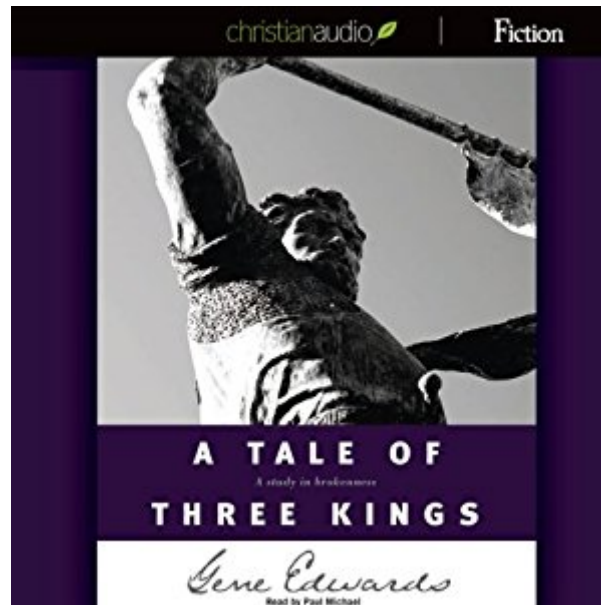# A Tale Of Three Kings

## Synopsis

This modern classic will bring light, clarity, and comfort to the brokenhearted. Many Christians have experienced pain, loss, and heartache at the hands of other believers. To those believers, this compelling story offers comfort, healing and hope. Christian leaders and directors of religious movements throughout the world have recommended this simple, powerful, and beautiful story to their members and staff. You will want to join these other people who have been profoundly touched by this incomparable story. This tale by Gene Edwards is based on the biblical figures of David, Saul, and Absalom.

## Book Information

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Whispersync for Voice: Ready

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## Customer Reviews

In "A Tale of Three Kings" author Gene Edwards examines two relationships in the life of David - Saul and Absalom - and from them he draws insights that believers can apply to their own authority-related issues. Instead of approaching these Scriptural accounts like a traditional devotional writer, he retells the stories in a semi-fictionalized fashion. This approach yields some beautiful, moving prose that almost reads like poetry in places, but it also leaves the door open to the author inserting his own conjecture into the story. I'm willing to accept a little artistic license, but Edwards goes over the top in my opinion. For example, in the prologue he spins a pure fable in which God tells Gabriel to allow the yet-to-be-born spirits of David and Saul to choose their destinies. This "Mall of Unborn Destinies", as Edwards calls it, sounds more like Mormonism than Biblical Christianity. I doubt that the author meant it that way, but it illustrates the pitfalls of the

fictionalizing approach.Aside from style-related problems, Edwards does cull some meaningful insights from the story of David and Saul in Part 1. David's refusal to rebel against Saul, especially when he had the chance to kill him, is a powerful illustration of how we need to react to our authorities, even those who are abusing their position. The author makes some excellent points about how God used David's suffering to bring him to a point of brokenness, and how David always treated Saul as God's anointed despite his wicked behavior.His observations in Part 2 are less helpful. He makes some good points about David's humble heart and how we need to examine ourselves and trust God when someone is challenging our authority, but he wrongly portrays David's reaction to Absalom's rebellion.

Please do not be fooled. This book is not a safe haven for those who have been wounded by authority. It is a recipe for spiritual abuse. I truly believe Gene Edwards means well. I believe he wants to point the reader to God. I even believe he wants to comfort the wounded in a way. But I also believe his hyper-authoritarian agenda needs to be exposed for what it is. Hence this review.Gene Edwards' A Tale of Three Kings, which he claims to have written to "comfort" (p. xii) those who have been abused by authority, uses a combination of highly selective Scriptural accounts of the life of David, fictionalization and fabrication to lead readers into practicing denial of truth, isolation and passivity in the name of "healing" (p. xii). Edwards' approach goes way beyond a call to love and do right by those who hate and wound us, and potentially deceives wounded believers into enabling the victimization of themselves and others, while at the same time it seeks to deny them the ability to recognize their victimization for what it is.Edwards' story is presented as a fairy tale, yet it is also presented as a model for living. This model specifically advocates denial of the truth in chapter 7. "First of all, he must pretend he cannot see spears. ... Last, he must pretend nothing happened" (p. 19). Thus Edwards irresponsibly encourages victims to brainwash themselves into ignoring problems, and potentially sets up further victimization.Furthermore, Edwards pressures victims into isolation. There's only one way to leave a kingdom: Alone. All alone. [p. 28]Edwards' apparent purpose is to avoid "split[ting] the kingdom" (p. 27).

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