

# Who Is the King

by Roy Hession

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*The sermon explores the critical question of who governs our lives, urging listeners to surrender to Jesus as their King for true peace and fulfillment.*

**Duration:** 45:16

**Scripture:** 1 Kings 1:5, 1 Kings 2:12, 1 Kings 4:22, Matthew 6:33, Romans 12:2, Ephesians 4:22-24, Colossians 3:10

**Topics:** "Kingship"

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## Description

In this sermon, the preacher focuses on the story of Adonijah from the Bible. Adonijah exalted himself and declared that he would be king, but later realized that King David had made Solomon the rightful king. Adonijah, out of fear, sought refuge by holding onto the horns of the altar. The preacher draws a parallel between this story and the recent general election in Great Britain, emphasizing the importance of recognizing who truly governs our lives. The sermon highlights the need for humility and surrender to God's authority.

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## Transcript

Shall we pray? Lord Jesus, we ask Thee that we shall indeed have our eyes turned upon Thee, that tonight we shall look full in Thy wonderful face, and that the things that have gripped us and held us and diverted us shall grow strangely dim in the light of Thy glory and grace. We thank Thee, Lord Jesus, that Thou art the sinner's friend and not his foe, that has not come to the failing saint with a big stick, for Thou has borne that big stick in Thy body on the tree. Jehovah lifted up his rod, O Christ, it woke against Thee, and we thank Thee that now there's not one stroke for us.

And we ask, Lord, that Thou wilt so deal with us as to help us to appropriate and come, and know the value and power of Calvary's prayer, to bring us into new life, to restore all that's gone wrong, to give back to us what we've forfeited of late. So, Lord, we look up to Thee. Breathe upon Thine own holy word, and make it a living word to us this evening for Jesus' sake.

Well, my wife and I are looking forward to these days amongst you. We came to Canada very unprepared, and every time that one of the pastors wrote to me and said, we're praying for you, that God will prepare you, and incidentally that I would prepare myself, I used to feel terrible, because it was about all I could do to make the deadline. You know, these deadlines we have to make, you in business and we in the Lord's work, and before going off to another country there were many things for us to do.

And you know, I didn't come to Canada in a very spiritual frame of mind. I always want to, I always want to come to every new assignment blessed up and paid up. You know, fully paid up, fully blessed up member.

I never succeed in doing so. Whenever I go on any new assignment, I find I go just as I am, without one plea, but that Thy blood was shed to me. I always want to go with everything all thawed up and ready, and the Lord again and again has had to say to me, behold I go before you into Galilee, or into Canada, there shall you see me.

You may go empty, you may go defeated, you may go dry, go as you are, because there you will see me. And we want to praise the Lord, we've been seeing Jesus these days, and He's been blessing us as He's been blessing everybody else. And so we want to share what we are learning of Him with you.

And I've been sharing with the Lord and with my brothers in the office before we came, how the theme that I think God's given us, where it is a beautiful theme, I feel there are gaps in it, which I haven't gone deeply enough into it. And I'm looking to the Lord and I want you to do the same. That you'll make up for what is empty in that brother up there, so that not one of us will miss what you have Lord for us.

Because you don't want to hear me giving a stunning address do you? You've had plenty. I'm sure over here in North America you're abound in mighty preachers. But what you've come for is to see Jesus.

And to see the way of renewal, and revival, and victory for your own life. Now I'm going to turn you to a passage which I don't think is all too familiar to you. At least you don't often hear it read.

And I want to tell you the reading of the Word of God is one of the most important parts of the service. And I'm going to take time out this evening to read to you one of the most dramatic portions of scripture. Could well be the script of something on television.

I tell you the drama in the scripture is terrific. But best of all we're going to see pictures of ourselves and above all of the Lord Jesus in this passage. And as I read it may be you'll seek to see where you can identify in the story.

And where you can identify Jesus in the story. We're going to read together then the first book of Kings chapter one. The first book of Kings chapter one.

And at this point in the record David is an old, old man. He's lost the power really to reign and he knows it. He's largely confined to his sick room.

And of course the thing that's agitating everybody's mind is who is going to take the throne after him. Which of his many sons? It was at that point that one of his sons comes on. The fact that Adam Niger the son of Haggis exerted himself saying I will be king.

And he prepared him chariots and horsemen and fifty men to run before him. And his father had not displeased him at any time in saying why hast thou done so. And he was also a very goodly man.

And his mother bare him after Absalom. I don't know something about that mother. She produced two problem sons.

Absalom what a trouble David had with Absalom. And now Adam Niger. And he conferred with Joab the son of Zeruiah and with Abijah the priest.

And they following Adam Niger helped him. But Zobot the priest and Benar the son of Jehoiada and Notham the prophet and Shinshai and Re'ai and the mighty men which belonged to David were not with Adam Niger. And Adam Niger threw sheep and oxen and sacked cattle by the stone of Zohareth which is by Enrogel.

And called all his brethren the king's sons and all the men of Judah the king's servants. But Notham the prophet and Benar and the mighty men and Solomon his brother he called not. Wherefore Nathan spake unto Bathsheba the mother of Solomon saying hath thou not heard that Adam Niger the son of Haggis does reign.

And David our lord knoweth it not. Now therefore come let me I pray thee give thee counsel that thou mayst save thine own life and the life of thy son Solomon. Go and get thee in unto king David and say unto him didst thou my lord O king swear unto thy handmaid saying assuredly Solomon thy son shall reign after me and he shall sit upon my throne.

Why then doth Adam Niger reign? Behold while thou yet talkest there with the king I also will come in after thee and confirm thy word. And Bathsheba went in unto the king into the chamber. And the king was very old and Abishag the Shunammite ministered unto the king.

And Bathsheba bowed and did obeisance unto the king. And the king said what wouldst thou? And she said unto him my lord thou swearest by the lord thy God unto thine handmaid saying assuredly Solomon thy son shall reign after me and he shall sit upon my throne. And now behold Adam Niger reigneth.

And thou my lord the king thou knowest it not. And he hath slain oxen and fat cattle and sheep in abundance. And hath caught all the sons of the king.

And about hath the priest endured the captive of the host. But Solomon thy servant hath he not caught. And thou my lord O king the eyes of all Israel are upon thee that thou shouldst tell them who shall sit on the throne of my lord the king after him.

Otherwise it shall come to pass when my lord the king shall sleep with his fathers that I and my son Solomon shall be counted offenders. And though while she yet talked with the king Nathan the prophet also came in. And they told the king saying behold Nathan the prophet.

And when he was come in before the king he bowed himself before the king with his face to the ground. And Nathan said my lord O king hast thou said Adam Niger shall reign after me and he shall sit upon my throne. For he hath gone down this day hath slain oxen and fat cattle and sheep in abundance and hath caught all the king's sons and the captains of the host.

And behold they eat and drink before him and say God save king Adam Niger. But me even me thy servant and Zadok the priest and Zaniar the son of Jehoiada and thy servant Solomon hath he not caught. Is this thing done by my lord the king and thou hast not showed it unto thy servant who shall sit on the throne of my lord the king after him.

Then king David answered and said call me Bathsheba. And she came into the king's presence and stood before the king. And the king swear and said as the lord liveth that hath redeemed my soul out of all distress even as I swear unto thee by the lord God of Israel saying assuredly Solomon thy son shall reign after me and he shall sit upon my throne in my stead even so will I certainly do this day.

Then Bathsheba bowed with her face to the earth and did reverence to the king and said let my lord king David live forever. Not much chance of that of course he was on his way out. That's the way he used to speak in those days.

Let my lord king David live forever. And king David said call me Zadok the priest and Nathan the prophet and Baniar the son of Jehoiada and they came before the king. The king also said unto them take with you the servants of your lord and call Solomon my son to ride upon mine own mule and bring him down to Jihon and let Zadok the priest and Nathan the prophet anoint him there king of Israel and blow you with the trumpet and say God save king Solomon.

Then you shall come up after him that he may come and sit upon my throne for he shall be king in my stead and I have appointed him to be ruler over Israel and over Judah. And Baniar the son of Jehoiada answered the king and said Amen. The lord God of my lord the king say so too.

As the lord has been with my lord the king even so be he with Solomon and make his throne greater than the throne of my lord king David. So Zadok the priest and Nathan the prophet and Baniar the son of Jehoiada and the cherithites and the perithites went down and called Solomon to ride upon king David's mule and brought him to Jihon. And Zadok the priest took a horn of oil out of the tabernacle and anointed Solomon and they blew the trumpet and all the people said God save king Solomon and all the people came up after him and the people piped with pipes and rejoiced with great joy.

The son of the earth went with the sound of them and Adonijah and all the guests that were with him heard it as they had made an end of eating. And when Job heard the sound of the trumpet he said wherefore is this noise of a city being in an uproar. And while he yet stayed to hold Jonathan the son of Abathah the priest came and Adonijah said unto him come in for thou art a valiant man and bringest good tidings.

And Jonathan answered and said to Adonijah verily our lord king David hath made Solomon king and the king hath sent with him Zadok the priest and Nathan the prophet and Baniar the son of Jehoiada and the cherithites and the perithites and they have called him to ride upon the king's mule. And Zadok the priest and Nathan the prophet have anointed him king in Gihon and there come out from them rejoicing so that the city ran again. This is the noise that ye have heard.

Also Solomon sitteth on the throne of the kingdom. Moreover the king's servants came to bless our lord king David saying God make the name of Solomon better than thy name and make his throne better than thy throne. And the king bowed himself upon the bed and also thus saith the king blessed be the lord God of Israel which hath given one to sit on my throne this day mine eyes even seeing it.

And all the guests that were with Adonijah discovered they had got another pressing engagement they found it convenient not to proceed with the feast. And all the guests that were with Adonijah were afraid little wonder and rose up and everyone went his way and Adonijah feared because of Solomon. And he rose and went and caught hold on the horns of the altar and it was told Solomon saying behold Adonijah feareth king Solomon for now he is caught hold on the horns of the altar saying let king Solomon swear unto me today that he will not slay his servant with the sword.

And Solomon said if he will show himself a worthy man there shall not a hair of him fall to the earth but if he wickedness be found in him he shall die. So king Solomon sent and they brought him down from the altar and he came and bowed himself to king Solomon and Solomon said unto him go to thy house. Isn't that a story? Don't suppose you all heard it before or read it much? What a story.

And I'm picking out three verses that show the simple sequence and maybe from that you can see the whole direction of the message that comes to our hearts from it. First of all verse 5. Then Adonijah the son of Haggis exalted himself saying I will be king. Chapter 1. And then verse 43.

Verily our lord king David hath made Solomon king. Chapter 2. And then verse 50. And Adonijah feared because of Solomon and arose and went and caught hold on the horns of the altar.

Now as you know we have just had our general election in Great Britain and the great issue which the election was fought on at least in the early days of the campaign was who was going to govern Britain? Who governs Britain? The government or the trade unions? And really that was more or less the issue in this story. Who was going to govern Israel? Who was going to be king in the stead of the old man David? Was it going to be Adonijah or Solomon? And of course this is a picture to us of the all important question that are you going to be self governed? Is Adonijah a picture of your own pathetic little self going to run your own pathetic little life? Or is it going to be the one whom God has appointed to be king? The greater than Solomon the Lord Jesus Christ. Who is going to be king? And the delightful thing about this story it shows us what this making Jesus king really means.

See usually we talk about people and talk about ourselves making Jesus king. And the idea rather is of a country that needs a king. A governor.

And if the king was a suitable governor. That's not the picture. Adonijah had already made himself king.

And if Solomon was going to be king it meant one king having to break before another. And in making Jesus king it can be the most painful thing in your life. Because like Adonijah you had, I had, exalted ourselves saying I will be king.

And it's one king having to bow and break. So this is no light thing. Who's going to be king? Well chapter 1 tells us that Adonijah the son of Hagin.

I will be king. You don't see why I shouldn't be? I'm in the royal family. I have kids I know.

I've got just the right sort of appearance and personality. And while the whole matter seemed to be undecided though most people knew. But it had never been promulgated.

And so while it was just the case Adonijah steps in quick and he exalts himself. And he calls various key people in the kingdom to a feast in which he is going to inaugurate his reign. There's the story of chapter 1. Isn't it suggestive? Adonijah the son of Hagin exalted himself saying I will be king.

And that's the story of Adam. He exalted himself saying I will be king. I will run my own life.

I will go my own way. I put in my claim for self ownership and self rule. That was the nature of the first sin.

And all his sons ever since have followed in his steps quite naturally. And after thinking we exalted ourselves and said I'm going to be king. It never occurred to us to do anything else but to run our own lives and go our own way.

And to seek our own end. And our own glory. And do it all through our own effort.

The three forms of the self life, self will, self effort and self glory all bound up with the innate decision on all of us saying I will be king of my own affairs please. And even though of course most of us have had a real

experience with Jesus Christ and be truly converted to him. It doesn't of necessity over that fact as to who's king.

Although you may have tasted something of the grace of God as I know so well from my own experience you and I can still be running our own lives. And still the centre of things ourselves has never been captured. I will be king.

I will decide what I want to do. I will be the arbiter of what I give up and what I don't give up. I will consult my own convenience as to what I do or don't do even in the Lord's service.

What pleases me I will do. What doesn't please me I won't do. I'm not going to be bound by anybody else.

I don't want to. Why should I do what other people say? I'm going to do what I like. And you mean not only you don't want to do what other people say but what the Lord says.

And although we may have had a real experience in which that thing in some measure has been slain in us. Maybe luckily it's come back again. And there have been situations cropping up these days in some of our lives where we have exalted ourselves.

I will. Now this has some terrible results for us. First of all it always works out to the damaging of our own self.

Because if you're king then you've got to be king. You've got the responsibility. And when you're trying to run things yourself either your business life, your home life or your Christian service you're the king.

What frustrations we experience. Things don't seem to go our way. And then how full of worry we are.

We're king. The kingdom is our responsibility. But how is it going to turn out? And you and I sometimes worry ourselves too.

Well of course you have to if you're the king. I wouldn't be the prime minister of Great Britain for all the tea in China. Much less what I want to do for the people of the United States.

You know I don't know too much about Canadian politics. You've been for a line there as far as our place is concerned. It needs a little Watergate entertainment to get the British press to take notice of things this size.

And I want to tell you if you are assuming the leadership of your own affairs. Perhaps it's been very subtle but it's nonetheless true. The onus is on you.

And there are times when it will almost kill you. You get so worried about the business, about the family, about that bit of Christian service. You know I'm asking my wife who said it.

An easy lies the head that wears the crown. Was it Shakespeare? I don't know. It's not in the Bible I know that much.

But how true. Listen. An easy lies the head that wears the crown.

And I tell you the attempt to be king is sort of sometimes going to almost kill you. And then it also works out me being king. Not only for the damaging of myself but the wronging of others.

For in the pursuit of my own ends and my own glory and my own wishes and standing up for my own rights. I'm going to often wrong others. Very often it will be a question of which I'm going to choose.

Their interests or my interests. And when I'm king there is hardly a moment's choice. It's always my interests.

And somebody else goes to the wall. Somebody else gets wronged. Somebody else is sent home weeping.

Somebody else goes up to their bedroom weeping. Because you're king and you're only going to consider your own wretched little self in issue after issue. And of course it often produces jealousy.

Because as king you don't always get what you want. Somebody else does. And you cannot but get jealousy.

I want to tell you if you're jealous then you'll have to repent of being king because that's the reason why you're jealous. If you were the king, if you surrendered this question of who is going to be in the front it wouldn't have mattered to you but you haven't and therefore you are jealous. This is the thing I have to repent of so often.

I would say that the Christian who hasn't begun to see jealousy just hasn't begun. Have you? You little know to the extent to which suckily you and I have been exhausting ourselves. I'll be king.

But jealousy is often the symptom of that deeper thing at the bottom. And then too the damage and hurt in our relationships with one another comes as a result of the fact that I'm not the only one who wants to be king. There's another fellow who wants to be king.

And you know one home or one situation where there's more than one king won't work and you find two kings. Knocking at one another and resenting one another. Not giving way to one another.

Blaming one another. And all this comes as a result of you wanting to be king. Ah but the other person wants to be king.

Yes, yes that's true. But if you didn't their desire for self-centeredness wouldn't disturb you as much as it does. It's only because their self-centeredness is crossing your self-centeredness that it puts you in the state you sometimes get.

And you feel so resentful. Oh my dear friends what a terrible thing this is. This is the basic problem with all of us.

The one thing that God is out to deal with me on again and again. Roy Hessian. And it comes out in my relationships with other people I've had over the years.

And has God had to deal with me. But there's a third thing, the worst thing of all. And that is, well we'll go back to the story to tell you what that is.

There was one very obvious thing that would come as a result of Adonijah exalting himself to be king. The moment he was really established in the kingship he would liquidate the only real remaining claimant to the throne, Solomon. And Solomon and Bathsheba without a doubt would have been liquidated.

He was taking the place that David had all along intended for Bathsheba's son. And so it is that in exalting myself and me being the king. Do you know I've really taken the place that God appointed for the Lord Jesus Christ.

I have virtually dethroned him. I believe one can almost say one has virtually crucified Jesus Christ afresh. You've taken his place.

And you don't intend to brook interference. This is how it was in the coming of the Lord Jesus Christ. He told a story to illustrate this thing.

That story of that vineyard that was let out to those farmers. Do you remember it? And it was arranged by the owner that they would pay rent. They were just the tenants.

Pay rent for this vineyard and the rent would be a proportion of the grapes at the appropriate time of the year. And so he went away. And the appropriate time of the year came along.

And he sent servants to collect the fruit. The rent. But something had happened in the meanwhile.

These farmers had said they were working hard enough on this farm. And they decided they would no longer be tenants. They exalted themselves saying we will be the landlords.

And they really got hold of that idea. And the whole thing was rather awkward. And when the real landlord sent his servants to collect the fruit.

And the reason why they treated them as you know they did. They stoned them and even killed one or two of them. It was because they had exalted themselves saying I will be king.

And who is this coming here? And this was grievous to the owner. He said I know the way. Very simple.

I sent servants but of course they don't respect them. But last of all he sent unto them his son saying when they see him they will reverence him. He was very ingenious to have thought that.

They said hey this is the heir. Come let us kill him. Then you will really be ours.

And the whole history of the cross of the Lord Jesus Christ is summed up in that story. And when those tenants who decided to be landlords saw Jesus. This is what happened.

This was the heir. And they wanted so to be their own king that they put him on the cross. And you know if I am king I am partaker in that crucifixion of Jesus Christ.

True I didn't put him on the cross. But I have left him there. I have virtually left Jesus Christ where the world put him.

And I think we can regard ourselves in a very real measure in proportion as we have exalted ourselves to be king. We have been taking his place and we have been giving him nothing but the cross. He has been wounded as it says in the book of Zechariah in the house of his friend.

What are these wounds in thine arms? Those with which I was wounded in the house of my friends. Not my foes not my friends. They exalted themselves.

They wanted to be king and when I pressed my claim they wouldn't have it. They wouldn't repent. So there is chapter 1. And Elijah the son of Haggith exalted himself saying I will be king.

And then you get the story in the comment of chapter 2. Having a great old feast you know. And they suddenly hear the sound of trumpets. They suddenly hear the sound of multitudes saying God save.

They didn't quite get the name. Hey what's that said Joab. And he was the general.

Oh Joab what a man. I want to preach on Joab one day. Never was is there a better picture in the whole of the Old Testament of a carnal Christian.

Zealous for David but carnal. Like the disciples with the Lord Jesus Christ. And he Joab who stood so loyal to David in the matter of Absalom was caught.

And I've seen that happen. Dear Christians who withstood one issue. A grave temptation to compromise.

And they stood for the truth. But in their old age they got caught by another. And this Joab who stood so loyal to David for so long.

Backed the wrong horse. And he got involved in this neat little plan. And when the news came in as to what all this meant.

They were told verily. Our Lord King David hath made Solomon king. All along this had been his intention.

This was his appointed heir. Now Stephen knew it. Stephen knew it.

And people in the nation had a pretty shrewd idea. When this usurper got in first. And the news came to the old man David.

He ordered that Solomon. The one who was appointed not only by David but by God himself. To be put on the king's mule and taken down and crowned.

Impressive way possible. That was good news for some. But it wasn't there to night you.

Come in Jonathan you're a man who brings good news. Good news. I was a man.

Why are you hesitating? Verily. Our Lord King David hath made Solomon king. Those little Adonijah propped up there at the top of the table.

I tell you that was a shattering blow. And this is exactly the message. That the apostles went through to the Jewish nation with in the acts of the apostles.

Now if you look at the sermon that Peter and Paul preached to Israel in the acts of the apostles. You will find therefore the gospel preaching was a little different from the way in which we preach the gospel. Because the situation.

This was the message. They went to a people who had newly put this whoever it was on the cross and fed away with him. Who didn't really believe that he had been raised from the dead.

But then miracles began to take place. And these men came forth with this message. Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom you crucified Lord and Christ.

And he hath commanded us to preach unto the people and to testify that it is he the one that you put on the cross but whom God put on the throne. Who is ordained of God to be judge of living and dead. That was the main thrust.

They were out for conviction of sin. And their message convicted Israel so much as that simple message they didn't want to hear. That this Jesus was alive, was the throne, on the throne, was ordained to be judge of living and dead.

And these miracles were an evidence of that that they didn't want to know it. Since you go on like this, said the priest you will bring this man's blood upon us. That was it.

That's what Jesus meant when he said thou shalt be given unto this generation no sign but that of the prophet Jonah. And then they had a shock. When Jonah appeared.

They knew the shipmen got to shore, they got news. Back to the living. That Jonah has drowned.

Three days later he is in their streets. Perhaps all discolored. Risen so to speak from the dead.

And it was Jonah himself not only his message that helped. Verily our Lord King David has made us solid. And that's the message for us.

The very Lord Jesus whose place we have been so politely taking, whose glory we have been stealing has been raised from the dead and has been made Lord of Lords, King of Kings. In his hand the father has committed all judgment. That all men should honor the son as they honor the father.

He that honors not the son honors not the father that sent him. And my friend he is not the least bit interested in your honor accorded to him as God. He judges everything by the place we do or do not accord to his son.

It says when he comes again in Isaiah 52. He shall startle many nations. Kings will shut their mouths at him.

For that which had not been told them shall they see and understand. They'll realize who it was that was put on that cross of Calvary years ago. Behold we read he cometh with clouds.

And every eye shall see him. And they all through which pierced him. And all nations shall see him.

Society doesn't think to leave Jesus Christ out of their lives. Is all that? What does it matter? The one they've left out is the very one in whose hands their destiny is going to be. And though I'm talking to those who have initially repented and got right with God at least way back.

And their eternal salvation is settled. How are you going to feel when the world is looking on him whom they have pierced. And you and I have been piercing him too.

They shall look on him whom they have pierced. And mourn for him. And I want to tell you though I'm not suggesting if you haven't got right through to victory.

I'm not suggesting you lose your salvation but you lose myself. And when he comes to say the least. Use John's words in his epistle.

We shall be ashamed. Ashes coming. I took his place.

He won the right to that place. By blood, sweat, toil. If he's been exalted to God's right hand it's only because he first humbled himself.

And I've been trying to take that place without any such qualification at all. I've assumed I've got to be the right person out in front. I've got to be the right to have my own way with other people too.

I've never earned that right. He's earned it. I haven't.

You haven't. What have we done in the way of humbling? And yet there we are. Even possessing to be believers.

In all sorts of situations. Exhausting ourselves saying I will be king. And that's unpossibly to be called.

How we hurt others. And hurt ourselves too. And all the time.

God has made his son Jesus king. Yet have I kept my king on my holy hillside. And you and I have been guilty of rebellion.

I denied you wasn't rebelling first of all against David but against David's choice of Solomon. But he was in that sense rebelling against him. And you and I unconsciously in some degree it may well be but none the less culpably have been rebelling against God's choice of Jesus to be king in these lives.

For our rights to be limited up to him. This is chapter 2. Well it produced conviction of sins in the acts of the apostles. They were pricked in the heart.

God help us. What have we done? It's a beautiful thing when the Holy Spirit pricks our heart and shows you that in seeking to be king you've taken the place of the Lord Jesus Christ. We come now to chapter 3. And Adonijah feared.

What did he do? Well he had a choice. He could have stuck it out and said I don't care I'll be king. Come on you fellows.

We'll stand our ground. But I'm afraid those fellows all had another appointment as I've said. What are you leaving for? Come on.

Come on. As a matter of fact I think I really ought to be going. There's someone else that really ought to be going.

And Adonijah's left in lonely state. Well Adonijah what are you going to do? Stick it out? What chance of success have you? He says I admit it I've got no chance. And Adonijah feared because of Solomon.

Healthy fear. And arose and went and caught hold on the horns of the altar. He went into the temple.

No I don't suppose it was. No it was the brazen altar. That would be in the outer courtyard.

But this was the altar which the daily burnt offerings had been offered. This was the altar around which atoning blood had often been sprinkled. What could he do? Had he been king Solomon would have died.

And now Solomon's king what's going to happen to him? And his only chance of success. I'm not leaving. I'm not leaving.

I'm clinging here. He can't possibly send someone. He couldn't dishonor the altar by sprinkling my blood upon it.

And of course Solomon couldn't. And Solomon put him down from his vain pretensions and put him on a sort of probation. And his life was.

Oh I tell you that's the only thing to do when God's dealing with you. Man you and I have got to learn how to repent. As believers.

This is the last act among the saints. It's the last word in our vocabulary. I remind you in the seven letters to the seven churches in the early chapters of Revelation.

To five out of the seven churches the message was repent. I've had people say these things aren't called upon to repent in the scriptures. They are.

Five of those churches were called upon to repent. And it's pretty blunt. Do you notice you look at it sometimes.

Repent says Jesus or else I will remove thy candlestick out of thy place. And now you repent or else you're finished with it. You might as well pack up the whole thing.

The whole thing's funny. Nobody will take you seriously. They see through you and your children see through you.

Your fellows at college see through you. And though you can mouth things and keep up an image. Nothing in it.

I want to tell you dear ones it's urgent you and I must repent or else we remove our candlestick out of its place. There will be no place of service or witness for it. But you don't only repent you have to flee to the altar and cling hold of the horns of the altar.

The altar is that old ragged cross on which the son of God. And I want to tell you everything is restored there. If you can only somehow take your place again as a sinner.

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Audio: <https://sermonindex1.b-cdn.net/22/SID22322.mp3>  
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