

Considering Sin's Consequences in Light of Sovereign Graceclick bit.ly/3vjKkME to hear this lesson as taught (or scan QR code→)***How should we respond to the fact that it is God Who raises up adversaries in this passage?***

Pastor leads his family in today's "Hopewell @Home" passage. 1Kings 11:14–40 prepares us for the first serial reading in morning public worship on the coming Lord's Day. In these twenty-seven verses of Holy Scripture, the Holy Spirit teaches us that sin has real consequences, but that whenever enemies arise we can take comfort that it is our sovereign Lord Who raises them up, and that if we belong to God through repentance and faith in Christ then our chastenings will always be restrained in their immediacy, intensity, and duration.

Wednesday, April 13, 2022 • Read 1Kings 11:14–40

Questions from the Scripture text: Who raised up what against whom (v14)? What was the adversary's name and lineage? What historical event (v15–16) made this unlikely against such a king as Solomon? But what had Hadad done (v17)? With whom? When? To whom had they come (v18) with what reception (v18–19)? Why does this bode poorly for Solomon (v19–20, cf. v1)? What event made Hadad feel safe to return to Edom (v21)? What did he tell Pharaoh? And how did Pharaoh reply (v22)? With what result? Who raised up what against whom in v23? What adversary? From whom had he fled? What had he done during David's reign (v24)? What did these two adversaries do (v25)? Whom does v26 introduce? What is he called instead of 'adversary'? What data does it give about him? What did he do? What does v27 begin to explain? What had Solomon done? Who saw what about Jeroboam in v28? What did Solomon do for him? Who came out to see him (v29)? What did Ahijah do in v30? What did he tell Jeroboam to do (v31)? Why (cf. v35, 37)? Why not all (v32)? Why is the Lord doing this to the tribes (v33)? Why not all of them (v34a)? And why not in his life (v34b)? What will Solomon's son have (v36)? Why? What is the Lord putting in Jerusalem? What offer does the Lord make Jeroboam in v38? What caution does v39 imply to Jeroboam? How does Solomon respond to news of this (v40)?

There's great comfort in the fact that God is the One Who appoints our adversaries. It doesn't make their opposition painless or griefless. But it does remind us that our chastening is never chaotic or out of control but exactly as God our Savior has appointed it. You can see this with Hadad, and how the Lord was already prepping him for this role during the life of David (v15–16). Pharaoh's political enmeshment with Hadad (v18–20) reminds us of the folly that got Solomon into this mess (cf. v1). But Edomites are for themselves and against Israelites, and Hadad's interest in staying with Pharaoh evaporates when the opportunity to be the adversary arises (v21–22).

Syria had not yet been an adversary, but they certainly would be for the next few centuries, and we can trace that all back to Rezen. He was the first ruler in Damascus who "abhorred Israel" (v25). As with Hadad, we see the slipping away of the Davidic gains against God's enemies and Israel's (v24).

But we see God's hand even more directly in the rise of Jeroboam. He had been one of Solomon's best men (v28), but God's prophet directly instructed him to take 10 tribes (v31) once Solomon passed away (v34–35). Solomon tried to prevent this, but there was Egypt again (v40), an historical and literary tie that unifies this entire chapter. Solomon had "gone back to Egypt" via women, horses, and chariots. And the Lord was inflicting some Egyptian pain upon him in turn.

However, the chastening would not be complete (v32, 36) nor forever (v39) because of the faithfulness of David (v34) that had come by God's election of David and Jerusalem (v32, 36).

We see the great difference that this election makes in the offer that God makes to Jeroboam in v38. All he has to do is be faithful, and he will have what David had. He even has the advantage of Solomon's impending demise as a warning. And Jeroboam *still* doesn't walk in Yahweh's ways. (In fact, we'll find that he plunges the ten tribes into sinful, man-made religion that soon becomes "centuries of tradition," and from which the north never quite extricates itself).

How had it ever been possible for David to be faithful? Well, he certainly wasn't sinless. But what faithfulness he had in this life was the result of God's choosing (electing) love. Sin still has real consequences (v33, 39a). But the promise of the forever-King will be the last word (v39b).

What chastening circumstances have you gone through? Or maybe are going through now? How can you know that these circumstances are not ultimately chaotic or out of control? What promises and fulfillments give you hope, before the face of Him Who controls it?

Sample prayer: Lord, we praise You for Your perfect justice and sovereign control in ruling individual and international circumstances. Forgive us for living as if our actions did not have consequences or Your chastenings were not restricted by Your wisdom and love. Give us faith in Christ, restore us unto faithfulness to You, and bring us safely through it all, we ask through Christ, AMEN!

Suggested songs: ARP45A "My Heart Is Greatly Stirred" or TPH374 "All Hail the Power of Jesus' Name"

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(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

First Kings, chapter 11, beginning in verse 14, and going up through verse 40. These are God's words now, Yahweh raised up in adversary against Solomon. Hadad, the Edomite. He was a descendant of the king in Edom for what happened, when David was in Edom and Joab, the commander of the army had gone up to bury the slain after he had killed every male in Edom because for six months job remained there with all Israel until you had cut down every male and eat them, the Haddad fled to go to Egypt.

He in certain Edomites of his father's servants with him. Hadad was still a little child. Then they arose from Midian and came to Parran. And they took men with them from Iran and came to Egypt to Pharaoh king of Egypt, who gave my house apportioned food for him and gave him land and Hadad found great favor in the sight of Pharaoh so that he gave him as wife.

The sister of his own wife, That is the sister of Queen Tech penes. Then the sister of tennis bore him Gunubith. His son Then take penes weaned in Pharaoh's house and Ganuboth was in Pharaoh's household among us on the Pharaoh. So when Haddad heard in Egypt that David rested with his fathers in the Joe Epic commander of the Army was dead.

Hadad said to Pharaoh, let me depart that. I may go to my own country, then Pharaoh said to him. But what what have you lacked with me that suddenly you seek to go to your own country So he answered nothing. But do let me go away anyway and God raised up another adversary against him, resin the son of Eliata.

Who had fled from his Lord, had it easier, King of Zoba. So he gathered him into him and became captain over a band of raiders when David killed those of Zeba, and they went to Damascus and dwelt there and rained in Damascus. He was an adversary of Israel. All the days of Solomon.

Besides the trouble that Haddad caused and he abort Israel and drained over Syria. Then Solomon's servant Jerebone son of Nebat and Ephraimite from Zarita. His mother's name was Arula a widow also rebelled against the king. This is what caused him to rebel against the king Solomon. Had built the Milo and repaired the damages to the city of David.

His father, and the manager of bone was a mighty man of valor and Solomon. Seeing that the young man was industrious made him. The officer over all the labor force of the House of Joseph. Now, it happened at that time. When Jeroboam went out of Jerusalem that the Prophet adhesia, the Shealanite med hit him on the way and he had clothed himself with a new garment and the two were alone in the field and he's a took hold of the new garment that was on him and tore it into 12 pieces.

And he said to Jeroboam take for yourself 10 pieces. For this says y'all, my god of Israel behold. I will tear the kingdom out of the hand of Solomon and will give 10 tribes to you. He shall have one tried for the sake of my servant David. And for the sake of Jerusalem, the city, which I have chosen a lot of older tribes of Israel, because they have forsaken, me and worshiped asteroeth, the goddess of this Adonians, Hamash, the god of the Moabites and Malcolm, The God of the people of Ammon.

And if not walked in my ways to do it is right in my eyes and keep my statutes and my judgments. That's just his father David. However, I will not take the whole kingdom out of his hand because I have made him ruler all the days of his life, for the sake of my second, David whom.

I chose because he kept my commandments and my statutes, but I will take the kingdom out of his son's hand and give it to you 10 tribes to his sons. I will give what and to his son. I will give one drive that my servant, David may always have a lamp before me in Jerusalem, the city which I have chosen for myself to put my name there.

So I will take you and you shall reign over all your heart desires and you shall be king over Israel. And then it will be if you heed all that, I command you walk in my ways and do it is right in my sight to keep my statutes and my commandments as my servant, David did.

And I will be with you and build for you and enduring house as I built for David and we'll give Israel to you. And I will afflict the descendants of David because of this but not forever. Solomon, therefore sought to kill Geroboam, but there are more rose and fled to Egypt to Susach King of Egypt and he was in Egypt until the death of Solomon.

So far the reading of God's inspired and and Aaron toward So. Solomon had sinned in large parts, beginning with the relationship that he established with Egypt. God had given him wisdom and power. He had given David piece from all his enemies and rule and reign over all those around him and God had increased that for Solomon.

Given him wisdom and riches and all of the nations round were beneath him and coming to him for wisdom. Even those who weren't under him like Shiba, which was a great empire to South the Queen of Sheba had come and others. Like she and yet, you remember that, one of the things that Solomon did in his power?

Was he accepted as wife the daughter of Pharaoh and received as dowry the city where that pharaoh had gone to war to capture in order to give to Solomon as the dowry for his daughter and he wasn't to marry foreign women and he wasn't to multiply chariots and horses.

But his relationship with Egypt, he enjoyed this new strength that he had in comparison to each Egypt, multiplied, chariots and horses from Egypt. And Pharaoh, and then other foreign women as we read at the beginning of this chapter Pharaoh's daughter and other foreign women. Whom he married turned his heart from the Lord.

And so you see the justice and the justness of how God takes much of the kingdom out of Solomon's hand, in how involved, Egypt was in all of this Egypt was where Hadad, the Edomite grew up. Egypt was where Jeroboam the Ephraimite hid out. When Solomon was trying to kill him and you see God strengthens Egypt against Solomon with both of these.

Both of these men had add in particular. It makes no sense that an Edomite would have such a place in the house of Pharaoh, except for two things, One if you think as far as alliances go Pharaoh may have given his daughter to Solomon, but he wasn't happy for his neighbor to the Northeast to be so powerful and strong, giving his daughter to Solomon, as one of his wives would kind of mitigate the problem a little bit by making the strength of Israel.

A bonus for Egypt if they're in alliance with one another, but as Solomon married more and more wives, the relative value of the alliance that for our might have had with him. Would go down. And if Pharaoh, of course, was a loving father. And saw how many more wives Solomon took in addition to his daughter?

Surely this would have grieved. And angered Pharaoh, despite the city and building that Solomon built for his wife, the daughter of Pharaoh, but the bigger explanation for why Pharaoh would take in and eat a mite child and raise him, almost as a prince. And then eventually make him a prince and his child.

Apparently a possible heir to the throne of Egypt. The bigger explanation is because the thing was from the Lord to punish Solomon twice, once with Haddad. And once with resin here, in this chapter and make sure I'm pronouncing that name correctly. It shouldn't look at the book that I should look at the Bible.

I know exactly where it is on the Bible. Okay. Yes. Resin or resin, once with her dad. And once with Rosanne our text says, Yahweh raised up an adversary verse 14. And then our text says again God raised up another adversary against him verse 23. And so it is the Lord who is raising up the adversaries?

That's the explanation for how Edomite boy. Child had ed get such favor in the eyes of Pharaoh so that when Haddad gets old enough Pharaoh gives Haddad. As as wife the sister of his own life. So tech penes has we assume a much younger sister and Pharaoh actually makes Haddad his brother-in-law and Ganuboth the Sun.

And now the nephew of Pharaoh is an Edomite. Boy, he has brought up and weaned in Pharaoh's Palace and so you can see Pharaoh getting ready to deal with his Israel problem in a different way than he had attempted at first when he gave his daughter to be Solomon's wife, So God raises up an enemy in the south west, and then God raises up, and in Pharaoh.

And then in southeast in Haddad, when he goes back to Edom. Edom was royalty in Egypt, but his but Haddad's hatred for Solomon for what Joab had done under David to the Edomites was so great that he preferred to be an enemy of Solomon. In Edom than a friend to Pharaoh in Egypt.

And so, Pharaoh says, what did you lack with me? And he says nothing, but do let me go. Anyway, what's he saying? Saying I am devoting my life not to enjoying things in Egypt but to being an enemy in Edom. He was an adversary and then resin in Syria which is just north of Edom on Israel's east side.

So you have Israel Egypt. Over here in Egypt is against Israel and Edom is over here and Haddad is against Israel and then zero Syria right above them. And resin is an enemy in Syria and you can see God surrounding Israel again with enemies taking back as Solomon has backslidden and turned away from Yahweh.

God is taking back. Many of the blessings that he had given during the rains of David. And of Solomon, There's obviously sin has real consequences. We're gonna see in the rest of the passage. As we hear explained that God's mercy and God's promises, God's determination to put Christ on the throne.

And to bless those who come to him in repentance and faith. And in Jesus Christ, those are the things that control history. So that even when an adversary is raised up, we do not need to fear or tremble or be terrified. We trust in the Lord and rejoice to know that it is the Lord who raises up the adversary.

It's the Lord who enables him to be powerful. It's the Lord in whose providence the adversary may even, go to war and decimate our people and give us the opportunity to walk with the Lord, in the way that those saints in Revelation 12 are described as doing and at the end of Romans 8 are described as doing and as we will hear about Stephen in a couple of weeks in the Lord's.

Their morning sermon are described as doing that. We love not our lives, even unto death, So it may come to death for us. And yet, there is great comfort in knowing that the Lord raises up adversaries that the Lord is the one who does it. Because then we can cling to Him.

And we can cling to His promise. And we'll think about that in a moment. When we see what a hydra or hija, the Sheila night, or the silenite says to Jeroboam Sophia, leave Ezekiel alone, please. So it is the, you know, we could take comfort from that but we can't take it as an excuse because these are real consequences, the decline of Israel and war among the Israelites and 10 kingdoms losing the Son of David as their king.

And then God making an offer to Jeroboam to be god-elect David was and have a wonderful dynasty of a kingdom that walks with the Lord. And we'll find out that Jeroboam immediately rejects that and makes up for himself, his own way to worship, Yahweh, and 10 Israelite tribes, and up devastated that way.

And it actually ends up kind of being nine and a half and nine because it ends up being Judah. And Benjamin and then the Levites flee to the south when the in stages, many, when the cult of of Jeroboam and the man-made religion arises in the north and then later especially but sin has real consequences.

We can't say it's no big deal for me to have my marriage this way like Solomon did or to trust in earthly things like horses and chariots and wealth as Solomon did or seek earthly pleasure as the point of life, which Ecclesiastes teaches us, Solomon tried or even seeking out to advance ourselves in ourselves by our own wisdom, which is another thing Solomon tried.

And you see that in our own countries philosophy and history in humanism and rationalism and empiricism. Yeah. From really starting in the Renaissance, but from the in darkenment, until now, this idea that man can advance himself, that's something also from Ecclesiastes. We learn Solomon. Tried. So living for pleasure or making your life about advancing yourself or poor marriage choices, or being lacks about worship purity.

All of these were ways that Solomon's heart was turned from the Lord. All of these are different things that people are tempted to think is no big deal, but it is a massive deal. Sin has real consequences and Israel. The, the great period, the golden age of Israel as it were ended up being very short-lived because of the consequences of that sin.

Now, it is a mercy that it is God who raises up the adversaries. And we see the mercy of that, in how he limits, what? He gives Jeroboam Gerald. Bowen had been appointed by Solomon. Over all of the labor in the north. We'll find out with rehab Am Lord willing.

Next week, that Solomon's policy of going hard on the foreigners in the land and setting Israelites up with the better government jobs. That we saw a couple

chapters ago, that didn't hold his entire rain, as his heart turned away from the Lord, his hand was heavier and heavier up on the Lord's people.

This two happens when people drift from the Lord in their hearts, they love and treasure and our patient with and generous to his church less and less. They love his church less and less. They are patient with his church less and less, you know, because you have been church members, your whole life to be a good church, member takes a great deal of patience because we're sinners, and we need to show grace to one another.

They gather with the church less and less, they're generous to the church lesson unless they treasure the church less and less This happened to Solomon. Also, we're going to find out that even the elders who had stood before Solomon, agree with the people. Once Solomon is gone and the people come, and they say to rehoam your dad was too hard on us.

Apparently Solomon had elders that he had not taking full advantage of their counsel because they could see that he was going to hard on the people. And when Solomon set Geroboam over all of the people in the passage that is before us today, he made him the officer over all the labor force of the House of Joseph.

An Ephraim of course, is the biggest tribe in the north and that might even be a reference to the north as a whole Jeroboam. Did not like what he saw. That was why he became an adversary to Solomon. The force of the policy that he was forced to implement was not one of which he approved On behalf of the people and any of us can end up doing this, but you boys, especially you boys, especially you boys, especially I, you boys, especially you need to learn gentleness.

Now a heart that is dominating over and mean-spirited with and demanding of those who are underneath. You is not only a way of turning your heart away from the Lord. It can also be a means by which the Lord punishes you by turning the hearts of those who are under you against you, and giving you misery from your wife and from your children.

And this case, it was a way that Solomon's heart had turned from the Lord and it became in its provoking Jeroboam away in which the Lord took the kingdom from Solomon because it that provoked Jeroboam to rebellion and God is on Jeroboam's side of this rebellion. He sends a hija, the silenite to tell Jeroboam Well first tear up, Jeroboam's brand.

New cloak, which you might be upset at, you know, new club was valuable clothing, was one of the great spoils of war and that time except that he gave him back 10 pieces of it. Which I assumed her a bone sowed back together as well as he could into a new cloak, or maybe he kept the pieces as a memento of of this meeting.

But the real value of those 10 pieces, was they represented? How almost all of God's people would be brought under Jeroboam as King. When. So It was God who was doing this and we see the the marvelous patients of God for the sake of his promises. He says that Solomon will still have one tribe in verse 32.

Why? For the sake of my servant, David. And for the sake of Jerusalem, the city, which I have chosen, So he limits the extent of the punishment. And then verse 34, I will not take the whole kingdom out of his hand because I have made him ruler of all the days of his life for my servant, for the sake of my servant, David to my chosen, because he kept my commandments and my statutes, but I will take the kingdom out of his hands.

His son's hand and give it to you 10 tribes to his son. I will give one tribe that my servant. David may always have a lamp before me in Jerusalem, The city which I've chosen for myself to put my name there. So, God tells Jeroboam that even though Solomon's heart has turned away from the Lord, so much that God is bringing such a severe punishment.

Upon the house of David yet. God's choosing David. God sustaining David in faithfulness and we see that it was God because David's sin is still very much there. Remember we saw in many different ways and yet on the whole God had granted to David repentance and faith.

And yet, for the sake of the promises that he made today that a promised to bring the forever king who is King Jesus for the sake of His promises in Christ and His choosing Jerusalem and His choosing David and his sustaining David and Faithfulness. For all of these things, God would not allow the punishment to be immediate.

He would not allow the punishment to be complete and he would not allow the punishment to be permanent. So just ten tribes, not all of them and not yet but in the time of. But in the time of Solomon's, son rebellum and then not permanently seen verse 39. I reflect the descendants of David because of this but not forever.

Not permanent. So sin has consequences. Number one. Number two, we can take comfort from the fact that it's God who raises up our adversaries. And number three, we put our hope in God, because we want him to deal with us according to his electing love. His choosing love in Jesus.

And if God is yours through Jesus Christ, then although your sin has consequences, the punishment might not be immediate and it will not be complete and it will not be permanent. Because in Jesus Christ, there is atonement for sin and the punishment will come only and so far as it produces in you that holiness that is necessary for you to see the Lord and let's spray.

My father in heaven. We thank you that you have. Made us to know your word and to hear it that you have given us serious warning. So that we would not take the truth of your sovereignty or the reliability of your promises in the gospel that we wouldn't take either of these as excuse or cause for sin.

So help us the Lord to deal honestly with you and take. Seriously the fact that sin has consequences but we do thank you and phrase you that. When we do see adversaries arise against us, we know that it is in your providence that you have raised them up. Then we thank you and praise you.

That when we do need chastening from your hand, that it does not come with the intensity, and it does not come permanently the intensity that we deserve. Or permanently but only and so far as serves for your glory and even our own ultimate good. Help us O God to walk with you as David did and Solomon and Jeroboam failed.

And yet, we know that David did. So by faith in Christ and so we pray that you would make us to walk also by faith in Christ so that we may walk with you rightly, we ask him Jesus name. Amen.