Solomon's Wife

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[0:00] Now let us turn together in God's Word to our reading in 2 Chronicles chapter 8. 2 Chronicles chapter 8, and we read again the words of verse 11.

And Solomon brought up the daughter of Pharaoh out of the city of David unto the house that he had built for her. For he said, My wife shall not dwell in the house of David, king of Israel, because the places are holy where unto the ark of the Lord has come.
A few weeks ago, I was being driven along a 10-lane superhighway in the city of Buenos Aires in Argentina.
The car in which I was driving was in the second lane, next to the inside lane. And the driver, who was a local in Buenos Aires, nonetheless wasn't very familiar with this new highway.
And all of a sudden, he realised that the exit he wanted to get where we were going was looming very quickly ahead.
[1:22] He glanced in his central mirror, gave a signal, and swept into the inside lane. And very quickly cut out onto the exit.

Well, coming on the inside lane, there was a very large and powerful bus. The driver had to brake suddenly, and he let us know that he was there.
We heard his horn blasting at us. And the driver, our friend who was driving, was then accused by his wife, who was in the back seat, of very careless driving.
She was right, of course. She expostulated with him. And I'm afraid those of us who are drivers, we can understand the response of the driver.
And he began to justify what he had done. That he didn't know the road, it was new, and he didn't know the exit was coming so quickly.
[2:30] And in any case, he said, there's a blind spot. And that bus was in the blind spot. Now, if you're drivers, you know exactly what that means. If you just look in your central mirror, especially if you're in fast-moving traffic and motorways, you want to change lanes, it's not enough.

Just to look in that central mirror. There is a blind spot. There's that bit just coming up where you are, where you don't see, for a split second, a car that's coming.
So you have to use your side mirror. Or you have to glance over your shoulder. Well, he said, it was the blind spot. As if that justified what he had done.
And you know, as we meet at the outset of a communion season, we hear the words of the Apostle Paul, Let a man examine himself.
And so let him eat of that bread and drink of that cup. Let us examine ourselves, Paul says, in many ways. Including those blind spots.
[3:41] Those blind spots that we can so easily overlook or justify. How often in the lives of God's people this is true.

You think of a servant of God like Peter. What a great man of God he was. How mightily God used him. He suffered imprisonment for the sake of the gospel.
Eventually death. He was the instrument used by God to preach the gospel boldly to those who had not heard. The Gentiles. He, a Jew, willing to go and meet with and eat with and have contact with these pagan outsiders.
The Gentiles. And yet, as the years went on, we know how there was that blind spot. And there in Antioch, Peter, the Jew, who served the Lord Jesus faithfully.
A man committed to God and to the church of God. Yet there were told that because of pressures that came in upon him, he refused to eat with Gentiles.
[4:53] Serving the Lord faithfully in every area of his life. But here, there was this blind spot. And he was unfaithful. And he should have examined himself in the light of God's word.

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And taken corrective action. And this evening, remembering this solemn teaching. That as you and I, who profess the name of Jesus Christ, are called to be holy in every area of our lives.
Not to justify our failures. Even those that are like the blind spots. That we might not be aware of. Or if we are, excuse them.
Let's turn to this man, Solomon. And I want us to notice the blind spots in Solomon's life. And to notice how tragic the failure to recognize and to confess and to correct by the grace of God, his blind spots turned out to be.
In his case, it was desperately serious. In his case, it led to moral and spiritual collapse. For if you turn to parallel passages in the book of Kings.
[6:09] First Kings chapter 11. You read there that Solomon did evil in the sight of the Lord. That he was not faithful. He did not wholly follow the Lord his God.

As did his father David. So what was the problem? What were the blind spots? And may God help us. Even though ours may not be identical.
But may God help us. To engage in such earnest self-examination in the light of his word. For our lives. And our profession.
As by God's grace. We come to his table on the Lord's day. I want to suggest two main things that come out here in the story of Solomon.
One of them is referred to in this particular verse. Indeed, they both somehow enter into the verse. And first of all, there is this. That his secular life was divorced from his spiritual life.
[7:12] His secular life. His attending to ordinary affairs. Not in the church. Not in the temple. But in his everyday life. His secular life was divorced from his spiritual life.

Now there was so much good, wasn't there? In Solomon. Solomon, a man of great prayer. Who can read the dedication of the temple.
And that wonderful prayer of Solomon's. Without bowing in adoration. Before that God whom Solomon describes. Whom the heaven of heavens cannot hold.
How much less this temple that I have built for him. Or the humility of the man. When God asks him to choose. And of all the things that he could have chosen.
He chose humbly to be a faithful servant to the people of God. That he might with wisdom rule this great people. There is so much in the life of Solomon.
[8:13] That encourages and challenges. We read his writings. And we are taught and enlightened and moved and challenged. And yet. This man of God.

This man of prayer and of humility and of wisdom. This is the man. Of whom we read in verse 11. That he brought up the daughter of Pharaoh.
To the house that he had built. He brought this woman. A pagan woman. An idolatrous. He brought her. Out of Egypt.
Of all places. The land of bondage. The land that was hostile. Not merely hostile politically. But spiritually. To all that Israel stood for.
And out of that place. He brought up this woman. To be his wife. In the city of God. In Jerusalem. Now I have no doubt. That Solomon probably said to himself.
[9:09] Maybe to others. Perhaps some of his advisors. Expostulated with him. We don't know. But I have no doubt. That Solomon probably said. Ah but. There are precedents. What about Ruth?

She was a Moabites. And the word of God said. That there should be no. Intercommunion. Between the Israelites. And the Moabites. The God of Moab.
Was an abomination. To the God of Israel. What about Ruth? Or what about Rahab? Rahab a Canaanites. The land that was plunged.
In such terrible immorality. That God. In sovereign justice. In his judgment. Had to destroy that people. From before. The onward march.
Of the people of God. And this woman Rahab. Was a member. Of that pagan. Immoral. Idolatrous community. Indeed she. She practiced. Their immorality.
[10:05] The Bible tells us. That she was a prostitute. There. In the land of Canaan. And so Solomon. Might well say. But Rahab was brought. Into Israel. Brought into.

The people of God. Well I don't know. If Solomon said that or not. He might well have done it. Considering. That he would doubtless. Have to seek to justify. Before God's people. What he had done.

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But if he did. He conveniently. Forgot. That those two. Were two who came. In repentance. And in acceptance.
Of the God of Israel. And his laws. And his people. And the witness. Of that people of God. Not this woman. This woman.
This woman. Who was brought. In a different way. A different category. Not sharing. The faith of Israel. And so we ask. Why? Why did Solomon do this?
[11:02] Well I suppose. That. Probably the main reason. Was political. It would ensure. An ally. On his southern border.

Israel was a powerful nation. It was a matter of great prestige. No doubt. For Solomon. The king of the small nation of Israel. To have Egypt. On his side.
And for the Pharaoh. One of the great world leaders. Of the day. To be willing. That his daughter. Should marry. The king of Israel. And so for Solomon.
It was a very astute. Political decision. To marry. The king of Egypt's daughter. No doubt. It created. An alliance.
That was very powerful. And so here is Solomon. Bringing. This pagan woman. For secular. Political reasons.
[11:58] Into the city of God. And to allay. The fears of the godly. In order to. Quieten. The suspicions.

And the doubts. And I've no doubt. The tears. Of many of God's people. What did Solomon do? Well we're told here. That he. Took the daughter of Pharaoh.
Into the city of David. To the house. That he had built for her. A separate house. For he said. My wife shall not dwell. In the house of David. King of Israel. Because the places are holy.
Where unto the ark. Of the Lord. Has come. Excluded. From the temple. Excluded. From the worship of Israel. Because she was. A pagan woman.
And Solomon feeling. Rather pleased. With himself. That he had managed to. To handle. This delicate situation. To attend. To his secular affairs.
[12:54] To advance. His political status. And at the same time. To keep within the rules. Of Israel. And the rules of the people. And the laws of God.

And I suppose. That doing that. He doubtless felt. That he was taking. All necessary precautions. So that his own spiritual life.
Would be unaffected. And you could argue. That that was indeed the case. As you go on. From verse 11. To verse 12. Immediately after.
This action. Of bringing up. This pagan woman. Into such an intimate. Relationship with himself. Into the city of God. We read in verse 12. Then Solomon offered.
Burnt offerings to the Lord. On the altar of the Lord. Which he built before the porch. And we read about his. Offerings. At personal expense. Great devotion. Much activity.
[13:50] Encouraging Israel. To be faithful to the Lord. Their God. To put the worship of God. In the central place. In their lives. And in the life. Of the nation. Now you see how subtle it is.

Don't you? Solomon. Solomon. Solomon. Would doubtless say that. Running Israel. Was one thing. That had to be done. In accordance with God's laws.
Israel. Were God's people. He had chosen them. From out of all the other nations. Of the earth. To be a special treasure. To himself. He had given them. His holy law. They were separate.
Holy. And so Solomon. Would say. Yes. The laws of God. In all their. Their impact. And their power. Must be applied. In every aspect. Of life here in Israel.
But. But. There is something. Outside. These laws. That's foreign policy. That's relationship. With other nations. We don't need to apply.
[14:48] So Solomon. Must have reasoned. We don't need to apply. The same laws. The same. Holy standards. When we get into. That kind of area.

It's if you like. An application. Of the proverb. That came much later. When in Rome. Do as the Romans do. And that's how Solomon.
Acted. In this instance. His secular life. Divorced. From his spiritual life. Now as you read. Through these books.
Of chronicles. There is such. Tremendous teaching. So great. Challenges. For us. Who profess to be. The people of God. As you look at the lives.

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Of these kings. Of Israel. And of Judah. We look at the life. Of a man like. Jehoshaphat. And the very same thing. Thankfully. On a lesser scale.
[15:44] But the same principle. Is found. To be operating. Here's Jehoshaphat. A good. A godly man. A man that we. We thrill to. As we read of his faith in God.

As we read of his. Activity. On behalf of the name. And the glory of God. In Judah. But what does Jehoshaphat do? Well he forms. A marriage alliance.
It's stated. Clearly for us. In scripture. He formed. A marriage alliance. With Ahab. The wicked. King of Israel. Jehoshaphat's son. Married.
Ahab's daughter. And of course. Jehoshaphat is rebuked. By the prophet of God. When he goes to. Fight alongside Ahab. Ahab said. Will you go to fight with me.
Against the Syrians. We've got to take back. The city of Ramoth Gilead. And Jehoshaphat. Very difficult for him to refuse. After all. His own son. Was married to Ahab's daughter.
[16:39] There were. There were tensions there. There was a pool. Within the family. How could he say no. To someone who was. Virtually a relative of his. And so. Jehoshaphat did it. And then the Bible.

Tells us an amazing fact. That after he has been rebuked. And serves God. Faithfully. In different ways. In the years that follow. Again. He does the same thing.
The king of Israel says. How about. Forming a trading alliance. You remember the instance. And down to. The port there. And the ships were got together. And they were to be sent out.
A joint venture. Between the. Godless. King of Israel. And the godly. King of Judah. And God rebuked Jehoshaphat. Yet again. The ships you remember.
Were destroyed. And the whole venture. Came to nothing. A great loss. To Jehoshaphat. And to Judah. In economic terms. Blind spots.
[17:38] A blind spot. In this godly man. Jehoshaphat. He loved God. He wanted to be obedient to God. But somehow or other. This. Was his blind spot. And he could not.

Or would not see. And could not. Or would not. Repent. And confess. That this was so. In the sight of God. My friends. When you look at Jehoshaphat.
We're going to see it. In the case of Solomon. Again. In a moment. But you look at what happened. As a result of that. In the life of Jehoshaphat. Jehoshaphat's son. Jehoram. You read about him.
In the chapter. Of course. After Jehoshaphat dies. And the Bible tells us. One of the most. Poignant phrases. About anybody. In the whole of scripture.
It tells us. About Jehoram. Well. It tells us. He was an evil man. Not like his father. Jehoshaphat. He was married. To a daughter of Ahab. Wicked Ahab. The Bible tells us.
[18:35] That when Jehoram. Died. It's put this way. He departed. To no one's. Sorrow. Or in another version. He passed away.

To no one's. Regret. What a terrible thing. What an epitaph to have. He passed away. To no one's. Regret. But he was the son of Jehoshaphat.
And it was Jehoshaphat. Who had made the alliance. It was Jehoshaphat. Who had married this man. Jehoram. To a daughter. Of the wicked king. Of Israel. Well. Only God knows the heart.
God. Weighs the scales. Of judgment. It's not for us to say. How much blame. There was to Jehoshaphat. In this thing. But undoubtedly. Jehoshaphat. Was at fault.
He couldn't see. The blind spot. And he kept turning. To do the same sin. A favorite sin. A sin that he was unwilling to confess.
[19:33] A sin that brought. Great tragedy. To the whole people of God. And so it was with Solomon. Though worse. As we shall see.

And therefore. As you and I. Come before God. This evening. We too must pray. We're going to sing. To close our service.
Shortly. Psalm 139. The last verse. Search me oh God. Search me oh God. Know my heart. See if there be any wicked way.
In me. Or as we were singing. In Psalm 19. Cleanse thou me from secret faults. And so tonight. At the outset.
Of this communion season. As we seek to be a holy people. A people pleasing to God. So that as we sit at the table of the Lord. We do it to the glory of God.
[20:27] Open before him. Let us then learn from Solomon. Let these be our prayers too. Cleanse thou me from secret faults. Search me. See if there be any wicked way.

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Any blind spot. Others see it. But I don't. But I ought to. I ought not to justify. This behavior. That sadly is mine.
And so we. We ask the question. Solomon's secular life. Was divorced. From a spiritual life. Politics. Foreign politics. One thing. Life in Israel.
Another thing. And we ask this question. Can you divorce the two. As Christian men and women. Can you separate them. Can you have different compartments.
Is it possible. To come to the Lord's table. Content. If we are regular. At the services. Never missing. Worship. If we can avoid it.
[21:21] Always at the prayer meeting. Unless some genuine obstacle. Comes in the way. Always. Having family worship. In our homes. Always giving.

Faithfully. To the work of God. The cause of God. Through the church. But at the same time. Tolerating. Sub-Christian standards.
At work. In that area. That's. Outside the church. It's that we're with secular people. And they have different standards. Though we prefer it differently.
Perhaps. Yet. Well we've got to. Live in the world. Haven't we. And so. The standards of holiness. And of righteousness. And of obedience.
Within one area of our lives. You might seek to follow. Yet in another. As we go to the office. Or the shop. Or. Wherever it is. The hospital. Or the school. Somehow or other.
[22:16] It's different. I don't know if you've ever come across a book. It's not really a very well known novel. But it's called. The Boisey Inheritance. By a man called.

Granville Barker. And. It tells about. A very successful. I think it's a north of England. Businessman. Who was. A church man.
But. Who operated. Two very different standards. In his church life. And in his business life. And his son. Who was.
In the business. And was going to inherit. The business. Became. Unhappy about this. It's not a. A Christian book. I don't. Remember. If there's any particular. Christian.
Emphasis. Or teaching in it. But. The son. Becomes uneasy. He doesn't like. The methods. That his father is adopting. And he wonders. If he can continue.
[23:10] Along these particular. Ethical lines. The father. Says to him. On one occasion. You must realize. Son. That money making.

Is one thing. And religion. Another. Family life. Another. We must apply. Our energies. Wholeheartedly. To each of these.
In turn. And realize. That different laws. Govern each. That there's a different end. To be served. A different ideal. To be striven for.
In each. Is that right? Is that Christian? I think Solomon. Convinced himself. That it was all right. Different laws.
In his foreign policy. You can marry Pharaoh's daughter. But theirs. It says here. In the temple. In the house of God. In Jerusalem. No. No. You've got to follow.
[24:08] God's laws. And adapt to. And obey. God's holiness. I remember. In my student days. Sharing. A room.

For a couple of years. With a young man. Who's. He was a medical student. Whose father. Was a Christian. And whose mother. Was a Buddhist.
Now the father. Was obviously. I never met him. The young man. Came from the south of England. The father was obviously. Very successful.
In business. And a very knowledgeable man. In the area of doctrine. He. Was very insistent. That the right.
Books should be read. By his son. With right doctrine. It wasn't free church. Or Presbyterian. But. It was biblical doctrine. And yet. He was a very harsh man.
[25:04] He was a very strict. Father. Overly strict. And it seems that. He made life. Very difficult. Both for his son. And for others. In fact. He'd fallen out.

With his local church. Over some issue or other. And. For quite a long time. He wasn't attending. They weren't. Orthodox enough. For the way. He saw things.
And on various occasions. My friend. Would be. Troubled. As he received letters. From his father. His father was threatening. Not to. To pay his fees.

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And so on. On one occasion. He was sitting at the table. Just beside me there. And he was reading a letter. From his father. I didn't see the letter. I still remember him saying.
Why is it. That I get on. So much better. With my Buddhist mother. Who was a gentle soul. My Buddhist mother.
[25:59] Than with my. Christian. Father. There were blind spots. Weren't there. You can do. In business. These things.

In the church. Well of course. You have to be submissive. To the word of God. But friends. That's impossible. Holiness. Is indivisible.
God wants you and me. To be holy. In every area of our lives. In every motive. In every action. As holy. In the office.
As holy in business. As holy in the family. As here. In this. Blessed hour of worship. God calls. For what our Lord Jesus.
Describes. As the eye. That is single. The eye. That is not. Looking one way. In one situation. And another. In another.
[26:59] We can't push. Pharaoh's wife. To an area. Outside. God's control. That's what Solomon did. But we can't.

And if we try it. We are being unfaithful. To the God. Who has called us. And as you and I. By God's grace. Sit at the table. Of the Lord. We dare not.
Come to that table. If we know. That in some area. Of our lives. There is. A blind spot. That we are not. Seeking.
By the grace of God. To expose. And by God's grace. To overcome. Come. It's not always easy. But the word comes to us.
Whatever you do. Whether you eat. Whether you drink. Whatever you do. Do all. To the glory. Of God. And so. As you and I.
[27:55] Anticipate the table. Of the Lord. Let us examine. Our profession. In secular things. In the world. Not only. In our commitment.

And activity. Within the church. Of God. I don't know. And probably. Imagine that. Most of you. Are not as familiar. With the larger catechism.
As you are. With the shorter catechism. Or the Westminster Confession. But it's a very marvelous document. And I often find. That it's. Spiritually. Very helpful. To turn to.
The larger catechism. And to. Find the expansion. Of what we have. In the shorter. And. In the various questions. Concerning the Lord's Supper. I recommend them to you.
They're marvelous material. For personal. Examination. And preparation. Before coming. To the table. Of the Lord. And very rightly. One of the questions.
[28:51] There. That asks. How we should. Prepare ourselves. How we should. Examine ourselves. Before coming. To the Lord's table. They say. That we should examine.

Or they. Believers. Should examine themselves. Of their being. In Christ. Of their sins. And wants. Of the truth. And measure. Of their knowledge. Their faith.
And their repentance. Of their love. To God. And the brethren. Of their charity. To all men. Of their desires. After Christ. And of their new obedience. And all that.
Is wonderfully. True. And what an exercise. It is. To examine ourselves. In the light of that. God. And I would set. Alongside it. The challenge.
Of this verse tonight. And of the life. Of Solomon. That as we examine. Our. Our love. For God. Our prayerfulness. Our.
[29:47] Devotion. Our holiness. With the people of God. And in all these. Great meetings. That we have. And in the activities. Of the church. Let us not forget. That we examine equally.

What we are. In our business. In our financial dealings. In those areas. That are totally outside. And how true it is. In the world. In which we live. Outside.
As far as men are concerned. The laws. And the standards. Of almighty God. And his word. That we there too. May be the people of God.
Not divorcing. Our secular life. From our spiritual life. And I want to suggest. One other thing. With regard. To Solomon. And his blind spots.
And is this. His public life. Was not matched. By his. Private life. His public life. Was not matched. By his private life.

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[30:45] In first. Kings chapter 11. We read. At the opening. Of that chapter. That King Solomon. Loved. Many strange women. Together with the daughter. Of Pharaoh.

Women of the Moabites. Ammonites. Edomites. Sidonians. And Hittites. Well no doubt. Many of these. Were political alliances. Just as he got.
Pharaoh on his side. So he would get. The other neighboring nations. And their kings. On his side. But the Bible says. That it wasn't just that. For we've just read. This word.
That King Solomon. Loved. Many. Strange. Women. In his private life. He was prepared. To enter into. Romantic. Or emotional.
Attachments. Not no doubt. With many of them. Mere political alliances. But certainly. With some. And for you and me. It's utterly incredible.
[31:41] Isn't it. To read this. We read. The song of Solomon. We read. The tremendous. Purity. That is set. Before us.

The purity. That God. Expects. And that God. Graciously. Gifts. In married life. And Solomon. Tells us. In wonderful language.
Of that. And indeed. It becomes. For us. A reflection. Of that. Even greater love. Between Christ. And his bride. The church. Or we read.
Other things. That Solomon. Himself. Wrote. We read. In the book. Of Proverbs. The advice. That he gave. We don't know. To which of his sons. But it's. It's in here.
Proverbs. Chapter 5. For example. I read. From verse 15. My son. Drink waters. Out of thine own cistern. And running waters. Out of thine own well.
[32:35] Let thy fountains. Be dispersed abroad. And rivers of waters. In the streets. Let them be only thine own. And not strangers. With thee. Let thy fountain. Be blessed. And rejoice.

With the wife. Of thy youth. Let her be as a loving hind. And pleasant roe. Let our breasts satisfy thee. At all times. And be thou ravished always. With our love. And why wilt thou my son.
Be ravished with a strange woman. And embrace the bosom of a stranger. So writes Solomon. And we're told that King Solomon loved. Many strange women. And that Solomon.
Who was such an astute guy. Astute judge. Of human psychology. We read of some of the great decisions he made. We read in the book of Proverbs.
Of tremendously practical. And astute advice. And here is this man. Who understands all these things. And who would well have known. The dangers. He writes about them. The dangers.
[33:30] Of unequal yokes. As the Bible talks about them. And yet. He allowed double standards. He allowed it in his own life. His public life.

Still. A life that is. In obedience to God. His worship. His sacrifices. His teaching. But he himself. Somehow or other.
Allows his emotions. His private. Personal desires. To be different. To clash. With what he was. Expected to be.
As a man of God. Leading the people of God. No wonder. That the Lord Jesus Christ. In his great sermon on the mount. Comes to his disciples.
And insists. That there must be. Harmony. Between the outside. And the inside. Between the heart. And the profession. No wonder.
[34:24] The Lord Jesus says. That it's not enough. To say that you've never. Acted angrily. Or never. Committed murder. But he says.

Look within. What about these. Unloving thoughts. What about these. Angry reactions. No wonder he speaks. In the same way. About. Personal purity.
Warning. That our private life. Must match. Our public life. Our inner life. Must be in harmony. With our outward life. And vice versa.
No wonder. That he attacks. The hypocrisy. Of the Pharisees. Whitewashed sepulchers. You're all this. On the outside. You're very religious.
You're very. Careful to give. Everything you should give. To the. To the temple. You hand in your collections. And you demand. That people are. Regular. And that they do the ceremonies. And they do the cleansings.
[35:18] And the washings. And the baptisms. And the sacrifices. But what about yourselves. What about your own. Life before God. And how insidious.

It all is. How active Satan is. Active in. My life. And yours. Our families. Our congregations. How insidiously.

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He works. I imagine. I can't claim. Total biblical authority. For this. But I imagine. That Solomon. When he took this woman.
Pharaoh's daughter. Into. That palace. There in Jerusalem. And he probably said. To begin with. That it wouldn't affect him.
This was something. Political. And he probably said. That this woman. And the other woman. That they would be influenced. By the godliness of Israel. They would see. The wonders.
[36:13] Of. Divine. The divine. Acting. In Israel. God's law. Like the queen of Sheba. So wonderfully impressed. No doubt he said that. He's neither the first.

Nor the last. To say it. How many Christians. Can say that. How many young Christians. Perhaps. Who are seeking. A life partner. And persuading themselves.
That this one. Who is not a believer. Still. She or he. Will be influenced. By my faith. By our church connection. And so on. That's what Solomon said.
That's not what the Bible says. And I suppose. That. As time went on. And he saw that it wasn't working. That. He may well have said. Well. Even though they're idolaters.
They'll have to keep their idolatry. To themselves. Let it be. In their own minds. In their own private rooms. We won't allow it. Outside there.
[37:13] It's not going to contaminate. The people of God. But then. Little by little. The altars. They spilled over. From the daughter of Pharaoh's room.

To the rest of the house. And outside. And we're told. That eventually. Tragedy of tragedies. Solomon. Solomon. Was building.
Altars. To many strange gods. The abominations. Of the Ammonites. And the Moabites. And all the other. Pagan nations. And the Bible tells us.
That it was because. Of the toleration. Of these women. Of their practices. Blind spots. Blind spots. And Solomon.
Unwilling to confess. Unwilling. To repent. I suppose too. That he would have said. That one's private life. Doesn't affect.
[38:12] One's public service. Doesn't that have a rather. Modern ring. Don't so many of our politicians. Say it. Doesn't matter what you are. In private. You can still do your job.

Well. Well that's probably. The kind of thing. That Solomon said. But you read. The rest of the story. Of Solomon. Read how. Following on this.
We're told. That Solomon. Began. To oppress. Many of the people. God's people. Why? Because. His personal life. Was out of step.
With God. He was not living. A holy life. He had allowed. Disobedience. To enter in. He was not. Permitting. His blind spots. To be exposed. To the authority.
Of God's word. And so. In other areas. He began to sin. He oppressed. The people. We're told. Of the. Of the others. Coming. Enemies.
[39:06] Being permitted. By God. To come. And to fight. Against Israel. And Israel losing. For the first time. In many. Many decades. Because this man. Is not matching.

His private life. With what he. Professed to be. And indeed. Was. As a great man. Of God. And as a leader. Of the people.
Of God. And in the long term. How terribly tragic. We go on to read. Of Solomon. And his death. We read. Of his son. Taking over. We read. Of the. Division of Israel. How ten tribes. Separated. Because of the stubbornness.
Of Rehoboam. And his young advisors. Others. And then. There is a very. Striking comment. That is given us. In the word of God. When it talks. About Rehoboam.
[40:01] And talks about. His failures. And his sins. It tells us this. You have it just. Three chapters on. It's chapter 12. And in verse 13.

We're told. So king. Rehoboam. Strengthened himself. In Jerusalem. And reign. For Rehoboam. Was one and forty years old. When he began to reign. Reigned seventeen years. The city which the Lord.
Had chosen. Out of all the tribes of Israel. To put his name there. And his mother's name. Was Nehemiah. And Ammonites. And immediately. Following on that. And he did evil.
In the sight. Because he prepared. Not his heart. To seek the Lord. Now who was this. Nehemiah. And Ammonites. Well someone. Solomon married. And he allowed her.

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Pagan practices. To permeate. Israel. And to affect his own. Life. That had been such a godly example. There in Israel.
[40:56] The long term effect. Of this. Double standard. Of this divorce. Between the secular. And the spiritual. Between the public. And the private.

We're told that it. Led directly. To the evil. Of Rehoboam. To the division of Israel. And the line goes on.
And on. To the captivity. To the destruction. Of Jerusalem. And all the catalog. Of evils. And of suffering. And of sin. That followed on that.
Well friends. God. May graciously. Overrule. My sin. And still. Bless his church. He did it in Corinth. There in Corinth. There were many sins. I didn't mention them. You know what they were. And yet. God blessed the church. In Corinth. There was life.
[41:55] There was enthusiasm. People were being converted. They were being built up. There was an impact. In Corinth. In spite. Of some of the sins. Of some of the people. Of God. God may sovereignly.

In spite of our failures. In spite of our sins. Come. And bless his church. And oh we long. That he would. That he would come over. The mountains. Of our provocations.
And bless. His church. But you and I. Cannot complacently say. That because he is sovereign. Therefore. My failure.
To examine. My blind spots. And by God's grace. Ruthlessly. To uproot them. To trample them underfoot.
There. At the foot of the cross. I cannot say. That if I do not do that. That still. The church will be blessed. God's people suffered.
[42:53] When Achan. Hid the stuff. Under the floor of his tent. And so tonight. May God help us. To examine.

Our lives. Our blind spots. In the light. Of his word. Examine me. And do me prove. Try heart and reigns.
O God. And as you and I do that. By God's grace. May this coming Lord's day. Be a day of blessing. Of power. Of holiness. A day when we know.
That God is with us. And that to bless us. Let us pray. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.
Amen. Amen. Amen. Amen. Amen. Esther.
[43:56] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. To let that word do its work in one area or another.

But scrupulously avoiding that it would shed its light. Its convicting and purifying light. In that other area.
On that other sin. And so we pray that tonight thou wilt help us to be open before our God. All things are open before thee.
What can we hide? Thou knowest all things. And grant that we would tonight. Confess anew. If in any area we are conscious of disobedience and failure.
And know the wonderful joy of sins forgiven. Of cleansing in the precious blood of Jesus. Of our feet being set once again.
[44:55] Upon that path of obedience and of holiness. In Jesus name. Amen. We sing Psalm 139.

Psalm 139. At verse 21. Psalm 139.

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