

LESSON OUTLINE.

BY J. L. HURLBUT.

Preparation for Building God's House.

I. PEACE.

I will give peace. v. 6-9.

Keep him in perfect peace. Isa. 26. 3.

On earth peace. Luke 2. 14.

II. FELLOWSHIP WITH GOD.

He shall be my son. v. 10.

Now are we the sons of God. 1 John 3. 2.

We cry, Abba, Father. Rom. 8. 15.

III. WISDOM.

The Lord give thee wisdom. v. 12.

Knowledge and all judgment. Phil. 1. 9, 10.

Get wisdom, get understanding. Prov. 4. 5.

IV. OBEDIENCE.

Fulfil the statutes. v. 13.

Turn not to the right hand. Josh. 1. 7.

Walk in all the ways. Deut. 5. 32, 33.

V. ENERGY.

Be strong, and of good courage. v. 13.

Be strong, fear not. Isa. 55. 4.

Fear thou not. Isa. 41. 10.

VI. FORETHOUGHT.

In my trouble....prepared. v. 14.

Redeeming the time. Eph. 5. 16.

The wise took oil. Matt. 25. 4.

VII. LIBERALITY.

Thou mayest add thereto. v. 14.

Honor....with thy substance. Prov. 3. 9.

Soweth bountifully....reap. 2 Cor. 9. 6.

EXPLANATORY AND PRACTICAL NOTES.

BY ROBERT R. DOHERTY.

General Statement.

While the responsibilities of the monarchy were still fresh on Solomon's shoulders David lay on his deathbed. He calls for Solomon; and we may easily reproduce in fancy the stately progress of the messengers from the bedside of the aged king to the throne room of his successor; for amid the surroundings of oriental royalty even such a simple call as this would be accompanied by imposing ceremony. The "charge" which David gave to Solomon becomes one of the landmarks of Hebrew history. David had made elaborate preparations for the erection of the temple of God. 1. He was the personal owner of one hundred and fifty thousand men, mostly Canaanite by birth, who had been captured in the series of conquests which made David master of the land. They had been held as royal bondmen ever since; and they, first of all, were devoted to this holy work. He had registered them, organized them, and turned them into what, in modern phraseology, would be called masons and hod-carriers. 2. He had made contracts with "masons," that is, stonecutters, who were to hew the great quadrangular blocks used in the embankment of Mount Moriah and in the foundations of the temple. Doubtless David secured these skilled laborers from every part of his dominions, for he ruled over what had been ten or eleven monarchies until he fused them in one. 3. He had collected iron in abundance, which, though not used as extensively in ancient architecture as now, was more valuable than now. 4. He had gathered together brass "in abundance." This, like the iron, had been probably taken from the structures of conquered nations. It was not nearly so easy in antique times to mine metal as it was to capture it, and David had all his life been a warrior rather than an artisan. It should be added that the brass of Scripture is copper, or a kind of bronze made of copper and tin. 5. The Zidonians and Tyrians, that is, the Phœnicians, had brought cedar wood to David, doubtless in exchange for the grain, wine, and fruit of Palestine. There was little or no money in those days, and while the wealth of Palestine depended on the Phœnicians, the very life of the Phœnicians depended on the Jews, whose country for ages was the basis of food supply for its national neighbors. No contract of supply for the building of the temple such as Solomon afterward made with Hiram had, however, yet been made. All this David had done to carry out his lofty conception of making a house for the Lord "highly magnificent for name and glory in all countries."

Verse 6. Called for Solomon his son. David, in extreme old age, calmly awaits his death. Solomon sits on the throne of his father, and seriously forecasts his duties. Now he receives the great commission of his life—assumes the task for which he was providentially brought to the throne. **Charged him to build a house.** This address and that of 1 Kings 2. 2-9, were probably given about the same time, and may, indeed, be

two parts of one long discourse. **The Lord God of Israel.** Jehovah, the God of Israel. The building of this temple was not analogous to the erection of any other house of worship since the world began. And the difference is not merely that in many of these houses false worship has been offered, or that in others a fuller revelation of truth has been proclaimed. The difference lies here—that God in his gradual revelation accommodated

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