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## Sabbath School.

### BIBLE LESSONS.

FIRST QUARTER.

### STUDIES IN THE BOOKS OF KINGS.

(Condensed from Peloubet's Notes.)

**Lesson VI. Feb. 8. 1 Kings 21: 1-16.**

### AHAB'S COVETOUSNESS.

GOLDEN TEXT.

"Take heed, and beware of covetousness."—Luke 12 : 15.

TIME.—Probably about B. B. 900, five or six years after the last lesson, and four years before the death of Ahab.

RULERS.—Ahab, king of Israel, B. C. 918-896. Jehoshaphat, king of Judah, B. C. 914-889. Benhadad II., king of Syria, now a prosperous kingdom. Shalmanezer, king of Assyria, which was recovering from its long decline in power.

ELIJAH, accompanied by the young Elisha as his assistant, is living in retirement, part of the time, perhaps, out of the kingdom; but probably more of the time doing his work among the schools of the prophets, which seem to have been revived (2 Kings 2 : 3-5; 1 Kings 20 : 35). Ahab was too busy with enemies and wars to pay much attention to him.

EXPLANATORY.

This lesson is a TRAGEDY in real life, and can best be studied in a series of scenes or pictures.

FIRST SCENE. THE COVETOUS KING. *The palace of Jezreel.* 1. "And it came to pass after these things." This incident, unimportant in itself, is narrated because it was the immediate cause of the fall of the house of Ahab, and the great political and religious revolution which followed. It describes the turning point of Ahab's probation, which, like the great crisis of David's history, is an act of unrighteous tyranny, so common in Eastern despotism that it would hardly be recorded by an ordinary historian. "Naboth the Jezreelite." Nothing further than this record is known of him. "Had a vineyard." This seems to have been his home, and his whole property. "Hard by (close by) the palace of Ahab:" which was on the eastern side of the city, looking towards the Jordan down the valley above described. It abutted on the town wall (2 Kings 9 : 30-33.)

2. "Give me thy vineyard." The king employed the interval of peace, in beautifying and enlarging his palace grounds. The vineyard of Naboth interfered with his plans, and was needful for the carrying out of his scheme. "And I will give thee for it." Ahab was willing to be honest, even liberal, in his dealings with Naboth.

3. "The Lord (Jehovah) forbid it me." This expression shows that he was one of those who recognized Jehovah, and not Baal, and was probably a sincere and faithful worshipper; for only such an one would have acknowledged Jehovah in such a time of persecution, and especially in speaking to the king himself. Naboth refused because (1) he had as good a right to what he possessed as any king. (2) On religious grounds, because the sale of a paternal inheritance was forbidden in the law (Lev. 25 : 23-28; Num. 36 : 7 *seq.*) *i. e.*, he was forbidden to sell it permanently out of the family.

So far there is no distinctive mark of covetousness. The greatest saint might have desired to buy this vineyard.

SECOND SCENE. COVETOUSNESS; DISCONTENTED EVEN IN A PALACE. 4. The scene now changes to the palace at Samaria, out of sight of Naboth and the coveted possession. "And Ahab came into his house;" in Samaria, as we gather from vers. 14, 16, 18, and chap. 20 : 43. "And turned away his face, and would eat no bread." A king acting like a spoilt child, standing before an iron gate, which he is well aware cannot be opened, and yet injuring himself by kicking against it in an impotence as petulant as it was absurd. Ahab was not only wicked; he was weak. He was not only morally, but intellectually, a fool.

Here we see the infallible marks of covetousness made clearer as the story proceeds.

COVETOUSNESS (1) is not a mere desire for more; for that desire, in some form, is ever appealed to in the Bible, and is the root of all civilization and progress. (2) Covetousness is the over-strong desire for more, uncontrolled by reason, or conscience, or the Word of God,—a desire that is willing to gain for itself (*a*) at the expense of others, (*b*) at the expense of higher and better things. It is not coveting to desire a house, but to desire it so as to deprive our neighbor of it, or to gain it by wrong-doing or neglect of duty. All true gains, all true increase, are such as benefit both parties and the community in general.

THIRD SCENE. JEZEBEL COMFORTING THE KING. 5. "But Jezebel his wife came to him." The scene, however, in Ahab's house suddenly changes when that terrific woman, Jezebel, who so much resembles the Clytemnestra of Æschylus and the Lady Macbeth of Shakespeare, comes upon the stage. He is like wax in her hands, but none the less guilty on that account. His apparent virtue and moderation were simply cowardice. Satan's most dangerous agents are not revolting creatures. I have no doubt that Jezebel was very handsome, very tasteful in her dress, and very fascinating in her manners. But she was wicked, and she encouraged Ahab to do wickedly. By that token he ought to have known her for an agent of Satan. By the same token you ought to know that any one who influences you to sin is selling you out to the devil, no matter how clever or gifted or interesting he or she may be.

7. "Dost thou now govern?" This sneer expresses in bitter irony her scornful wonder at one who lets rule not wait upon I would. Are you king? and can you not get possession of this pretty vineyard? Why not use your power? And yet to let Naboth hold his possession was infinitely more kingly, in the truest sense, than Jezebel's seeming sovereignty in getting the vineyard. "Arise and eat bread." In this invitation there seems a half-contemptuous recognition of a self-indulgent weakness of nature. Ahab is fit only to desire and to revel; it is for bolder spirits to act for good or for evil. "I will give thee the vineyard." *I* is the emphatic word here. Compare the words of Shakespeare's parallel character: Infirm of purpose! give *me* the dagger. There is always some Merlin who will bring every Uther-Pendragon what he longs to have; there is always some Lady Macbeth who will show the thane how to become king. There is always a way to be bad! The gate of hell stands wide open.

FOURTH SCENE. THE MURDER OF NABOTH. 8. "So she wrote letters." The art of writing was well known then. She wrote in the Hebrew and Phœnician, which are the same language, and in the old Phœnician alphabet. "And sealed them with his seal." Documents of every kind, from a royal decree to a private letter, are never signed with pen and ink in the East, but are simply sealed with a man's signet, which contains his name; a little ink is rubbed upon it, and it is pressed upon the moistened paper. This custom is quite necessary in a country where so few are able to read and write. "Unto the elders and to the nobles." The elders and nobles constituted without doubt the city tribunal (Deut. 16 : 18), and would, in all likelihood, be the creatures and fit tools of Jezebel. They were indeed chosen by the people, but by a people under her influence and power.

9. "Proclaim a fast." As was customary in the event of national calamities (Joel 1 : 14), after great sins (1 Sam. 7 : 6; Joel 2 : 12), or for the turning away of apprehended misfortune (2 Chron. 20 : 3). It was not merely to furnish occasion for the procedure against Naboth (Thenius), but rather to publish the fact that a grievous fault was resting upon the city, which must be expiated. Jezebel would make the people believe that she piously humbled herself in view of the great crime of blasphemy with which Naboth was charged, and from which the whole city might suffer if no such repentance were manifest. "Set Naboth on high." Put him in a conspicuous place, as a criminal is placed before the court. Naboth, as guilty of a great crime, was placed in the most distinguished place. There was to be the most plausible appearance of care for justice and religion.

10. "And set two men." They were to find two men who were willing to perjure themselves. According to Deut. 17 : 6 and 19 : 15, every crime punishable by death must be testified to by at least two witnesses, who also must at the stoning make the beginning. "Sons of Belial." Belial is not to be regarded as a proper name in the Old Testament. Its meaning is worthlessness, recklessness. Sons of Belial means simply worthless, lawless fellows. "Thou didst blaspheme God." To blaspheme is to revile, to speak reproachfully of, to abuse. Blame is a shortened form of blaspheme. "And carry him out." A stoning always took place outside the city (see Acts 7 : 58). "And stone him." The legal punishment of blasphemy was indeed death by stoning (Lev. 24 : 16), and Naboth would have perished justly had he been guilty of the crime. "That he may die." It appears from 2 Kings 9 : 26, that Naboth's sons were put to death at the same time. This was forbidden by the law (Deut. 24 : 16); but the practice of all the surrounding nations, however, was the very opposite of this, and Jezebel availed herself of the fact, in order to remove Naboth's heirs out of the way.

11. "And the men of his city . . . did as Jezebel had sent unto them." They were so corrupted by the surrounding influences, and so under the power of the king and queen, that they performed her unrighteous commands. The proceeding against Naboth is a combination of the heaviest crimes, for by it are trodden under foot the three commands: Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness against thy neighbor. It is quite noticeable that these very elders a few years later slew seventy of the descendants of Ahab and Jezebel (2 Kings 10 : 1, 6, 7).

FIFTH SCENE. AHAB TAKING POSSESSION OF HIS ILL GOTTEN PROPERTY. Ahab probably was in Samaria, twenty-five miles away, but he soon heard the news. 15. "When Jezebel heard." She received the news with undisguised satisfaction. It was nothing to her that God's name had been profaned; that religion had been dishonored; that justice had been outraged; or that innocent blood had been shed. "Which he refused to give thee for money." There is a proud, malicious triumph in these words. He refused, simple fool, to sell it. Now thou canst have it for nothing. I have discovered a better plan than buying it.

SIXTH SCENE. HIS SIN FINDS HIM OUT. Ahab walks around his newly gotten vineyard. He admires trellis and cluster. He plans improvements. He tastes the nectar of the grapes. When like an apparition from the other world, like the ghost of Banquo at Macbeth's feast, suddenly Elijah stands before him. He had not seen Elijah for five years. He thought he was cowed and silenced by Jezebel, but now he confronts him with his death warrant, from the Lord God Almighty. And Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee: because thou hast sold thyself to work evil in the sight of the Lord. Ahab went out to take possession of a garden of herbs, and there he stands face to face with righteousness, face to face with honor, face to face with judgment. Now take the vineyard! He cannot! An hour since the sun shone upon it, and now it is black as if it were part of the midnight which has gathered in judgment. There is a success which is failure. We cannot take some prizes. Elijah will not allow us!

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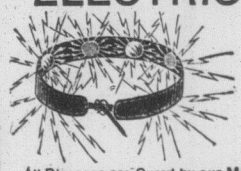
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