

International Lessons.

LESSON 2.

October 12, 1884. } **DAVID'S CHARGE TO SOLOMON.** { 1 Chron 22: 6-19.

GOLDEN TEXT.—"Arise, therefore, and be doing, and the Lord will be with thee." Ver. 16.

TIME.—B. C., 1015. Very shortly after the last lesson. Such is the time given by *Peloubet, Vincent* and others. Our own opinion is that this portion should come *before* not after that; this charge is altogether different in tone, spirit and subject to that recorded in 1 Kings 2: 1-9, which certainly did not long precede David's death. Those are dying utterances, special personal requests which had been kept until the last moments of life, while this charge is vigorous, stirring, and is entirely directed to the Temple and the kingdom. It is of little moment, of course, but if we give "time," we may as well strive to follow indications.

PLACE. Jerusalem.

NOTES AND COMMENTS.—Ver. 6. Recall Lesson Three of last quarter, "God's Covenant with David,"—this is a beautiful sequel to it—David was not permitted to build a house for God as he had proposed; he might, however, prepare the materials to the hand of his son Solomon; this he has done, and he would now "charge" Solomon as to the duty.

Vers. 7, 8. "In my mind:" or in my heart. "Thou hast shed blood abundantly:" this was another message in addition to the one recorded in the lesson alluded to. The shedding of "much blood" was not only unavoidable and sinless, but much of it was by command of God, yet it unfitted him to build the temple of Jehovah whose perfect reign on earth is perfect peace. And there are men to-day who build temples with money made by trades ruinous to body and soul alike. Does not the Word of God come to such? "Thou shalt not build an house unto my name."

Ver. 9. "A man of rest:" one who enjoys rest, who has the blessings of peace—"Solomon:" Hebrew form is Sholomah, peaceable. This was the name given him by his mother. David called him Jedidiah: "beloved of the Lord;" the former name was, however, retained—"peace—in his days"—fulfilled; see 1 Kings 4: 20-25; 5: 4.

Ver. 10. "He shall build an house:" more highly honoured in this than his father; more than that he should be received into the closest relationship. "Son—father:" the Divine King of Israel would make Solomon His son, and in that blessed privilege would do for him as only the Heavenly Father could. "Establish—his kingdom—for ever:" it should be continued during the whole of his life, a promise conditional on his obedience as we shall see. But there is an everlasting throne of David and David's Son, the throne of Jesus Christ, king over all blessed for ever.

Vers. 11, 12, 13. In these verses we have the necessary conditions of prosperity for Solomon, God's presence. "The Lord be with thee:" David felt as Moses did generations before, that only in the abiding presence of the Lord was success and prosperity. "Prosper thee:" true prosperity is the gift of God. "Wisdom and understanding:" so David prays in that grand Messianic Psalm, the 72nd: "Give the king thy judgments"—a prayer which Solomon himself made in that memorable dream, and which was so eminently granted to him; 1 Kings 3: 9-13. "Give thee charge:" do what I am feebly endeavouring to do, give thee instruction in thy duties as to the kingdom; "that thou mayst keep the law of the Lord thy God:" be obedient to His commands, without which there could be no true prosperity. "The law:" written and unwritten, that contained in the Pentateuch as then possessed, and the words of the Lord by his inspired prophets, delivered from time to time.

"Then," and only then, "shalt thou prosper;" "if thou—fulfil the statutes:" and what was true of the prosperity of Solomon is true of the well doing of all to-day, "only as in obedience to the law of the Lord. "Be strong and of good courage:" is the charge of Moses to his successor, Joshua, Dent. 31: 7; be strong and firm, keep tight hold of all that you have grasped, or ability to maintain one's position against the attacks of enemies, and who could be other than strong and courageous with God for helper!

Ver. 11. David now speaks of his preparations for the building of the temple; "in my trouble," or "poverty," as margin, or "affliction:" the idea is that amid all his troubles, warfare and distress he had gone on making preparations of which these were the outcome; an hundred thousand talents of gold, "a thousand talents of silver:" it is impossible to get at an approximate value of these sums, as we are ignorant of the value of the talent named, whether the Mosaic, the Civil, the Chaldean—which is possible as the book was written after the Babylonish captivity—or the Syrian talent; the lowest estimate is equivalent to \$600,000,000, an enormous and almost inconceivable sum. We must not, however, think of this sum with our ideas of money, as representing so much coin or bars of gold and silver. It consisted, without doubt, largely of vessels of gold and silver, partly booty obtained in David's long wars, and partly tribute which he had received for several years from the conquered nations round about. Other ancient conquerors obtained enormous sums by their victories; "timber and stone:" ready, prepared and dressed.

Ver. 15 "Workmen—hewers and workers of stone and of timber—"Cunning men:" There was plenty of labour skilled and unskilled.

Ver. 16. "Of the gold—silver—brass—iron:" the metals mostly necessary in the building. "No number:"—so vast that no count has been taken of it. "Arise, therefore," as everything is ready to thy hand, "and be doing," the great work the Lord hath given thee to do.

Vers. 17, 18, 19. David now gives charge to all "the princes of Israel that they should "help Solomon," and as an incentive he tells them what God had done for them; first and foremost, as in his prayer for Solomon, they had the presence of God; "hath—given you rest:" from the attacks to which your fathers were so long subject; inhabitants of the land: "the Canaanites still left in the land, with the trans-Jordanic nations, so long before, and again in later years a terror to them. "Set your heart—to seek the Lord:" in the special manner indicated: to "build the sanctuary," "the ark:" see Lesson Two, Third Quarter; "the holy vessels:" the golden candlestick, the snuffers, and the snuff-dishes, the censers, etc., which belonged to the old tabernacle and its worship.

HINTS TO TEACHERS.

Topical Analysis.—(1) The present duty, 6-11; (2) Preparation for duty, 12-19.

On the *first* Topic, teach that every man, every boy and girl has a present duty, and it is theirs to seek to know what it is. "Lord what wilt thou have me to do?" was the first utterance of the awakened and sin-convicted Saul, and thereafter throughout his whole life his great desire was to know and fulfil the will of God. The duty set before Solomon in our Lesson was one in which all who love and would serve God can engage, to help to build up the House of God, not simply the material house but the spiritual house, the ever growing, living temple, made up of "living stones;" 1 Peter 2: 5; Eph. 2: 20-22. Every sinner converted from the error of his ways, is a fresh stone built up into that eternal temple, and he who is instrumental in that work is in the highest sense doing the duty enjoined upon Solomon, building a house for God. *That* duty is always the present duty, always incumbent, but there are many ways