Nov

Eith

Mou

mine

angi App ded that

Ren

or t

min for

whi

and

had

shi

ha

ha WE So

he

of

he

to

so that we trace here the evil results of Soloso that we trace here the evil results of Solomon's alliance. Milcom. Called also Molech. Ver. 7. This was the god of fire; and it is said in its worship, children were placed in the arms of a hollow brazen image within which a fire was kindled. The abomination. That is, the sin which among this people was peculiarly hateful to God. Ammonites. A people descended from Lot, living on the border of the Syrian desert, and conquered by David.

6. Solomon did evil. His crime was all the greater from the high privileges which had been bestowed upon him. Went not fully been bestowed upon him. Went not fully after the Lord. The temple still stood on Mount Moriah, and its worship was celebrated with splendour of rites; but Solomon's heart, the better temple, was divided. 4. God accepts no divided service, but demands all the heart.

7. An high place. The altars to idols were so called because built upon elevated places. Chemosh. The sun-god, worshipped by the Moabites, and frequently referred to on the Moabite stone. Moab. A people living east of the Dead Sea, and descended from Lot, hence related to the Ammonites. hill....before Jerusalem. The Mount of Olives, of which the southern flank was called "the Mount of Corruption," as the supposed seat of the idol temples.

8. And likewise did he. Having done it for some, he must do it for all, and thus innumerable shrines of idolatry rose around the holy city. Strange wives. foreign race, whom Solomon married in dis-obedience to the command of the law. The safety of the true religion and of the world depended upon keeping Israel apart from the pended upon keeping israel apart from the idolatrous races; hence the prohibition to foreign marriages. 6. The marriage tie may lift heavenward or drag down to perdition.

9. The Lord was angry. The divine anger is not a passion, but a settled antagonism against sin and crime, the opposition of right against wrong, free from all low elements. 6. God loves the sinner as a person, but he has an eternal hate against sin. Appeared unto him twice. First at Gibeon, (Lesson III.) afterward at Jerusalem, (1 Kings 9, 2,) on both of which occasions he had been warned against forsaking the Lord. 7. Special privileges are attended by special obligations.

10. Had commanded. It is to be noted that God's warning to Solomon had been given, not through prophets, but a personal appearance, thus adding to its solemnity. Concerning this thing. The great sin in ancient civilization was the worship of idols, with all the crimes which it introduced. Hence the special warnings given to Israel against this form of iniquity.

11. The Lord said unto Solomon. Perhaps through the prophet Ahijah the Shilonite. Ver. 29. Forasmuch as this is done. The despotism of the crown, the oppression of the people, and the plots of the Ephraimites contributed to the rending of the kingdom, yet in the divine counsels its real

cause was Solomon's idolatry. 8. The true philosophy of history is often found in moral Rend the rather than material causes. ratner than material causes. Kend the kingdom. On Solomon's death the empire broke into five kingdoms, Syria, Israel, Judah, Moab, and Edom; though the last two were nominally subject, one to Israel, and the other last. to Judah. Give it to thy servant. The reference here is to the ten tribes, or kingdom of Israel, which was founded by Jeroboam, who was a subject of Solomon.

12. Notwithstanding. Two mitigations are promised; one the delay in the sentence, the other the withdrawal of a part of it. 9. God's mercy ever waits upon his justice. For David thy father's sake. David had sinned deeply, but had repented fully, and had used his sceptre for the glory of God, and the devotion of the father brought its blessing in the reign of his son.

13. One tribe to thy son. The reference is to the tribe of Judah, which remained loyal to the house of David during four hundred years. Benjamin was regarded as absorbed in the larger tribe, as was also Simeon, whose territory on the south was originally taken from Judah, with which its population also merged, so that it was unknown as a separate tribe dur-ing the later history. For Jerusalem's sake. The capital which David had founded God had chosen as his place of manifestation to his people and to the world, and for this reason the tribe surrounding it was kept intact, and permitted to retain its independence.

GOLDEN TEXT.

Keep thy heart with all diligence; for out of it are the issues of life. Prov. 4, 23.

OUTLINE.

Solomon's Sin, v. 4-8.
The Lord's Anger, 9-13.

LESSON HYMNS.

No. 111, S. S. Hymnal.

Lord, we come before thee now.

No. 114, S. S. Hymnal.

Holy Spirit, faithful Guide. No. 128, S. S. Hymnal.

A charge to keep 1 have.

Тіме.—В. С. 995.

PLACES.—Jerusalem and the hills round

CONNECTING LINK, -Solomon's foreign wives. 1 Kings 11. 1-3.

Explanations. - When Solomon was old-He could not have been more than fifty years old. His wives—Solomon had many wives, princesses of the surrounding races. Other gods-The idols which they had been accustomed to worship at home. Heart was not tomed to worship at nome. Heart was not perfect—Because divided between God and idols. Ashtoreth—A female divinity, as Baal was the male. The abomination—A name applied to idols. Hill that is before Jerusalem—