

COMPLETE SEVEN-YEAR BIBLE STUDY

**Year II
Lessons 14-26**

**Second Quarter
I Samuel 22 –I Kings 22**

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FOREWORD

The following extracts are from a document on our Bible that was found in WESTMINSTER ABBEY, nameless and dateless:

A nation would be truly blessed if it were governed by no other laws than this blessed Book. It affords a copy for a king, and a rule for a subject. It gives instruction and counsel to a senate, authority and direction to a magistrate. It cautions a witness, requires an impartial verdict from the jury, and furnishes the judge with his sentence. It entails honor to parents and enjoins obedience to children.

It is the first Book, and the best Book, and the oldest Book in the world.

In short, it is a Book of laws to show right or wrong, a Book of wisdom that condemns all folly, and makes the foolish wise, a Book of truth that detects all lies and confronts all errors, and a Book of life that shows the ways from everlasting destruction.

To understand it is to be wise indeed, but to be ignorant of it is to be destitute of wisdom. It is a complete code of laws, a perfect body of Divinity, and an unequaled narrative, a Book of lives, of travels and voyages.

It is the king's best copy, the housewife's best guide, the servant's best directory, the young man's best companion, the schoolboy's spelling Book, and the learned man's masterpiece -- and that which crowns all is --The AUTHOR is the one in Whom is no变ability nor the shadow of turning.

---The above was photographed from a wall copy in William Collins' store, Edinburgh, Scotland, August 5, 1960, and permission was given me as I browsed among the Bibles to use the above quotation in this course books.

Theodore Roosevelt once said, "I enter a most earnest plea that in our hurried and rather bustling life of today we DO NOT LOSE THE HOLD OUR FOREFATHERS HAD ON THE BIBLE. I wish to see Bible study as much a matter of course in the secular college as in the seminary. NO EDUCATED MAN CAN AFFORD TO BE IGNORANT OF THE BIBLE, AND NO UNEDUCATED MAN CAN AFFORD TO BE IGNORANT OF THE BIBLE."

You can study the Bible in your own home, at your office, or during the coffee break.

The Old Testament has thirty-nine (39) books, 929 chapters. The New Testament has twenty-seven (27) books, 260 chapters. You can read the sixty-six (66) books of the Bible, 1189 chapters, in ONE YEAR by reading THREE (3) chapters each day in the Old Testament and ONE (1) chapter in the New Testament.

Build your knowledge of "THE IMPREGNABLE ROCK OF HOLY SCRIPTURE!"

Start today---right now (II Timothy 2:15)!

WHOLE BIBLE STUDY COURSE**Year II****Second Quarter**

 Lesson 14
 I Samuel 22-24

 Page 1
 Memory Verse: Romans 12:20

Memory Verse:

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head" (Romans 12:20).

Public Reading: I Samuel 22:1-5

DAVID IN EXILE

Every war raises an endless number of problems about the forgiveness of deadly wrongs. In Saul's fight against David this issue is seen and solved in a way that pleases God. Young David's forgiveness of Saul who outlawed him reminds us of Christ's teaching about forgiving even "until seventy times seven" (Matthew 18:22).

I. David Outlawed and His Friends Persecuted (I Samuel 22:1-23)

1. He flees to a cave and becomes captain of a band (I Samuel 22:1, 2).

"Escaped . . . cave Adullam" (I Samuel 22:1): Now a town S. W. of Jerusalem about midway to Lachish and nine (9) miles N. E. of Beit Jibrin; it is now identified as Tell esh-Sheikh Madhkur. It is famous because David hid there as a fugitive from Saul. The pits or underground vaults, fifteen or twenty feet deep in soft limestone or chalky cliffs was an excellent hiding place. See Josh. 12:15; 15:35.

"His father's house . . ." (I Samuel 22:1): The rest of the family came to be with David. They no longer felt themselves safe in Bethlehem from Saul's revenge.

"Every one . . . in distress" (I Samuel 22:2): David became a sort of Ancient Robin Hood to those in "distress," in "debt," and the "discontented," or bitter in spirit because of the state of affairs under the government of Saul. It was better, for example, to suffer the hazards of such a life than to be a slave for debts one could not pay (Lev. 25:39, 47, 48; II Kings 4:1).

2. David provides for his parents (I Samuel 22:3-5).

"Let my father . . ." (I Samuel 22:3): David was a great grandson of a Moabite. See Ruth 4:10-17; Matthew 7:5, 6. Mizpeh in Moab: Literally a watchtower or mountain height. They remained with the king of Moab as long as David was upon the mountain height, or citadel (verse 4).

"The prophet Gad. . ." (I Samuel 22:5): Saul didn't like the prophet, and Gad found it better to flee from Saul's presence. He was probably from Samuel's school of prophets. He is called "David's seer" in II Samuel 24:11. He advised David to "get into the land of Judah." David came to Hareth, a wooded mountain, and possibly the scene of David's homesickness for a drink of water from the well beside the gate of Bethlehem. His three mightiest men hazarded their lives for the water. "David would not drink of it, but poured it out to the Lord" (I Chron. 11:18, 19; II Sam. 23:14-17).

3. Doeg betrays and kills 85 priests (I Samuel 22:6-23).

"When Saul heard . . ." (I Samuel 22:6): Saul had a good system of spies.

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"Ye Benjamites . . ." (I Samuel 22:7): In Gibeah of Benjamin, Saul's birthplace, the jealous king tells his fellow tribesmen that David intends to take the kingship from Benjamin. W. F. Albright has excavated Saul's Gibeah, and the modern site is Tell el-Ful, meaning "hill of beans." Read I Sam. 11:4; 10:26; 15:33. This was calculated to make them help Saul defend the kingdom against David who had returned to Judah with his 400 men (verses 2, 5). He accuses his men of treachery (verse 8).

"Then answered Doeg . . ." (I Samuel 22:9): An Edomite, and "keeper of the king's mules," or chief herdsman. He informed Saul of David's dealing with the priest Ahimelech, saying, "He inquired of the Lord for him" (I Samuel 22:10) and thus caused Saul to require the death of eighty-five of Eli's kinsmen, as the "man of God" had warned (I Sam. 2:27-34). Saul's men would not kill God's anointed men, but Doeg a descendant of Esau and not caring for holy things did kill them (I Samuel 22:12-23). Saul's cup of iniquity was filled with the order of the slaughter of the priests.

"Abiathar, escaped . . ." (I Samuel 22:20): He fled to the only available refuge-David. Abiathar remained loyal to David throughout his life and reign. We, too, must flee to our only refuge-a greater than David; one descended from David according to the flesh-even Jesus of Nazareth (Luke 3:23-32). Psalm 52 is about the incidents of I Samuel 22, and is one of David's most famous prayers. Read also Hebrews 4:14-16.

II. Saul's Attempts to Capture David (I Samuel 23:1-24:22)

1. David rescues Keilah (I Samuel 23:1-5).

"Rob the threshing floors" (I Samuel 23:1): David wanted to help the poor people, a high motive. Keilah was a city in the west of Judah (Joshua 15:44) and is the modern Khirbet Kila, about 8.5 miles N. W. of Hebron.

"Inquired of the Lord . . ." (I Samuel 23:2): Most probably through Gad the prophet who was with him (I Samuel 22:5). "David saved the inhabitants of Keilah."

2. Saul's first attempt (I Samuel 23:6-13).

"Abiathar . . . ephod" (I Samuel 23:6): The ephod contained the Urim and Thummim (Exodus 28:30). These words are not to be understood that Abiathar did not come to David till he was in Keilah (I Samuel 22:20), but that he met with him as he was already preparing for the march to Keilah, and immediately proceeded with him thither.

"Saul . . . besiege David. . ." (I Samuel 23:8): Saul attempts to kill David. God twice directed David to leave Keilah (I Samuel 23:9-13). The base ingratitude of the people of Keilah would deliver him to Saul!

3. Jonathan and David renew their covenant (I Samuel 23:14-18).

"Abode in Ziph . . ." (I Samuel 23:14): About five and one-half mile southeast of Hebron, a conical hill about 300 feet high. There Jonathan, his true friend, sought him out and in recollection of the Divine promises and of their mutual covenant renewed their vows before God to each other! Nothing in history or fiction shows a purer, nobler, more self-denying friendship than that of Jonathan for David!

4. The Ziphites betray David and Saul's second attempt (I Samuel 23:19-29).

"Ziphites . . . Doth not David hide . ." (I Samuel 23:19): Seeing David pass in and out of their territory, the Ziphites betray his hideout to Saul who promptly gathers a force to capture David (verses 20-23).

"Wilderness of Maon. . ." (I Samuel 23:24): Seven miles South from Hebron. David knew that there are times when he who turns and runs away lives to fight another day (I Samuel 23:25, 26). Unless God had diverted Saul (I Samuel 23:27-29) David would have been killed.

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5. Saul's third attempt (I Samuel 24:1-22).

"David . . . wilderness of En-gedi" (I Samuel 24:1): Engedi means "mountain of the wild goat." It is called the city of palm trees. It is about thirty miles S. E. from Jerusalem, on the edge of the wilderness and on the west shore of the Dead Sea. This area is full of rocks and caves. Here David hid from Saul; here Saul tried repeatedly to kill David.

"David . . . cut . . . Saul's robe privily" (I Samuel 24:4): When God tested David to see if he would kill Saul in revenge, David passed the major examination with flying colors (verses 5-7). David could have killed "the Lord's anointed" (I Samuel 24:10), but he did not (verses 11-13). He forgave Saul, as Joseph forgave his brethren (Gen. 45:1-14; 50:15-21). David proved to Saul that he had no reason to seek for his life. David did not seek revenge; he sought God's will.

"Dead dog . . . flea" (I Samuel 24:14): David had a sense of his lowliness. He was completely dependent on God. He knew God would give him the victory over Saul in due time (I Samuel 24:15, 16).

"Thou art more righteous than I. . ." (I Samuel 24:17): Saul's better nature prevailed, as he wept aloud and made this confession "I know well that thou shalt surely be king. . . kingdom of Israel shall be established in thine hand" (I Samuel 24:20). He asked for and received David's promise that he would not cut off Saul's descendants after his death. "David sware unto Saul" who then "went home" (verses 21, 22).

McKinley once said: "If we spend all our time getting even, we shall never get ahead." Forgive, and promptly forget the wrongs you've suffered. David did!

QUESTIONS

1. To what cave did David escape from Achish king of Gath (I Samuel 22:1)?
2. How many of the "Three D's" gathered about David (I Samuel 22:2)? Why did "debtors" come (Lev. 25:39, 47, 48; II Kings 4:1)?
3. To whom do we flee in times of distress (Matt. 11:28-30; Heb. 2:10; 4:14-16; Luke 15:1)?
4. What natural reason had David for expecting protection in Moab (I Sam. 22:3; Ruth 1:22; Matt. 1:5, 6)?
5. What prophet joined David in Mizpeh Moab (I Samuel 22:5), and what was his advice?
6. What practice is suggested in I Samuel 22:7 which prevails during election time?
7. Who was Doeg, and what did he tell Saul (I Samuel 22:9, 10)?
8. Why did Saul enforce such cruel orders as I Samuel 22:16-18 record (I Samuel 22:9-15)?
9. By whom were these orders executed (I Samuel 22:18, 19)?
10. Who only of the priests escaped, and to whom did he go (I Samuel 22:20, 21)?
11. What was David's reaction (I Samuel 22:22, 23; Psalm 52)?
12. How does chapter 23 suggest David's sincere turning to Jehovah for guidance and protection, and how did God honor his faith (I Samuel 23:2, 4, 6, 9-12, 14)?
13. Were the people of Keilah grateful to David and try to protect him (I Samuel 23:5, 11-13)?
14. What touching meeting between two friends is recorded in I Samuel 23:16-18, and can you point out an example of faith, hope and love?
15. How did God honor David's faith (I Samuel 23:19-29)?
16. What test did the Lord give David, and what was David's reaction (I Samuel 24:1-7, 10)?
17. In David's message to Saul (I Samuel 24:9-15) was there any indication that David considered taking his case out of the Lord's hands?
18. Do you think Saul's professed change of heart was sincere (I Samuel 24:16-21)?
19. How did David show he could not trust Saul (I Samuel 24:22)?
20. From a study of the following Psalms and their headings, how did David spend much of his time in hiding (Psalm 34, 52, 56, 57, 63)?

YEAR 2-LESSON 15 -PAGE 1
WHOLE BIBLE STUDY COURSE

| Year II | Second Quarter |
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| Lesson 15 I Samuel 25-31 | Page 1 Memory Verse: Proverbs 16:18 |

Memory Verse:

"Pride goeth before destruction, and an haughty spirit before a fall" (Proverbs 16:18).

Public Reading: I Samuel 31:1-13.

SIN AND THE SENTENCE OF SAUL

Saul, the first king of Israel, perfectly illustrates "The Way of Self" which always ends in death (Galatians 6:7, 8; Romans 6:23). Review his assets and liabilities:

1. Strength

- 1) Body (I Samuel 9:2; 10:23, 24).
- 2) Mind (I Samuel 15:17; 10:21, 22).
- 3) Spirit (I Samuel 10:6; 11:6, 12, 13).

2. Selfishness

- 1) Envy (I Samuel 18:9).
- 2) Jealousy (I Samuel 18:9).
- 3) Murder (I Samuel 18:11).

3. Sin

- 1) Rejecting God (I Samuel 13:1, 10; 15:1-3, 11, 19-23, 28).

4. Suicide

- 1) Loss of God (I Samuel 28:6; Romans 1:24, 26, 28).
- 2) Loss of Battle (I Samuel 31:1-3, 7).
- 3) Loss of Life (I Samuel 31:4-6).

Above in brief but tragic review is the story of a man who started with so many good things in his favor and who ended his own life in such a miserable fizz! Let us study:

I. Samuel's Death and Subsequent Events (I Samuel 25:1-27:1·12)

1. The death of Samuel (I Samuel 25:1).

"And Samuel died . . ." (I Samuel 25:1): A great leader was mourned by the entire nation. The people believed in his honesty and his love for Israel (I Samuel 12:3-5). He was buried in a tomb prepared especially for him "in his house," or court belonging to it.

2. David is insulted by Nabal (I Samuel 25:2-13).

"Man in Maon . . . Nabal" (I Samuel 25:2, 3): Nabal means a "fool." He was "churlish," a burly brute, with a growl and a snarl ready to bite like an angry dog. He was a descendent of Caleb.

"Abigail . . . a woman of good understanding" (I Samuel 25:3): Her name means "Father of joy," that is, "Exaltation." This was a "Beauty and the Beast" marriage. David protected Nabal and his possessions from the marauding tribes. During the sheep shearing and feasting of Carmel (in Judea), David sent messengers requesting a present of provisions for himself and his men. Nabal insulted the messengers and sent them away empty-handed (I Samuel 25:4-12). David decided to avenge the uncalled-for insults (I Samuel 25:13).

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3. Abigail is warned, and intercedes (I Samuel 25:14-31).

"Abigail made haste . . ." (I Samuel 25:18): "The Influence of a Woman's Charm" is seen in this section. She is a woman of fine tone, temper, and of keen insight. Her principle concern is for David, to save him from a bloody deed (I Samuel 25:25) and to remind him that God is the avenger of the wicked (verses 27-31). "The prudent woman uses a good argument; for a wise man should pardon a fool."

4. The results to all parties (I Samuel 25:32-44).

"Blessed be . . . God . . . which sent thee" (I Samuel 25:32): David praised God for having sent Abigail to meet him; "blessed be thy advice, and blessed be thou" (verse 33), he congratulated her, who had kept him from "hurting thee" (verse 34) and carrying out the revenge he had resolved to take upon Nabal. He received her gifts (verse 35) and sent her "in peace to thine house."

"Nabal . . . very drunken" (I Samuel 25:36): Abigail told her husband nothing until he became sober; he became so terrified he was smitten with a stroke (verse 37) and died in "ten days" (verse 38).

"Abigail hasted . . . became his wife" (I Samuel 25:42): Abigail consented without hesitation to become David's wife. "David also took Ahinoam of Jezreel," in the mountains of Judah (Josh. 15:56), to be his wife. Saul in spite gave "Michal his daughter, David's wife, to Phalti" (Verses 43, 44).

5. Saul's fourth attempt to capture David (I Samuel 26:1-25).

"Saul arose . . . 2o seek David in . . . Ziph" (I Samucl 26:2): Again David is betrayed by the Ziphites. The second time David spares Saul's life (verse 8-12), rebukes Abner for his lack of care of King Saul (verses 13-17).

"I have sinned . . . played the fool" (I Samuel 26:21): In answer to David's protest (verses 18-20), Saul declared the whole truth concerning himself in verse 21, but he kept on being a fool! David had no confidence in the king's repentance, for "David went on his way" (I Samuel 26:22-25).

6. David again goes to Achish, and raids heathen tribes (I Samuel 27:1-12).

"David . . . I shall now perish one day" (I Samuel 27:1): David's sense of his danger increased; he became pessimistic. And who can wonder or blame him? Long and weary had been his period of suffering.

"Achish gave. . . Ziklag. . ." (I Samuel 27:6): It was wrong for David to go to the Philistines, for it removed him from the spot where he was told to remain (I Samuel 22:5). Is this story parabolic? The ANOINTED KING WAS DRIVEN OUT BY THE REJECTED KING (Saul). It put David in an idolatrous land (I Samuel 26:19); it was a withdrawal from God's counsel and aid from God's people. God overruled it, to let the impending doom on Saul be brought on by the Philistines. David remained at Ziklag (verse 7) until the death of Saul. David's actions are covered by deceit (verses 8-12). Did David's clear vision of God grow dim in Gath?

II. Saul's Last War (I Samuel 28:1-31:13)

1. The Philistines invade the land (I Samuel 28:1-4).

"Keeper of mine head . . ." (I Samuel 28:2): Achish had great confidence in David and made him captain of his bodyguard. David answers him with polite generality. The Philistine invasion was on (vs. 1, 4).

"Put away . . . familiar spirits" (I Samuel 28:3): Saul had kept the command of the law during Samuel's day (Lev. 19:31; 20:6; Deut. 18:11).

2. Saul resorts to a witch (I Samuel 28:5-25).

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"The Lord answered him not . . ." (I Samuel 28:6): Saul rejected God (Gen. 6:3; I Samuel 15:23); God rejected Saul (I Samuel 15:26)! Pay Day is at hand.

"Woman . . . familiar spirit at Endor" (I Samuel 28:7): This tragic story of Saul's visit in the day of trouble to the witch of Endor is the final act of his degradation. Spiritism flourishes in the wake of war. Fraudulent mediums, then and now, get rich through gross deception of God-forsaken persons. Is it sensible in seances to GO INTO THE DARK TO GET LIGHT (John 3:19)? This story has been made to serve in defense of things of the occult, which, actually, it condemns. "It was Samuel. . ." (I Samuel 28:14): The woman at Endor had nothing to do with bringing up Samuel. "Still practicing her black art, and that in secret, because of the king's edict against all of her class, she commenced, on the occasion of Saul's visit, to practice the deceptions with which she was familiar. When in response to her incantations, as it seemed, Samuel actually appeared, she was startled beyond measure" (verses &13)-"she cried with a loud voice"! That Samuel actually did appear there can be no doubt. God sent him, I believe, for the express purpose of delivering the terrible message to Saul, to which the king listened in amazement (verses 15-20). It was the pronouncement of doom upon a man who failed to fulfill his opportunity (verses 21-25).

It was wrong for God's people to consult such people then. I believe it is wrong to do so now.

"In 1931, a year after the death of 'Sherlock Holmes,' the daily press of our land reported the confession of his favorite medium, Nino Pecararo. For more than eleven years, he had hoodwinked Sir Arthur

Conan Doyle, as well as other seekers after a word from the beyond" (THE CHRISTIAN OBSERVER, Louisville, Ky., May 20, 1931). "This famous medium ACKNOWLEDGED THAT HE HAD NEVER SEEN NOR HEARD A SPIRIT, and THAT HE DID NOT THINK ANYONE ELSE HAD EVER DONE SO." He admitted his trickery. Harry Houdini publicly for years offered to DUPLICATE BY MECHANICAL MEANS ANY FEAT that a medium could perform. His money, up to his death in 1926 was never sought by challenging spiritualistic mediums!

Christians, spiritism at its best has nothing for you. What a sorry way for Saul to spend his last night on earth in the dark with a woman who was defying God's laws! What a way to prepare for the battle on the morrow, and for the life beyond! Rather one should turn to God, His Word and the resurrected Christ (John 14:1-6; 11:25, 26; II Cor. 5:1), and turn away from all modern witches of Endor.

3. Rejection of David by the Philistines (I Samuel 29:1-11).

"The lords favor thee not . . ." (I Samuel 29:6): Achish was compelled to yield to his lords or princes and dismiss David from the Philistine army. Thus, David is providentially saved from fighting against Israel (verse 11).

4. The disaster of Ziklag avenged (I Samuel 30:1-31).

"Amalekites . . . smitten Ziklag . . . women captives" (I Samuel 30:1, 2): This was in retaliation of I Samuel 27:8-12. Unthinking followers blame David for the disaster (verses 3-6). The foes were punished (verses 7-20) and his own rescued. The principle of "They shall part alike" (verses 21-25) is established. Presents were sent to the elders of Judah (verses 26-31) and the way is prepared for establishing himself among them.

5. The death of King Saul (I Samuel 31:1-13).

"Saul . . . sore wounded" (I Samuel 31:3): "Wounded in the final fight, Saul died by his own hand physically, and he had already slain himself morally by his own sin and folly" (verse 4). Romans 6:23 is still true.

**YEAR 2-LESSON 15-PAGE 4
QUESTIONS**

1. Whose death is recorded in I Samuel 25:1, and how did this affect the nation?
2. What was the basis of David's request of Nabal (I Samuel 25:5-8, 15, 16)?
3. What was David's purpose (I Samuel 25:13)?
4. How did Abigail prevent David from committing a bloody crime against Nabal (I Sam. 25:14-20, 23-33)?
5. What is the meaning of the allusion to "the bundle of life" and to the sling (I Samuel 25:29)?
6. Why was David so thankful (I Samuel 25:33), and why was Abigail so willing (I Samuel 25:41)?
7. How did David show faith in God (I Samuel 26:1-12; Psa. 37:1-5)?
8. Why the rebuke of Abner (I Samuel 26:15, 16)?
9. What did Saul confess to David (I Samuel 26:21)?
10. How did David again show that he had no faith in Saul's professed repentance (I Samuel 26:25)?
11. What was the spiritual condition of David as described in I Samuel 27?
12. Why did Saul consult the witch of Endor (I Samuel 28:3-6)?
13. Did Saul know better than to consult evil spirits, witches (Ex. 22:18; Deut.18:9-12; I Samuel 28:3,9)?
14. Do you think God miraculously called Samuel back or was this an impersonation by a demon (I Samuel 28:12-20)?
15. What was Samuel's message to Saul (I Samuel 28:16-19), and what effect did it have on Saul (I Samuel 28:20-25)?
16. How did God prevent David from fighting against Israel (I Samuel 29:4,5,9-11)?
17. What was made "an ordinance for Israel" after avenging the destruction of Ziklag (I Samuel 30:24,25)?
18. What diplomatic thing did David do in I Samuel 30:26-31?
19. Why did Saul commit suicide (I Samuel 31:3-6)?
20. What lessons have you learned from your study of Saul, Israel's first king?

**YEAR 2-LESSON 16-PAGE 1
WHOLE BIBLE STUDY COURSE**

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| Lesson 16 II Samuel 1-6; I Chronicles 1-12 | | Page 1 Memory Verse: II Samuel 5:10 |

Memory Verse:

"And David went on, and grew great, and the Lord God of hosts was with him" (II Samuel 5:10).

Public Reading: II Samuel 2:1-4; 5:1-5.

DAVID BECOMES KING OF JUDAH AND ISRAEL

David is one of the great builders, under God, in a serious time of reconstruction of a nation. He was a wise builder because he followed God's directions. II Samuel deals largely with the story of David, and presents the picture of the theocratic monarchy.

I. David Mourns for Saul and Jonathan (II Samuel 1:1-27)

1. He receives news from the battle (II Samuel 1:1-12).

"How went the matter?" (II Samuel 1:4): The new leader did everything in his power to show respect for the memory of the dead ruler. It takes a big man to show proper respect for his predecessor. The story of the Amalekite is evidently a fabrication.

"They mourned . . ." (II Samuel 1:12): Instead of exulting at the death of Saul, David wept and fasted. The Amalekite had despoiled the dead body of Saul, "the Lord's anointed" (verse 16), to win David's favor.

2. The bearer of news slain (II Samuel 1:13-16).

"Afraid. . . to destroy. . . anointed?" (II Samuel 1:14): The heathen Amalekite cared only for the reward he expected to receive for his news. He was slain. Deliberate peddlers of evil tiding deserve man's disdain. Read Proverbs 6:16-19.

3. A hymn of lamentation (II Samuel 1:17-27).

"Book of Jasher . . ." (II Samuel 1:18): Jasher means "the book of the righteous" or "the upright"-- an anthology or collection of national songs in honor of renowned and pious heroes.

"He bade them teach the children of Judah . . ." (II Samuel 1:18): David's elegy upon Saul and Jonathan is an eloquent testimony to the depth and sincerity of David's grief. It is one of the finest odes of the Old Testament. It is arranged in three strophes, which gradually diminish in force and sweep (namely, verses 19-24, 25-26, 27), in which the vehemence of the sorrow is gradually modified, and finally dies away. Each strophe opens with the exclamation: "How are the mighty fallen!" (verses 19, 25, 27). The first praises the fallen heroes, the second commemorates the friendship of David and Jonathan, and the third utters the last sigh with which the elegy becomes silent.

II. David Made King of Judah, and Civil War (II Samuel 2:1-32)

1. David anointed at Hebron (II Samuel 2:1-4).

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"David inquired of the Lord . . ." (II Samuel 2:1): David's first act was to inquire of God WHAT HE SHOULD DO. His own tribe, without hesitation, crowned him king. Hebron became the capital. It was the center of the tribe of Judah, situated upon the Mountains, and had many sacred associations connected with it from the olden time.

"They anointed David king. . . of Judah" (II Samuel 2:4): Just as Saul was made king by the tribes after his anointing by Samuel (I Samuel 11:15, so David was first of all anointed by Judah here, and afterwards by the rest of the tribes.

2. The ability to gain new friends (II Samuel 2:5-7).

"David sent messengers . . . Jabesh-gilead" (II Samuel 2:5): During the first days of his reign, the leader welcomed an opportunity to show the size of his heart. David went out of his way to honor the brave men of Jabesh-gilead, a hundred air miles away, and thank them for burying Saul (I Samuel 31:11-13). It also announced to them his own anointing as king.

3. Abner proclaims Ish-bosheth King (II Samuel 2:8-11).

"Abner. . . took Ish-bosheth" (II Samuel 2:8): The spirit of Saul, which was antagonistic to David, was perpetuated in Abner, Saul's cousin and captain of the host. Ish-bosheth became a puppet in Abner's hands; the soldier could not become king. It was easy to gather the people around the son of the dead king, Saul. Ish-bosheth means "Man of shame." He was the fourth son of Saul, according to I Chron. 8:33; 9:39. His proper name was "Eshbaal," that is, "fire of Baal," and was afterward changed into Ishbosheth.

"Mahanaim": The name means "Double camp," or host, because of the host of God that joined that of Jacob as a safeguard. It was beyond the Jordan, north of the brook Jabbok, where the angels of God appeared unto Jacob (Gen. 32:1, 2). Here Ishbosheth reigned; here he was assassinated (II Samuel 2:8, 12; 4:5-8).

4. A civil war started (II Samuel 2:12-32).

"Abner said to Joab, Let the young men now arise, and play. . ." (II Samuel 2:14): This "play" at the pool of Gibeon was the war-play of single combat; it was fierce and ferocious. The place received the name Helkath-hazzurim, "field of the sharp edges" (verse 16). It ended in the death of Asahel (verses 17-23), nineteen of David's men (II Samuel 2:23, 30), and 360 men of Benjamin (II Samuel 2:31). Joab never rested until he avenged his brother Asahel's death on Abner.

III. The Defection and Death of Abner (II Samuel 3:1-5:5)

1. The family of David (II Samuel 3:1-5).

"David waxed stronger and stronger . . ." (II Samuel 3:1): God was giving David the victory, as He had promised. All Israel would come to David in time.

"Unto David. . . sons born in Hebron" (II Samuel 3:2): David practiced polygamy which was contrary to God's will (Deut. 17:17; Matt. 19:3-8). Six wives are mentioned in verses 2-5.

2. Abner deserts to David (II Samuel 3:6-21).

"Abner very wroth. . ." (II Samuel 3:8): Matters in the kingdom of Israel were brought to a crisis by a quarrel between Abner and Ish-bosheth. The king charged Abner with a peculiar sin against his rights -- such immorality was a virtual attempt to take the throne from Ish-bosheth. Incensed at the king's reproof, Abner

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decides "to translate the kingdom from the house of Saul, and to set up the throne of David" (II Samuel 3:10) over the entire nation, "from Dan even to Beersheba," the entire length of the land.

"Abner . . . Make thy league with me" (II Samuel 3:12): Abner carried out his threat to Ish-bosheth on the spot. David accepts the proposal on one condition.

"Bring Michal . . ." (II Samuel 3:13): Michal had unjustly been taken from David by Saul (I Samuel 25:44). Her return to David favorably impressed the people of Benjamin toward David.

"Now then do it . . ." (II Samuel 3:18): The elders of the people would have made David king over the entire nation after Saul's death had it not been for Abner. Now Abner advises Israel and the "whole house of Benjamin" (verse 19) to accept David. David was God's choice for king; in the end the people turned to David (verses 20-21).

3. Joab murders Abner (II Samuel 3:22-30).

"Joab . . . smote him" (II Samuel 3:27): Joab was jealous of Abner's popularity with the people, of his power over David, and hated him for killing his brother (II Samuel 2:23; 3:22-26). He unjustly murders his rival (verses 28-30).

4. David mourns for Abner (II Samuel 3:31-39).

"David . . . followed the bier" (II Samuel 3:31): David repudiates Joab's murder of Abner by publicly following the bier. It "pleased all the people" (verse 36).

"A great man fallen . . ." (II Samuel 3:38): David recognized the virtues of his former enemy. He left the retribution to God of Joab (verses 37-39).

5. Mephibosheth and Ish-bosheth (II Samuel 4:1-12).

"Jonathan . . . a son that was lame. . ." (II Samuel 4:4): David showed this crippled son of Jonathan great kindness. He is introduced here to show that Saul's family became extinct at the death of Ish-bosheth, with the exception of this helpless cripple.

"Ish-bosheth . . . lay on a bed at noon (II Samuel 4:6): Herested at noonday. The treacherous captains (verse 2) came for the soldier's food and killed their king (verses 6-7). David hanged the instruments of their crime, "their hands and their feet," (verse 12), where all could see that he abhorred it.

6. David acknowledged by all the tribes (II Samuel 5:1-5).

"Then . . . all the tribes. . ." (II Samuel 5:1): David won the heart of all Israel by his justice toward Abner and Ish-bosheth. All the people recognized his kingly qualities. Note the three reasons they give for desiring him as their king (verses 1b-3). Note that "David was thirty years old when he began to reign, and he reigned forty years" (verse 4) in Hebron and Jerusalem (verse 5).

IV. David's Throne Established in Jerusalem (II Samuel 5:6-6:23)

1. Jerusalem is taken (II Samuel 5:6-10; I Chron. 11:4-9).

"Jerusalem . . . Jebusites" (II Samuel 5:5): A handful of Jebusites held the fortress which was shaped like a huge human footprint about 1250 feet long and 450 feet wide, a total of not more than eight acres. The Jebusites taunted David by saying blind and lame men could hold the fort. David captured the city (I Chron. 11:6).

"David built . . . Millo" (II Samuel 5:9): Millo means "The filling," always with article; a rampart

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consisting of two walls with a space between them filled in. Masonry at the North end of the city of David on Ophel is doubtless Millo.

2. David's house and family (II Samuel 5:11-16; I Chron. 3:1-9; 14:1-7).

3. The Philistines beaten (II Samuel 5:17-25; I Chron. 14:8-12).

"I will . . . deliver the Philistines" (II Samuel 5:19): God gave David victory over the Philistines and "established him king over Israel" (verse 12).

4. The ark brought to Jerusalem (II Samuel 6:1-23; I Chron. 13:1-14).

"Uzzah put forth his hand to the ark of God. . . ." (II Samuel 6:6): Uzzah, meaning "Strength;" meant well. He died in spite of his good intentions. Only the Kohathites were to carry the ark on their shoulders; they were forbidden to touch it on pain of death (Numbers 4:1-15). God's divine instructions must be followed in every age!

QUESTIONS

1. Did David have any desire to take the kingdom by force before God's time (II Samuel 2:1; 3:39; 5:12)?
2. What was the cause of David's lamentation (II Samuel 1:5-16)?
3. Why was the bearer of news slain (II Samuel 1:5-16)?
4. What does II Samuel 2:1 show as to David's spiritual condition?
5. In what city and by what part of the people was David first received as king (II Samuel 2:3, 4; 5:5)?
6. What was Abner's plan to prevent David's absolute reign (II Samuel 2:8-11)?
7. What two captains led the armies in the civil war (II Samuel 2:12-32)?
8. As "David waxed stronger" what evil did he practice (II Samuel 3:1-5; Deut. 17:17)?
9. How did Abner show arrogant pride (II Samuel 3:9-12, 21); I Samuel 15:28; 16:12)?
10. What prevented Abner from continuing his efforts to anoint David over the 12 tribes (II Samuel 3:27)?
11. What two reasons did Joab give for the murder of Abner (II Samuel 3:25, 30), and how did Abner's murder affect David (II Samuel 3:31-38) ?
12. Who murdered Ish-bosheth (II Samuel 4:1-7), and how were they punished (II Samuel 4:8-12)?
13. Who is mentioned for the first time in II Samul 4:4 who later became the object of David's special care (II Samuel 9:1-13)?
14. How old was David when he was "anointed . . . king over Israel" (II Samuel 5:5; I Chron. 12:38-40)?
15. Of what greater coronation and feast is David's a foreshadowing (Isa. 9:6, 7; 25:6-12; 32:1; Zech. 14:9)?
16. What was Zion and what, Millo (II Samuel 5:7-9; see "LANDS OF THE BIBLE," McGarvey, pages 150, 144)?
17. Why did Hiram send messengers, trees, and workmen (II Samuel 5:11)?
18. Why did the Philistines now attack David (II Samuel 5:17-25), and where is the "valley of the Rephaim" (II Samuel 5:18; see "LANDS OF THE BIBLE," page 214)?
19. Who chose Jerusalem to be the capital, David or the Lord (II Samuel 5:5; I Kings 11:13; Psalm 132:13)?
20. Why was it wrong for David to haul the ark on the new cart (II Samuel 6:3; Num. 4:4-15; 7:9; I Chron. 15:12-15)? Is it imperative that obey the commands of the Lord in every age (Heb. 5:9; John 14:15)?

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WHOLE BIBLE STUDY COURSE

| Year II | Second Quarter |
|--|--|
| Lesson 17 II Samuel 7-10; I Chronicles 17 | Page 1 Memory Verse: II Samuel 7:16 |

Memory Verse:

"And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II Samuel 7:16).

Public Reading: II Samuel 7:8-17.

THE DAVIDIC COVENANT

David has become established as king of the entire twelve tribes (II Samuel 2:1-4; 5:1-5). Today we study the prosperous period of David's reign, when "he sat in his house, and the Lord had given him rest round about from all his enemies" (II Samuel 7:1). Peace and prosperity caused David to:

I. Desire to Build a Temple (II Samuel 7:1-29)

1. David's proposal and the Lord's answer (II Samuel 7:1-17).

"I dwell in an house of cedar . . . ark . . . within curtains" (II Samuel 7:2): In contrasting his magnificent "house of cedar" (II Samuel 5:11, 12; 7:2) with the ark which "dwelleth within curtains," David proposed to build a house for the ark to dwell in. His motives seemed worthy. Nathan praised them, before he asked God His will in the matter. It is better to pray first, then speak (II Samuel 7:3)!

"Shalt thou build me a house. . .?" (II Samuel 7:5): God had not asked David to do this. Now God forbids David to build the temple.

"Thou art a man of war, and hast shed blood" (I Chronicles 28:3; cf. I Kings 5:3). Solomon, the man of peace, will build the physical temple. David can collect the materials; his desire is good. When God withholds one blessing, He usually gives another more glorious. Instead of permitting the king to erect a new edifice, the Lord promises that his household shall endure and become a means of blessing to the world. God promises David an ETERNAL THRONE. "Here begins a long line of promises that David's FAMILY should reign FOREVER over God's people, that is, there should come from David an ETERNAL FAMILY LINE OF KINGS, culminating in ONE ETERNAL KING whom the prophets later called 'the Branch.' These promises constitute the golden thread of the Old Testament.

"I will chasten him . . ." (II Samuel 7:14): Punishment came when the kingdom divided under Rehoboam, and in the captivities (II Kings 25:1-7). Since 586 B. C. only one king has been crowned in Jerusalem, and He was crowned with thorns who is on "The throne of his father David" (Acts 2:25-36; Hebrews 12:1-2).

The Davidic covenant (II Samuel 7:8-17), upon which the kingdom of Christ "of the seed of David according to the flesh" is to be founded, guarantees:

- (1) A Davidic "house" that is posterity, family;
- (2) A "Throne" a royal authority;
- (3) A "kingdom," sphere of rule;
- (4) In perpetuity, "forever";
- (5) One condition of the four-fold covenant; disobedience in David's family will be punished, but

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NOT CUT OFF, as was Saul's family (II Samuel 7:15; Psalm 89:20-37; Isaiah 24:5; 54:3).

"Thine house . . . kingdom shall be established FOREVER" (II Samuel 7:16): Check carefully the following promises. I Kings 2:4 a promise at first conditional, later made absolute for Christ met all conditions. I Chronicles 22:8-10; II Chronicles 6:16; 7:17, 18; Psa. 89:3, 4, 27-29, 34-37; 132:11, 12; Amos 9:11, 12; Isaiah 9:6, 7; 11:1, 10; Micah 5:2, 4; Jeremiah 22:29; 33:6, 15-17, 20, 21, 25; Zechariah 3:8, 9; 6:12, 13; 9:1, 10; 12:8; 13:1; Luke 1:30-33.

"How can any mortal man fail to see that these finger prints of time were pointing forward to the Savior, ages before He arrived? How can we fail to see that it was the PEN OF GOD writing in the pages of Old Testament history?" (Halley). The posterity of David could ONLY LAST FOR EVER by running out in a PERSON WHO LIVES FOR EVER, that is, by culminating in the Messiah, who LIVES FOR EVER, and of whose kingdom there is NO END!

2. David praises the Lord (II Samuel 7:18-29).

"David . . . sat before the Lord" (II Samuel 7:18): When David learns that he is not to build the temple he does not feel disgruntled! He prays! This shows the quality of God's man. He expresses his unworthiness before God (II Samuel 7:18, 19). He is willing to receive all God desires to give him (II Samuel 7:20). He moves through adoration (II Samuel 7:22) of God and of His purpose in His people (II Samuel 7:23-28) to thanksgiving and supplication to God for His continued blessings (II Samuel 7:29). David's prayer is summed up in thanksgiving for the promise (verses 18b-24), and supplication for its fulfillment (verses 25-29).

II. David Defeats His Enemies and Organizes His Kingdom (II Samuel 8:1-18; I Chronicles 17:1-17)

1. Final subjugation of the Philistines (II Samuel 8:1).

"David smote the Philistines . . . subdued them" (II Samuel 8:1): Gath, the same as Methgammah (I Chronicles 18:1), had been a bridle by which the Philistines held Israel in check; now David conquers the city. This is a record of some of David's victories. He strengthened his position. He also gathered much treasure. He could not build the temple; he could help another do it!

2. The conquest of Moab (II Samuel 8:2).

"Measured . . . line" (II Samuel 8:2): An eastern practice of having the conquered enemies lie down on the ground; with a measuring line those to die would be set off from those to be spared. Two-thirds thus measured would die; one-third would be spared. This cruel action was to revenge the death of his parents who had been massacred by the Moabites during David's exile.

3. The conquest of Syria (II Samuel 8:3-12).

"Recover . . . river Euphrates" (II Samuel 8:3): David extended his kingdom from Egypt to the Euphrates (Genesis 15:18). God had promised this to Abraham. Damascus was the capital city. David "houghed" (verse 4) or lamed the cavalry, put garrisons in the land, and took much booty (verses 4-12).

4. The defeat of Edom (II Samuel 8:13, 14).

"Of Syrians . . ." (II Samuel 8:13): For Syrians read Edomites. Cf. 12; I Kings 11:15, 16. Read Genesis 27:29. While David was entangled in the war with Ammonites and Aramaeans, the Edomites invaded Israel, and advanced as far as the southern extremity of the Dead Sea. The Lord gave David great victory here (verse 14b).

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5. Military, religious and civil organization (II Samuel 8:15-19); I Chronicles 18: 14-17).

"Joab . . . over the host" (II Samuel 8:16): He was commander-in-chief.

"Jehoshaphat . . . recorder" (II Samuel 8:16): Historiographer or daily record keeper.

"Scribe . . ." (II Samuel 8:17): Public writer acting usually as clerk, or secretary of state.

"Zadok . . . Ahimelech" (II Samuel 8:17): Zadok was the son of Ahitub, of the house of Eleazar, the son of Aaron (I Chron. 24:3), and eleventh in descent from Aaron. The reference to Zadok and AHIMELECH THE SON OF ABIATHAR is regarded as a copyist's error in which the names of the father and the son were accidentally transposed. Since Abiathar was thirty or thirty-five years of age when his father was put to death by King Saul, (I Samuel 22:9-23), and at least forty-eight years of age when David removed his residence to Mount Zion, he might have had a son of twenty-five years of age, namely the AHIMELECH mentioned here with Zadok. The son Ahimilech could have taken his father's functions of high priest when he was prevented by illness or other causes from serving.

"Benaiah . . . over . . . Cherethites" (II Samuel 8:18): Benaiah had rendered valiant service (II Samuel 23:20-23). He was over the body-guard of the king. The Cherethites were those tribes of the Philistines who dwelt in the southwest of Canaan (I Samuel 30: 14). The Pelethites (the term is equivalent to courier) conveyed the king's orders to distant places (II Chron. 30:6). The valiant men accompanied David during his exile.

III. David's Deep Kindness (II Samuel 9:1-13)

"Any . . . of the house of Saul" (II Samuel 9:1): This was in memory of his friend; "kindness for Jonathan's sake." The covenant of friendship included David and Jonathan and their descendants (I Samuel 20:15).

"Mephibosheth . . . Behold thy servant!" (II Samuel 9:6): The interview between David and Mephibosheth ("Exterminator of shame, i.e., idols") was characterized by fear and reverence on the part of Jonathan's son, and by kindness and liberality on the part of David. He was a daily guest at the royal table (verses 7, 10-13).

IV. David Is Despised by the Ammonites (II Samuel 10:1-19)

1. The war brought on by Hanun (II Samuel 10:1-6).

"I will shew kindnes unto Hanun" (II Samuel 10:1): David's desire to comfort Hanun because of his father's death was despised by the young king. The purpose of the would-be comforters is twisted (verse 3). David's servants had one-half of their beards shaved, and their garments were cut off to their middle (verse 4). They were asking for trouble; they got it, too (verses 5, 6).

2. Joab defeats the combined forces (II Samuel 10:7-14).

3. The Syrians again defeated (II Samuel 10:15-19).

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QUESTIONS

1. What was the condition of David's kingdom when our lesson opens (II Samuel 7:1)?
2. When David contrasted what two dwellings, what did he desire to do (II Samuel 7:2)?
3. What caused Nathan to change his message to David (II Samuel 7:3-5; I Chron. 17:3, 4)?
4. Who was responsible for David's success (II Samuel 7:8, 9)?
5. What distinction was made between David and Saul (II Samuel 7:14, 15)?
6. In what way was David's kingdom made sure for ever (II Samuel 7:16; see Luke 1:30-33)?
7. Why was David not permitted to build (I Chron. 28:2-5)?
8. What was the cause of David's thanksgiving (II Samuel 7:18-29)?
9. What is the meaning of "bridle of the mother city." (II Samuel 8:1; I Chron. 18:1)?
10. Why the severe punishment of the Moabites (II Samuel 8:2; I Samuel 22:3, 4)?
11. To what river did David expand his border (II Samuel 8:3), and who had promised this boundary (Gen. 15:18)?
12. Why did David "hough all the chariot horses" (II Samuel 8:4)?
13. To whom did David dedicate the gold and silver (II Samuel 8:10, 11)?
14. What is the meaning of "recorder" (II Samuel 8:16), duty of the scribe (verse 17)?
15. Who were the Cherethites and Pelethites (II Samuel 8:18), and what had distinguished their commander Benaiah (II Samuel 22:20-23)?
16. For whose sake did David show kindness to Mephibosheth (II Samuel 9:1)?
17. For whose sake does God forgive sinners (Ephesians 4:32; 1:6,7)?
18. What were David's intentions toward Hanun (II Samuel 10:2)?
19. How were David's men treated (II Samuel 10:3-6)?
20. Who defeated the combined forces of Ammonites and Syrians (II Samuel 10:7-14)?

**YEAR 2-LESSON 18-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|------------------------------|------------------------------------|
| Lesson 18 II Samuel 11-12 | Page 1 Memory Verse: Psalm 51:7 |

Memory Verse:

"Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow" (Psalm 51:7).

Public Reading: II Samuel 11:1-5, 15-17, 26, 27.

DAVID'S SIN AND REPENTANCE

David is now perhaps fifty years of age. If he had died in battle when forty-nine, he would have gone down in history with far more honor than he did.

Why do we warn about the pitfalls of youth and neglect to give sufficient attention to "the perils of middle age?" Is there any age when one is free from sin and its consequences (I Corinthians 10:12)?

David, the second king of Israel, shows "The Way of Sin." Not even a king is immune from sin; even he has to pay the cost (Galatians 6:7, 8; Romans 6:23)!

I. Temptations of Middle Age (II Samuel 11:1-27)

1. The appeal to a man's baser self (II Samuel 11:1-5).

"At the time . . .' (II Samuel 11:1): David kept his hands clean when he kept them busy. As long as he was in the field of duty, he did right. He should have been with his men, not in Jerusalem at this time. "But David tarried" leads on to the account which follows of David's adultery with Bathsheba. He was in the sphere of temptation.

"He saw . . . inquired. . . took" (II Samuel 11:2, 3, 4): The same old steps into sin (Cf. Genesis 3:6, 7). One sin, unless repented of and stopped, starts an endless chain of evil that always brings death! This was the blackest sin of David's life; adultery and virtual murder to cover the adultery. Is not such a passage recorded to show us that if God could bless and pardon such a deliberate sinner as David that none of us need despair in sin? There is a way out for any sinner who will come to Christ! Read John 6:37; 8:10, 11.

Our sins may differ from that of David, but we are sinners (Romans 3:19, 23). "Let him that is without sin" among us cast the first stone at this adulterous king (John 8:7)! The law provided that both parties in adultery "shall surely be put to death" (Lev. 20:10).

2. The attempt to escape the consequences of sin (II Samuel 11:6-13).

"Send me Uriah . . ." (II Samuel 11:6): When David learned that Bathsheba was "with child" (verse 5), he showed no sense of shame or remorse. His conscience was asleep. Had it been "seared" with success (I Tim. 4:2b)? Uriah, "Jehovah is light," was one of David's heroes (I Chron. 11:41; II Sam 23:39). His speech (II Samuel 11:11) indicates he had adopted the Jewish religion.

"Go down to thy house . . ." (II Samuel 11:8): Uriah was commanded to go down from the palace upon Mt. Zion to the lower city here Uriah's house was situated. David's wish was that Uriah should spend the night at home with his wife, that he might afterward be regarded as the father of the child that had been begotten in adultery. What a shameful way to try to "cover up" one's sin!

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"I will not do this thing. . ." (II Samuel 11:11): Were Uriah's suspicions aroused? Had David's relation with Bathsheba been "whispered around" Jerusalem? The austere, soldier-like spirit gives us a high notion of the character and discipline of David's soldiers (verses 12, 13).

3. David procures the death of Uriah, and marries Bathsheba (II Samuel 11:14-27).

"David wrote a letter . . ." (II Samuel 11:14): One sin leads to another. In all likelihood his sin against Uriah, one of his bravest and best soldiers, was more dastardly than his sin with Bathsheba! His folly, from a human standpoint, is shown when David puts himself in Joab's power by sharing with him the secret of his guilt. David covers up his adultery with the murder of Uriah (verses 15b-17). When Joab reported the campaign casualties (verses 18-24), the messenger informed David: "Thy servant Uriah the Hittite is dead also."

". . . displease thee" (II Samuel 11:25): A pious front to Joab who should normally have been chided for unduly endangering his men (Judges 9:53) by going too close to the wall (II Samuel 11:21). After Uriah's death, the royal culprit might have whispered: "All's well that ends well." Yes, if a man reckons without God?

"She mourned . . ." (II Samuel 11:26): Bathsheba means "The seventh daughter" or "The daughter of an oath." She was beautiful, and talented in obtaining her ambitions as seen in having Solomon enthroned (Cf. I Kings 1:13, 15, 17, 28). It takes two to sin. Why did not this woman choose to die honorably as did her husband (II Samuel 11:1, 21) than to sin with the king? Her mourning, to me, smacks of hypocrisy! The ordinary mourning of the Israelites lasted seven days (Gen. 50:10; I Samuel 31:13).

"His wife. . ." (II Samuel 11:27): If David hoped to cover up his sin by taking Bathsheba as his wife, he was to be disappointed. He still had to face the Supreme Court! "The thing that David had done, displeased the Lord" (II Samuel 11:27b). Moreover, God still hates sin!

II. Triumph Over Sin (II Samuel 12:1-31)

1. The crime exposed by Nathan (II Samuel 12:1-14).

"The Lord sent Nathan . . . : ' (II Samuel 12:1): Nathan, the prophet-preacher, knew God was sending him to face a king who had committed adultery and murder. How would he deal with him?

"There were two men. . ." (II Samuel 12:1): Verses 1-6 consider one of the two parables of the Old Testament (Cf. Isa. 5:1-7). Nathan knew what lay close to the heart of the Shepherd King. He singled out one man, one little lamb, one thief! Our Lord used the singular in His parables (Luke 15). The parable was so selected that David could not suspect that it had reference to him and to his sin.

"David's anger was kindled. . .' (II Samuel 11:5): How easily all of us condemn the other fellow's sins (Matthew 7:1-5)! David pronounced his sentence at once (verses 5, 6).

"Thou art the man" (II Samuel 12:7): This is proof of the preacher's courage. The king had the power of taking the preacher's life. It was dangerous for Nathan to rebuke David's sin! But he obeyed God and did (Acts 4:18-21). Such preaching pricks a man's conscience (Hebrews 4:12). The sin of David is traced to its root: covetousness (Ex. 20:17).

"Now therefore. . ." (II Samuel 12:10): God's penalty announced: The sword would never depart from David's house. "I will raise up evil against thee out of thine own house" (II Samuel 12:11; 13:15; 16:22;

18:14, 33); the enemies of God had cause to blaspheme; the child conceived in adultery would die (II Samuel 12:14)! Yes, "Chickens come home to roost The wages of sin are death, dishonor, dread, and unless repented of, eternal damnation.

"I have sinned. . .' (II Samuel 12:13): David confessed his sin. His reaction to his sin showed him to be a "man after God's own heart" (I Samuel 13:14; Acts 13:22). There is no excuse, no searching for a

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loophole; he acknowledges his guilt; it is a candid confession of sin. David deserved to die as an adulterer and murderer, yet because of his heartfelt repentance and because of God's promise to David (II Samuel 7:11, 12) "thou shalt not die" (verse 13).

When David confessed his sin, God "put away thy sin" -- forgave it (verse 13b). Psalm 32:1, 11 shows the attitude of a sinner forgiven. God will forgive all who come to Him with repentant spirit (John 1:29; I John 1:7; I Tim. 1:15) in obedience to His commandments.

2. The after effects of forgiven sin (II Samuel 12:14-23).

"The child . . . was very sick" (II Samuel 12:15): The child begotten in adultery was to die. David would feel the pain of punishment in the child's death, and the visible occasion for further blasphemy by his enemies would be taken away! However, "David . . . besought God for the child. . . fasted" (verse 16) for seven days (verses 17-18). When the child died, David humbled himself under the mighty hand of God, and rested satisfied with His grace, without giving himself up to fruitless pain (verses 19-22).

"I shall go to him, but he shall not return to me" (II Samuel 12:23): Perhaps nothing more perfectly reveals the sincerity of David's repentance than his ready acceptance of the stroke by which God refused to answer his prayer. In the midst of his worship, David shows his consciousness of the SPIRITUAL WORLD AND OF THE LIFE BEYOND! Compare this statement of David with John 14:1-3.

3. The birth of Solomon (II Samuel 12:24-25).

"Bathsheba . . . bare a son. . . Solomon" (II Samuel 12:24): Solomon means "Peaceable." He was called "Jedidiah," "beloved of Jehovah" (verse 25). He was one of four sons whom Bathsheba bore to David (II Samuel 5:14; I Chron. 3:5). The giving of such a name was a practical declaration on the part of Jehovah that He loved Solomon, from which David could and was intended to discern that the Lord had blessed his marriage with Bathsheba. Therefore, Jedidiah was not actually adopted as Solomon's name.

4. The siege of Rabbah ended (II Samuel 12:26-31).

"David. . . Rabbah. . . took it" (II Samuel 12:29): As king, David officially took Rabbah, a very strong place on the east of the Jordan, the chief city of the Ammonites. Its modern name is Amman, about twenty-two miles from the Jordan, in a valley that is a branch of the main course of the Wady Zerka, or the Jabbok. Great booty was taken and great slaughter marked the capture of the "royal city" (verse 26).

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QUESTIONS

1. What was David's sin recorded in I Samuel 11:1?
2. What were the steps of David's adultery (II Samuel 11:2, 3, 4)?
3. Who was Bathsheba, and what bathing (II Samuel 11:2, 4; Lev.15:18)?
4. Who was Uriah (II Samuel 11:3; 23:24, 39; I Chron. 11:41)?
5. What was Uriah's character (II Samuel 11:11)?
6. Was the ark with the army (II Samuel 11:11; 6:17)?
7. Was the practice of polygamy by the kings forbidden (Deut. 17:17)?
8. After his sin with Bathsheba did David repent, or sink deeper into sin (II Samuel 11:6-27; James 1:14, 15)?
9. How would Uriah's death conceal the sin (II Samuel 11:14-17), and why did Joab comply (verses 18-25)?
10. Why did he expect David to speak of Abimelech (II Samuel 11:21; Judges 9:53)?
11. Do you think the "mourning for her husband" of Bathsheba was sincere (II Samuel 11:26)?
12. What happened "when the mourning was past" (II Samuel 11:27a)?
13. Was the Lord pleased with what "David had done" (II Samuel 11:27b)?
14. Who was the faithful prophet by whom the Lord spoke to David (II Samuel 12:1)?
15. Can you tell the parable of Nathan (II Samuel 12:1b-4)?
16. How did David show his lack of repentance (II Samuel 12:5, 6)?
17. What severe message of Nathan (II Samuel 12:7-10) finally broke David's heart (II Samuel 12:12, 16; Psalm 51)?
18. What immediate punishment came upon David for his sin (II Samuel 12:18)?
19. What great comforting statement regarding the condition of children after death was uttered by David (II Samuel 12:23; Psalm 23:6)?
20. What great king has his birth recorded in II Samuel 12:24, and what is the meaning of each name given to him?

**YEAR 2-LESSON 19-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|------------------------------|---------------------------------------|
| Lesson 19 II Samuel 13-19 | Page 1 Memory Verse: Proverbs 1:10 |

Memory Verse:

"My son, if sinners entice thee, consent thou not" (Proverbs 1:10).

Public Reading: II Samuel 15:1-10.

ABSALOM'S REBELLION

The effects of the father's sins come out in the sons (Exodus 20:5). The after effects of David's forgiven sins appear startlingly in Absalom. David had broken up the home of a loyal soldier (II Samuel 11, 12) and had done much to destroy the morale of many homes. It is wrong for any American to sin, but if the President of the United States should fall into terrible sins he would influence more people to follow in his sin than you or I could influence to follow us in sin. David repented of his sins; God forgave him (II Samuel 12:13); but his harvest of wild oats began to show in his own family (Galatians 6:7).

Amnon lusted after his half-sister and defiled her person (II Samuel 13). Absalom, full brother of Tamar, took two years to get revenge on Amnon (II Samuel 13:23). Thus, we are introduced to the prince who tries to steal his father's throne.

Chapter 14: Absalom is recalled to Jerusalem through the strategy of Joab, but it was a costly mistake on the part of David to bring Absalom, the daredevil, home.

I. The Wiles of An Unworthy Son (II Samuel 15:1-16:23)

1. The way to win men's hearts (II Samuel 15:1-6).

"Oh that I were made judge . . ." (II Samuel 15:4): Flattery and deceit will turn the heart of too many people! Absalom was a shrewd, handsome "beautiful beast" who loved self-display; he had no character worthy of the name. He unjustly used his position to sow discord. He was a politician. "IF I WERE the JUDGE," he ranted, "I would do him justice," he told every man who "stood beside the way of the gate" (verse 2).

"Stole the hearts . . ." (II Samuel 15:6): He won their love, admiration, and support!

2. The way to start rebellion (II Samuel 15:7-12).

"Forty . . ." (II Samuel 15:7): An error in text. "Forty" should read "four," the number of years time since Absalom had returned to Jerusalem.

"Vowed a vow . . ." (II Samuel 15:8): Every trickster likes to clothe his purpose under the garb of religion. Absalom chose his birthplace (II Samuel 3:3), site of David's first capital, to start his rebellion against his father.

"Simplicity . . ." (II Samuel 15:11): Some folk will swallow anything no matter how many times they have been fooled! These men came with Absalom to Hebron without knowing of the rash prince's plan of rebellion.

"Ahithophel . . ." (II Samuel 15:12): Grandfather of Bathsheba (Cf. 11:3; 23:34). He had a score to

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settle with David. Had not God intervened, he would have succeeded. His name means: "Brother of Folly." His counsel was highly esteemed.

3. The way to meet a rebellion (II Samuel 15:13-16, 23).

"Let us flee . . ." (II Samuel 15:14): David was unprepared; he had to flee or be killed. There is nothing more pathetic than David's flight from Jerusalem (verses 15, 18). The chastened and humbled spirit of David recognized the righteousness of the suffering following his sin (II Samuel 12:13, 11; 16:21, 22).

"Ittai . . ." (II Samuel 15:19): Like Ruth, this foreigner pledged undying devotion to an older person who at the moment was down and almost out (Ruth 1:16, 17; 4:17-21). Loyalty to God and to God's man is needed now! He was allowed to go "over" (verse 22) with David.

"Head covered . . ." (II Samuel 15:30): With a mourning wrapper. From now on David seems like an aging man with a broken heart. The covered head and bare feet were symbols of a penitent heart. The wages of sin are being paid (Romans 6:23). Ziba deceives him (II Samuel 16:1-4). Shimei curses him (II Samuel 16:5-14). Absalom follows Ahithophel's advice and makes a public shame of his sin with his father's concubines (II Samuel 16:15-23)! David's sin had been secret. This was done in daylight, "before all Israel" (II Samuel 12:12).

II. The Way the Rebellion is Suppressed (II Samuel 17:1-18:33).

1. Ahithophel's second counsel defeated by Hushai (II Samuel 17:1-14, 23).

"Pursue . . . this night" (II Samuel 17:1): Sound advice. If followed David would have been killed, and Absalom would doubtless have become king.

"Counsel . . . not good" (II Samuel 17:7): Hushai knew he must delay Absalom if David is to escape. He appeals to the vanity of the prince and wins his point (verses 7-14).

Ahithophel knew that delay would defeat Absalom and bring his death. He committed suicide (II Samuel 17:23) when his counsel was rejected.

2. David gets the news, crosses the Jordan (II Samuel 15:15-22).

3. Next movements of David and Absalom (II Samuel 17:24-29).

"Absalom made Amasa captain . . ." (II Samuel 17:25): His cousin. Amasa, meaning "burden," was a son of Abigail, David's sister (I Kings 2:5, 32; I Chron. 2:17).

"Pitched in . . . Gilead" (II Samuel 17:26): A rebellious son is now ready to fight his aged father!

"Brought beds . . ." (II Samuel 17:27-29): Generous, loyal hospitality which is a silver lining to David's dark cloud.

4. Absalom is killed (II Samuel 18:1-17).

"Worth ten thousand . . ." (II Samuel 18:3): The soldiers could be replaced; David could not. They refused to let him go into battle. David has a chastened and docile spirit. He yields to his people. "Deal gently . . . with Absalom" (II Samuel 18:5): Whichever way the battle goes will cause grief to David. He charges the man not to kill Absalom. Oh the grief of this "Prodigal Parent!" Many have waited for news from

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some battlefield, but who has had a son in command of the enemy forces?

"Three darts . . . through the heart" (II Samuel 18:14): Caught by the head between two branches (II Samuel 15:9), Absalom's mule ran out from under him. A common soldier discovered him but refused to kill him (II Samuel 15:10-13). Joab cares nothing for David's orders (II Samuel 15:5) and shoots Absalom with three darts through the heart and has his young men finish off the young rebel (II Samuel 15:15).

"Blew the trumpet . . ." (II Samuel 18:16): The rebel leader was dead; the rebellion was over. Joab is seen in this section in all his harshness. He has no pity for Absalom. He knew Absalom was the center of the trouble. Now that the daredevil is dead, his followers will evaporate like the dew before the hot sun. Was it not in the best interests of the kingdom to slay Absalom?

"Absalom . . . great pit" (II Samuel 18:17): Before sons were born to him, the prince had a great monument built to keep his name alive (verse 18; II Samuel 14:27). He has been widely remembered, but with execration akin to that which Americans feel for Benedict Arnold! Has not Absalom rightly taken his place in history with traitors like Cain, Haman, Judas and Benedict Arnold? In passing the supposed place of Absalom's burial, a pious Jew stops to spit at the rebel's resting-place! What an anti-climax to a would-be conqueror!

5. David's reception of Absalom's death (II Samuel 18:19-33).

"Let me run . . . (II Samuel 18:23): Zadok, "just, righteous," knew how to run: He "overran Cushi." But he had not the courage to deliver his message of death to king David (verses 28:30), "I saw a great tumult, but I knew not what it was!"

"Cushi . . . tiding. . . Lord hath avenged thee" (II Samuel 18:21, 31): Cushi was not as fast a runner as Zadok, but he could plainly tell the truth to David (verses 31, 32).

"O . . . my son Absalom!" (II Samuel 18:33): Five times David repeated the two words. It is as though he said: "He is indeed my son. His weaknesses are my weaknesses, his passions are my passions, his sins my sin. The deepest cry escaping from his heart was, 'Would God I had died for thee.'" Here is the profoundest moment of his suffering. How solemn are the lessons of parental responsibility this scene teaches, not merely in the training of our children, but in that earlier training of ourselves for their sakes!

III. David Is Restored to Power (II Samuel 19:1-43)

1. David is rebuked for his mourning (II Samuel 19:1-8).
2. A reaction among Absalom's followers (II Samuel 19:9-10).
3. The allegiance of Judah regained (II Samuel 19:11-15).
4. Shimei makes obeisance and is spared (II Samuel 19:16-23).
5. The case of Mephibosheth and Ziba (II Samuel 19:24-30).
6. David's parting from Barzillai (II Samuel 19:31-39).
7. A quarrel between Israel and Judah (II Samuel 19:40-43).

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QUESTIONS

1. With whose crime is II Samuel 13 concerned (verses 1, 11-15)?
2. How long did Absalom take to avenge Tamar's wrong (II Samuel 13:23ff), and where did he flee (II Samuel 13:37-39; 3:3)?
3. By what subtle, deceptive scheme did Joab secure the return of Absalom (II Samuel 14:1-23)?
4. What proof have you (II Samuel 14:24, 28) that David did not at first fully forgive Absalom?
5. Did he fully forgive him later (II Samuel 14:32, 33)?
6. What did II Samuel 15:1-6 reveal as to the condition of David's kingdom?
7. What was Absalom's rebellion plan (II Samuel 15:7-12)?
8. Is there a single instance in this chapter where Absalom inquires of the Lord?
9. Why had the hearts of Israel been turned from David to Absalom (II Sam. 15:13; 12:7-10; 14:25; 15:1-6)?
10. What was David's spiritual condition as he fled from Absalom (II Samuel 15:30; 16:5-12; Psalm 3)?
11. How did Attai express his loyalty to David (II Samuel 15:19-21; Ruth 1:16, 17)?
12. Of what sin did Ziba falsely accuse Mephibosheth (II Samuel 16:3; 19:24-27)?
13. What humiliating experience did God permit David to have (II Samuel 16:5-13)?
14. Through whom did the Lord speak, Absalom, Ahithophel, or Hushai (II Samuel 17:14)?
15. Why did David not go to battle (II Samuel 18:1-4)?
16. What was David's request regarding Absalom (II Samuel 18:5)?
17. How did Absalom meet his death (II Sam. 18:9-18)? How many sons did Absalom have (II Sam. 14:27)?
18. What was David's reaction when he heard of Absalom's death (II Samuel 18:33)?
19. From his sorrow over the death of Absalom, do you think David had any hope of meeting him in the future life (II Samuel 12:23)?
20. Was the rebuke of Joab deserved by David (II Samuel 19:1-8)?

**YEAR 2-LESSON 20-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|---------------------------------------|---------------------------------------|
| Lesson 20 I Samuel 24; I Chron. 21 | Page 1 Memory Verse: Zechariah 4:6 |

Memory Verse:

"Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts" (Zechariah 4:6).

Public Reading: II Samuel 24:1-9.

DAVID'S SIN IN NUMBERING ISRAEL

"Neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing" (II Samuel 24:24b). Near the end of his career, David uttered these words. They doubtless served him as a lifelong motto. Whatever David did, he did with all his might. There was nothing halfway about him. In peace or war, in public worship or private sin, David went all the way: Look at David in war with the Philistines (II Samuel 21), in his Song of Praise (II Samuel 22), and his Last Words as the "sweet psalmist of Israel" (II Samuel 23:1ff).

His life and work, chronologically, fall into three periods. The period of preparation included about thirty years. The period of achievement lasted approximately twenty years, and the period of disappointment another twenty years.

In today's lesson we see David numbering Israel and the plague that followed (II Samuel 24:1-25; I Chronicles 21:1-30; 24:23, 24).

I. The Order for the Numbering (II Samuel 24:1-4)

"Satan stood up against Israel, and provoked David to number Israel" (I Chronicles 21:1): Satan was the active mover (Cf. James 1:13). God tempts no man to sin, but he permitted Satan to tempt David. God withdrew His supporting grace, and the great tempter prevailed against the king (See Ex. 7:13; I Samuel 26:19; 16:10; Psalm 105:25).

"Go . . . Number Israel" (II Samuel 24:1): There was nothing wrong in merely numbering the people. God had commanded Moses to number Israel (Numbers 1:1-3; 26:1, 2, 62). This was done from a motive of pride and ambition--this was David's sin; it was contrary to God's will.

"And Joab said . . ." (II Samuel 24:3): Joab is not given to religious scruples, but here he knows that David's plan is not according to God's will. He therefore advises David not to number Israel (I Chronicles 21:3) and warns him of the sin and danger of such action. The king won't be moved from his evil purpose (verse 4). David had always relied on God. Now he wants to rely on numbers--a great kingdom. Satan put the idea into David's head. David should have trusted God, and rebuked Satan.

When we know God's purpose and will, yet refuse to do it, we are sinning. "Therefore to Him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

You know God desires you to believe and obey the Gospel (Hebrews 11:6; John 20:30, 31; Luke 13:3; II Peter 3:9; Romans 10:9, 10; Mark 16:15, 16; Galatians 3:24; Romans 6:3, 4)! Is it not best to obey God?

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"King's word prevailed against Joab . . ." (II Samuel 24:4): David willfully determines to act contrary to God's will!

Bishop Lambeth told the story of being caught in an African jungle overnight. His guide said: "It's all right. We'll keep a light, and the beasts won't disturb us."

However, the bishop said: "We'd better put the wire netting around our tent."

"Oh, it isn't necessary," answered the other man, "it's perfectly safe."

Nevertheless, the bishop preferred to take no chances, and so encircled his tent with the wire protection. During the night, he was aroused by a wild shriek. He heard a terrific crash, and looking through the night beheld with horror the wild African beast leap upon his companion in an adjoining tent. He had said, "There is NO HARM . . ." but he lost his life! Read Proverbs 14:12.

II. The Order Executed in Part (II Samuel 24:5-9)

"And they passed over Jordan . . ." (II Samuel 24:5): The census was taken first in the eastern parts or the Hebrew Kingdom. A military force to aid accompanied Joab and doubtless to awe the people to cooperate. "Pitched in Aroer": This is the Aroer of Gad before Rabbah, to the northeast of Amman. They "came to Gilead" (verse 6) on the two sides of the Brook Jabbok, then to Dan-jaan in the north (mentioned in Gen. 14:14), "and round to Zidon," the extreme north-western boundary of the kingdom. Then they proceeded along the western coast to the southern tip of the country and then to Jerusalem. The census required "nine months and twenty days" (II Samuel 24:8).

"Number . . . valiant men" (II Samuel 24:9): The total military strength of Israel (the northern group) was 1,100,000 and of Judah 500,000. The numbers actually set up for battle were for Israel 800,000 men; of Judah 470,000. Compare I Chron. 21:5; II Samuel 6:1; I Chron. 27:1-15. The list of I Chron. 27 presents the twelve generals of the bodyguard of David. $12 \times 24,000 = 288,000$. A separate detachment was attendant on the twelve generals of 12,000 making 300,000. Judah in I Chron. 27 does not add 30,000 an the frontiers to 470,000 (Cf. II Samuel 6:1).

III. David Repents and God Gives Him a Choice of Penalties (II Samuel 24:10-17)

"David . . . I have sinned greatly" (II Samuel 24:10): The act of numbering Israel in itself was not sinful, as it had been done before in the history of the people by the direct command of God (Num. 26:2). David's MOTIVE IN NUMBERING ISRAEL was one of pride and ambition. Satan inspired him to do it. David was guilty, then, of pride and vain glory because of self-confidence. He distrusted God. His ambitious designs of conquest aimed at forcing the people into military service made the census a sin. David recognized it was a sin, "for I have done very foolishly."

"Gad . . . choose thee one" (II Samuel 24:12): Gad is called "the prophet." He joined David when in "the hold," and at his advice he departed for the forest of Hareth (I Samuel 22:5) before 1000 B. C. We do not hear of him again until this occasion. God sent him to David to offer him his choice of one of three punishments, each of them terrible: Famine, fleeing before his enemies three months, or three days' pestilence (verse 13).

"Fall . . . into the hand of the Lord" (II Samuel 24:14): In famine or fleeing, David would have advantage over his people. In pestilence, he was equally exposed to danger, as were his people. He threw himself on the mercy and goodness of God! He recognized both the righteousness and tenderness of God. He

YEAR 2-LESSON 20-PAGE 3

willed that the stroke that was to fall, should come directly from the divine hand rather than through any intermediary.

"Died . . . seventy thousand men" (II Samuel 24:15): As David was about to boast proudly and to glory in the number of his people, God determined to punish him by reducing their number. He did it through pestilence. The people had sinned grievously against God and their king through the two rebellions headed by Absalom and Sheba. 70,000 died in one day. When the head suffers the whole body suffers; so ruler and people alike suffered.

"It is enough: stay . . ." (II Samuel 24:16): God commanded the angel not to smite Jerusalem. David "saw the angel" (verse 17) by the "threshing place of Araunah" the Jebusite on Mt. Moriah and again confesses, "I have sinned."

IV. The Plague Is Stopped by a Sacrifice (II Samuel 24:18-25)

"Go. . . altar. . . threshing floor of Araunah" (II Samuel 24:18): Araunah is called Ornan (I Chron. 21:18). He was one of the ancient inhabitants; a Jebusite, and possibly a convert to belief in Jehovah. He resided on the location of Mt. Moriah on which Solomon's temple was later erected (II Chron. 3:1). David obeyed (verses 19-23).

"Buy it . . . fifty shekels of silver" (II Samuel 24:24): The price of the threshing floor itself. The area on which the temple was erected was purchased for 600 shekels of gold (II Chron. 3:1; I Chron. 21:24, 25). David refused to accept it as a free gift from Araunah. "Neither will I offer burnt-offerings of that which doth cost me nothing." Many folk, unlike David, coast along and let others pay all the bills. David would not accept of another that which he himself should pay. Should not we all imitate this characteristic?

"David . . . offered burnt-offerings . . . plague was stayed (stopped)" (II Samuel 24:25): David offered a sin offering and a thanksgiving offering for the staying of the plague (I Chron. 21:26). David continued to offer sacrifice upon the altar, and fixed it as the site for the building of the temple.

QUESTIONS

1. In what sense did both the Lord and Satan move David to number the people (II Samuel 24:1; Chron.21:1; Job 1:12)?
2. Who was commanded to number the people (II Samuel 24:2)?
3. Why did Joab expose the measure (II Samuel 24:3)?
4. What was wrong in numbering the people?
5. What was the route of the enumerators (II Samuel 24:5-7)?
6. How long did the census take to complete (II Samuel 24:8)?
7. What was the total in Israel? In Judah (II Samuel 24:9; I Chron 21:5)?
8. Who was not counted in the census (I Chron.21:6), and why?
9. Did David confess his motive and act were wrong (II Samuel 24:10)?
10. What do we know of Gad (II Samuel 24:11; I Samuel 22:5; I Chron. 21:9ff; II Chron.29:25)?
11. What choices were presented to David by Gad (II Samuel 24:13)?
12. What decision did David make, and why (II Samuel 24:13,14)?
13. How many men died the first day of the pestilence (II Samuel 24:15)?
14. Where was Araunah's threshing-floor (II Samuel 24:16; II Chron. 3:1)?
15. Did David see the angel (II Samuel 24:16)?
16. Why did David insist on paying Araunah for the offerings (II Samuel 24:22-24)?
17. Can you show there is no discrepancy as to the price paid for the threshing-floor, and the site for the temple (II Samuel 24:24; I Chron.21:24)?
18. Where was the tabernacle, and why not offer at it (I Chron.21:29, 30)?
19. How did David reveal his confidence in God's mercy (II Samuel 24:14), and his love for the people (I Chron.21:17; II Samuel 24:17)?
20. What was David's attitude toward sin each time he fell into it throughout his life (II Samuel 12:13; 24:10, 17; I Chron.21:16, 17; Psalm 51; 32; compare I John 1:8-10)?

**YEAR 2-LESSON 21-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|--|---------------------------------------|
| Lesson 21 I Kings 1-4; I Chron. 22-29 | Page 1 Memory Verse: Proverbs 8:11 |

Memory Verse:

"For wisdom is better than rubies; and all the things that may be desired are not to be compared to it." (Proverbs 8:11).

Public Reading: I Kings 1:29-39.

SOLOMON MADE KING

The third king of Israel shows the way of wealth. He may be called the "Three F" man: Fortune, the richest man in the world. He had fame-- known over the entire world; and folly-- in spite of wealth and wisdom. No man ever came to a throne with a better opportunity than this son of noble ancestry and education. This placed a fearful responsibility on him (Luke 12:47, 48).

Background

I Kings and II Kings were one book in the Hebrew Old Testament. They give us the death of David, the reign of Solomon, the divided kingdom, and the captivity. Together they cover a period of about 400 years, 1000-600 B. C.

I. Solomon Is Made King (I Kings 1:1-53)

1. David's old age (I Kings 1:1-4).

"Now King David was old . . ." (I Kings 1:1): He was in the seventieth year of his life (II Sam. 5:4, 5). The rough military life, fatigue, and mental strain prematurely aged him. His days of feebleness are shown in verses 1 and 2.

"Fair damsel . . . Abishag" (I Kings 1:3): Abishag means "father of error." She was beautiful, of the tribe of Issachar, at Shunem, and was selected by David's servants to minister to him in his old age, probably 965 B. C. She became his wife, but the marriage was never consummated (verse 4).

2. Adonijah's conspiracy (I Kings 1:5-10).

"Adonijah . . . exalted himself . . ." (I Kings 1:5): He was the eldest living son of David in line for the throne (II Samuel 3:4, 5). His name means: "My lord is Jehovah." He was born in Hebron about 1003 B. C. His elaborate carriage and servants were allowed only to the heir apparent to the throne. See II Sam. 15:1. Because David did not rebuke him, the silence was taken that David consented to his plans (verse 6). Was the bitter sorrow over Absalom the cause of his foolish indulgence of Adonijah?

"Joab. . . Abiathar. . . helped him" (I Kings 1:7): Joab and Abiathar were powerful men, the one a general, the other a priest. They knew God's will was for Solomon to be king. This act caused Joab to be killed (I Kings 2:28-34), and Abiathar to be banished (I Kings 2:26, 27). However, some powerful individuals did not follow Adonijah (verses 8-9). Solomon was not invited (verse 10).

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3. Nathan's counter plot (I Kings 1:11-27).

"Nathan spake unto Bathsheba . . ." (I Kings 1:11): Nathan knew that if Adonijah should succeed in his place that Solomon and Bathsheba would have been killed. Solomon was born when David was King of ALL ISRAEL, and a rival to the throne (verse 12-14).

"Bathsheba went in unto the king . . ." (I Kings 1:15): David is told of Adonijah's plots, reminded that he had appointed Solomon to the throne (verse 17). Nathan came in and confirmed her story (verses 22-27).

4. The oath renewed and Solomon anointed (I Kings 1:28-40).

"I swear unto thee . . .' (I Kings 1:29): David acted promptly to save Bathsheba and Solomon (verse 21) from being killed, and to keep his promise to Bathsheba. David knew too, that God had chosen Solomon to succeed him (I Chron. 22:9a).

"Cause Solomon . . . mine own mule" (I Kings 1:33): Since only the king could ride upon this animal, this would show that Solomon was David's choice and successor. He instructed Zadok the priest and Nathan the prophet to "anoint him king over Israel. . . say, God save King Solomon" (verse 34).

"Zadok . . . anointed Solomon" (I Kings 1:39): This was the sacred anointing oil from the tabernacle (Ex. 30:22, 25).

5. The conspiracy abandoned (I Kings 1:41-53).

"If he show himself a worthy man . . ." (I Kings 1:51): King Solomon promised that if Adonijah the usurper behaved himself in a worthy manner he would not be killed.

II. David's Death and Solomon's Full Accession (I Kings 2:1-46)

1. Charge to Solomon regarding the law (I Kings 2:1-9).

"David . . . I go the way of all the earth" (I Kings 2:2): This was a beautiful way of saying he was about to die.

"Keep . . . law of Moses. . . prosper" (I Kings 2:3): The law of Moses was in force until Christ nailed it to the Cross (Col. 2:14-17). This charge reminds us of another charge (Josh. 1:7-9) given by the Lord himself.

"Thou knowest Joab. . ." (I Kings 2:5): David reminds Solomon of Joab, that professing friendship he killed Abner whose blood fell upon Joab's girdle and shoes. He was a man of malice and treachery (6). Other men are to be dealt with (verses 8, 9).

"Shew kindness . . ." (I Kings 2:7): Read II Sam. 19:31-40 for the reason.

2. David's death (I Kings 2:10, 11; I Chron. 29:26-30).

"So David slept with his fathers . . ." (I Kings 2:10, 11): David was now seventy years of age. He had reigned forty years.

3. Some enemies destroyed and banished (I Kings 2:12-46).

"Then sat Solomon upon the throne . . ." (I Kings 2:12): He fully becomes king.

"And Adonijah . . ." (I Kings 2:13): This unworthy man made a rebellious request (verses 13, 14). This troublemaker is killed (verses 15-25).

"Abiathar . . . Get thee to Anathoth" (I Kings 2:26): He is banished from the office of priest, thus fulfilling I Sam. 2:31-35.

"Joab fled . . . horns of the altar" (I Kings 2:28): This meant the sure death of this deliberate murderer of innocent blood (Deut. 19:13; Num. 35:33). Benaiah dispatched him (verses 29-34). Worthy successors were placed in office (verse 35).

"Shimei . . ." (I Kings 2:36): This man cursed his king, forgot his promise to Solomon, and sealed his own doom (verses 37-46).

YEAR 2-LESSON 21-PAGE 3

III. Solomon's Marriage and His Wisdom (I Kings 3:1-28)

1. His marriage and sacrifices (I Kings 3:1-3; II Chron. 1-6).

"Solomon made affinity . . . Pharaoh's daughter" (I Kings 3:1): This was a marriage for political advantage with Egypt, the United States of that day as far as wealth and power were concerned.

"No house built . . ." (I Kings 3:2): The tabernacle had no permanent home. The temple was not yet built. The people sacrificed "in high places." These were natural or artificial hills where altars were erected. The Patriarchs used them. The heathen association with such places was identical with idolatry, and was condemned of the Lord, but condoned by the Jews (Lev. 17:3, 4; 26:30; Deut. 12:11-14; Jer. 7:31). "Solomon loved the Lord" (verse 3) but "sacrificed . . . in high places."

2. Solomon's choice of wisdom (I Kings 3:4-15; II Chron. 1:7-13).

"The Lord . . . ask . . . give thee" (I Kings 3:5): In Gibeon, "hill city," site of the tabernacle. While here with his leaders to "sacrifice," God appeared to him in a dream. This was Solomon's opportunity to obtain the best from God to rule his people. "I am but a little child . . ." (verse 7) shows his consciousness of personal incapacity to lead the people. Hence he chose "an understanding heart," wisdom, which "pleased the Lord" (verses 8-10). God gave him wisdom, long life and riches (verses 12-15) "IF THOU WILT WALK IN MY WAYS . . ." (verse 14).

3. Solomon's wisdom tested (I Kings 3:16-28).

"Two women . . ." (I Kings 3:16): The persistent claims of both women to be the mother of the living child was a delicate question to decide. Solomon's decision would actually cause the real mother to GIVE UP HER CHILD rather than see it die (verses 17-23). Thus his wise decision (verses 24, 25) cause the people to "fear the king" (verse 26-28).

IV. Solomon's Officers and Magnificence (I Kings 4:1-34)

1. His ten princes (I Kings 4:1-6).

"These were the princes . . ." (I Kings 4:2): Chief officers. "Scribes . . ." (I Kings 4:3): Secretaries of state. Solomon made a careful organization of his kingdom. He was the supreme authority. Each official had his own department. Each was held responsible.

"Recorder . . ." (I Kings 4:3): Historiographer, or secretary who listed the events of each day.

"Benaiah . . ." (I Kings 4:4): He succeeded Joab (I Kings 2:34, 35).

2. His twelve commissaries (I Kings 4:7-19).

"Twelve officers . . ." (I Kings 4:7): The principal duty of each officer was to gather provision for the king's household for one month in the year (II Kings 9:19; II Chron. 8:4, 6). The vastness of these plans gives us an idea of the king's wealth (verses 8-19).

3. Peace and prosperity (I Kings 4:20, 21).

4. His provisions, horses and chariots (I Kings 4:22-28; II Chron. 1:14-17).

5. Another statement of his wisdom (I Kings 4:29-34).

"God gave Solomon wisdom . . ." (I Kings 4:29): This was not Solomon's own wisdom. Of himself, he had nothing of which to boast (verses 30-34).

YEAR 2-LESSON 21-PAGE 4

QUESTIONS

1. Which son tried to seize the throne when David became old (I Kings 1:5)?
2. Why was this attempt impossible (I Chron.22:8-10; I Kings 1:5-10)?
3. Nathan and Bathsheba executed what plot for the anointing of Solomon (I Kings 1:11-27)?
4. What did David promptly do (I Kings 1:33,34)?
5. How did the two anointings of Solomon differ (I Kings.1:33, 39; compare with I Chron.29:20-23; I Sam.10:1 with 10:20,24; I Sam.16:3 with II Sam.2:4; 5:3)?
6. What three phases of Christ's work may be seen in I Kings 1:34 (Heb.4:14; Jno.6:14; I Tim.6:15)?
7. To what place did Adonijah flee for protection (I Kings 1:50-53; Ex.21:12-14)?
8. Where did David tell Solomon he would find the pattern for a prosperous life (I Kings 2:3; II Tim. 2:15; 3:15-17)?
9. What great work was to be finished during the reign of Solomon (I Chron. 22:6-11), and why did God prevent David from doing this work (I Chron. 22:8; 28:3)?
10. How did David show faith in God's promises (I Kings 2:3-4; I Chron. 22:1-5, 17-19; II Sam. 7:12, 13)?
11. How old was David when he died, and how long did he reign (I Kings 2:10, 11)?
12. Why are we never told to build fabulous temples as places for worship in this gospel or church age (I Chron. 22:5; compare II Sam. 7:6, 7; Ex. 25:8 with I Cor. 6:19; II Cor. 6:16 with Eph. 2:21, 22)? Who gave the pattern for the temple (I Chron. 28:19)?
13. Why were Adonijah (I Kings 2:22), Joab (I Kings 2:32-34), and Shimei (I Kings 2:36-46) put to death?
14. What marriage did Solomon make for political purposes (I Kings 3:1-3)?
15. What definite request did Solomon make of God (I Kings 3:5-13)?
16. How did Solomon prove to the people that God had answered his prayer for wisdom (I Kings 3:16-28)?
17. Can you describe the set-up of Solomon's government (I Kings 4:1-6), and by what plan was the king's household fed daily (I Kings 4:7-28; II Chron. 1:14-17)?
18. Who gave Solomon his scholarly wisdom (I Kings 4:29-34)?
19. How many proverbs and songs did he write (I Kings 4:32)?
20. Who came to "hear the wisdom of Solomon" (I Kings 4:34)?

**YEAR 2-LESSON 22-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | | Second Quarter |
|---------------------------------------|--|-------------------------------------|
| Lesson 22 I Kings 5-8; II Chron. 2 | | Page 1 Memory Verse: Psalm 84:10 |

Memory Verse:

"For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (Psalm 84:10).

Public Reading: I Kings 6:1-9.

BUILDING THE TEMPLE

Solomon was a great builder. He built two houses: one for the Lord, the other for himself. It is wise to "seek ye first the kingdom of God" (Mt. 6:33) in any generation.

David was a man of war. He "had shed blood abundantly" (I Chronicles 22:8). Therefore, he was not permitted to build the temple. Nevertheless, it is estimated that David bequeathed something like 5 billion dollars worth of gold, silver, brass, and iron and added to this sum from his own private treasury (I Chronicles 22:14) toward the building of the temple.

The temple was seven years in building; it was modeled after the tabernacle of Moses, being in most cases, just double the measurements of the tabernacle. Its magnificence takes away the breath and defies description.

I. The Construction of the Temple (I Kings 5:1-6:38)

1. Solomon's contract with Hiram (I Kings 5:1-12; II Chron. 3:1-16).

"Hiram . . . sent his servants" (I Kings 5:1): Hiram was a "lover of David"; he makes an alliance with David's son, Solomon. Hiram means "Exalted brother"; it is a common Phoenician royal name. The Hiram of David and Solomon reigned around 970-936 B. C. He sent condolences to Solomon on the death of David. He also sent his congratulations that now Solomon is king. This was a clever stroke of state policy.

"I purpose to build an house . . ." (I Kings 5:5): Solomon informs Hiram of David's intention (verse 3), of the peace and prosperity God had given him (verse 4).

"Unto thee will I give hire . . ." (I Kings 5:6): Hiram furnished cedars of Lebanon, and workers. Solomon provided vast quantities of food for Hiram. Read verse 11; II Chron. 2:10-18.

"Convey them by sea in floats . . ." (I Kings 5:9): Hiram's servants floated cedar and fir trees down the Dog River to the Mediterranean, down the coast to Joppa (II Chron. 2:16); from there they were hauled to Jerusalem.

"The two made a league . . ." (I Kings 5:12): This one lasted forty years. Israel was an agricultural country. Tyre was a manufacturing country. It was a mutually profitable league. Read Acts 12:20.

2. The levies of workmen (I Kings 5:13-18; II Chron. 2:17, 18).

"Levy out of all Israel . . ." (I Kings 5:13): This was forced labor. The wise arrangement "a month . . . in Lebanon, and two months at home" (verse) made the work bearable.

The carriage of burdens and the excavation quarries was given to the remnant of the Canaanites

YEAR 2-LESSON 22-PAGE 2

(verses 15, 16; 9:20, 21; II Chron. 8:7-9) and the war prisoners of David, a total of 153,600 (II Chron. 28:17, 18).

"They brought great stones . . ." (I Kings 5:17): Our tour group stood on the great stone in the quarry at Baalbec. It was 68 feet, 5 inches in length, 14 feet 3 inches thick. Its width at the top was 13 feet 3 inches at one end; 17 feet 8 inches at the other end. Three stones from this quarry were built into the temple of Jupiter at Baalbec. The stones are about 10 feet thick, and they measure respectively 63 feet, 63 feet 8 inches, and 64 feet in length. They are the largest stones ever laid in a wall. The exactness with which these stones are fitted is marvelous. No mortar was used in part of this wall.

Solomon in preparing Mt. Moriah for the temple used 70,000,000 cubic feet for filling for the leveling of the 35-acre area. He laid the foundations of the eastern and western walls on the solid rock near the foot of the mountain on each side, and built them up perpendicular until their tops were on a level with the top of the mountain. Many of these stones bear the marks of Phoenician letters painted on them by Hiram's workmen, to show the order in which they were to be placed. See "Lands of the Bible," McGarvey, pages 205, 562; Josephus, "Antiquities," Book V, chapter 5:1.

At the southeast angle, one stone is estimated to weigh 100 tons. One at the southwest angle, though not so heavy, is 38 feet 9 inches long. Several above ground approach this size.

3. Date of the foundation (I Kings 6:1; II Chron. 3:1, 2).

"In the fourth year . . . he began ta build" (I Kings 6:1): Dr. Jesse McKee Adams in "Ancient Records and the Bible" says "the date is 966 B. C." on page 355 of his book. It was in the second day of the second month of the fourth year of Solomon's reign. The month of Zif--our May.

4. Dimensions of the House and chambers (I Kings 6:2-10): If the cubit was 18 inches, the temple would be 90 feet in length, 30 feet broad, 45 feet high. Dimensions of the temple were usually double those of the tabernacle. Around the temple proper many chambers were erected to serve in various ways in the interests of the priests and worshipers which had been entirely absent from the tabernacle.

"Neither hammer . . . heard. . . in building" (I Kings 6:7): All carving and hewing was done in the quarries away from Jerusalem.

5. Solomon encouraged (I Kings 6:11-13).

"IF thou wilt walk . . ." (I Kings 6:12): Solomon needed encouragement in the great undertaking. He was warned also against sinful pride. God dwells with those who obey Him (verse 13).

6. The inside finish and the divisions (I Kings 6:14-30; II Chron. 3:9-13).

"The oracle. . . 20 cubits. . ." (I Kings 6:20): The Holy of Holies was a thirty-foot cube, overlaid with pure gold (verse 21) and looked as though carved of one solid mass. 100,000 talents of gold (approximately \$30,750.00 for each talent; see I Chron. 22:14; 29:2) were used for the temple. A silver talent is approximately \$2,050.00.

7. The doors and the court (II Kings 6:31-38).

"Oracle. . . doors of olive tree" II Kings 6:31): The hinges of these olive doors were of gold (I Kings 7:50). Solomon was "seven years in building" the temple (verse 38). Most of this time was doubtless spent in level surfacing the mountain top. "LANDS OF THE BIBLE," McGarvey pages 148-150.

II. Other Buildings and the Holy Vessels (I Kings 7:1-51)

1. Solomon's palace (I Kings 7:1-12).

2. Hiram the brass founder (I Kings 7:13, 14; II Chron. 2:13, 14).

"Hiram . . . Tyre. . ." (I Kings 7:13): Hiram is the alleged founder of the Masonic Order. He was a great architect and worker in brass (verse 14).

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3. Jachin and Boaz (I Kings 7:15-22; II Chron. 3:14-17).

"Two pillars of brass . . . Jachin. . . Boaz" (Kings 7:15, 21): Jachin, the right pillar, means, "He shall establish." Boaz, the left pillar, means, "In it is strength."

4. Other vessels (I Kings 7:23; II (Chron. 4:1-6).

"He made a molten sea . . ." (I Kings 7:23): This was "for the priests to wash in" (II Chron. 4:6). The capacity was 2000 baths, about 8 gallons per bath (verse 26).

"Ten lavers of brass . . ." (I Kings 7:38): For the washing of offerings (II Chron. 4:6a).

5. Recapitulation of the brass work (I Kings 7:40-47; II Chron. 4:7-18).

"In the plain of Jordan . . . cast them" (I Kings 7:46): The casting of the brass work was done in the plain of Jordan, a sort of national foundry-the Pittsburgh of Palestine.

6. The golden vessel and dedicated treasures (I Kings 7:48-51); II Chron. 4:18-5:1).

"Altar of gold . . ." (I Kings 7:48, 49): This was pure metal before a holy God (Matt. 5:8). Essentially the furniture of the temple is the same as that of the tabernacle. It is characterized by greater material magnificence and by durability.

III. The Dedication of the Temple (I Kings 8:1-66)

1. The ark and Holy Vessels put in place (I Kings 8:1-11).

"Then Solomon assembled the elders . . ." (I Kings 8:1): The temple being finished, the great ceremony of dedication commenced. The permanent link between the tabernacle and the temple was "the Ark of the Covenant." The Ark with great care had been carried over Jordan into the land. It remained at Gilgal for a long time; then it was taken to Shiloh. Captured by the Philistines, it brought them defeat. For twenty years, it rested at Kirjath-jearim, then for three months in the house of Obed-edom. David brought it into Jerusalem. Now it found its way into a House built by Solomon.

"Feast . . . month Ethanim" (I Kings 8:2): This was the feast of Tabernacles; October.

". . . two tables of stones" (I Kings 8:9): Aaron's rod and the pot of manna were lost or stolen.

"Cloud filled . . ." (I Kings 8:10): Read Ex. 40:32, a symbol of God's presence and grace.

2. Solomon addresses God and the people (I Kings 8:12-21).

3. The dedication prayer (I Kings 8:22-53).

1) Praise to God for keeping his promise (I Kings 8:23, 24).

2) Prayer for perpetuity of David's throne (I Kings 8:25, 26).

3) Expressions of surprise that God would dwell in the house (I Kings 8:27).

4) Petition that all prayers toward the temple be heard (I Kings 8:28-53). Note verses 30-49.

4. The Benediction (I Kings 8:54-61).

"The people of the earth may KNOW . . ." (I Kings 8:60): Solomon "stood before the altar" (verse 22), but knelt during the prayer (verse 54). He wanted the whole world to know "that the Lord is God." Mark

i6:15, 16 leaves no doubt as to whom the Gospel must go. God wants ALL men everywhere to repent (II Peter 3:9).

5. Sacrifices and feasting (I Kings 8:62-66; II Chron. 7:4-11).

YEAR 2-LESSON 22-PAGE 4

QUESTIONS

1. What Gentile king offered to assist Solomon in building of the temple (I Kings 5:1)?
2. What suggestion in I Kings 5:7 that Hiram had faith in God (II Chron. 2:12)?
3. Can you tract on your map the route by which Hiram sent the material to Solomon (I Kings 5:9, 10; II Chron. 2:16)?
4. How did Hiram's personal compensation (I Kings 5:11) differ from that for the woodcutters (II Chron. 2:10)?
5. How many workmen belonging to Solomon are mentioned in this lesson (I Kings 5:13-15; 7:13; II Chron. 2:2)?
6. With what part of the house did Solomon begin his building (I Kings 7:1-7)? When was the house begun (I Kings 6:1; II Chron. 3:1, 2)? Where is the largest stone ever placed in a wall?
7. How does this represent God's method of building His spiritual house (I Cor. 3:11; Eph. 2:19, 20; I Pet. 2:4-8; Cf. Isa. 28:16; Acts 4:12)?
8. How does I Kings 6:7 represent another characteristic of God's building (I Cor. 12:13; Eph. 2:21)?
9. How many kinds of material were used in the construction of the temple?
10. Can you from the following scriptures compare the temple with the tabernacle? (Compare I Chron. 28:19 with Ex. 25:40; I Chron. 29:9 with Ex. 25:2; II Chron. 3:5-8 with Ex. 26:33; II Chron. 4:1 with Ex. 27:1, 2; II Chron. 4:2-6 with Ex. 20:18-21; II Chron. 4:19, 20 with Ex. 34:10, 17, 25, 26)?
11. What were the dimensions of the oracle (I Kings 6:20) and with what was it overlaid?
12. What is the present valuation of gold and silver mentioned in I Chron. 22:14; 29:2?
13. How long was the temple in building (I Kings 6:38)? His own house (I Kings 7:1)?
14. Of what were the hinges of the temple made (I Kings 7:50)?
15. What two bronze pillars did Hiram the brass maker cast (I Kings 7:13-22; II Chron. 2:13-17)? Where were all the bronze vessels cast (I Kings 7:40-47; II Chron. 4:7-18)?
16. What was Solomon's last act in his preparation of the temple (II Chron. 5:7; Ex. 40:21; I Kings 8:3-9)?
17. How did God show his approval (I Kings 8:10, 11; II Chron. 5:13, 14; Ex. 40:34, 35)?
18. In Solomon's message to the people (II Chron. 6:1-11), what promise did he say was fulfilled (I Kings 8:18-20)?
19. Can you give the plan of the dedication prayer, by what names Solomon addressed God (I Kings 8:22-53; II Chron. 6:12-42), and did he stand or kneel (I Kings 8: 22, 54)?
20. What was the attitude of the people of Israel at this time (I Kings 8:66)?

YEAR 2-LESSON 22-PAGE 4

SPECIAL SUMMARY: TEMPLES OF GOD

The Tabernacle. The Tabernacle was only a tent. It was God's localized dwelling-place in Israel for 400 years. For most of the time, it was at Shiloh. See Exodus 25 to 40.

Solomon's Temple. Its glory was short lived. This glorious Temple was plundered within 5 years of Solomon's death. This Temple was destroyed by Babylonians in 586 B. C.

Ezekiel's Temple. Ezek. 40-43. This is not an actual temple, but a vision of a Future Ideal Restored Temple.

Synagogues. These meeting places arose during the Captivity. They were not temples, but small buildings in scattered Jewish communities.

Zerubbabel's Temple. This structure was built after their return from captivity in Babylon. See later studies on Ezra and Nehemiah. This temple stood about 500 years.

Herod's Temple. This was the Temple in use when Christ walked the earth. Herod built it, with generous use of marble and gold. It was considered magnificent beyond description. This structure was destroyed by the Romans 70 A. D. See John 2:13.

Christ's Body. Jesus called his body a Temple, John 2:19-21. In Him, God "tabernacled" or dwelt among men. Jesus said that earthly temples were not necessary to the worship of God, John 4:20-24.

The Church. The church, collectively, is a Temple of God, God's dwelling-place in the world, I Cor. 3:16-19.

The Christian. Each individual Christian is a temple of God, I Cor. 6:19, of which the grandeur of Solomon's Temple may have been a type. (Church Buildings are sometimes called Temples of God, but nowhere are church buildings even mentioned in the New Testament, let alone designated as temples in the Bible.)

The Temple in Heaven. The Tabernacle was a pattern of something in Heaven according to Hebrews 9:11, 24. John saw a Temple in Rev. 11:19. Later, God and the Lamb had become the Temple, Rev. 21:22.

**YEAR 2-LESSON 23-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | | Second Quarter |
|--|--|-------------------------------------|
| Lesson 23 I Kings 9-11; II Chron. 7:12-9:31 | | Page 1 Memory Verse: Psalm 62:10 |

Memory Verse:

"Trust not in oppression, and become not vain in robbery: if riches increase, set not your heart upon them" (Psalm 62:10).

Public Reading: I Kings 10:1-7.

THE APOSTASY OF SOLOMON

Solomon was "born to the purple" and was brought up in the palace of his father David in Jerusalem. His name means "The Peaceful."

He is known as a wise man, yet it seems to me that he was one of the biggest fools that ever lived; for no man will tie himself up with a thousand women as Solomon did (I Kings 11:3) unless he is a fool! He was the Louis XIV of his day; after him came the deluge, too? His debt-ridden, foolish, sinful-laden son, Rehoboam, split the kingdom (I Kings 12:12-19). Men can sin; but they always pay the penalty (Roman's 6:23)! Never forget that fact!

I. Solomon's Prosperity Continued (I Kings 9:1-10:29)

1. Answer to Solomon's Prayer (I Kings 9:1-9; II Chron. 7:12-22).

"Solomon . . . finished . . . the house" (I Kings 9:1): No one knows the cost of the temple. David had prepared 100,000 talents of gold (a talent of gold contained 3,000 shekels; estimating a shekel at ten pennyweight, the talent would be equal to ninety-three pounds twelve ounces avoirdupois, or 125 troy weight; a gold talent was worth \$30,750.00); he prepared 1,000,000 talents of silver \$2,050.00 each) besides brass, iron, timber, stone, precious stones without number (I Chron. 22:14). Its magnificence can only be imagined.

"The Lord appeared . . . second time" (I Kings 9:2): God's first appearance was twenty years before when He answered Solomon's prayer for wisdom (I Kings 3:5-15). Upon the completion of the temple and the palace, Solomon dedicated the temple and offered the longest prayer recorded in the Bible (I Kings 9:3) which is the answer to I Kings 8:29. Verses 4 and 5 contain the answer to I Kings 8:25, 26; verses 6-9 to I Kings 8:33-46.

"IF . . . serve other gods" (I Kings 9:6): Idolatry will result in (1) Captivity (verse 7a), (2) the destruction of the temple (verse 7b), and (3) hatred for the Jew (verses 7c-9). Does not history (HISTORY) bear out this warning?

God stated the conditions clearly. He most solemnly warned of what would happen if they were broken. God's faithfulness is constant. The sad and terrible sequel shows that the conditions were not kept either by king or people. The penalty was the ultimate destruction of the temple, and the expulsion of the nation from its position and service.

How slow the human heart is to learn God's lesson.

"Hiss . . . they forsook the Lord" (I Kings 9:8, 9): It is a perpetual peril that men, then and now, recognize God's faithfulness and rejoice in it, WHILE BEING UNFAITHFUL TO GOD, so that DEFEAT

YEAR 2-LESSON 23-PAGE 2

AND DISASTER inevitably result.

2. An exchange of presents with Hiram (I Kings 9:10-14; II Chron. 8:1-18).

"At the end of twenty years . . ." (I Kings 9:10): The contract between Solomon and Hiram king of Tyre continued throughout the twenty years of building the temple and the king's palace, and probably throughout the reign of the two men.

"Cedar . . . fir . . . gold . . . his desire" (I Kings 9:11): The material magnificence of Solomon's kingdom is set forth in the remainder of the chapter.

"Solomon gave Hiram twenty cities . . ." (I Kings 9:11): Hiram did not like the gift, and called the cities "The land of Cabul" (verse 13), or "barren soil." Occupied chiefly by a heathen population, they probably were in a bad, unfinished condition and "good for nothing." Hiram gave them back to Solomon, who then completed them (II Chron. 8:2).

"Hiram sent . . . six score talents of gold" (I Kings 9:14): This was no doubt a loan from Hiram to enable him to complete his buildings.

3. Solomon fortifies his country (I Kings 9:15-19; II Chron. 8:1-6).

"Levy . . . build. . . Megiddo" (I Kings 9:15): This was a gigantic public works program. See I Kings 5:13. I Kings 9 and 10 are an expansion of I Kings 4, and show the expansion of Solomon's kingdom by alliances, public works and fortifications or strategic cities, as Megiddo in the land, or on the trade routes (verses 17, 18, 24). These cities became hot beds of evil.

"Cities for his horsemen" (I Kings 9:19): Megiddo, "place of troops," was one of the royal cities of the Canaanites (Josh. 12:21), afterward belonging to Manasseh (Judges 1:27). Solomon placed one of his twelve officials over "Megiddo" (I Kings 4:12), and erected costly works there. We saw Solomon's stables at Megiddo last summer. Stone pillars with holes in their corners served as hitching posts. Stone mangers were in use and the ground was paved with rough stones to prevent the horses from slipping (Cf. W. F. Albright, Am. Jour. Archeology, 44, 1940, pg. 546-550). Megiddo is a large mound covering thirteen acres; its strategic layers rise 75 feet above the original rock.

4. The laborers employed (I Kings 9:20-23; II Chron. 8:7-16).

5. Pharaoh's daughter, and the three annual festivals (I Kings 9:24, 25).

"Three times in a year . . . offer burnt offerings" (I Kings 9:25): Solomon made these offerings outside the temple; he NEVER officiated as priest in the temple. They were made at Passover, Pentecost and Tabernacles, three major feasts of the Jews (II Chron. 8:13; 31:3).

6. Solomon builds a navy (I Kings 9:26-28; II Chron. 8:17, 18).

"Navy of ships at Ezion-geber. . ." (I Kings 9:26): Dr. Nelson Glueck identified and excavated this naval center in 1938 and 1939. It is located on the North end of the Gulf of Akaba on the Red Sea. Here he found smelters, furnaces, crucibles and refineries of Solomon's time. Copper and iron ore deposits were found in the vicinity. These were manufactured into dishes, nails, and fishhooks and exported to Arabia, Africa, and India in exchange for ivory and gold.

"Ophir . . . gold" (I Kings 9:28): A gold producing region of the Old Testament. It is located in S. W. Arabia in what is now known as Yemen; included a part of adjacent African seaboard. Solomon's gold income alone yearly is estimated at \$20,000,000.

YEAR 2-LESSON 23-PAGE 3

7. The queen of Sheba visits Solomon (I Kings 10:1-13; II Chron. 9:1-12).

"The queen of Sheba . . ." (I Kings 10:1): Some think she was queen of the Sabean kingdom of Yemen, with Sabara as the capital in Arabia Felix. Others think she was from African Ethiopia, that is, Abyssinia, towards the south of the Red Sea.

"She came to prove him . . ." (I Kings 10:1b): She asked him many questions and riddles. Women are adept in this art. Solomon answered every question to her satisfaction (verses 2-5).

"The half was not told me . . ." (I Kings 10:7): This queen as she saw the wisdom, wealth, and wonders of his retinue of servants, his table and palace exclaimed that of what her eyes now saw she had not heard the half!

"Blessed be the Lord thy God . . ." (I Kings 10:9): She saw clearly that everything was due to the overruling of God in Solomon.

"She gave . . . Solomon gave" (I Kings 10:10-13): After an exchange of valuable presents, the queen of Sheba returned to her own country. Jesus spoke of her as the "queen of the south" (Matt. 12:42).

8. Solomon's golden shields, ivory throne, and other items (I Kings 10:14-29; II Chron. 9:13-28).

"King Solomon exceeded all . . ." (I Kings 10:23): This is the golden age of Israel's history. This was the age of Homer in Greek history. Assyria and Babylon were weak. Egypt was on the decline, being divided between two kings. Israel was the most powerful kingdom in the entire world. What an opportunity to show the world the IDEA OF JEHOVAH.

The wealth of Solomon (verse 14), his ivory throne (verse 18), the luxuries with which he surrounded himself manifests the baser side of the king's nature. Display meant more to him than government. As in the case of the de Medici in Florence long after, the subjection of the people by the throne was maintained by this very lavishness of display. Alas for the people; alas for the king.

II. Solomon's Sins and Death (I Kings 11:1-43)

1. He is guilty of polygamy and idolatry (I Kings 11:1-8).

"Loved many strange women . . ." (I Kings 11:1): "Strange" women are "foreign" or "heathen" women. They turned his heart from the worship of God to their own gods in his old age. His degeneracy and doom was rapid in his old age. The "multiplication of wives" (Deut. 17:16, 17) was contrary to God's will (verse 2), and a crime against the 999 wives and concubines (verse 3). From the beginning God meant one man to have one woman (Matt. 19:4-6). With all his wisdom, Solomon couldn't please 1,000 women and God, too!

"Wives turned away his heart . . ." (I Kings 11:4): The flesh gained the supremacy over the spirit. Solomon no longer wholly followed Jehovah his God. He built pagan temples for these women (verses 5-8) to please them.

2. A penalty announced (I Kings 11:9-13).

"The Lord was angry with Solomon . . ." (I Kings 11:9): God himself twice warned Solomon against idolatry (I Kings 3:5ff; 9:2ff). God "will surely rend the kingdom from thee" (verse 11), but this was not done in his day for David's sake (verse 12, 13).

3. Adversaries arise (I Kings 11:14-40).

YEAR 2-LESSON 23-PAGE 3

"The Lord stirred up . . . Hadad" (I Kings 11:14): God's judgment begin to operate. Then Rezon the Syrian (verses 23-25), Jereboam (verses 26-40).

4. Solomon's death (I Kings 11:41-43; II Chron. 9:25-31).

"Solomon slept with his fathers . . ." (Kings 11:43): He reigned forty years (verse 42). His sins are not glossed over-proof that God's word is true.

QUESTIONS

1. Where was Solomon when God first appeared to him (I Kings 9:2; 3:5)?
2. What was God's message to Solomon when He appeared to him the second time (I Kings 9:3-9)?
3. Against what awful sin did God warn Solomon (I Kings 9:6, 9)?
4. What three results of idolatry did God predict (I Kings 9:7)?
5. What is meant by "this house" (I Kings 9:7, 8; 5:5; 6:14; 8:29)?
6. When was this answer given (I Kings 9:1, 10)?
7. What did Hiram call the cities Solomon gave him (I Kings 9:10-13)?
8. Name some of Solomon's public works (I Kings 9:14-24); did he have a navy (I Kings 9:26-28)?
9. What prompted the Queen of Sheba to visit Solomon (I Kings 10:1; II Chron. 9:1; Mt. 12:42)?
10. Was she disappointed in what she saw and heard (I Kings 10:7)?
11. To whom did she give the glory for Solomon's splendor and greatness (I Kings 10:9)?
12. Can you describe Solomon's ivory throne (I Kings 10:18-20)?
13. What was Solomon's gold income in one year (I Kings 10:14-17), and what lavish display was made at court (I Kings 10:21-29)?
14. What definite commandments of God did Solomon break (I Kings 10:28; 11:1; Deut. 17:14-17)?
15. Into what awful sin did heathen wives drag Solomon (I Kings 11:2-8)?
16. Did Solomon show sorrow and true repentance when he was reproached for his sin (I Kings 11:11-13, 40) as David did when he was reproached for his sin (II Sam. 14:13; 24:17)?
17. Why did God refuse to rend the kingdom from Solomon immediately and completely (I Kings 11:11-13)?
18. Whom did the Lord raise up against Solomon (I Kings 11:14, 23, 26)?
19. How long did Solomon reign over all Israel (I Kings 11:42)?
20. Which son succeeded Solomon (I Kings 11:43)?

**YEAR 2-LESSON 24-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|----------------------------|--|
| Lesson 24 I Kings 12-16 | Page 1 Memory Verse: II Chronicles 15:4 |

Memory Verse:

"But when they in their trouble did turn unto the Lord of Israel, and sought him, he was found of them" (II Chronicles 15:4).

Public Reading: I Kings 12:1-14.

THE KINGDOM DIVIDED

"Solomon slept with his fathers" (I Kings 11:43). Yes, the way of wealth and sin always ends in death for rich and the poor alike (Romans 6:23). The stupendous spending of Solomon left the nation with a terrible burden of debt. His reign, like that of Louis XIV, laid the foundation for revolution.

After Solomon, the kingdom divided. The Northern Kingdom of ten tribes was called "Israel" and was lasted from 931-721 B. C. The Southern Kingdom was known as "Judah"; it began with Rehoboam, Solomon's son, in 931 B. C. and the kingdom fell in 586 B. C.

There were nine dynasties or family lines of kings in Israel: Jeroboam and Nadab; Baasha and Elah; Zimri; Omri, Ahab, Ahaziah, Jehoram; Jehu, Jehoahaz, Joash, Jeroboam II, Zechariah; Shallum; Menshem, Pekahiah; Pekah; Hoshea. These nineteen kings reigned a total of 212 years; eight of them died in violence.

Judah had one dynasty – David's-- with twenty kings totaling 327 years. Athaliah by marriage broke into David's line and interrupted the succession for six years.

I. The Division of the Kingdom (I Kings 12:1-24)

1. A petition of the people to Rehoboam (I Kings 12:1-4; II Chron. 10:1-5).

"Rehoboam . . . Shechem. . . king" (I Kings 12:1): He was Solomon's son by the Ammonite princess, Naamah (I Kings 14:21, 31). He was born about 975 B. C. Rehoboam means "Enlarger of the people."

"Jeroboam. . . make. . . yoke. . . lighter" (I Kings 12:3, 4): Solomon had conscripted men and money (I Kings 5:13-19). The nation begged Rehoboam to lighten the burden of taxation, and cut down the expenses. He asks "for three days" to think things over (verse 5).

2. Rehoboam's response (I Kings 12:5-15; II Chron. 10:6-15).

"Old men . . . speak good words" (I Kings 12:6, 7): This was good advice.

"Consulted . . . young men . . ." (I Kings 12:8-12): Someone has said, "Young folks think old folks are fools, but old folks know young folks are fools." Both Rehoboam and Jereboam were unworthy: note the folly of the first, and the sin of idolatry of the second. Rehoboam's asking for advice was a farce. He was a man with a prejudice; his "young men that were grown up with him" (verse 8) gave him very foolish advice. Moreover, fool that he was he accepted it.

"Answered the people roughly . . ." (I Kings 12:13-15)): Rehoboam "forsook the old men's eounsel." "I will add to your yoke," he boasted (verse 14), "I will chastise you with scorpions," a whip with barbed points.

YEAR 2-LESSON 24-PAGE 2

3. The division consummated (I Kings 12:16-20; II Chron. 10:16-19).

"Israel departed . . . tents" (I Kings 12:16): The people of the northern ten tribes departed from the meeting in an angry mood.

"Rehoboam reigned over" cities in Judah.

"Rehoboam sent Adoram . . . stoned him" (I Kings 12:18): Adoram was over the levy (I Kings 5:14; 4:6), and in trying to raise money he was stoned to death by Israel.

"So Israel rebelled . . ." (I Kings 12:19): Rehoboam knew the ten Northern tribes would not accept him. The kingdom divided. Jeroboam was made "king over all Israel" (verse 20).

4. Rehoboam forbidden to attempt coercion (I Kings 12:21-24; II Chron. 11:1-4).

"Ye shall not go up . . ." (I Kings 12:24): Rehoboam tried to force the ten tribes to follow him (verses 21-23), but Shemaiah the man of God delivered God's message NOT TO USE ARMS, "The cause was from the Lord . . ." (verse 15).

II. The Reign of Jeroboam (I Kings 12:25-14:20)

1. He builds two cities and establishes illegal worship (I Kings 12:25-33).

"Jeroboam built Shechem . . . Penuel" (I Kings 12:25): Shechem, "A shoulder, ridge," became the capital of Jeroboam. Penuel, "Face of God," where Jacob wrestled with the angel, was rebuilt by Rehoboam. Abimelech had destroyed Shechem (Judges 9:1-49).

"The king . . . made two calves of gold. . ." (I Kings 12:28): This sin of Jeroboam cursed the whole later history of the people, was due to his fear and expressed itself in a professed desire to make worship easy for Israel by establishing new centers—"Bethel. . . Dan" (verse 29). The calves were Egyptian symbols of their god. Two young bulls Apis and Mnevis were placed in the northern (Dan) and southern (Bethel) ends of Jeroboam's kingdom. This was a sin, forbidden of God (Ex. 20:3-6).

"Priests . . . lowest of the people" (I Kings 12:31): They were not Levites. Anybody of any tribe who wanted to serve Jeroboam was set apart as a priest (II Chron. 11:13, 14).

2. The worship at Bethel denounced (I Kings 13:1-10).

"A man of God out of Judah . . . cried against the altar" (I Kings 13:1, 2): Two lessons of supreme value came from this chapter: (1) The patient grace of God, and (2) The solemn responsibility of such as bear His message.

Jeroboam had an opportunity to repent; he had no idea of doing so (I Kings 12:33; 13:1); he was determined to sin. The altar stands for the whole system or worship organized by Jeroboam in Israel. The man of God was bold in one instance; gullible in another—openly disobedient. The sign from God upon Jeroboam (verses 4-11) went unheeded.

3. The prophet deceived and slain (I Kings 13:11-25).

"Old prophet in Bethel . . ." (I Kings 13:11): If he were a true prophet, why had he not spoken against the golden calves? He was a coward. He deceived the young prophet who should have known better. This is the case of believing a lie, and dying because of it (verses 14-25; Gal. 1:18)! When God commands, obey Him, even if an angel tells you not to!

4. Further conduct of the old prophet (I Kings 13:26-32).

YEAR 2-LESSON 24-PAGE 3

"Alas, my brother!" (I Kings 13:30): He admired a true man of God.

5. Jeroboam's stubbornness (I Kings 13:33, 34).

"Jeroboam returned not from his evil way . . ." (I Kings 13:33): He asked God for healing (verse 4-7), but would not obey God!

6. His sin denounced and his ruin predicted (I Kings 14:1-20).

"The son of Jeroboam fell sick" (I Kings 14:1): This was the first stroke of punishment. Concerning it the prophet Ahijah uttered the doom of Jeroboam who had so grievously sinned (verses 2-13). Jeroboam shall be succeeded by another (verses 14-18). He reigned twenty-two years, and died (verses 19, 20).

III. The Reigns of Rehoboam, Abijah, and Asa Over Judah (I Kings 14:21-15:24)

1. The reign of Rehoboam (I Kings 14:21-31).

"Rehoboam . . . reigned in Judah" (I Kings 14:21): He was born the year before Solomon was made king (I Kings 11:42).

"Judah did civil . . ." (I Kings 14:22): So quickly after David the nation was steeped in idolatry, and utterly failed to bear its testimony to the surrounding nations to the purity of the government of God. For this purpose, the nation had been created. To fail to fulfill God's purpose is ever worse than to be merely useless.

2. The reign of Abijam over Judah (I Kings 15:1-8).

3. The reign of Asa (I Kings 15:9-24; II Chron. 14:1-15:19).

Chronology of the Divided Kingdom

The date of the Division of the Kingdom is variously placed between 983 B C and 931 B C. There are difficulties in the chronology of the period; and apparent discrepancies, which may, in part, be accounted for by "overlapping reigns," "associated sovereignty," "intervals of anarchy," and "parts of years as years." These dates are only approximate.

Kings of Israel

| | | | |
|----------------|---------|-------------------|---------|
| Jeroboam ----- | 931-911 | Jehoahaz ----- | 820-804 |
| Nadab ----- | 911-910 | Joash ----- | 806-790 |
| Baasha ----- | 910-887 | Jeroboam II ----- | 790-749 |
| Elah ----- | 877-886 | Zechariah----- | 748 |
| Zimri ----- | 886 | Shallum ----- | 748 |
| Omri ----- | 886-854 | Menahem----- | 748-738 |
| Ahab ----- | 875-854 | Pekahiah----- | 738-736 |
| Ahaziah ----- | 855-854 | Pekah ----- | 748-730 |
| Joram ----- | 854-843 | Hoshea----- | 730-721 |
| Jehu ----- | 843-816 | | |

YEAR 2-LESSON 24-PAGE 4

Religion of the Northern Kingdom

Jeroboam, founder of the Northern Kingdom, to keep the two kingdoms separate, adopted Calf Worship, the religion of Egypt, as the State Religion of his newly formed kingdom. God Worship had become identified with Judah and the Family of David. The Calf came to stand as a symbol of Israel's Independence of Judah. Jeroboam rooted Calf Worship in the Northern Kingdom so deeply that it was not swept away till the fall of the kingdom.

Baal Worship, introduced by Jezebel, prevailed about 30 years and was exterminated by Elijah, Elisha, and Jehu, and never returned, though it did persist intermittently in Judah.

Every one of the 19 kings of the Northern Kingdom followed the worship of the Golden Calf. Some of them also served Baal. However, not one ever attempted to bring the people back to God.

Religion of the Southern Kingdom

God-Worship: though most of the kings served Idols, and walked in the evil ways of the kings of Israel; some of Judah's kings served God, and at times there were great reformations in Judah. Overall however, in spite of the repeated warnings, Judah sank lower and lower in the horrible practices of Baal worship and other Canaanite religions, until there was no remedy.

| Kings of Israel | | | Kings of Judah | | |
|------------------------|---------|------------|-----------------------|---------|-------------|
| Jeroboam | 22 yrs. | Bad | Rehoboam | 17 yrs. | Bad mostly |
| Nadab | 2 yrs. | Bad | Abijah | 3 yrs. | Bad mostly |
| Baasha | 24 yrs. | Bad | Asa | 41 yrs. | Good |
| Elah | 2 yrs. | Bad | Jehoshaphat | 25 yrs. | Good |
| Zimri | 7 days | Bad | Jehoram | 8 yrs. | Bad |
| Omri | 12 yrs. | Extra Bad | Ahaziah | 1 yr. | Bad |
| Ahab | 22 yrs. | The Worst | Athaliah | 6 yrs. | Devilish |
| Ahaziah | 2 yrs. | Bad | Joash | 40 yrs. | Good mostly |
| Joram | 12 yrs. | Bad mostly | Amaziah | 29 yrs. | Good mostly |
| Jchu | 28 yrs. | Bad mostly | Uzziah | 52 yrs. | Good |
| Jehoahaz | 17 yrs. | Bad | Jotham | 16 yrs. | Good |
| Joash | 16 yrs. | Bad | Ahaz | 16 yrs. | Wicked |
| Jeroboam II | 41 yrs. | Bad | Hezekiah | 29 yrs. | The Best |
| Zechariah | 6 mos. | Bad | Manasseh | 55 yrs. | The Worst |
| Shallum | 1 mo. | Bad | Amon | 2 yrs. | The Worst |
| Menahem | 10 yrs. | Bad | Josiah | 31 yrs. | The Best |
| Pekahiah | 2 yrs. | Bad | Jehoahaz | 3 mos. | Bad |
| Pekah | 20 yrs. | Bad | Jehoiakim | 11 yrs. | Wicked |
| Hoshea | 9 yrs. | Bad | Jehoiachin | 3 mos. | Bad |
| | | | Zedekiah | 11 yrs. | Bad |

Some of the reigns were, in part, concurrent. All the kings of Israel served the Calf; the worst served Baal. Most of the kings of Judah served Idols; a few served Jehovah. Some bad kings were partly good; some good kings, partly bad.

YEAR 2-LESSON 24-PAGE 5

The Northern Kingdom, "Israel," 933-721 B C

1st 50 yrs: Harassed by Judah and Syria.
Then 40 yrs: Quite prosperous, under Omri's house.
Then 40 yrs: Brought very low, under Jehu and Jehoahaz.
Then 50 yrs: Reached its greatest extent, under Jeroboam II.
Last 30 yrs: Anarchy, ruin, and captivity.

The Southern Kingdom, "Judah," 933-606 B C

1st 80 yrs: Quite prosperous, growing in power.
Then 70 yrs: Considerable disaster; introduction of Baalism.
Then 50 yrs: Under Uzziah, reached its greatest extent.
Then 15 yrs: Under Ahaz, became tributary to Assyria.
Then 30 yrs: Under Hezekiah, regained independence.
Last 100 yrs: In the main, a vassal of Assyria.

Relation to Each Other

1st 80 yrs: Continuous war between them.
2nd 80 yrs: They were at peace with each other.
Last 50 yrs: Intermittent war, to the end.

(The Preceeding Summary used by the permission of H. H. Halley)

IV. Revolutionary Period in Israel (I Kings 15:25-16:34)

1. The house of Jeroboam cut off by Baasha (I Kings 15:24-32).
2. The reign of Baasha (I Kings 15:33-16:7).
3. The reigns of Elah and Zimri (I Kings 16:8-20).
4. The reign of Omri (I Kings 16:21-28).

"Omri prevailed . . ." I Kings 16:22): This wicked king of Israel reigned twelve years (886-875 B. C.) He is described as "Wicked above all who had been before him." He gained such prominence that for a long time after his day Israel was known as the "land of Omri." He made Samaria his capital. Tirzah had been the northern capital till then (I Kings 15:17; 15:33).

The Moabite stone, 850 B. C., mentions: "Omri, king of Israel."
An inscription of Adadnirari, 808-783 B. C., mentions "Omri."

The Black Obelisk, of Shalmnaneser III, 860-825 B. C., speaks of tribute from Jehu, "successor of Omri."

"He bought . . . built on the hill" (I Kings 16:24): It is said that Omri built Samaria. A Harvard University Expedition found in the ruins of Samaria the foundations of Omri's palace, but nothing older than Omri, evidence that he was the founder of the city.

YEAR 2-LESSON 24-PAGE 6

QUESTIONS

1. Which son succeeded Solomon (I Kings 11:43)?
2. Were Rehoboam and Jeroboam brothers (I Kings 12:2; 11:43)?
3. Upon what condition did Jeroboam and the people agree to serve Rehoboam (I Kings 12:2-4)?
4. What two groups of men did Rehoboam consult and what did each group say (I Kings 12:6-11)?
5. Do you think he should have consulted either group (Josh. 9:14; James 1:5; Prov. 3:5, 6)?
6. What new king was chosen by Israel (ten tribes) in place of Rehoboam (two tribes; I Kings 12:19, 20)?
7. Name the two tribes (Judah) which remained loyal to Rehoboam (I Kings 12:21)?
8. How did God prevent Rehoboam from fighting to restore his lost power (I Kings 12:22-24)?
9. What fear did Jeroboam have regarding his kingdom (I Kings 12:25-27)?
10. What did Jeroboam set up at Dan and at Bethel (I Kings 12:28-33)?
11. What prophecy did the man of God utter against Jeroboam's altar (I Kings 13:1-3; II Kings 23:16-18)?
12. What three-fold sign was given to Jeroboam (I Kings 13:4, 5)?
13. Why did the man of God refuse to go home with Jeroboam (I Kings 13:7-9)?
14. How did the false prophet mislead the man of God (I Kings 13:11-26)?
15. What judgment of God was brought on Jeroboam for his idolatry (I Kings 14:1-18)?
16. What was the spiritual condition of Judah (I Kings 14:21-24)?
17. Can you list the names of the kings of Israel (ten tribes) in this lesson (I Kings 14:20; 15:25, 27, 28; 16:8, 10, 20-22, 28)?
18. Can you list the kings of Judah (two tribes) as recorded in this lesson (I Kings 14:21, 31; 15:8, 24)?
19. How many of the kings mentioned in this lesson "did that which was right in the eyes of the Lord" (I Kings 15:1-5, 11)?
20. What was the general character of Ahab (I Kings 16:28-34)?

**YEAR 2-LESSON 25-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|----------------------------|---------------------------------------|
| Lesson 25 I Kings 17-18 | Page 1 Memory Verse: I Kings 18:21 |

Memory Verse:

"And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If the Lord be God, follow him: but if Baal, then follow him.' And the people answered him not a word" (I Kings 18:21).

Public Reading: I Kings 18:30-39.

ELIJAH AT MT. CARMEL, THE MIGHTY PROPHET

Elijah means 'Jehovah is God.' He was a mighty prophet of the times of Ahab. "The son of Omri did evil in the sight of the Lord above all that were before him" (I Kings 16:30), and reigned twenty-two years (875-854 B. C.) in Israel. Nothing is known of Elijah before I Kings 17:1. His birth, parents, and call to the prophetic office are unrecorded. Called the "Tishbite," he must have been a native of Tishbeh in Gilead in the tribe of Gad.

I. Elijah Delivers His Message and Hides at the Brook Cherith (I Kings 17:1-7)

"Elijah . . . unto Ahab" (I Kings 17:1): To understand Elijah, let us consider the condition of affairs when Elijah made his startling and dramatic appearance. Ahab proved in twenty-two years to be the wickedest of all the kings of Israel. He married Jezebel, a Sidonian princess who was hard, unscrupulous, vindictive, determined, devilish. She "wore the pants" for Ahab, built a temple for Baal in Samaria, pensioned 850 prophets of Baal and Ashtoreth, slew God's prophets and abolished the true worship of God.

Like a lightning flash, Elijah flamed in a day of darkness. His was a word of authority. God lives! As surely as God lives, "my word" shall be vindicated by Him. There shall be no "dew or rain" for "these years." The cup of iniquity has run over. Time for judgment had come (Gen. 6:3; II Pet. 3:9). The message came not in a spirit of spite, vengeance or caprice but to let the people and king know that God was punishing them for their idolatry (Deut. 11:13-17).

Let America take heed! "Righteousness exalteth a nation: but sin is a reproach to any people" (Prov. 14:34). You may confirm that by reading any daily newspaper in America!

"Get . . . hide thyself . . . Cherith" (I Kings 17:3): The tradition site in the Wady Kelt, a wild glen. McGarvey says it is one of the ravines within three miles of the Jordan: a deep, wild gorge, one of the darkest in Palestine. We looked down at St. George's Monastery last summer-down about 2000 feet from where we stood at the top of the gorge. God fed Elijah by ravens (verses 4-6).

"The brook dried up . . . no rain" (I Kings 17:7): The nation had become wholly materialized; God let the stroke fall on things material. People could see and feel the judgment of God. The land burned up--"no rain"! Where would Elijah go? "God will provide . . ." (Gen. 22:8). God's care was simple and perfect (Phil. 4:19).

II. Elijah Is Sent to a Widow of Zarephath (I Kings 17:8-16)

"Get thee to Zarephath . . . widow woman" (I Kings 17:9): A town "not far from Sidon and Tyre, for it lies between them" (Josephus, ANT. VIII, 13, 2). Jerome says it "lay in the public road," the coast road.

YEAR 2-LESSON 25-PAGE 2

The "widow woman" was chosen of God to support Elijah. See I Cor. 1:26-31.

"I have . . . handful of meal . . . little oil" (I Kings 17:12): This woman's reply has become a classic. She and her son had enough for ONE MORE MEAL then starvation, she thought (verses 10-11).

"Fear not . . . make me. . . cake first" (I Kings 17:13): God's Spirit prompted Elijah to ask, and the woman to grant, the impossible. She gave her last meal to God's man (verses 14, 15)!

"Meal wasted not, neither . . . oil fail" (I Kings 17:16): She received a prophet's reward. Read Matt. 10:41, 42. We can't out-give God (Matt. 6:33; Phil. 4:19)!

III. The Widow's Son Dies and Is Resuscitated (I Kings 17:17-24)

"The son . . . fell sick . . . no breath" (I Kings 17:17): The boy died. Elijah treats the boy as dead, and the Lord in answer to his prayer restores the lad to life again!

"Call my sin to remembrance . . ." (I Kings 17:17): She felt that as God had shut up heaven upon a sinful land, that this calamity had come upon her because of some sin she had committed. God allows us to be chastened (Hebrews 12:5-15). However, like the blindness in the case of the man born blind (John 9), the death of this widow's son was not sent as a punishment for particular sins. Rather, it was intended as a manifestation of the works of God in her (John 9:3) in order that she might learn that the Lord was not merely the God of the Jews, but the God of the Gentiles also (Romans 3:29).

"He cried unto the Lord . . ." (I Kings 17:20): Elijah was on praying terms with God (James 5:17)? Are you? If not, why not? The prophet had hearty compassion for the suffering of his benefactress and the deepest lamentation which sprang from living faith in God to whom he poured out the whole heart in the hour of distress. Such confident faith carries within itself the certainty of being heard. So Elijah proceeds at once to action to restore the boy to life (verses 21, 22).

"Thy son liveth" (I Kings 17:23): God "heard the voice of Elijah" and the boy came to life again. Elijah gave him back to his mother.

"I know thou art a man of God" was this Gentile woman's tribute to the Tishbite. She perceived that the word of God in his mouth was truth, and by this, she confessed implicitly her faith in the God of Israel as the true God.

IV. Elijah Is Sent to Ahab (I Kings 18:1-19)

"In the third year . . . Go, shew thyself" (I Kings 18:1): This was the third year (See James 5:17; Luke 4:25) of Elijah's sojourn at Zarephath. God sends the prophet to the king. The famine was sore in Samaria (verse 2).

"Obadiah . . . feared the Lord greatly" (I Kings 18:3): This believer in God did some good deeds secretly in fear. Jezebel had determined to wipe out the worship of God, and sought to carry out the intention by destroying the prophets of the true God (verse 4). Obadiah had not immigrated to Judah (II Chron. 11:13-16) as many pious believers had done to escape idolatry. He was a "night worshipper" (John 3:1-7).

"Elijah met him . . ." (I Kings 18:7): While Ahab and Obadiah were on an expedition to find "water. . . grass to save the horses and mules," Elilah met Obadiah. After promising Obadiah that he would surely meet Ahab that day, Obadiah informed Ahab of an appointment with Elijah (verses 8-16).

"Art thou he that troubleth Israel?" (I Kings 18:17): This is a favorite ruse of sinners, an attempt to place the blame for bad conditions on the innocent and cover their own evil deeds. However, Elijah did not let Ahab smoke screen the issue. "I have not troubled Israel," affirms Elijah, "but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (verse 1A). Ahab

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and his idolatry had brought the ruin on Israel. Ancient and modern Ahab's forsake God and then blame God's servants for the evil conditions that come from idolatry!

"Gather to me . . . the prophets of Baal" (I Kings 18:19): Ahab dared not refuse Elijah's challenge. There were 450 prophets of Baal, and 400 prophets of the groves-850 false leaders were maintained by Jezebel.

V. The Trial on Mt. Carmel (I Kings 18:20-39)

"Gathered . . . Mount Carmel" (I Kings 18:20): A mountain ridge with many peaks which stands out as a promontory running in a north-westerly direction into the Mediterranean. Some of the peaks rise 1800 feet above sea level. The scene of Elijah's sacrifice is doubtless the ruins of el Mohraka, "the burned place," on one of the south-eastern heights of Carmel. We visited last summer the celebrated Carmelite monastery, dedicated to Elijah, at the northwestern extremity of the mountain.

"How long halt ye . . .?" (I Kings 18:21): Pagan priests and "the people" (verse 22) were gathered at Carmel for a showdown! "I only," said Elijah as God's man, stand against 850 false prophets! The people were speechless; their divided heart between God and Baal was "limping." Read Deut. 6:4, 5. The proposed test was accepted (verses 23:25).

"O Baal, hear us" (I Kings 18:26): Baal was the farm god who gave increase to family, field, flocks and herds. The cult included animal sacrifice, ritualistic meals and licentious dances. These prophets were the official murderers of little children born to the devotees of Baal. They frantically called on Baal, cut themselves, but Baal was a dumb idol (I Iab. 2:18); Elijah mocked them (I Kings 18:27-29).

"Come near . . . repaired the altar" (I Kings 18:30): Elijah made preparation for God's answer to the nation (verses 31-32).

"Fill four barrels with water . . ." (I Kings 18:33): Such precaution precluded all suspicion of fraud in connection with the burning of the sacrifice (verses 34, 35).

"Elijah . . . Lord God of Abraham . . ." (I Kings 18:36): Elijah's prayer of sixty-three words (K. J. V.) for three things brought the power of God to burn the sacrifice and all about it (verses 37, 38); I Chron. 21:26; II Chron. 7:1; Lev. 9:24). God accredited Elijah as His servant and prophet, and proved Himself as the living God whom Israel was to serve. The people confessed "The Lord, he is the God" (verse 39).

VI. The Prophets Killed; Rain Brought (I Kings 18:40-46)

"Prophets of Baal . . . slew them" (I Kings 18:40): These official murderers of little children were slain. Not one escaped.

"Behold . . . a little cloud" (I Kings 18:44): Rain was coming from the Mediterranean Sea. God answered Elijah's prayer for rain (Luke 2:24, 25; James 5:17).

"Elijah . . . ran before Ahab" (I Kings 18:45): Elijah ran the sixteen miles to Jezreel before the King's chariot. He showed he was loyal to his God and to his king.

The Oriental Institute, excavating at Megiddo, which is near Samaria, found in the stratum of Ahab's time the ruins of a temple of Ashtoreth, goddess wife of Baal. A few steps from this temple was a cemetery where many jars were found, containing remains of infants who had been sacrificed in this temple, one of which is shown above. Prophets of Baal and Ashtoreth were official murderers of little children. Elijah's execution of the prophets of Baal (I Kings 18:40) and Jehu's ruthless extermination of Baalism were completely justified.

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QUESTIONS

1. Who was called the Tishbite (I Kings 17:1)?
2. What five people do you consider most prominent in this lesson?
3. Why did God send Elijah into hiding (I Kings 17:3, 1; 18:10, 17)?
4. How did God miraculously feed Elijah (I Kings 17:4-6, 14-16; 19:5, 6)?
5. Where was the brook Cherith (See McGarvey's "LANDS OF THE BIBLE," page 234)?
6. What should God's rewarding of the widow for her hospitality to Elijah (I Kings 17:14-24) teach Christians today (Rom. 12:13; Gal. 6:10; I Pet.4:9; Heb.13:16; I Jno.3:17)?
7. Whom did Elijah raise from the dead (I Kings 17:17-24)?
8. Why did God send the famine to Israel (I Kings 16:30-33; 18:18)?
9. In "the third year" of what (I Kings 18:1; Luke 4:25; James 5:17)?
10. Do you think Obadiah compromised by remaining in Ahab's house (Compare I Kings 16:32,33 with 18:3,4)?
11. For what evil purpose did wicked Jezebel use the civil power (I Kings 18:4,13)?
12. How do you know that Obadiah believed in the Holy Spirit and in miracles (I Kings 18:12)?
13. Was Ahab's accusation of Elijah true or false (I Kings 18:17) and why?
14. What test did Elijah suggest to the prophets of Baal (I Kings 18:17-24), and what terrible scene followed (I Kings 18:25-29)?
15. What was Elijah's first act (I Kings 18:30), and what does this indicate regarding the spiritual condition of the people (I Kings 18:4; 22:5-28)?
16. How did Elijah guard against any natural explanation of the fire (I Kings 18:33-35)?
17. To whom did Elijah offer his prayer (I Kings 18:36)?
18. What three things did Elijah ask God to make known (I Kings 18:36)?
19. How did this miracle affect the people (I Kings 18:38, 39)?
20. How did Elijah show his hatred for Baal (I Kings 18:40), and his confidence in God (I Kings 18:41-46)?

**YEAR 2-LESSON 26-PAGE 1
WHOLE BIBLE STUDY COURSE**

| Year II | Second Quarter |
|----------------------------|-----------------------------------|
| Lesson 26 I Kings 19-22 | Page 1 Memory Verse: Nahum 1:7 |

Memory Verse:

"The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him" (Nahum 1:7).

Public Reading: I Kings 19:17-19, 23-29.

ELIJAH AT HOLOB

It is interesting to wonder what would have happened if Elijah had stood his ground when Jezebel threatened to kill him. The prophet's faith failed him; he fled from his post of duty to Mt. Horeb (or Sinai).

"Mt. Horeb was the place where 500 years before Moses had founded the nation, and launched it forth into a world of idolatry. Now in the hour of bitter defeat Elijah returns to this Mount where God had appeared to Moses face to face" (Read Exodus 19, 20).

I. Elijah's Flight and Return (I Kings 19:1-21)

1. The prophet's flight (I Kings 19:1-8).

"Ahab told Jezebel all that Elijah had done . . ." (I Kings 19:1):

After his defeat of the prophets of Baal on Mt. Carmel (I Kings 18:38-46), Elijah had run sixteen miles to Jezreel before Ahab's chariot. He was full of hope that the nation wholly would turn to God. Jezebel threatened to kill him "by tomorrow about this time" (verse 2).

"He arose . . . went for his life" (I Kings 19:3): 850 false prophets could not scare Elijah. But Jezebel did! It is doubtful if she would have killed the prophet at this time because she feared the people's reaction. Anyway, Elijah thought she meant business and took to his heels! He "came to Beersheba" on the southern frontier of Canaan.

"He requested . . . that he might die" (I Kings 19:4): This was a foolish request. Jezebel would have answered this request in time if Elijah had stayed around Jezreel. He was "down in the dumps," tired out; he felt he was a failure. God's method in dealing with His fearful and overwrought servant is full of great beauty-and encouragement to us all.

"He lay . . . slept under the juniper tree" (I Kings 19:5): This was a species of broom shrub, affording shelter from the wind by night and the sun by day. "Under a juniper tree" is an expression that even today denotes one is "blue" and ready to quit. A Christian may get under the tree-BUT HE DOESN'T STAY THERE. All of us get tired IN THE WORK, but NEVER TIRED OF THE WORK!

"Arise and eat" was the angel's command. Elijah did, and slept and ate again (verses 6, 7).

"Forty days . . . nights unto Horeb" (I Kings 19:8): Elijah wandered to Horeb, a peak of Mt. Sinai, a leisurely journey of 170 miles.

2. God appears to Elijah at Mt. Horeb (I Kings 19:9-18).

"What doest thou here . . ?" (I Kings 19:9): This was and is a searching question. Many of us run away from our God-given tasks. God taught Elijah a wonderful lesson (verses 10-14): God was not in the

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"wind," or "earthquake," or "fire," but in a "still small voice." Elijah's ministry had been a ministry of miracles, fire and the sword. He had shut the heavens, was sustained by ravens, and by a jar of meal and cruse of oil that failed not, had raised the dead, had called down fire from heaven, had slain the prophets of Baal with the sword, and had brought rain to the land. Perhaps God is telling Elijah that-- while force and spectacular demonstration of power are sometimes necessary-- God's real work in the world is not accomplished by such methods. God sometimes does, and sometimes calls men to do, things that are utterly contrary to God's nature to do, but which, because of crisis, have to be done.

To rouse Elijah, God is the God of thunder and flame; to comfort his bruised heart He is the God of the "still small voice." God repeats his question (verse 13), and listens to Elijah's repeated lament (verse 14).

"Go, return. . . anoint Hazael" (I Kings 19:15): God still has work for Elijah to do. He, like Jonah and many of us, found out that one can not run away from God! Elijah accomplished one of the missions; Elisha completed the other two (II Kings 8:8-13; 9:10-10). From this time of "Faith's Failure" Elijah is largely set aside. Only once or twice again does he appear.

"I have . . . seven thousand. . . not bowed unto Baal" (I Kings 19:18): God rebuked Elijah for his want of faith, and was told that God had reserved 7000 who had not bowed the knee to Baal. They could have been a powerful help to Elijah if they had taken a bold, open stand (Matt. 5:16; Acts 4:13; 8:4) with God's prophet!

Elisha is called to be a prophet (I Kings 19:19-21). "Elijah . . . cast his mantle upon him" (I Kings 19:19): The prophet fulfilled one third of his commission.

II. War Between Ben-Hadad and Ahab (I Kings 20:1-43)

1. Samaria besieged and its pillage demanded (I Kings 20:1-12).

"Ben-Hadad . . . besieged Samaria" (I Kings 20:1): This drunken, profligate despot came in the pride of arms against Samaria. Ahab was not prepared for the invasion, and meekly answered "I am thine, and all that I have" (verses 2-4). He rebelled when the pillage of the city is demanded (verses 6-9), and the drunken invaders were warned not to boast of victory until it was won (verses 10-12).

2. The besieging army defeated (I Kings 20:13-22).

"God . . . I will deliver . . ." (I Kings 20:13): While the Syrians prepared for the attack, God sent a prophet to Ahab and told him God would deliver this great multitude to him (verses 16-21) and warns him of another invasion (verse 22).

3. Another invasion (I Kings 20:23-30).

4. Ben-Hadad captured and released (I Kings 20:31-34).

"Ahab . . . made a covenant with him" (I Kings 20:34): God gave Ahab the victory. He threw it away when he made this covenant with his enemy. On the upper Tigris there is a rock inscription of Shalmaneser, Assyrian king (860-825 B. C.): "I crossed the Euphrates. At Karkar I destroyed 1200 chariots, 1200 horsemen, and 20,000 men of Benhadad; and 2000 chariots, and 10,000 men of Ahab king of Israel." This may explain Ahab's sudden peace and alliance with Benhadad.

5. Ahab is rebuked for sparing Benhadad (I Kings 20:35-43).

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III. The Vineyard of Naboth (I Kings 21:1-29)

1. Ahab tries to buy the vineyard (I Kings 21:1-4).

"Hard by the palace. . ." (I Kings 21:1): It was near the king's palace. Because the vineyard was a paternal inheritance, Naboth refused to sell it. This was not disloyalty or courtesy to King Ahab (vs. 2, 3).

"Ahab . . . turned away his face" (I Kings 21:4): He was a mean, selfish, babyish man who was "sold to work evil" (verse 20). It is often seen in young and old (I Cor. 3:1-4; 14:20; 13:11, 12; 16:13).

2. Jezebel obtains the vineyard (I Kings 21:5-16).

"Ahab rose . . . to take possession" (I Kings 21:16): Ahab's wife will not stop short of misusing the law (Ex. 22:28; Lev. 24:15, 16) and having Naboth falsely stoned to death to secure the vineyard for her pouting husband. The king did not denounce the action of his wife. He was a partner in crime.

3. The crime denounced (I Kings 21:17-29).

"Hast thou found me, O mine enemy?" (I Kings 21:20): Right in the coveted garden, the rough prophet of Horeb, Elijah, stood before Ahab. God's man in any age is the enemy of evil and those "sold" to evil. A terrible punishment is promised to Jezebel (verse 23) and to Ahab (verses 21, 22-26). His repentance gained him a respite (verses 27-29; II Pet. 3:9).

IV. Ahab's Death (I Kings 22:1-40)

1. A league between Ahab and the Jehoshaphat (I Kings 22:1-4; II Chron. 18:1-3).

2. The kings enquire of the Lord (I Kings 22:5-12; II Chron. 18:4, 5).

3. Micaiah's prediction (I Kings 22:13-28; II Chron. 18:6-28).

4. The Battle Fought and Ahab slain (I Kings 22:29-40; II Chron. 18:28-34).

"Man drew a bow at a venture . . ." (I Kings 22:34): Ahab was killed by the Syrians whom he had formerly conquered, but let escape (I Kings 20:42). He was providentially hit with a poisoned arrow. Prophecy was fulfilled as "dogs licked up his blood" (verse 38; 21:19). Ahaziah, Ahab's son, succeeded him (verse 40).

5. The reign of Jehoshaphat (I Kings 22:41-50).

6. The character of Ahaziah (I Kings 22:51-53).

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QUESTIONS

1. How many prophets had Elijah withstood (I Kings 18:19); James 5:17, 18), and how did he react to one woman (I Kings 19:1-3)?
2. What do you think would have happened had Elijah decided to fight instead of flee from Jezebel (I Kings 19:2,3)?
3. If Elijah really wanted to "die," why did Elijah run all the way to Horeb (I Kings 19:4-8)?
4. How did God deal with his discouraged prophet (I Kings 19:8-18; Psa.86:5, 15)?
5. What "covenant" and "altars" (I Kings 19:10), and what is the significance of the wind, the earthquake, the fire and the voice (I Kings 19:11-13, 18)?
6. Who succeeded Elijah as the prophet to Israel (I Kings 19:19-21)?
7. Did Ahab at any time protest Jezebel's murderous and idolatrous practices?
8. In what instance did Ahab manifest weakness (I Kings 20:4; Prov. 28:1)?
9. By whom did God speak to Ahab? What was his message each time (I Kings 20:13, 14, 22, 28, 35-42)?
10. What false conception of Israel's God did the Syrians have (I Kgs 20:23, 28; Psa. 47:7; 97:5; 130:7-12)?
11. What common fault found among Christians today is suggested in I Kings 20:40 (Prov. 19:2; Isa. 28:16)?
12. Why did Ahab desire the vineyard of Naboth (I Kings 21:2)?
13. Why did Naboth refuse to sell it (I Kings 21:3; Lev. 25:23; Num. 26:7; Ezek. 46:18)?
14. How did Jezebel use the despised law of Moses to execute her wicked plot (I Kgs 21:17-29; 22:29-38)?
15. What did Ahab's repentance gain him (I Kings 21:27-29)?
16. Why Jehoshaphat's visit (I Kings 22:2; II Chron. 18:1; II Kings 8:16-18)?
17. What was the character of Jehoshaphat's reign (I Kings 22:41-50; II Chron.17:1-19,37)?
18. Which was right, Micaiah or the 400 prophets of Ahab (I Kings 22:29-37)?
19. To whom did Jehoshaphat turn in his great need (II Chron.20:5-12, 20:25), and to who must we go as Christians (John 6:67-29)?
20. When you have you been like Ahab? When have you been like Jehoshaphat?