

INTERNATIONAL BIBLE LESSONS.

THREE MONTHS WITH SOLOMON AND THE BOOKS OF WISDOM.

OCTOBER, 1884.

NOTE.—The Scripture verses to be committed to memory are indicated by an index (§§) at the side.

B.C. 1015.]

[October 5.]

LESSON I.—SOLOMON SUCCEEDING DAVID.

1 Kings 1. 22-35.



22 And, lo, while she yet talked with the king, Nathan the prophet also came in. 23 And they told the king, saying, Behold Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the ground.

24 And Nathan said, My Lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen and fat cattle and sheep in abundance, and hath called all the king's sons, and the captains of the host, and Abiathar the priest; and, behold, they eat and drink before him, and say, a God save King Adonijah.

a Let King Adonijah live; 1 Sam. 10. 24; 2 Sam. 16. 16; 2 Kings 11. 12; 2 Chron. 23. 11.

26 But me, even thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon, hath he not called.

27 Is this thing done by my lord the king, and thou hast not showed it unto thy servant, who should sit on the throne of my lord the king after him?

§§ 28 Then king David answered and said, Call me Bath-sheba. And she came b into the king's presence, and stood before the king.

b Before the king.

§§ 29 And the king sware, and said, As the a Lord liveth, that b hath redeemed my soul out of all distress,

a Judges 8. 19; 1 Sam. 25. 34; 2 Sam. 4. 9; 2 Sam. 12. 6.—b Gen. 48. 16; Psa. 19. 14; Sl. 5. 7; 34. 19, 22; 71. 53; 103. 1, 4; Lam. 3. 68.

§§ 30 Even as I sware unto thee by the Lord God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

31 Then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let c my Lord king David live forever.

c Neh. 2. 3; Dan. 2. 4.

32 And King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take d with you the servants of your lord, and cause Solomon my son to ride upon c mine own mule, and bring him down e to Gihon.

d 2 Sam. 20. 6.—c Which belongeth to me; Esh. 6. 8.—e 2 Chron. 32. 30.

34 And let Zadok the priest and Nathan the prophet f anoint him there king over Israel:

and g blow ye with the trumpet, and say, God save King Solomon.

f 1 Sam. 10. 1; 16. 3, 12; 2 Sam. 2. 4; 5. 3; chap. 19. 16.—g 2 Sam. 15. 10; 2 Kings 9. 13; 11. 14.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel and over Judah.

GENERAL STATEMENT.

David was worn out with care and trouble, and in premature old age remained in the seclusion of his palace. There were two parties in the court on Mount Zion struggling for the throne which was soon to be vacant, and great results were at stake between them. The worldly, godless element, which would make Israel like the surrounding nations, and quench the religious light of the world, was headed by Adonijah, David's eldest living son, a handsome prince, but wanting every kingly quality. With him were associated most of the nobility, Abiathar, the senior high-priest, and Joab, the powerful and unscrupulous general of the army. These leaders planned a *coup d'état* by which they might seize the power of the realm while David was still living, shut up in his chamber, and awaiting his end. The other party in the court represented the smaller but purer element in Israel, and its aim was to place Solomon, the youngest, but by far the best, of David's sons, upon the throne. In this movement, which contained the spiritual hopes of Israel and the world, four influential persons were leaders: Bath-sheba, the favourite queen, and mother of young Solomon, who possessed the closest confidence of the king; Nathan, the head of the prophetic order, and the representative of the class who lived nearest to God; Zadok, the one more influential of the two high-priests; and Benaiah, the chief of the king's body-guard. We may readily believe that, above all the intrigues around the dying bed of David, the divine providence was overruling to bring to pass the best interests of the chosen people, and, through them, of the whole world. For, strange as it may seem, the religious history of continents unborn was at poise in the contests of that little land between the Jordan and the sea. Our lesson, with the context around it, supplies an important link in this historic chain, showing how the schemes of Adonijah were thwarted, and Solomon obtained a peaceful possession of his father's empire, at that period the largest in the world.