts and Reflections From History's Great Thinkers by Forbes Leadership Library)

The leader for the time being,
 whoever he may be,
 is but an instrument,
 to be used until broken
 and then to be cast aside;
 and if he is worth his salt,
 he will care no more when he is broken
 than a soldier cares when he is sent
 where his life is forfeit
 in order that the victory may be won.
 In the long fight for righteousness,
 the watchword for all of us
 is spend and be spent.
 It is a little matter
 whether any one man fails or succeeds;
 but the cause shall not fail,
 for it is the cause of mankind.
 THEODORE ROOSEVELT

p. 132

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

God created the world out of nothing, and so long as we are nothing,
 He can make something out of us.

—Martin Luther

p. 143

v. 2 Then Solomon spoke to all Israel—to the commanders of thousands and commanders of hundreds, to the judges and to all the leaders in Israel, the heads of families—

This is SOLOMON'S FIRST STATE OF THE UNION ADDRESS.

He is speaking to:

1. the "MILITARY,"
2. the "JUDGES,"
3. the "HOUSE," and
4. the "SENATE," and
5. "TO ALL OF THE LEADERS OF ISRAEL,"
6. "AND THE HEADS OF FAMILIES."

I hope they recorded this, because I would love to hear his first STATE OF THE UNION ADDRESS.

I am reminded of those **FIRST RECORDED WORDS** of the **LORD JESUS**, in His **SERMON ON THE MOUNT**:

Matthew 5: 3-16

Blessed are the poor in spirit, for theirs is the kingdom of heaven.
 Blessed are those who mourn, for they shall be comforted.
 Blessed are the gentle, for they shall inherit the earth.
 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.
 Blessed are the merciful, for they shall receive mercy.
 Blessed are the pure in heart, for they shall see God.
 Blessed are the peacemakers, for they shall be called sons of God.
 Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.
 Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me.
 Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. You are the salt of the earth; but if the salt has become tasteless, how will it be made salty again? It is good for nothing anymore, except to be thrown out and trampled under foot by men. You are the light of the world. A city set on a hill cannot be hidden. Nor do men light a lamp, and put it under the peck-measure, but on the lampstand; and it gives light to all who are in the house. Let your light shine before men in such a way that they may see your good works, and glorify your Father who is in heaven.

just heeding these opening words of the **SAVIOR'S FIRST ADDRESS** would have saved Solomon a great deal of trouble. It would probably have made him a **STRONG FINISHER** in the **RACE of LIFE** if he could have been privy to these words given so many hundreds of years later by our Savior.

v. 3 and Solomon and the whole assembly went to the high place at Gibeon, for God's Tent of Meeting was there, which Moses the Lord's servant had made in the desert.

Whereas SOLOMON SPOKE in verse 2,

HE WENT to the "PLACE OF WORSHIP" in verse 3.

Instead of the

INAUGURAL BALL,

they went to

WORSHIP THE LORD.

GIBEON is seven miles northwest of Jerusalem. This PLACE OF WORSHIP was probably established after Saul slaughtered the eighty-five priests at Nob.

The Bible Knowledge Commentary says:

[They] made a pilgrimage to the tabernacle (the **Tent of Meeting**) at Gibeon .
 ..
 p. 620

Gibeon was located in the territory of Benjamin.

According to the record in 1 Kings 3, Solomon is motivated by his love for the Lord and what he is doing at this time in going up to Gibeon.

Matthew Henry calls our attention to the BIRTH OF SOLOMON as it is recorded in:

2 Samuel 12:24,25

The Lord loved him; and because the Lord loved him, he sent word through Nathan the prophet to name him Jedidiah. [which means, "Loved of the Lord"]

v. 4 Now David had brought up the ark of God from Kiriath Jearim to the place he had prepared for it, because he had pitched a tent for it in Jerusalem.

2 Samuel 6:17

They brought the ark of the Lord and set it in its place inside the tent that David had pitched for it, and David sacrificed burnt offerings and fellowship offerings before the Lord.

2 Samuel 7:1,2

After the king was settled in his palace and the Lord had given him rest from all his enemies around him, he said to Nathan the prophet, "Here I am, living in a palace of cedar, while the ark of God remains in a tent."

What we are learning at this point is:

THE TABERNACLE MINUS the ARK was at Gibeon.

And the ARK, BY ITSELF, was in

"A TENT IN JERUSALEM"

BECAUSE:

"DAVID HAD BROUGHT UP THE ARK OF GOD FROM KIRIATH JEARIM."

v. 5 But the bronze altar that Bezalel son of Uri, the son of Hur, had made was in Gibeon in front of the tabernacle of the Lord; so Solomon and the assembly inquired of him there.

ALTHOUGH the facility at Gibeon did not have the Ark in the Holy of Holies, SOLOMON CHOOSES to :

"GO TO THE BRONZE ALTAR, TO MAKE HIS SACRIFICES TO THE LORD."

v. 6 Solomon went up to the bronze altar before the Lord in the Tent of Meeting and offered a thousand burnt offerings on it.

Solomon's dedication and devotion lifts our spirits, and we would predict that if he maintains the integrity of his worship and continues with at heart for God that as we see here, his future will be incredible.

v. 7 That night God appeared to Solomon and said to him, "Ask for whatever you want me to give you."

The Bible Knowledge Commentary says:

That night the Lord responded to Solomon's expression of worship by appearing to him (in a dream; cf. 1 Kings 3:5). . .
p. 620

1 Kings 3:5

At Gibeon the Lord appeared to Solomon during the night in a dream, and God said, "Ask for whatever you want me to give you."

Patrick and Lowth say:

This voice he took to be from God (as appears by his answer), who herein showed himself very gracious to Solomon, and also made a trial of his inclinations.
p. 299

Gaebelein said:

A most blessed incident followed. As stated before Solomon was a youth when he was anointed King. Eusebius states that he was only 12 years old; Josephus gives his age as 15 years. He was probably not yet 20 years old when he became King. He felt deeply two things, his own littleness and his great responsibility in governing the multitude of people. It was while still at Gibeon that Jehovah appeared unto him in a dream and said: "Ask what I shall give you." What Grace this was, but it also searched his innermost soul. And this offer was not made exclusively to Solomon. He who appeared unto Solomon and put this gracious to question him, when He was on earth clothed in the garb of a servant, yet greater than Solomon in all his glory, said: "Ask, and it shall be given you." (Matt. vii:7.) And again He said: "Whatsoever ye shall ask in my name, that will I do." (John xiv:13.) It is faith's prerogative to hear Him speak thus to our hearts and to make use of His great offer.
p.253

Parker says:

God gives every man his opportunity—some in this form, some in that, and some in forms that are not at all patent except to the man himself. Is it possible that God may sometimes say to the soul, What shall I give thee? The soul should always have its prayer ready, not in mean detail, which always indicates more or less of calculation and selfishness, but in aspiration after God himself.

pp. 164-5

(Perilous Pursuits by Joseph M. Stowell)

C. S. Lewis told about the schoolboy who was asked what he thought God was like. He replied that as far as he could make out, God was "the sort of person who is always snooping round to see if anyone is enjoying himself and then trying to stop it."

p. 118

"THAT NIGHT GOD APPEARED TO SOLOMON AND SAID TO HIM,
'ASK FOR WHATEVER YOU WANT ME TO GIVE YOU.'"

The word "WHATEVER" is A BLANK CHECK.

HOW WOULD YOU RESPOND TO THIS?

YOUR RESPONSE will tell a lot about your:

VALUES,

AFFECTIONS, and

PRIORITIES!

Would you say:

"I want to Win the Lottery"?

"I want to live a long time"?

You see, THE ANSWER REVEALS THE HEART.

Proverbs 17:3

The crucible for silver and the furnace for gold, but the Lord tests the heart.

Matthew Henry puts it this way:

"God tries us. What was in his heart by the request—men's characters appear by their choices and desires. "What would'st thou have?" tries a man as much as "What would'st thou do?"

Matthew 21:22

"And all things you ask in prayer, believing, you shall receive."

John 16:24

Until now you have asked for nothing in My name; ask, and you will receive, that your joy may be made full.

1 John 5: 14,15

And this is the confidence which we have before Him, that, if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

(Prayer: A Holy Occupation by Oswald Chambers)

Did you ever say anything like this to yourself, "It is so difficult to select a place?" What about the time when you were in love, was it impossible to select a place to meet? No, it was far from impossible; and beware of self-indulgence. Think how long our Lord has waited for you; you have seen Him in your vision, now pray to Him; get a place, not a mood, but a definite material place and resort to it constantly, and pray to God as His Spirit in you will help you. Bring to earth the promised life you have longed for. Curb your impulsive undisciplined wayward nature to His use, and rule your body like a king where now, even in strength and honesty, you walk prey to baser and less spiritual things. Do not say, "If I only had so and so;" you have not got so and so; but we can always do what we want to do if our want to do it is sufficient.

--CD Vol. 2, 32

p. 50

Is my "want" to pray sufficient
to make me pray? If not, why not?

p. 62

If I could look at myself from
God's perspective, what would I
see as my true needs?

v. 8 Solomon answered God, "You have shown great kindness to David my father and have made me king in his place.

The beauty of these words from Solomon are that:

THEY REFLECT A HUMBLE HEART.

(The Christian in Complete Armour by William Gurnall)

A second type of error Satan sows among saints is pride. Pride was the sin that turned Satan, a blessed angel, into a cursed devil. Satan knows better than anyone the damning power of pride. It is any wonder, then, that he so often uses it to poison the saints? His design is made easier in that man's heart shows a natural fondness for it. Pride, like liquor, is intoxicating. A swallow or two usually leaves a man worthless to God.

One of the perilous things about pride is that it uses both our good and our bad inclinations to draw its chariot. On the other hand, it works companionably with other sins. In fact, a multitude of sins will slave all day long and into the night, supposing they are their own masters, when all along they are the hirelings of pride. Watch someone cheating, deceiving, lying, oppressing others. What is his motive, if not to acquire an estate to maintain his pride?

(April 18)

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

TESTS OF TRUE HUMILITY

Here are several ways to detect humility, good character fertilizer, in yourself or in others. Here are seven common ways to spot a humble spirit:

1. **Humility does not demand its own way.** If you think "It's my way or the highway," or if you often feel the need to defend yourself a lot, chances are your humility level is low.

2. **Humility exudes an attitude of service.** You are there to help people, not to be helped. Jesus said, "I came to serve, not to be served." It is not a consumer-oriented atmosphere where you shop around for who or what can give you the best deal.

3. **Humility does not seek attention or credit.** It is not concerned with having its name placed in the program, or on the dedicatory plaque, or even spelled correctly. There is almost a feeling of awkwardness that comes over humble people when the spotlight shines in their direction. This person often changes his or her name to "Anonymous."

4. **Humility forgives when offended, but is hard to offend.** Perhaps the best way to avoid being offended by others is to become humble. Humble people do not read into others' responses. Therefore, they are free to be honest and innocently naive to the hate generated by others. At the same time, when hate is overt and obvious, they are at liberty to forgive, to release others from a false sense of obligation to love a certain way. Thomas à Kempis wrote, "The humble person, when he is rebuked, is yet in sufficient peace; because he resteth on God, and not on the world."

5. **Humility does not criticize others.** Finger pointing, opinion giving, and condemnation rarely emanate out of a pure, selfless attitude. Most criticism is personally oriented and seeks to punish another. Yet, humble people are not confined by the fear of speaking up for truth. They can be authoritative without being authoritarian because God is their motivation for making suggestions.

6. Humility produces a teachable spirit. Good leaders are learners. That is why leaders need to learn humility. Humble people know that they do not know everything, and recognize the multiple nuances that operate when more than one perception is involved in a situation. Humble people practice one of the most important behaviors of learning—they listen a lot. Beware the proud leader claiming to have all the answers. Humble people ask questions more than they give answers. Although Jesus was called Teacher, one of his favorite teaching styles was to answer questions by asking other questions.

7. Humility is gracious and thankful. Perhaps this is a lost quality in our culture. We are all too aware of our rights and demand them even beyond what normal law affords. If you receive a coin with humility on one side, thankfulness would be on the other. It is very hard to be truly gracious and proud. Unthankfulness may just be the worst sin in the Bible. The Children of Israel were constantly being condemned for their unthankful attitudes throughout the years. Jesus told the parable of the ten lepers, where only one returned to say, "Thanks." The New Testament reminds us to give thanks, always.

8. Humility is the best soil test for showing us whether brokenness has occurred in the right place. It is good news that humus is present, because the decaying of the dead, sinful nature gives hope of a fertile soil for fruitbearing. When, and only when, the soil has been prepared, can we go ahead and concern ourselves with further cultivation and nurturing of the plant.

pp. 176-8

I never allow myself to become discouraged under any circumstances . . . The three great essentials to achieve anything worth while are, first, hard work; second, stick-to-itiveness; third, common sense.

—Thomas Alva Edison

(From InfoSearch 3.51)

As SOLOMON SPEAKS to the Lord,

He reminds the Lord of TWO THINGS that he wants to PRAISE HIM FOR:

1. "YOU HAVE SHOWN GREAT KINDNESS TO DAVID MY FATHER,"
and
2. "YOU HAVE MADE ME KING IN HIS PLACE."

v. 9 Now, Lord God, let your promise to my father David be confirmed, for you have made me king over a people who are as numerous as the dust of the earth.

Whereas, he is focusing primarily in the PAST in verse 8.

He turns to the PRESENT in verse 9:

"NOW LORD GOD, LET YOUR PROMISE TO MY FATHER DAVID BE CONFIRMED."

The REASON for this STATEMENT is given in verse 9:

"FOR YOU HAVE MADE ME KING OVER A PEOPLE WHO ARE AS NUMEROUS AS THE DUST OF THE EARTH."

Selman says:

Solomon asks God for two things, (a) that God would confirm his *promise* made to David (v. 9), and (b) that he might receive *wisdom and knowledge* (v.10). The first request, which is just as important as the second, looks backwards to David's prayer . . . and forwards to the temple's completion (2 Ch. 6:17).
p. 293

You almost get a feeling that Solomon is just a little-bit overwhelmed with the magnitude of his office and the greatness of the responsibility. You see this in the phrase:

"YOU HAVE MADE ME KING OVER A PEOPLE WHO ARE AS
NUMEROUS AS THE DUST OF THE EARTH."

GOD HAS BEEN FAITHFUL TO FULFILL HIS COVENANT PROMISE TO
ABRAHAM.

Genesis 22:17

I will surely bless you and make your descendants as numerous as the stars in the sky and as the sand on the seashore. Your descendants will take possession of the cities of their enemies,

I think it would be good for us to

go back to the PARALLEL ACCOUNT,

and fill in here some of the words recorded that Solomon spoke that are not included in this Chronicles passage.

1 Kings 3: 7-9

"Now, O Lord my God, you have made your servant king in place of my father David. But I am only a little child and do not know how to carry out my duties. Your servant is here among the people you have chosen, a great people, too numerous to count or number. So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?"

Solomon, speaking of his youth, is speaking in terms of inexperience, not necessarily age. He is probably twenty years of age at this time. Certainly marriageable age, in the fact that he is already married.

The Bible Knowledge Commentary says:

Solomon was concerned . . . So he requested a **discerning heart**, (lit. "a hearing heart") tuned to the voice of **God** so he could lead Israel as God would want the nation to be led. He acknowledged his dependence on God by referring to himself as God's **servant** (1 Kings 3:7-8).
p. 494

Jesus ends each of the LETTERS TO THE SEVEN CHURCHES in Revelation 2 and 3 in the same way:

Revelation 2:29; 3:22

'He who has an ear, let him hear what the Spirit says to the churches.'

Hebrews 5:11

Concerning him we have much to say, and it is hard to explain, since you have become dull of hearing.

v. 10 Give me wisdom and knowledge, that I may lead this people, for who is able to govern this great people of yours?"

Now, in RESPONSE to the INVITATION OF GOD back in verse 7:

"Ask whatever you want me to give you."

SOLOMON RESPONDS WITH:

"GIVE ME WISDOM AND KNOWLEDGE, THAT I MAY LEAD THIS PEOPLE, FOR WHO IS ABLE TO GOVERN THIS GREAT PEOPLE OF YOURS?"

The REQUEST:

"GIVE ME WISDOM AND KNOWLEDGE."

The PURPOSE for that request :

"THAT I MAY LEAD THIS PEOPLE."

And the REASON is given in the FINAL QUESTION:

"WHO IS ABLE TO GOVERN THIS GREAT PEOPLE OF YOURS?"

Matthew Henry said:

"Like a genuine son of David, he chose Spiritual blessings rather than Temporal. He owns them to be desirable gifts and God to be the Giver of them. God gave us the faculty of understanding, and to Him we must apply for the furniture of it. Those that make this world their end come short of the other and are disappointed of this too. But those that make the other world their end shall not only obtain that and full satisfaction in it, but shall enjoy as much as is convenient of this world in their way."

The Bible Knowledge Commentary says:

Solomon placed the good of God's people above his personal peace or prosperity and above any desire to become a powerful and popular king. His values were in the right place from God's perspective.
p. 494-5

Baxter says:

Solomon's own words indicate that in asking for wisdom he did not mean *spiritual* wisdom—that insight in Divine things which comes only of regeneration and sanctification and a close fellowship with God, that wisdom of which Paul speaks in the New Testament. No; in *that* kind of wisdom Solomon falls considerably behind his father, David. The wisdom Solomon sought—and with which he became supernaturally endowed—was administrative discernment, sagacious judgment, intellectual grasp, aptitude for the acquisition of knowledge, a practical wisdom in the directing of affairs.
p. 99

Parker says:

In modern language, Solomon prayed to be qualified for his work. That was the sublime desire. First he recognised that the work itself was divine—"For who can judge this they people?" He was not doing atheistic work on supernatural inspiration. Many men would be glad to do that, to use all heaven's light for the purpose of making themselves selfishly secure and comfortable.
p. 165

J. Vernon McGee says:

Solomon asked for an understanding heart to judge God's people. I want to consider this for just a moment. We always say that Solomon prayed for wisdom. That is certainly true, but what kind of wisdom did he pray for? He prayed for political wisdom. He wanted the ability to be a statesman. He wanted to know how to judge and rule over these people and make great national decisions. He did not pray for spiritual discernment. This is something that needs to be made very clear.
p. 255

Parker says further:

Surely he will do well, a beginning like this must have a conclusion worthy of its simplicity and pureness. He is king, yet servant; he is king, but not God; he is king, but not master: he draws his lines definitely, he stands within his bounds in an attitude of attention awaiting heaven's will. What a sweet beginning! Who would not baptise him then, in the name of the Father and the Son and the Holy Ghost, three Persons in one God? He is worthy to be king. Wisdom is always royal.
p. 274

DeVries, speaking on the King's passage says:

"So give thy servant a receptive heart," lit., "a hearing" or "listening heart." The Hebrews meant by "heart" also what we call the mind, particularly when the intellectual aspect is prominent. One must be attentive, receptive, and discriminating if he is to render true justice. T. N. D. Mettinger (*King and Messiah*, 238-46) argues that the "hearing heart" of Solomon is meant as a form of "charisma." H. Brunner claims that the image is Egyptian . . . "For judging thy people, discriminating between good and evil": it is precisely the ability to distinguish good from evil, truth from falsehood, that is indispensable in the administration of justice.
p. 52

Alexander Whyte says:

The Holy Child Himself never dreamed a better dream than that dream was which Solomon dreamed after that day of a thousand burnt-offerings on the altar of Gibeon. And a nobler choice was never made by any elect man in his most waking and most enlightened hours, than was the choice that Solomon made that night in his sleep. As soon as Lord Melbourne had announced to the young Princess Victoria that she was now Queen of England, he opened the Bible and read to the young sovereign the story of Solomon's dream at Gibeon. It was a stroke of genius. It was an inspiration. It was a prophetic Scripture in her case and in ours. Would God it had come half as true in his case who dreamed the dream!

p. 279

The Bible Knowledge Commentary says:

"Wisdom" refers to discernment and judgment while "knowledge" means practical know-how in everyday affairs.

The unselfish character of Solomon's choice prompted the Lord to grant not only what **Solomon . . . asked for** but also more.

p. 620

(The Essential Abraham Lincoln by John Gabriel Hunt)

But we must not promise what we ought not, lest we be called on to perform what we cannot; we must be calm and moderate, and consider the whole difficulty, and determine what is possible and just. We must not be led by excitement and passion to do that which our sober judgments would not approve in our cooler moments.

(Abraham Lincoln in his Speech before the First Republican State Convention of Illinois, Bloomington, May 29, 1856)

p. 96

(The Message: Proverbs by Eugene H. Peterson)

Proverb 15

Refuse good advice and watch your plans fail;
take good counsel and watch them succeed.

p. 52

(Leadership: Enhancing the Lessons of Experience

by Richard L. Hughes, Robert C. Ginnett and Gordon J. Murphy)

Some executives on an apparently clear track to the top never make it. They become derailed. Morgan McCall and Michael Lombardo, of the Center for Creative Leadership, studied executives who had fallen short of the levels of success predicted of them earlier in their careers. Typically, their derailments were the result of several factors, though insensitivity to others was the most frequent problem. Sometimes styles that served them well earlier became liabilities in new circumstances, and sometimes long-standing liabilities, previously outweighed by other aspects, eventually took their career toll. The 10 most common causes of derailment were the following:

- An insensitive, abrasive, or bullying style.
- Aloofness or arrogance.
- Betrayal of personal trust.
- Self-centered ambition.
- Failure to constructively face an obvious problem.
- Micromanagement.
- Inability to select good subordinates.
- Inability to take long-term perspective.
- Inability to adapt to a boss with a different style.
- Overdependence on a “sponsor” or mentor.

p. 38

(Leadership: Enhancing the Lessons of Experience)

by Richard L. Hughes, Robert C. Ginnett and Gordon J. Murphy)

One Person's View of the Biggest Mistakes Managers Make

1. Failing to keep abreast of developments in your own field.
2. Confining yourself to your own specialty.
3. Refusing to seek higher responsibility or take responsibility for your own actions.
4. Failing to make sound and timely decisions.
5. Neglecting to conduct personal inspections properly.
6. Failing to make sure the job is understood, supervised, and accomplished.
7. Wasting time on details or work that belongs to others.
8. Refusing to assess your own performance realistically.
9. Accepting the minimum instead of going for the maximum.
10. Using your management position for personal gain.
11. Failing to tell the truth or to always keep your word.
12. Not setting the personal example for your people to follow.
13. Trying to be liked rather than respected.
14. Failing to give cooperation to your employees.
15. Failing to ask your subordinates for their advice and help.
16. Failing to develop a sense of responsibility in your subordinates.
17. Emphasizing rules rather than skill.
18. Failing to keep your criticism constructive.
19. Not paying attention to employee gripes and complaints.
20. Failing to keep your people informed.
21. Failing to treat your subordinates as individuals.
22. Refusing to train an assistant to take your place.

Source: J. K. Van Fleet, *The 22 Biggest Mistakes Managers Make*
(West Nyack, N.Y.: Parker, 1973), pp. 9-17.

THE CLOCK VS. THE COMPASS

"Our struggle to put first things first can be characterized by the contrast of two powerful tools that direct us: the clock and the compass. The clock represents our commitments, appointments, schedules, goals, activities . . . how we manage our time. The compass represents our vision, values, principles, mission, conscience, direction—what we feel is important and how we lead our lives. The struggle comes when we sense a gap between the clock and the compass—when what we do doesn't contribute to what is most important in our lives."

—Stephen Covey in
First Things First
(quoted in Youthworker, Spr 1995)

The Lord gave you two ends, one for sitting and one for thinking. Your success depends upon which you use. Heads you win; tails you lose.
(Unknown)

The trouble with the world is not that people know too little, but that they know so many things that ain't so.

—Mark Twain

A man who carries a cat by the tail learns something he can learn in no other way.

—Mark Twain

(From InfoSearch 3.51)

IN THE KNOW

You don't have to be listed in *Who's Who* to know what's what.

(From InfoSearch 3.51)

It was Henry David Thoreau who said:

"It is a characteristic of wisdom not to do desperate things."

Robert Frost said:

"The brain is a wonderful organ; it begins working the moment you get up in the morning and does not stop until you get to the office."

(Chicken Soup for the Soul: 101 Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen)

I'm sitting in a quiet room at the Milcroft Inn, a peaceful little place hidden back among the pine trees about an hour out of Toronto. It's just past noon, last July, and I'm listening to the desperate sounds of a life-or-death struggle going on a few feet away.

There's a small fly burning out the last of its short life's energies in a futile attempt to fly through the glass of the windowpane. The whining wings tell the poignant story of the fly's strategy: *Try harder*.

But it's not working.

The frenzied effort offers no hope for survival. Ironically, the struggle is part of the trap. It is impossible for the fly to try hard enough to succeed at breaking through the glass. Nevertheless, this little insect has staked its life on reaching its goal through raw effort and determination.

This fly is doomed. It will die there on the windowsill.

Across the room, ten steps away, the door is open. Ten seconds of flying time and this small creature could reach the outside world it seeks. With only a fraction of the effort now being wasted, it could be free of this self-imposed trap. The breakthrough possibility is there. It would be so easy.

Why doesn't the fly try another approach, something dramatically different? How did it get so locked in on the idea that this particular route and determined effort offer the most promise for success? What logic is there in continuing until death to seek a breakthrough with more of the same?

No doubt this approach makes sense to the fly. Regrettably, it's an idea that will kill.

Trying harder isn't necessarily the solution to achieving more. It may not offer any real promise for getting what you want out of life. Sometimes, in fact, it's a big part of the problem.

If you stake your hopes for a breakthrough on trying harder than ever, you may kill your chances for success.

Price Pritchett

pp. 222-3

(When Nations Die: Ten Warning Signs of a Culture in Crisis
by Jim Nelson Black)

Intellectuals, as the term is used here, are essentially ideological and moral anarchists who attack every orthodoxy. In their own vernacular, they are anal obsessive brats, kicking, screaming, and throwing temper tantrums against the hard-won wisdom of the world. And when they express such petulance, they do not represent courage or objectivity but the forces of darkness in the world. They speak the language of the destroyer, who sneers, "Surely not!"

p. 196

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

Busyness is not a synonym for Kingdom work--it is only busyness. All activities need to be assessed as to their spiritual authenticity. Again, if we have one hundred things to do and can do only ten, how do we select from among them? We must have God-authored criteria with which to judge our activities, and we must be willing to use them. "The goal of much that is written about life management is to enable us to do more in less time. But is this necessarily a desirable goal?" asks Jean Fleming. "Perhaps we need to get *less done*, but the right things."¹⁹

19. Jean Fleming, *Between Walden and the Whirlwind: Living the Christ-Centered Life* (Colorado Springs, CO: NavPress, 1985), page 43.

p. 158

(Time-Out Leadership by Donald Luce)

"The graveyards are full of indispensable people."

CHARLES DE GAULLE

p. 339

(Future Grace by John Piper)

In Jeremiah 9:23 God says, "Let not a wise man boast of his *wisdom*, and let not the mighty man boast of his *might*, let not a rich man boast of his *riches*." In those three phrases God names his great competitors for the boast of the human heart. Each one—wisdom, might, and riches—tempts us to take satisfaction in ourselves—our intelligence, our strength, our material resources. Each one lures us away from trusting God as the superior satisfaction above them all. It is radically humbling to confess that the source of all our joy resides outside ourselves.

p. 88

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

[insert cartoon]

p. 88

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

Humility s the first virtue of the Christian, said Bernard. The second greatest virtue is also humility. The third greatest virtue is, likewise, humility. So is the fourth. Since the four greatest virtues of the faith are all humility, the subject ought to receive our full attention. Only when we have put our humility into practice will we learn our place before God and our ministry to our world.

p. 184

(2nd Helping of Chicken Soup for the Soul, A: 101 More Stories to Open the Heart and Rekindle the Spirit by Jack Canfield & Mark Victor Hansen)

During Napoleon's invasion of Russia, his troops were battling in the middle of yet another small town in that endless wintry land, when he was accidentally separated from his men. A group of Russian Cossacks spotted him and began chasing him through the twisting streets. Napoleon ran for his life and ducked into a little furrier's shop on a side alley. As Napoleon entered the shop, gasping for breath, he saw the furrier and cried piteously, "Save me, save me! Where can I hide?" The furrier said, "Quick, under this big pile of furs in the corner," and he covered Napoleon up with many furs.

No sooner had he finished than the Russian Cossacks burst in the door, shouting, "Where is he? We saw him come in." Despite the furrier's protests, they tore his shop apart trying to find Napoleon. They poked into the pile of furs with their swords but didn't find him. Soon, they gave up and left.

After some time, Napoleon crept out from under the furs, unharmed, just as Napoleon's personal guards came to the door. The furrier turned to Napoleon and said timidly, "Excuse me for asking this question of such a great man, but what was it like to be under those furs, knowing that the next moment would surely be your last?"

Napoleon drew himself up to is full height and said to the furrier indignantly, "How could you ask such a question of me, the Emperor Napoleon! Guards, take this impudent man out, blindfold him and execute him. I, myself, will personally give the command to fire!"

The guards grabbed the poor furrier, dragged him outside, stood him up against a wall and blindfolded him. The furrier could see nothing, but he could hear the movements of the guards as they slowly shuffled into a line and prepared their rifles, and he could hear the soft ruffling sound of his clothing in the cold wind. He could feel the wind tugging gently at his clothes and chilling his cheeks, and the uncontrollable trembling in his legs. Then he heard Napoleon clear his throat and call out slowly, "Ready . . . aim . . ." In that moment, knowing that even these few sensations were about to be taken from him forever, a feeling that he couldn't describe welled up in him as tears poured down his cheeks.

After a long period of silence, the furrier heard footsteps approaching him and the blindfold was stripped from his eyes. Still partially blinded by the sudden sunlight, he saw Napoleon's eyes looking deeply and intently into his own—eyes that seemed to see into every dusty corner of his being. Then Napoleon said softly, "Now you know."

Steve Andreas

Proverbs 9:10

The fear of the Lord is the beginning of wisdom, and knowledge of the Holy One is understanding.

v. 11 God said to Solomon, "Since this is your heart's desire and you have not asked for wealth, riches or honor, nor for the death of your enemies, and since you have not asked for a long life but for wisdom and knowledge to govern my people over whom I have made you king,

As the Lord responds to Solomon's request, his response begins with a STATEMENT:

"SINCE THIS IS YOUR HEART'S DESIRE."

The BIG QUESTION that we ask ourselves is:

WHAT IS OUR HEART'S DESIRE?

If the Lord came and spoke to us:

"Ask for whatever you want me to give you."

WHAT WOULD YOU ASK?

Your RESPONSE to that also REVEALS YOUR HEART'S DESIRE, as the Lord is saying in verse 11.

1 Chronicles 22:7,8

David said to Solomon: "My son, I had it in my heart to build a house for the Name of the Lord my God. But this word of the Lord came to me: 'You have shed much blood and have fought many wars. You are not to build a house for my Name, because you have shed much blood on the earth in my sight.

1 Chronicles 22:11,12

Now, my son, the Lord be with you, and may you have success and build the house of the Lord your God, as he said you would. May the Lord give you discretion and understanding when he puts you in command over Israel, so that you may keep the law of the Lord your God.

There are FIVE OTHER THINGS that would have revealed the HEART'S DESIRE, that the Lord mentions here. "YOU HAVE NOT ASKED FOR":

1. "WEALTH,"
2. "RICHEs,"
3. "HONOR",
4. "THE DEATH OF YOUR ENEMIES," or
5. "LONG LIFE."

"NONE OF THESE HAVE YOU ASKED FOR."

In CONTRAST:

"FOR WISDOM AND KNOWLEDGE," and

"TO GOVERN MY PEOPLE OVER WHOM I HAVE MADE YOU KING."

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

That spring I forgot the impeccable wisdom of Thomas à Kempis:

"Be not solicitous for the shadow of a great name, or for the familiar friendship of many, or for the private affection of individuals, for these things distract the heart."

1. Epigraph, Thomas à Kempis, *The Imitation of Christ* (Chicago: Moody Press, 1980) p. 184.

p. 212

Selman observes:

God's reply is one of the clearest examples of answered prayer in the Bible. It is typical of the one 'who is able to do immeasurably more than all we ask or imagine' (Eph. 3:20), and illustrates the principle that God responds to the *desire* of the *heart* (cf. 1 Ch. 28:9; 29:19) by including an unexpected bonus (cf. 1 Ch. 13:13-14; Mal. 3:10-12; Mt. 6:33). Solomon had asked for wisdom, and received not only his request but in addition *wealth, riches, and honour* (cf. v. 11 and 1 Ch. 29:25).

p. 294

Haldeman in his expositions says:

The Lord was pleased with the unselfishness of Solomon.

He saw he was interested in the welfare of others.

He wished to be a blessing to his people.

Blessing from us can go to others only as self is honestly set aside.

p. 365

v. 12 therefore wisdom and knowledge will be given you. And I will also give you wealth, riches and honor, such as no king who was before you ever had and none after you will have."

Psalm 37:3-6

Trust in the Lord and do good; dwell in the land and enjoy safe pasture. Delight yourself in the Lord and he will give you the desires of your heart. Commit your way to the Lord; trust in him and he will do this: He will make your righteousness shine like the dawn the justice of your cause like the noonday sun.

Proverbs 8:34

Blessed is the man who listens to me, watching daily at my doors, waiting at my doorway.

Verse 12 begins with the WORD:

"THEREFORE"

This POINTS US BACK to verse 11:

"Since this is your heart's desire"

That is:

"You want wisdom and knowledge"

"and not wealth, riches or honor, nor for the death of your enemies, nor long life."

"I WILL ALSO GIVE YOU WEALTH, RICHES AND HONOR, SUCH AS NO KING WHO WAS BEFORE YOU EVER HAD AND NONE AFTER YOU WILL HAVE."

The LORD SAYS NOTHING about the other TWO THINGS that HE mentions in verse 11:

"The death of your enemies"

that has been dealt with in our previous study.

And:

"Long life."

This is something that SOLOMON WILL NOT HAVE because of his:

FAILURES ON MANY FRONTS IN THE FUTURE.

Ephesians 3:20

Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us,

Luke 6:38

"Give, and it will be given to you; good measure, pressed down, shaken together, running over, they will pour into your lap. For by your standard of measure it will be measured to you in return."

The Bible Knowledge Commentary says:

Since Solomon sought what was most important God also promised to give him what was of secondary importance . . .
p. 495

Delitzsch says:

In addition to this, according to the promise that to him who seeks first the Kingdom of God and His righteousness all other things shall be added (Matt. vi. 33), God will also give him the earthly blessings, for which he has not asked, and that in great abundance, viz. riches and honour such as no king of the earth has had before him; and if he adhere faithfully to God's commandments, long life also (in this case I have lengthened).
p. 42

In the 1 Kings passage, there is a:

CONDITION GIVEN FOR LONG LIFE at the CONCLUSION of the
PASSAGE.

1 Kings 3:14,15

And if you walk in my ways and obey my statutes and commands as David your father did, I will give you a long life." Then Solomon awoke—and he realized it had been a dream. He returned to Jerusalem, stood before the ark of the Lord's covenant and sacrificed burnt offerings and fellowship offerings. Then he gave a feast for all his court.

DeVries comments:

"I give you . . . riches and honor": these are the blessings of free, unsolicited grace; Solomon's God is sovereignly uncontrolled in his generosity. "In which none will equal you"

p. 53

Montgomery and Gehman say:

Solomon at the great high-place at Gibeon has a dream, in which, upon the divine promise of any boon, he asks and receives the gift of wisdom, *to judge this thy great people* (v.9).

p. 104

Lange says:

The granting of Solomon's prayer teaches and assures us: (a) That God grants more than they request, over and above praying and understanding, to those who call upon him with earnestness, and for spiritual gifts (Eph. iii. 20; Matt. vi. 33); (b) that God gives to him upon whom He confers an office, that is, to one who does not rush into an office or calling, but is called thereto by God, the necessary understanding, if he humbly seek it.—

p. 44

Haldeman says:

God is ready to give us the **plus** if we are willing to let Him work in us according to His will.
p. 367

Matthew 6:24

"No one can serve two masters; for either he will hate the one and love the other, or he will hold to one and despise the other. You cannot serve God and mammon.

Matthew 6:32,33

For all these things the Gentiles eagerly seek; for your heavenly Father knows that you need all these things. But seek first His kingdom and His righteousness; and all these things shall be added to you.

(First Things First by Stephen R. Covey, A. Roger Merrill, & Rebecca R. Merrill)

We know not of the future, and cannot plan for it much. But we can hold our spirits and our bodies so pure and high, we may cherish such thoughts and such ideals, and dream such dreams of lofty purpose, that we can determine and know what manner of men we will be whenever and wherever the hour strikes that calls to noble action. . . . No man becomes suddenly different from his habit and cherished thought.

--Joshua L. Chamberlain, General Commander,
20th Maine, Union Forces, Battle of Gettysburg

p. 279

(The Solomon Syndrome: For Men Who Want More Out of Life by Bob Beltz)

One day I began to calculate his annual income. As I put these pieces together I discovered that Solomon's annual income was somewhere, conservatively speaking, in the range of one-half billion dollars a year, tax free. In 1000 BC that kind of cash went a long way! That flow of income continued for over forty years, giving Solomon a net worth of over twenty billion dollars, not counting his real estate holdings. By all standards, he was the wealthiest man on the face of the earth. Here is his assessment of his wealth:

Whoever loves money never has money enough; whoever loves wealth is never satisfied with his income. This too is meaningless (Eccles. 5:10).

p. 28

(Future Grace by John Piper)

When you know the truth about what happens to you after you die, and you believe it, and you are satisfied with all that God will be for you in the ages to come, that truth makes you free indeed. Free from the short, shallow, suicidal pleasures of sin, and free for the sacrifices of mission and ministry that cause people to give glory to our Father in heaven.

p. 370

CONCLUSION:

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

LESSON #1: Matthew Henry said: "God's presence will be our strength."

LESSON #2: The Lord's Presence, Power and Provision established Solomon over his kingdom.

LESSON #3: Solomon, at the beginning of his kingdom, leads the whole nation in worship.

LESSON #4: 2 Chronicles 7:14: 7 says: "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land."

LESSON #5: Instead of the Inaugural Ball, they went to worship.

LESSON #6: Because Solomon worshipped, God responded by appearing to him in a dream.

LESSON #7: How would you respond to the Lord if He spoke to you in this way: "Ask for whatever you want me to give you."

LESSON #8: Your response will tell a lot about your values, affections, and priorities.

LESSON #9: It delights the heart of God when we request of Him wisdom and knowledge.

LESSON #10: What is your heart's desire?

LESSON #11: The Lord delights to do exceeding abundant above all we ask or think.

LESSON #12: "It is a characteristic of wisdom not to do desperate things."
—Henry David Thoreau

James instructs us in his epistle:

James 1:5

But if any of you lacks wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him.

THE TOP FIVE

"A man has to take personal responsibility for his own private life, his relationship with his wife and children, his money, his health, his walk with God—those five areas. I went to a funeral a few weeks ago and it was almost as if there was a pecking order of sadness that went from the back of the church to the front. People sat according to how close they were to this man and consequently how deeply they were saddened by his passing. It was very interesting. The only people weeping were the people in the front row. And here's the question: 'Who's going to cry at your funeral?' Here's the point: Why do we give the most of our time to those who care about us the least and the least of our time to those who care about us the most?"

—Patrick Morley in an interview
(in *Servant*, Wint 1996)

(From InfoSearch 3.51)

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

Death-bed repentance is like burning the candle of life for the devil and then, when life is over, blowing smoke in the face of God.
p. 167

(Time To Get Serious: Daily Devotions to Keep You Close to God
by Tony Evans)

Well, one day there is a big show coming to town. God is the Producer, the Holy Spirit is the Director, Jesus Christ is the Star, and it will be a worldwide production called the "Kingdom of God." But until then God has left behind some previews of coming attractions. That's you and me, and we are supposed to be the hot clips so that when people see us functioning the way God intended, they say, "That's hot." And when they ask, "How can I buy a ticket to the show?" we can tell them they didn't have to buy one; the price has already been paid! We can give them the good news of Jesus Christ.

p. 177

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

Borden's life counted because it was rooted in Christ, fed daily upon His word, was subject to His Spirit, breathed the atmosphere of prayer, was poured out for others.

Each of us can put a fulness of meaning all our own into his simple act of faith:

"Lord Jesus, I take hands off as far as my life is concerned. I put Thee on the throne in my heart. Change, cleanse, use me as Thou shalt choose. I take the full power of Thy Holy Spirit. I thank Thee."

p. 285

(Holiness by J. C. Ryle)

Cheer up, dear brethren and sisters. Take comfort, I entreat you. Look at the bright side of your position. Be encouraged to fight on. The time is short. The Lord is at hand. The night is far spent. Millions as weak as you have fought the same fight. Not one of all those millions has been finally led captive by Satan. Mighty are your enemies, but the Captain of your salvation is mightier still. His arm, His grace and His Spirit shall hold you up. Cheer up. Be not cast down.

What though you lose a battle or two? You shall not lose all. What though you faint sometimes? You shall not be quite cast down. What though you fall seven times? You shall not be destroyed. Watch against sin, and sin shall not have dominion over you. Resist the devil, and he shall flee from you. Come out boldly from the world, and the world shall be obliged to let you go. You shall find yourselves in the end more than conquerors; you shall 'overcome'.

pp. 231-2