

# 25-0430wc - Detailed Summary

## 25-0430wc - *If the Lord Stirs You Up, Part 2*, Mike Mathis

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## 25-0430 - If the Lord Stirs You Up, Part 2

Summary of Transcript (0:04 - 44:32)

### Summary

**Teacher:** Mike Mathis

#### (0:04 - 2:43) Introduction and Context of the Lesson

Mike begins by noting their responsibility to deliver a lesson in the absence of Scott and Jean, who are on vacation. The lesson is a continuation of the previous week's topic, "If the Lord Stirred You Up," and will focus on 1 Kings chapter 11. Mike references a prior discussion about King David and King Saul, specifically an incident where Saul pursued David with 3,000 men. David, accompanied by one of his men, infiltrated Saul's camp, took Saul's spear and water jug, and left without harm. From a safe distance on an opposite hill, David woke Saul's camp, rebuked Abner, Saul's commander, for failing to protect the king, and questioned Saul's pursuit of him. Mike introduces the main text for the lesson, 1 Samuel 26, particularly focusing on the concept of the Lord stirring up adversaries, which transitions into the central theme of the lesson in 1 Kings 11:14, where the Lord stirs up an adversary against Solomon.

#### (2:44 - 7:13) Solomon's Sin and the Lord's Response

The lesson shifts to Solomon, with Mike citing 1 Kings 11:14 and 11:23, which describe God stirring up adversaries against Solomon, specifically Hadad the Edomite and Rezon, son of Eliadah. Mike notes a translation difference, mentioning that the King James Version uses "stirred up" while the New King James Version uses "raised" in verse 14. The primary reason for these adversaries, particularly Hadad, is Solomon's idolatry, influenced by his many foreign wives. Mike details Solomon's marriages to women from nations like the Moabites, Ammonites, Edomites, Sidonians, and Hittites, against God's command to Israel not to intermarry with these nations, as they would lead Israel's heart astray (1 Kings 11:1-8). Solomon had 700 wives and 300 concubines, who turned his heart to worship foreign gods such as Ashtoreth, Milcom, Chemosh, and Molech. He built high places for these gods, leading to widespread idolatry. This disobedience, particularly in Solomon's old age, marked a departure from the faithfulness of his father, David, and provoked God's anger.

## **(7:14 - 11:31) God's Judgment and Mercy**

Mike emphasizes God's anger with Solomon, noting that God had appeared to him twice, including the well-known instance where Solomon asked for wisdom in a dream (1 Kings 11:9). Despite God's direct commands not to follow other gods, Solomon's heart turned away, leading to divine judgment. In 1 Kings 11:11-13, God declares that He will tear the kingdom from Solomon and give it to his servant, though not during Solomon's lifetime, for the sake of David and Jerusalem. However, God promises to leave one tribe for Solomon's son, showing mercy for David's sake and for the sake of Jerusalem, God's chosen city. Mike reflects on the far-reaching consequences of sin, noting that Solomon's actions led to the division of the kingdom.

## **(11:34 - 15:21) Adversaries Stirred Up Against Solomon**

Mike elaborates on Hadad the Edomite, one of the adversaries stirred up by God (1 Kings 11:14). Hadad's backstory is provided: he was a young Edomite of royal lineage who fled to Egypt after David and Joab, his commander, killed every male in Edom. In Egypt, Hadad found favor with Pharaoh, who gave him a house, provisions, land, and the sister of Queen Tahpenes as a wife. Hadad's son, Genubath, was raised in Pharaoh's household. Upon hearing of David's and Joab's deaths, Hadad requested to return to Edom, despite Pharaoh's offer to stay, indicating his intent to oppose Israel. Mike also briefly mentions Rezon, another adversary, who fled from his lord, Hadadezer, king of Zobah, gathered a band of men, and became ruler in Damascus, opposing Israel throughout Solomon's reign (1 Kings 11:23-25).

## **(15:22 - 20:40) Introduction of Jeroboam and God's Prophecy**

The narrative introduces Jeroboam, a servant of Solomon and a mighty man of valor from Zereda, whose mother was a widow named Zeruah (1 Kings 11:26). Jeroboam was appointed by Solomon to oversee the labor force of the house of Joseph due to his industriousness. While leaving Jerusalem, Jeroboam encountered the prophet Ahijah, who delivered a divine message. Ahijah tore his new garment into twelve pieces, giving ten to Jeroboam, symbolizing that God would give him ten tribes, tearing the kingdom from Solomon's son due to Solomon's idolatry (1 Kings 11:29-39). One tribe would remain with Solomon's heir for David's sake and Jerusalem's sake. God promised Jeroboam that if he obeyed His commands, God would establish his dynasty as He did for David. However, fearing for his life, Jeroboam fled to Egypt under King Shishak's protection until Solomon's death (1 Kings 11:40).

## **(20:41 - 23:57) Transition to Rehoboam and Jeroboam's Return**

After Solomon's death, his son Rehoboam ascended the throne. Jeroboam, hearing of Solomon's death, returned from Egypt to Jerusalem. He and the people approached Rehoboam, requesting relief from the heavy yoke imposed by Solomon (1 Kings 12:4). Rehoboam asked for three days to consider their request and consulted the elders who had served Solomon. The elders advised him to serve the people humbly to secure their loyalty. However, Rehoboam rejected their counsel and instead sought advice from the young men who grew up with him, setting the stage for further developments in the narrative.

## **(23:59 - 25:59) Rehoboam's Harsh Response and Israel's Rebellion**

Rehoboam, seeking advice on how to respond to the people's request to lighten the heavy yoke imposed by his father Solomon, consults the young men who grew up with him. They advise Rehoboam to assert his authority by declaring that his rule will be even harsher than Solomon's, threatening to chastise the people with "scorpions" rather than whips. Following this counsel, Rehoboam delivers this harsh response to Jeroboam and the people. In response, the people of Israel reject Rehoboam's authority, declaring they have no share in David or his son (1 Kings 12:16). They call for Israel to return to their tents, effectively rebelling against Rehoboam's rule, marking the beginning of the division of the kingdom.

## **(26:01 - 27:34) Division of the Kingdom and Divine Intervention**

The rebellion solidifies as Israel departs to their tents, leaving Rehoboam to reign only over the tribe of Judah and those living in its cities. When Rehoboam sends Adoram to collect tribute, the people stone him to death, prompting Rehoboam to muster forces to suppress the rebellion. However, God intervenes through the prophet Shemaiah, who delivers a message to Rehoboam, the house of Judah, Benjamin, and the remnant, instructing them not to fight their brethren, as the division is God's will (1 Kings 12:22-24). Obeying this divine command, Rehoboam and his forces return home, formalizing the split between the northern tribes (Israel) and the southern tribe (Judah).

## **(27:35 - 30:49) Jeroboam's Rule and Idolatry**

Jeroboam, now ruler over the ten northern tribes (Israel), fears that if the people continue to worship in Jerusalem, their loyalty will shift back to Rehoboam and the house of David, potentially leading to his death (1 Kings 12:26-27). Despite God's earlier promise through the prophet Ahijah that obedience would secure his dynasty, Jeroboam disregards this counsel. To prevent the people from going to Jerusalem, he establishes idolatrous worship by creating two golden calves, declaring them as the gods that brought Israel out of Egypt, and setting them up in Bethel and Dan (1 Kings 12:28-30). This act becomes a sin, leading the people into idolatry.

## **(30:53 - 33:58) Jeroboam's Further Sins**

Jeroboam continues to lead Israel into sin by establishing high places, appointing priests from non-Levite families, and instituting a new feast on the fifteenth day of the eighth month, mimicking Judah's feasts but dedicated to the golden calves (1 Kings 12:31-33). He personally offers sacrifices and burns incense at the altar in Bethel, further entrenching idolatry in the northern kingdom. Mike notes that this sin defines Jeroboam's legacy, as later references to Israel's history often cite him as the one who "made Israel to sin," highlighting the enduring impact of his actions.

## **(33:59 - 37:24) Consequences and Reflection on Solomon**

Mike contrasts the kingdoms of Judah and Israel, noting that Judah had a mix of good and bad kings, while Israel, under Jeroboam's influence, had no good kings due to his foundational sin. This outcome traces back to Solomon's idolatry in his old age, which prompted God to stir up adversaries and divide the kingdom. A question from Jim prompts discussion about Solomon's writings, particularly Ecclesiastes, where Solomon concludes that fearing God and keeping His

commandments is the essence of life (Ecclesiastes 12:13). Mike speculates that Solomon likely wrote Ecclesiastes late in life, reflecting on the vanity of his pursuits, though it remains unclear whether he repented before his death.

### **(37:25 - 40:56) Lessons and Application**

Mike emphasizes the far-reaching consequences of Solomon's and Jeroboam's sins, underscoring that the division of the kingdom was God's doing as a judgment and a warning. They urge the audience to remain faithful to God throughout their lives, learning from Solomon, the wisest man, who was led astray. The discussion touches on the difficulty of sharing God's word today, as some reject or resist it, even within the church. Mike announces that the next lesson will explore the concept of being "stirred up" in the New Testament, focusing on directing one's mind toward God.

### **(40:58 - 44:32) Closing Prayer**

The session concludes with a prayer, expressing gratitude for the study of God's word and a desire to apply its lessons. Mike prays for those who oppose God's truth, asking for strength to teach and live godly lives despite resistance. Specific prayers are offered for individuals named Lottie, who is experiencing health issues, and Carol, who is supporting him, as well as for the sick in the congregation and their caregivers. The prayer seeks healing, blessings, and guidance for the community, closing with a hope to gather again and give praise to God.