



Hunger For Truth

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HUNGER FOR TRUTH
MINISTRIES

Proverbs 7:2 – Matthew 5:6 – John 8:32 – II Timothy 3:16-17 – Hebrews 4:2
“Let us Hunger For Truth”

Please note that back issues of Hunger For Truth are viewable and printable at:
www.studytoanswer.net

It is our desire that Hunger For Truth edifies, blesses and encourages you in your walk with the Lord. Thank you all for taking the time to read this and for your prayers for us. We greatly appreciate your comments and we praise God for each and every one of you.

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So What Happened to Bathsheba?

By: Andrew Lacroix

Text: I Kings 1-2

This is the third devotional relating to David, but not much will be said of the former king of Israel here. The previous two devotionals, "Thou Art The Man" (1/15/13 HFT) and "I Have Sinned Against the Lord" (2/1/13 HFT) covered much of the material leading up to this point in time. "Thou Art the Man" dealt with David's ten sins and "I Have Sinned..." looks at the consequences David had to swallow bitterly for those sins.

Now I would like us to shift the focus to one of his wives, that being Bathsheba. David

did have other wives, and God still used him in spite of this, but let's remember that God desires of marriage to be one man and one woman for one lifetime. Let's remind ourselves of how Bathsheba entered the picture. For this we must return to the scene of the sin, II Samuel 11. Bathsheba was the wife of Uriah the Hittite, who was a high ranking official in David's army. Having such a position earned him the prestige of taking residence next to David's in Jerusalem. While Uriah was out in battle, Bathsheba decided to wash herself one night. David, who should have been with Uriah in the heat of battle, was instead dealing with a sleepless night in Jerusalem. As he went out unto his roof, he saw Bathsheba, who was a beautiful woman, and he was attracted to her instantaneously. David invites her to come, she does, and they end up in a sinful act. As a result, she becomes great with child.

Her pregnancy with David's baby comes to fruition in 11:27, but as a result of their sins together (his many, and her unfaithfulness to Uriah), as part of Nathan's "Fourfold Prophecy" (12:6), this baby is struck with a severe illness and a week later, dies. After this tragedy, God does bless them and gives them another son, named Solomon.

Solomon would not come into the picture again until I Kings 1. The same is true for Bathsheba, so let's pick it up there. David by this time was perhaps seventy, long stricken by his years of running from Saul and Absalom, as well as the many battles he fought physically. Another one of David's wives had a firstborn son with David by the name of Adonijah (he was born of Haggith, cf. II Samuel 3:4). Adonijah says that he is going to be the next king of Israel, because he truly believed that he was next in line to take the throne. Amnon and Absalom were both dead. No one knew what came of Chileab. Technically, Adonijah would have been next. Not so according to Bathsheba, Nathan, David, and of course, the Lord. If Adonijah was going to be a true king, he would have to go through Bathsheba and Solomon, and perhaps others as well. Adonijah would have probably had to execute them, just like what Abimelech did to his brothers to become judge.

Bathsheba decides to intervene for Solomon when she hears of the plot, and so she approaches her husband (1:16-22). She says that Solomon should be the next heir to his throne, but Adonijah was "reigning" and was having a party to celebrate his "election", like a politician after winning a campaign. David asks her to step out and calls in Nathan to now confront him, just like after his great sins. After getting the whole story, David reiterates his promise to Solomon that he will be the next king of Israel, and he orders them to confirm Solomon, who was in Gihon.

Adonijah and Joab, the once trustworthy aide to David, were still celebrating when Jonathan came in and announced Solomon was going to be the next king and that all the promises that would be upon Solomon, not Adonijah. He now knew that he was not only not going to be king, but he could also be arrested for treason, which was punishable by death. Seeing this, Adonijah went to the altar in the tabernacle and caught hold on the horns.

This was a common practice of the Israelites. If someone had committed a crime, unintentionally more often than not, they usually fled to the tabernacle, and held on to the horns of the altar. They felt like it was a safe haven, almost like a city of refuge (see "I Have Sinned Against the Lord" for more on the city of refuge). Would it work? Does Adonijah get

off? Time will tell.

As the chapter closes, Solomon is approached by his servants with the man who wanted to be king, that being Adonijah. Adonijah humbles himself and Solomon told him to go to his house. He was off the hook. This may have been done as a favor for David, because he had already lost three sons to the "Fourfold Prophecy" (the young child, Amnon, and Absalom).

David gives a final charge to Solomon and then he dies (2:10). His burial site on mount Zion in modern day Jerusalem is a tourist attraction to many.

As Solomon now reigns, Adonijah sets up a new scheme in which he could have the throne after Solomon. He approaches Bathsheba with a plan to marry Abishag, a widow of David's (this was David's last wife, cf. 1:3). She approaches her son with this request. Solomon is very displeased, and he orders Adonijah to die. So why does he get off for treason in chapter one, but dies here? He was asking for a relationship within his own kin, like Amnon did with Tamar (cf. II Sam. 13). In the laws in Leviticus, this was a capital crime (cf. 18:6-8, 29). Adonijah is slain in verse 25 by Benaiah.

Next Solomon orders the Abiathar the priest to the city of Anathoth, and he strips him of his priesthood. Abiathar was an ark carrier for David just before his ascent of the mount of Olives (cf. II Sam. 15). So why is Abiathar no longer a priest?

This was an important fulfillment of Scripture. Abiathar was the last of the family of Eli to serve in the priesthood. This was established over one hundred years earlier, but Eli's sons rebelled against him and as a result, God pulled his family out of the privilege of being priests of the tabernacle. The prophecy is found in I Samuel 2:30-35. Note verse 35: "And I will raise me up a faithful priest, that shall do according to that which is in mine heart and in my mind..." This was fulfilled by Jesus Christ, our great High Priest. In I Sam. 3:12, we learn of the extent of this prophecy. The family would suffer great loss. Eli and his family would no longer be in the office of priesthood, and in one day (cf. 4:11,18) Eli and his two sons, Hophni and Phinehas all died. Phinehas had a grandson named Ahimelech who served until Saul slew him (cf. 22:16-20). Abiathar, a son of Ahimelech, escaped from Saul, and served under David, but he was the very last descendant of Eli to serve in the priesthood. Solomon relieved him of his duties. Why did all of this happen to Eli and his family? We go into greater detail in a future devotional entitled, "With Responsibility Comes Accountability".

Returning to the throne of Solomon, we see Joab, who also treasons against Solomon, doing what Adonijah did, hanging on the horns of the altar. Solomon orders his servant Benaiah to slay him as well for treason and Joab's murder of two others, Abner and Amasa. Joab, the once wise counselor to David who stood by and witnessed Uriah's unnecessary death, was to die, and did in I Kings 2:34.

Let's go into a little more detail concerning why Joab was executed. For this, we must go back to II Samuel 2. Abner was the son of Ner, captain of Saul's host. He met up with Joab (v. 13). In a brutal battle against Ishbosheth, Abner and three nephews of David (Joab, Abishai, and Asahel) were fighting in the battle. Abner asked of Asahel, the one who was "as light of foot as a wild roe" (v. 18) to take armor from a young man and to stop following him,

but rather to be beside him. Asahel refused, and Abner slew him (v. 23). Joab saw it and pursued Abner, but he escapes from Joab's pursuit. Fast forward to chapter three. Apparently David and Abner, who was strong for the house of Saul against David being king, made a league (covenant) with each other and they would meet in Hebron. Hebron was one of six cities of refuge (cf. Number 35; Joshua 20:2-7; also chapter 21). It was within city limits that Joab, who was a near kinsman of Asahel had legal rights to be a blood avenger, disobeyed the rule concerning if the man was within the city limits, and he took Abner's life (3:27). Abishai also took part in this (3:30). Joab was close to David, and David was unaware of what Joab did, so he was spared until Solomon took over, and that is why Joab died.

Solomon would yet perform one more act in this second chapter. He tells Shimei, the man who cursed and heaved pebbles and small stones at David as he and his men passed by (cf. 2 Sam. 16:8) to go home, build himself a house in Jerusalem, and not leave over the Kidron brook. If he did pass over the brook, he was to die. Three years later, Shimei had two servants run away, and he pursued after them, apparently crossing Kidron while doing so. When word of this got to king Solomon, he orders Shimei to come, remember the oath of which he swore to (1 Kings 2:38), and then fulfilled what David said would be: "The Lord (will) requite me good for his cursing this day" (cf. 2 Samuel 16:12). Solomon orders Benaiah to slay Shimei (v. 46).

The last mention of Bathsheba by name is in 2:19. So that would end our study, wouldn't it? No. Bathsheba plays a much larger role than this. Bathsheba is included in the royal line of Jesus Christ.

In Matthew 1:6 the disciple of Christ himself, also known as Levi, said this: "And Jesse begat David the king; and David the king begat Solomon or her that had been the wife of Urias." Bathsheba was at one time the wife of Uriah. Perhaps seeking a higher position and more prominence for herself, she did not deny when a servant of David asked her to come to the house of the king. Now she could have gone, but denied David any further actions, especially of the immoral kind. She goes and joins David in the sinful act. When Uriah is murdered at the request of David, she grieves for her husband the necessary mourning period, and before their son is even born they are married. They would lose that child, but in the end God used her anyway. God used their second son, Solomon, to continue the royal line that would result in Jesus Christ's birth. This was the legal right to the throne of David, because Joseph was his foster father. The spiritual right came from David by a different route, but nevertheless the model we can learn from this is simple:

God will use us in spite of us. Here is this more than likely previously unsaved woman, a Hittite, who may have come to salvation either with Uriah or with David, commits an immoral act, gets right with the Lord, and becomes usable again. If this doesn't move us to get right with God again as Christians, I don't know what will.

Consider three other women in difficult situations. Tamar was a Canaanite who posed as a harlot to seduce Judah, one of Jacob's sons (cf. Genesis 38:13-18). God still used this unsavory event, as the younger of the twins born to Tamar, Pharez, is where the royal line continued from Judah. Judah was not the first born son of Jacob, but he was the one who carried the royal line to Jesus (cf. 49:10).

Consider Rahab. This Canaanite lady was formerly a person who used her body wickedly. However, she housed the spies of Jericho, sent from Joshua, and helped them escape without harm. As Jericho was destroyed, she and her whole family were spared because of her faith (cf. Joshua 2:11-13). She had also lied to the king of Jericho (v. 3-4), but this was to protect the two spies. God also used this. Did not the Lord undertake for those who protected the Hebrew children in the Egypt years? (cf. Exodus 1:15-22) In Matthew 1:5, it is recorded that Rahab bore a son named Boaz. Now this may have been ancestral rather than immediate because the period of the judges is so long there may have been generational gaps where the line was still continued by the grace of God alone. Boaz, as we learn in the book of Ruth, undertakes for her and her mother Naomi after they left Moab for the famine riddled land of Bethlehem. Boaz would later marry Ruth and their son, Obed, was the next in the royal line that would eventually lead to Jesse and David a few hundred years later.

Therefore, there are five women mentioned exclusively in the royal line of Jesus Christ. The fifth would have been Mary, His mother. All five could have been executed for their crimes, or, in the case of young Mary, her pregnancy prior to her marriage to Joseph. Yet God used them in spite of them. That is the case with each and every one of us wretched sinners who were also undeserving of His great grace. All we deserve is Hell. God not only redeemed them, and saved them, but used them. Did not He do the same with you? Knowing this, we must now humbly seek the Lord to forgive us and we must gird ourselves for the battles at hand. Who knows, child of God, what your offspring will do? Perhaps your next child or one you may already have is the next Paul, or Peter, or even a Ruth?

Bathsheba's act may have seemed disgusting, sinful, and worthy of death. Yet this was used, after their confession and forgiveness, not for tragedy, but as a trophy of God's miraculous saving and sparing grace. We too are worthy of death, but we as believers are also trophies in the case of a thrice Holy God.

The Flesh (By: Pastor David Smith)

The following is Bro. Craig's sermon notes from a message by Pastor David Smith of Community Baptist Church of Quakertown, PA from 3/15/09 PM

Text: 1 Kings 19

1. The flesh is so easily distracted - Vs. 1-2 (It is distracted by trials, etc.)
2. The flesh is so easily defeated - Vs. 3 (We take our eyes off of the Lord) (Don't turn back! Don't let Satan defeat you! (Romans 8:35-37, Psalm 121, 1 John 5:4)
3. The flesh is so easily discouraged - Vs. 4 (Be Spirit encouraged - Joshua 1:9)
4. The flesh is so easily depleted - Vs 5-8 (It is wore out, wasted) (Be Spirit renewed - Isa. 41:6) ("Rest is needed, but not sluggardness, slothfulness laziness and defeat.") (Rom. 8:13 - Strength only God can give us; "Die to the flesh and you live!"; "Live to the flesh and you die!")
5. The flesh is so easily defiled - Vs. 9-10 (Sin is our nature) (Sin is ungodly, wicked, quenches the Holy Spirit and breaks our fellowship with God!)

6. The flesh is so easily distorted – Vs. 10-14 (A false view of God; confused and delusional) (Elijah fasted and prayed! He got alone with God! He saw a vision of God's greatness and said “Lord, speak to me!” He became sensitive to the Spirit of God! Elijah was revived to become fruitful!)

“Alone” (Part #20) (By: Craig Glickman)

This is the continuation of a long, yet informative study on every appearance of the word “alone” in the Bible. This word appears 106 times in the King James Version. For sake of space, I will show only the reference but I encourage you to take your Bible and read the passages. Please note, this study will be concluded in the March 1, 2013 issue.

Galatians 6:4 – John Gil, whom I don't agree with all his writings, had this to say regarding this passage: ***But let every man prove his own work***

Not concern himself about the actions and works of others; let him review his own heart and actions; let him examine, try, and prove his whole conduct in life by the rule of God's word, when he will find enough at home, without bearing hard upon, and censuring others:

and then shall he have rejoicing in himself alone,

and not in another; which is either ironically said, he will then see what reason he has to rejoice and glory in his own works, and vaunt over others, and to boast of his performances, and despise others; so far from it, that he will have reason to be ashamed of himself, and to own and acknowledge his unworthiness and unprofitableness: or if, upon such a review, examination, and probation of his works, it shall appear that he has had his conversation in the world, by the grace of God, in simplicity and godly sincerity, this testimony of his conscience will be his rejoicing; see ([2 Corinthians 1:12](#)). He may rejoice "in himself", in his own works, as the fruits of grace, but not as the effects of his own power and strength; and may glory and boast of them before men, in vindication of his cause and character, and as evidences of the truth of grace, but not before God, as if they were the matter of his justification and acceptance:

and not in another;

that is fallen into sin; making use of his sins and faults to set off himself, and to increase his own praise and condemnation; rejoicing in this, that he is better than others, and is not, as the Pharisee said, as other men are, as wicked as they, or has not fallen into such sins as others have done. He will have occasion to take such a method as this, if his conversation will bear the test; he will have rejoicing in the testimony of his own conscience, and will have no need to compare himself with others; his glorying will be on account of his own actions, and not through a comparison of other men's. This no ways contradicts a man's glorying in God, and rejoicing in Christ Jesus alone, in the business of salvation. It only regards a man's glorying before men, in a modest and humble manner, of what he is enabled to do, by the grace of God, without fetching in the characters of other men that are wicked, or have fallen, to illustrate his own.

- John Gil

1 Thessalonians 3:1 - In this passage, the apostle Paul gives an account of his sending Timothy to the Thessalonians. Though he was hindered from going to them himself, his love was such that he could not forbear sending Timothy to them. Though Timothy was very useful to him, and he could not well spare him, Paul was content, for their good, to be left alone at Athens.

Emotions in The Bible (By: Craig Glickman)

There are many verses and passages in the Bible that relate to emotions and feelings of man and our Lord Himself in trials, suffering, affliction, and of course peace and joy. The following is an ongoing study of passages that have convicted, comforted, edified, encouraged or blessed me through hearing messages, devotions and studies over the years. I hope this is a blessing and help to you and I, and that the Lord may be honored and glorified in this series of studies on emotions in the Bible. Each issue, Lord willing, will have a verse or passage in the Bible covered. I am excited and privileged to do this. Praise God! I intend to break each passage down into the following: **Passage, Emotion(s), Cause, Effect, What does the passage say?, What does the passage say to you and I?, What should you and I do about it?, How do you and I stay accountable?**

Passage: Proverbs 15:13

Emotion(s): Joy, Sorrow

Cause: A joyful or merry heart / a sad, sorrowful heart

Effect: A cheerful countenance / The spirit is broken

What does the passage say?: The word “merry” infers; fun, laughter, cheerful and other synonyms. In Matthew 15:19 we learn that it is from the heart that our actions precede; so, if a person is happy or unhappy, angry or glad, and so on, it is a sign of a heart condition. Solomon, in Proverbs 17:22 says, “A merry heart doeth good like a medicine: but a broken spirit drieth the bones.” Perhaps more of our ailments are due to our heart's attitude, rather than some illness or some “bug”! Have you ever said, “I was just heart sick over the situation.” Perhaps there was more to your physical condition than you think. The disposition of your heart can affect your life. Simply put, stress, sorrow, and worry may affect you physically. An ungodly fear (lack of full faith, trust and dependence upon God for everything) may affect you physically. Discouragement and depression may affect you physically.

What does the passage say to you and I?: It is very important to ask yourself, “How do I affect others?” Are you “good medicine,” or do you dry “the bones?” Do you encourage others with your presence and conversation, or do you “dry” things out? All of us know somebody with whom we do not wish to converse, because you know how bad things are going to be. And yet, you also know of someone who is an encouragement to be around.

What should you and I do about it?: Keep your eyes on the Lord and His word and away from the treasures of this world where thieves break through and steal and moths corrupt! Trust fully and depend on God alone! Realize He is in control! Remember that the joy of the Lord, NOT our joy, is our strength! Real and true joy only comes from being faithful to God and obeying His word. Do you desire to have sorrow of heart? Do you desire to have your spirit broken? The obvious answer is NO! Do these things we've studied and you should have a cheerful countenance no matter what the circumstances are.

How do you and I stay accountable?: Ask yourself, “What is the condition of my heart today?” and “How do I affect others?”

Only Jesus Saves! (John 14:6)

Seeing Jesus in the Bible

from 12/09 HFT

In Christ, God revealed his faithfulness to us from the beginning of time. Jesus is...

Old Testament

Genesis – The Ram at Abraham's altar

Exodus – The Passover Lamb

Leviticus – The High Priest

Numbers – A cloud by day and a pillar of fire by night

Deuteronomy – The City of our refuge

Joshua – The scarlet thread out Rahab's window

Judges – Our Judge

Ruth – Our Kinsmen redeemer

1st and 2nd Samuel – The Trusted prophet

1st and 2nd Kings and Chronicles - Our Reigning King

Ezra – The faithful scribe

Nehemiah – The rebuildler of everything that is broken

Esther – The Mordecai sitting faithful at the gate

Job – Our redeemer that ever liveth

Psalms – My Sheperd and I shall not want

Proverbs and Ecclesiastes – Our wisdom

Song of Solomon – The Beautiful Bridegroom

Isaiah – The suffering servant

Jeremiah and Lamentations – The weeping prophet

Ezekiel – The wonderful 4 faced man

Daniel – The 4th man in the midst of a fiery furnace

Hosea – My love that is forever faithful

Joel – The One who baptizes us with the Holy Spirit

Amos – Our burden bearer

Obadiah – Our Savior

Jonah – The great foreign missionary that takes the Word of God into all the world

Micah – The messenger with beautiful feet

Nahum – The Avenger

Habakkuk – The watchman that is ever praying for revival

Zephaniah – The Lord mighty to save

Haggai – The restorer of our lost heritage

Zechariah – Our fountain

Malachi – The Son of righteousness with healing in his wings

New Testament

Matthew – The Christ, the Son of the living God

Mark – The miracle worker

Luke – The Son of Man

John – The door by which every one of us must enter
Acts – The shining light that appears to Saul on the Road to Damascus
Romans – Our Justifier
1st Corinthians – Our resurrection
2nd Corinthians – Our sin bearer
Galatians – The One who redeems us from the law
Ephesians – Our unsearchable riches
Philippians – The One who supplies our every need
Colossians – The fullness of the Godhead bodily
1st and 2nd Thessalonians – Our soon and coming King
1st and 2nd Timothy – The mediator between God and man
Titus – Our blessed hope
Philemon – A friend that sticks closer than a brother
Hebrews – The Blood of the everlasting covenant
James – The Lord that heals the sick
1st and 2nd Peter – The chief Shepherd
1st, 2nd, and 3rd John – The One who has the tenderness of love
Jude – The Lord coming with 10,000 saints
Revelation – Lift up your eyes church for your redemption draweth nigh.

JESUS IS KING OF KINGS AND LORD OF LORDS! OH' WHAT A SAVIOR!

:) Children For Christ :)

Memory Verse: Proverbs 15:13 – A merry heart maketh a cheerful countenance: but by sorrow of the heart the spirit is broken.

A MERRY HEART

Listed below are 5 ways to have and not have a merry heart. Please take a sheet a paper and write a sentence or two about each point.

How to Have a Merry Heart

- 1. Pray
- 2. Study your Bible
- 3. Witness
- 4. Praise God in song
- 5. Love for God and others

How to NOT Have a Merry Heart

- 1. Sorrow
- 2. Living for self
- 3. Disobedience to God and His Word
- 4. Unfaithful to Church
- 5. Loving the things of this world more than God (idolatry)

<p>“The laws tells me how crooked I am. Grace comes along and straightens me out. – D.L. Moody</p>	<p>“Christian giving is not a matter of finance, it is a matter of faith!”</p>
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“No man is truly wise unless he lives in the will and for the glory of God.”



Kaitlyn

Praises

- For the healthy birth of Kaitlyn (Niece of Brother Craig) (Born 1/25)

Prayer Requests

- Salvation of Wendy and friend Ben, Jacob, Kaitlyn, Sybil and Bernice (Family of Craig Glickman)
- Lacroix family and friend Rick (Salvation)
- Rusty and family, Jose, Rudney (Salvation)
- Job situation for Craig Glickman (current shift, day shift, new job)

Hunger For Truth is a bi-monthly e-newsletter publication edited by Craig Glickman and Andrew Lacroix who are members of Heritage Baptist Church of Norwood, MA where the Pastor is Steve Hathaway.

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Thank you for reading this. I praise God for all my dear brothers and sisters in Christ and I greatly appreciate your prayers. May each and every one of you be richly blessed as we serve our precious Lord and Savior Jesus Christ.

***His Servants,
Craig Glickman Andrew Lacroix
Prov. 3:5-6 1 Thes. 5:18***

