

LESSON X—December 6th, 1896.

Solomon's Sin. 1 KINGS 11: 4-13.

(Commit to memory verses 9, 10).

GOLDEN TEXT: "Let him that thin' th' he standeth take heed lest he fall." 1 Cor. 10: 12.

PROVE THAT—Idolatry is forbidden. Lev. 26: 1.

SHORTER CATECHISM. Questions 70, 71, 72.

LESSON HYMNS. *Children's Hymnal*—Nos. 11, 131, 120, 122.

DAILY PORTIONS. *Monday.* Solomon's sin. 1 Kings 11: 4-13. *Tuesday.* Ahijah's prophecy. 1 Kings 11: 29-38. *Wednesday.* Wise counsel forsaken. 1 Kings 12: 1-11. *Thursday.* The kingdom divided. 1 Kings 12: 12-20. *Friday.* Danger of evil companionship. Deut. 7: 1-11. *Saturday.* Resisting warning. Jer. 44: 1-11. *Sabbath.* Idols of the heart. Ezek. 14: 1-8. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The Bible does not pass over the faults of the good men whose lives it records. It tells of Noah's drunkenness, Moses' loss of temper, David's sin, and Solomon's lapse into idolatry. When one so greatly favored did not stand we need to take heed to ourselves lest we too "depart from the living God."

LESSON PLAN. I. Solomon's Sin. vs. 4-8. II. Solomon's Sentence. vs. 9-13.

4. When Solomon was old—During the latter half of his reign, when he was about fifty or fifty-five. His wives—Solomon affords a notable warning of the evils of polygamy (Deut. 17: 17; Neh. 13: 26). Turned away his heart—He never served idols himself but he erected shrines for them and sanctioned their worship (Ex. 34: 12-16; Deut. 7: 2-4). Not perfect—completely devoted to the love and service of God only (ch. 8: 61; 9: 4). He tried to serve two masters (Matt. 6: 24; Josh. 24: 15). 5. Ash'tor-eth—Supposed to represent the moon, or the planet Venus. Zidonians—people of Sidon, a general name for the subjects of Hiram. Milcom—same as Molech, the god of fire and worshipped with human sacrifices (1 Chr. 28: 3; Jer. 7: 31). The abomination—the hateful, detestable idol, so called because of the peculiarly horrible character of its worship (Jer. 32: 35; Lev. 20: 1-5). Ammonites—Descendants of Lot. They dwelt on the east of the Dead Sea between the Arnon and the Jabbok. 6. Did evil—This is the usual expression for disloyalty to God (Judges 2: 11; 3: 7, &c.) The recognition of idolatry and superstition by gifts and donations, by attendance at such services, or in any other way, is a sin against God (2 Cor. 6: 17). 7. A high place—The tops of hills were originally favorite places for religious worship, hence a temple anywhere came to be called "a high place." Che'mosh—The god of war. His worship was similar to that of Molech. Probably to it the sacrifice mentioned in 2

Kings 3: 27 was offered. Moab—The Moabites were descendants of Lot and lived on the east of the Dead Sea, south of the river Arnon. The hill—The southern peak of the Mount of Olives, called afterwards, from this defilement, "the mount of corruption" (2 Kings 23: 13) or of "offense." Before Jerusalem—The Hebrews named the points of the compass beginning with the east, so that the Mt. of Olives would naturally be spoken of as "in front of Jerusalem." 8. Strange wives—The foreign women whom he had married. These are only a few samples of the idols which he permitted to be honored. 9. The special favors bestowed upon Solomon made his conduct all the more inexcusable (1 Kings 3: 5; 9: 2; Amos 3: 2; Luke 10: 12-15). 10. Had commanded him—ch. 6: 12; 9: 6. Also in the law of Moses (Deut. 17: 14-20). 11. Said unto Solomon—by sorcerer, prophet, perhaps Ahijah, or Iddo. I will surely rend—The revolt of the ten tribes is referred to. When we are unfaithful to our privileges these are taken from us and given to others. Thy servant—Officer, or employee (Eccl. 2: 18). David's joy would not be his (ch. 3: 6). The person referred to was Jeroboam (ch. 11: 26-40. 12, 13. The judgment had two gracious and merciful mitigations (1) It was postponed until after his death; compare ch. 21: 29; 2 Kings 22: 20), and (2) a remnant would be left to his son. The house of David would still stand and the house of the Lord would remain with his descendants.

LESSONS. 1. The society of the irreligious is dangerous to piety. 2. Religious considerations should determine our choice of companions. 3. God is displeased with us when we do wrong. 4. Because he loves us he punishes us. 5. Mercy is mingled with judgment.