A Study of the United Kingdom, part 2

Winter 2015 Course Outline

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| 1 | Jan 4 | Rebellion Of Sheba; David Counts the Soldiers | 2 Sam. 19:40 – 22:51; 24; 1 Chr. 21 |
| 2 | Jan 7 | David Makes Final Arrangements | 2 Sam. 23:8-39; 1 Chr. 22:1 – 29:21 |
| 3 | Jan 11 | Final Songs; Rebellion Of Adonijah | 2 Sam. 22:1 – 23:7; 1 Kings 1 |
| 4 | Jan 14 | Death of David; Solomon Rises To Power | 1 Kings 2 – 4;  1 Chr. 29:22 – 2 Chr. 1:1-13 |
| 5 | Jan 18 | Solomon Builds the Temple | 1 Kings 5 – 7; 2 Chr. 2 – 4 |
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| 8 | Jan 28 | Introduction To Job; Prologue | Job 1 – 2 |
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**Lesson 1**

**Rebellion of Sheba; David Counts the Soldiers**

**2 Sam. 19:40 – 22:51; 24; 1 Chr. 21**

The consequence of David’s sin continues. David has grieved for the lost son born to Bathsheba. He was grieved over Tamar’s disgrace. He has grieved for the loss of his son Amnon. Now he has endured Absalom’s rebellion and death.

David has returned to Jerusalem. David had been brought back to be king, but the trouble was still not over. Even the simple operation of bringing him across the river caused strife between Judah and the other tribes.

The men of Israel came to meet the company and demanded of the men of Judah, "Why have you gathered to steal the king away to bring his household across the Jordan?"

The men of Judah replied, "Because the king is closely related to us. Why are you angry? Have we eaten any of the king's provisions? Have we taken anything for ourselves? We have received no special treatment from him."

The others answered, "Well, we have ten shares in the king, so we have more right to him than you. Why did you ignore us? We were the first to talk of bringing back our king."

The quarrel grew heated and the words of the men of Judah were fiercer than those of the men of Israel. A trouble maker by the name of Sheba happened to be in the group. He was of the tribe of Benjamin. After a time, he blew a trumpet and shouted, "We have no portion in David. Every man to his tents, O Israel." The other tribes followed Sheba, but Judah remained loyal to David and continued to accompany him from the Jordan to Jerusalem.

When David arrived in Jerusalem, the first thing he did was to take care of the ten concubines he had left behind to care for the palace. He put them in seclusion from the rest of the wives and concubines. He provided for their needs the rest of their lives, but he no longer regarded them as his concubines. They were treated as widows-

Then David turned his attention to the rebellion of Sheba and the ten northern tribes. He called Amasa to him and said, "Gather the men of Judah to me within three days, and you be here also."

Amasa set out to obey David's order, but he was not back within the three days. David was worried that the rebellion would get completely out of control. He called Abishai to him and said, "If we do not do something quickly, Sheba will do us more harm than Absalom did. Take my own servants and go after him before he gets into a fortified city and escapes us."

Therefore, Joab's men, the Cherethites, the Pelethites, and all the mighty men who normally stayed near David, set out after Sheba. Note that they were under the command of Abishai rather than Joab this time.

As they came to the great stone in Gibeon, Amasa showed up. Joab knew that David had sworn to make Amasa captain of the host in Joab's place. Joab was prepared for battle with his armor on, and strapped to it at his waist was a belt with a dagger in its sheath. As Joab stepped forward to greet Amasa, he allowed the dagger to drop out of its sheath, as if by accident. Joab picked it up as he said: "Is it well with you, my brother?"

Then Joab pretended to be about to give Amasa a kiss of greeting. Amasa paid no attention to the naked dagger in Joab's hand. Suddenly, with no warning, Joab thrust his weapon into Amasa's abdomen. Amasa fell to the ground and died.

Joab turned to pursue Sheba as if nothing had happened, and his brother Abishai accompanied him. One of Joab's young men stood beside Amasa. He saw that as the troops approached the place where Amasa lay in his blood, they all stopped in horror. So the young man dragged the body from the road into a field and covered it with a garment. Then he called out, "'Whoever is on Joab's side and on David's side, let us follow Joab." So the people turned from the horrible sight and followed Joab to capture Sheba.

Sheba had fled to the north to a city called Abel of Beth-maacah. As Joab passed through the tribes of Israel, others joined his band so that by the time they reached the city where Sheba was, they had an army able to surround and besiege the city. Immediately efforts began to be made to destroy the walls. A full scale siege was underway - of an Israelite city.

Then a wise woman from Abel called out: "Listen! Listen to me. Please tell Joab to come here so that I can speak to him."

Joab was fetched and he came to the woman. She said, "Are you Joab?"

He said, "I am."

She said, "Hear the words of your handmaid. In old times it was said, 'Seek counsel at Abel and that will settle the matter.' We have been known for our wisdom. We are the peaceful and faithful in Israel. Why have you come to destroy a city and a mother in Israel? Why will you swallow up Jehovah's inheritance?"

Joab, clearly impressed by the woman, said, "That is the last thing we wish to do. That is not what we are after. You see, a man named Sheba, the son of Bichri, has raised his hand against the king, even against David. He is the only one we want. Deliver him up and we will leave."

This cultured, genteel woman said, "If you will give us just a minute, his head will be thrown to you over the wall."

The woman went and told the people what was needed. They cut off Sheba's head and threw it out to Joab. Then, true to his word, Joab blew the trumpet, and the militia was dispersed. And Joab went back to the king in Jerusalem.

So the kingdom of David was fully restored, and things continued as they had been: Joab was chief captain over the army; Benaiah was over the Cherethites and the Pelethites; Adoram was over the forced labor; Jehoshaphat was the recorder; Sheva was scribe; and Zadok and Abiathar were priests; and a man named Ira the Jairite was also listed as a priest for David.

A severe famine struck Israel. When it had gone on for three years, David inquired of God about the cause of the famine. God said, "It is because of Saul and his bloody house; it is because he put

to death the Gibeonites."

Remember the Gibeonites were a tribe of people that tricked the Israelites into a tready during the time of Joshua. Later, Saul, on his own had decided to carry out the command in the law of Moses that the inhabitants of Canaan be destroyed (Deut. 20:16-78). Therefore, he had tried to kill the Gibeonites even though a solemn covenant had been made with them.

Obviously, all the Gibeonites had not been slain, because David asked them, "What shall I do to make correction for what has been done so that you may bless the inheritance of Jehovah?"

The Gibeonites replied, "It is not a matter of silver or gold. Nor do we wish for any Israelite in general to be slain. Give us seven sons of the man who tried to destroy us, and we will hang them up before the Lord in Gibeah of Saul." Saul had tried to murder the Gibeonites that had a tready with Israel. From the beginning of time, the sheading of blood required the sheading of blood.

David said, "I will give them to you." David inquired about the remaining descendants of Saul. He spared Mephibosheth because of his covenant of friendship with Jonathan. He found two sons of Rizpah, a concubine of Saul. He also took five sons of Merab the daughter of Saul and gave them with Rizpah's two sons to the Gibeonites. They executed them and hanged them on trees. It was at the beginning of barley harvest.

Poor Rizpah was deeply grieved. She spread sackcloth on a rock and camped there day and night to keep scavengers away from the bodies of her sons. Someone told David what Rizpah was doing.

David sent and had the bones of Saul and Jonathan brought from Jabesh-gilead, and he took the bones of the seven who had been hanged and buried them all in the sepulcher of Kish the father of Saul. Then God's justice was satisfied for the land.

One problem solved, another serious problem arises. An "adversary" stood up against Israel and caused David to decide to count the fighting men of Israel. David said to Joab, "Go throughout the tribes of Israel from Dan to Beersheba and enroll the fighting men, so that I may know how many there are."

Joab protested, "May God multiply the troops a hundred times over, and may the eyes of the king see it happen, but why count them? Why do you need to know? Why bring guilt upon Israel?"

Nevertheless, David insisted, and Joab and his men set out to obey the order. The numbering took nine months and twenty days. Joab was so unhappy with the command he did not count the Levites or the Benjamites. There were over a million men in the age bracket to be soldiers.

David wanted to know the power he had gathered around him. He forgot that the Lord was his strength and his protector. David new he had done wrong and he was sick over it.

The prophet Gad came to David to bring a message from God. God was going to punish Israel. But God would let David choose.

Gad went to David and asked him, "Shall three (or seven) years of famine come upon the land? or would you flee from your enemies for three months while they pursue you? or would you have three days of pestilence in the land? Think it over and decide which you choose."

David said, "It is difficult to decide, but I had rather fall into the hands of Jehovah, for His mercies are great. Please do not let me fall into the hands of men."

God, therefore, sent a great plague upon the land and seventy thousand men died. When the angel of the Lord had passed through the land and had stretched out his hand toward Jerusalem to destroy the men there, God said, "It is enough! Now relax your hand." The angel stopped at the threshing floor of Araunah (or Ornan) the Jebusite. There he stood between heaven and earth with his drawn sword extended toward Jerusalem. It was a terrifying sight! Araunah and his sons hid themselves, while David and the elders of Jerusalem fell on their faces before God.

David cried to God, "Am I not the one responsible for this sin. Let the Lord's wrath be upon me and upon my father's house, but do not let this plague remain on the people."

God sent Gad to tell David to build an altar and offer sacrifices there at the threshing floor of Araunah. So David went to carry out the instructions.

Araunah and his sons had been threshing wheat when they saw the angel of destruction and had hidden themselves in terror. Now they saw the king coming to them. Araunah went out and bowed low before David, asking, "Why has my king come to his servant?"

David said, "Let me buy the site of your threshing floor so I can build an altar to the Lord, so that the plague against the people may be stopped. Sell it to me for its full price."

Araunah said, "Take it! Do whatever pleases you. Look, I will give the oxen for the burnt offerings, the threshing tools for the wood, and the wheat for the grain offering. You may have it all."

But David answered, "No, I insist on paying the full price. I will not take what is yours to offer to God as my sacrifice, nor will I offer to God something that costs me nothing."

So David bought the threshing floor of Araunah for 600 shekels of gold. There he built an altar and offered burnt offerings and peace offerings. He called upon God, and God answered by sending fire upon the altar. The Lord commanded the angel of destruction and he put his sword back in its sheath. Thus the plague was stopped.

At this time, the tabernacle with its altar of burnt offering was located at Gibeon. David did not go there to offer this particular sacrifice, because this one was offered to stop the plague where the angel had stopped. When David finished his sacrifices, he declared: "The house of God is to be built here and also the altar of burnt offering for Israel."

*The stories of the sins of Saul and of David are a constant reminder of their consequences*. *David was forgiven each time he sinned, and repented, and prayed to God for forgiveness, but he still* *had to pay consequences. All sin carries a price that must be paid in consequences (see Prov. 13:15).* *Some sins just have more far-reaching consequences than other sins.*

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**Lesson 1**

**Rebellion of Sheba; David Counts the Soldiers**

**2 Sam. 19:40 – 22:51; 24; 1 Chr. 21**

**David returns home.**

1. What argument arose between Judah and the other tribes? What trouble can you already see coming?

2. Who began the rebellion that followed? What was his problem with David?

3. Tell who were the players in the story of the death of Amasa?

Do you remember why David is still upset with Joab? (Joab continues to take things into his own hands.)

4. Who chased Sheba, yet who killed Sheba and how?

5. Why did God say that there was a famine in the land? Who had been responsible for this? (Remember the consequences of sin.)

6. How did David resolve the sin against Gibeon?

7. Who was Rizpah? How did David show respect for her?

8. What did David do that showed his pride and disrespect for Jehovah?

9. Who opposed David in this?

10. Who came to David to tell his punishment?

11. What were David’s options?

1.

2.

3.

12. What was the outcome? Why did David choose that option?

13. How many died?

14. How did this end? Tell why David bought the field at Araunah and what was it’s future purpose?

**Lesson 2**

**David Makes Final Arrangements**

**2 Sam. 22:8-39; 1 Chr. 22:1 – 29:21**

David is at the end of his reign. He begins to make final arrangements to leave the people prepared.

David knew that the building of the temple would be a great undertaking for his son Solomon because he was young and inexperienced. He planned for it to be a magnificent structure, so he helped by preparing for the building of it. He found artisans to hew the stone; he gathered iron and brass (bronze) without measure; he collected cedar trees without number from the people of Tyre and Sidon; and he laid up a vast amount of gold and silver.

Then David called Solomon to him privately and charged him to build the temple of Jehovah. He said:

I wanted very much to build God's house, but because I was a man who had shed much blood, Jehovah would not let me. Instead He said He would give me a son who would be a man of peace, and he would build God's house. You are that son. You therefore must build the house of God. Now, my son, may the Lord be with you so that you may be successful in the task before you. And may God give you discretion and understanding, so that you will be careful to obey God. If you will walk in all His ways, He will bless you in all you-do. Do not be afraid or be dismayed by the task before you.

In my declining years I have prepared for God's house 3,750 tons of gold (100,000 talents), 37,500 tons of silver (1,000,000 talents), and brass (bronze) and iron too much to be weighed, and wood and stone in abundance. Now begin the work, and may God be with you.

David commanded the leaders of Israel to help Solomon. He said, "Is not the Lord your God with you? Has He not granted you rest on every side? Now devote your heart and soul to seek God. Go ahead and get started building God's house so that you may bring the Ark of the Covenant and the sacred vessels of God into the temple that will be built in the name of Jehovah." Thus David officially proclaimed that Solomon would be his successor.

Not only did David gather materials for the temple, he also organized the people to be ready for the work. First he called the Levites together and counted all the men thirty years old and older. There were a total of 38,000. David specified that 24,000 of these were to be directly involved in doing the work around the temple. In addition, 6,000 were to be officials and judges throughout the land, 4,000 were to be gatekeepers or guards, and the other 4,000 were to lead the people in singing praise to God.

David went one step further in his organization and divided the kvites into their separate families (the descendants of Gershon, Kohith, and Merari, the sons of Levi). Each family was told its exact assignment. The Levites would not be needed to move the tabernacle nor its furnishings after the permanent temple was built, so their duties had changed a little since the law was given in the wilderness in the days of Moses. David outlined the duties they would have from that day forward: they were to help the priests who were Levites of the family of Aaron; they were to be in charge of the courtrooms and the side rooms of the temple; they were to see that all sacred things

were kept clean and purified so that they would be ready for use; they were to prepare the bread regularly that was used on the table of shewbread. In addition, they were to measure out the exact portions of flour, grain, bread, or whatever was to be offered in the sacrifices. They were to lead in prayer and thanksgiving to God each day when the regular sacrifices were offered and at times when the whole assembly had gathered for special festivals. Their duties did not include offering the sacrifices themselves nor offering the incense, but they were to do all the steps to have things ready for the priests to do their work. (See 1 Chronicles 23:24-32; 26:20-27.)

By this time, there were many descendants of Aaron who were qualified to be priests so David organized them also. He divided them by families and cast lots to see which family would have their turn first. There were a total of twenty-four families.

The other Levites were divided into courses also and took their turns for their assigned jobs, either as helpers in the temple work, as singers, gatekeepers, or officials.

David also organized the rest of the people in the kingdom. He divided the army into divisions with 24,000 men in each division. He made twelve such groups so that one group could serve before the king each month, and then go home until its turn rolled around the next year. In addition, he appointed officers over each tribe and overseers over various aspects of the work to be done.

In Chronicles 28, it seems that God instructed David to do this counting and organizing. This was different than the counting of troops to determine his power. David never to trust in himself for his strength came from the Lord.

The king assembled all the princes, captains, officers, and all the influential men of the kingdom. He stood before them and said:

Listen to me, my brethren, and my people. I had it in my heart to build a house for Jehovah our God, but He would not let me because I have been a man of war. Nevertheless Jehovah chose me out of my father's house to be king over Israel forever- He chose Judah to be the leader; and from within Judah, He chose my father's house; and from my father's son, He took pleasure in me to make me king. And of my sons God has chosen Solomon to rule after me.

Furthermore Jehovah has said, "Solomon will build my house, for I have chosen him to be my son and I will be his father. And I will establish his kingdom forever, if he will obey my commandments.” Let me therefore publicly encourage all of you to do the commandments of the Lord so that you may possess this good land and leave it as an inheritance for your children.

David then turned to Solomon and said, "Solomon, my son, come to know the Lord, and serve Him with a ready mind. If you serve Him faithfully He will always be near to help you, but if you forsake Him, He will cast you off forever. Be careful now. Jehovah has chosen you to build His house. Be strong and do it."

Before the whole assembly, David gave Solomon the pattern for the temple and for all that was in it. This pattern was given by the Spirit of God. The pattern included a blueprint for the building itself, information regarding the courses into which the Levites were divided, and it listed the various articles to be made and told how much gold was to be used for each one. David said, "All of this I have written by the guidance of Jehovah according to the understanding He gave me."

Upon giving Solomon this information, David said again, "Be strong and of good courage to do this work. Jehovah is with you. He will not fail or forsake you until all this work is done. All the people are before you and will be entirely at your command."

Then David addressed the assembly: "Solomon my son is young and inexperienced, and the work before him is great. After all, the temple is not for man but for Jehovah God. Now I have laid up great amounts of gold and silver for God's house. In addition to all I have gathered for the temple, I give of my own gold and silver for the house of my God. Who among you would like to give a gift for God's house?"

The princes and nobles had come prepared, and they gave liberally for the service of the house of Jehovah. They gave 190 tons of gold, 185 pounds of gold in coin, 375 tons of silver, 675 tons of bronze, and 3,750 tons of iron. The people rejoiced greatly as they gave for they gave willingly. David also rejoiced greatly.

David led the assembly in prayer: "O Lord, we praise you from everlasting to everlasting. Yours is all the power and glory and majesty, for everything is yours. You are ruler over all things-and we praise your glorious name. But how can we, nomads and strangers, give such gifts as these? You have blessed us with such great treasure, and we have given it to build your house. You know our hearts that we have offered willingly. O Lord, please keep your people's heart close to you and also bless my soul with a perfect heart that he may keep your commandments always and that he may build the temple for which I have prepared."

David commanded the assembly to praise God and they fell on their faces and worshiped Jehovah and honored the king. That day great sacrifices were made of a thousand bullocks, a thousand rams, and a thousand Iambs with appropriate drink offerings, and the people ate and drank before Jehovah with great gladness.

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**Lesson 2**

**David prepares the kingdom**

**for the future.**

1. Did David want to build the temple? Why was David not going to build the temple? And who gave David the plans for the temple?

2. How and why did David make plans for the temple?

3. Who did David call privately to charge him to build the temple?

4. David knew that this was his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ years and that his son Solomon was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. The priest and the ones who had been in charge of the tabernacle were from the tribe of \_\_\_\_\_\_\_\_\_\_. Many were in charge for the \_\_\_\_\_\_\_\_\_\_\_\_\_ of the tabernacle. That would no longer be a function. David gave them new \_\_\_\_\_\_\_\_\_\_\_\_ in connection with the temple.

6. What were some of those duties?

7. Before David got in serious trouble for counting his \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. What was God’s attitude about ll this counting and planning?

8. David called the leaders together. What two main things did he have to tell them?

9. What did he tell Solomon to do?

10. What did he challenge the leaders to do?

11. David prayed for the Lord to do what?

12. Finally, what did he command the assembly to do?

**Lesson 3**

**Final Songs; Rebellion of Adonijah**

**2 Sam. 22:1 – 23:7; 1 Kings 1**

David was a young shepherd in the field when Samuel came to the house of Jesse to anoint the next king of Israel. He was different from the seven brothers that passed before Samuel. God saw something special in David.

He was 30 years old when Saul died. He was king a total of forty years. His life was not perfect, but here at the end of 2 Samuel 22 he remembers God.

*You are my lamp, O Jehovah. You lighten my darkness. By thee I shall run upon a troop; I will leap over a wall. God's way is perfect; His word is tried. He is a shield to all who take refuge in Him. For who is God, save Jehovah? And who is a rock, save our God?*

Even though these words are written in 2 Samuel, they are a psalm to God. David the son of Jesse, the man who was raised on high, the anointed of the God of Jacob, the sweet psalmist of Israel, declares:

The Spirit of Jehovah spoke by me, and His word was upon my tongue. The God of Israel said: "One that rules over men righteously, that rules in the fear of God shall be as the light of the morning, when the sun rises on a cloudless day. He will be like the tender grass springing out of the ground after a rain."

Though my house is not like that, yet He has made an everlasting covenant with me, one ordered in all things and sure.

But the ungodly shall be like thorns to be thrust away; because they cannot be handled with the hand- One must be armed with iron and the staff of a spear to touch them. They will be utterly burned with fire in their place.

We will turn our attention to I Kings. By the time the book of 1 Kings opens, David was very frail. He was only 70 years old. But the years had been trying years, and David was worn out. He was bedfast, and dying.

One of his servants thought it might help the king recover heat in his body if he could lie with a young virgin. The idea was that David could absorb vitality and energy from contact with the young woman. So a search was made for a beautiful, young virgin. Abishag the Shunammite was found and brought to the king. She became one of his wives, though there was never a true marriage relationship between them. But there was no improvement in David's health. Abishag continued to serve as David's nurse.

Remember David’s family tree. The next son in line to be king was not Solomon. Solomon’s older brother was Adonijah. David had already made it clear that God choose Solomon to be the next king of Israel. The knowledge that Solomon had been chosen did not stop Adonijah from making his own plans. He declared, "I will be king."

David had never exercised discipline over his sons, so Adonijah had always been able to do as he chose. He was very handsome, and he was sure he could win his way. Therefore, he prepared a chariot and fifty men to run before him. He conferred with Joab and Abiathar, and they gave him their support. But Zadok, Benaiah, Nathan, and David's mighty men did not join him.

Adonijah held a special sacrifice and feast at En-rogel just outside the city wall of Jerusalem. He invited Joab, Abiathar, his brothers, some of the leading men of Judah, and the officials of the king whom he thought would be loyal to his cause. But he did not invite Nathan, Benaiah, the special guard, or Solomon.

When Nathan the prophet learned what Adonijah was doing, he went to Bathsheba and said, "Have you heard that Adonijah is reigning, and David does not know it? Let me advise you how to save your own life and the life of your son Solomon. Go in to David and ask him if he didn't swear to make Solomon king. Then ask him why Adonijah is reigning." Nathan promised that he would come into David's room at that point and confirm what she said.

Bathsheba saw the wisdom of Nathan's advice and lost no time before going to David- She went into the sickroom where Abishag was waiting on the ailing king. Bathsheba bowed before the king and said just what Nathan had advised: "My lord, you swore to your handmaiden, saying, 'Surely your son Solomon will be king after me and will sit upon my throne.' But now, behold, Adonijah is king and you do not even know it." She continued by telling the full story of what was happening: "Adonijah has slain oxen and sheep in abundance and has called all your sons together, along with Abiathar and Joab, but he has not invited Solomon. Now all Israel is watching to see what you will do about it. They want to know who is to follow you on the throne. Otherwise, when you die, my son Solomon and I will be counted as criminals."

According to plan, Nathan arrived at that moment and was granted an audience with the king. He too bowed with his face to the ground and he confirmed the words of Bathsheba: "Did you say that Adonijah should be king? Everyone is saying 'Long live King Adonijah,' for he has gone down today to sacrifice oxen, and fatlings, and sheep in abundance. He has invited all the king's sons, the commanders of the army, and Abiathar the priest, and they are all eating and drinking and rejoicing before him as they proclaim him king. But he has not called me, Zadok, Benaiah, or Solomon. Is this what you wanted?"

Bathsheba had left when Nathan had been admitted to the room. David said, "Call Bathsheba to me." When she came, David said, "As Jehovah lives, I have already sworn that Solomon will reign after me, so I will make it official this very day." Bathsheba bowed low before David in gratitude.

David called for Zadok, Nathan, and Benaiah. He said, "Take with you my servants and let Solomon ride upon my mule, and bring him to the spring Gihon. Let Zadok the priest and Nathan the prophet anoint him king over Israel, and blow the trumpet and say,'Long live King Solomon.' Then you will come up after him, and he shall come and sit upon my throne, because he shall be king in my place. I have appointed him to be leader over Israel and Judah."

Benaiah said, "So be it. It will be done exactly as you have ordered. May the Lord be with Solomon as he has been with you, and may his kingdom be even greater than that of King David?"

So Zadok, Nathan, and Benaiah took the Cherethites and Pelethites and escorted Solomon to Gihon (the spring just outside the city wall) and anointed him king. This is what the people had been waiting to see. When they blew the trumpet and shouted, "Long live King Solomon," the people joined the celebration with such enthusiasm that Adonijah and his company heard the noise.

Joab said, "I wonder what is causing the uproar in the city."

Just then, Jonathan the son of Abiathar came running into their midst. Adonijah was still in an excellent mood, thinking himself to be king. He said, "Come in. You are a worthy man so you must be bringing good news."

But Jonathan's news was not good at all for Adonijah and his co-conspirators. "The king has sent Zadok, Nathan, Benaiah, the Cherethites, and the Pelethites to anoint Solomon king. All the king's servants have come to bless David and Solomon, so Solomon is now sitting on the throne of the kingdom."

The rebellion ended very abruptly. Everyone fled in terror. Adonijah, of course, feared most of all, so he fled to the altar of the Lord and took hold of the horns of the altar. This action was a plea for mercy. Someone told Solomon, "Adonijah is afraid of the king; he has seized the horns of the altar and says that he will not let go until the king swears that he will not slay him with the sword."

Solomon sent word to him, saying: "If he will show himself a worthy man, not a hair of his head will fall to the ground, but if any wickedness is found in him, he will die."

When Adonijah heard these words, he came before Solomon and bowed in submission. Solomon said to him, "Go to your house."

Thus the last rebellion in David's reign was ended, and Solomon began his duties as king. He was seated upon the throne of the Lord, in his father's place. He prospered in all he did and all Israel obeyed him. All the officials, the mighty men, and all the sons of David pledged their allegiance to him. The Lord highly exalted him and bestowed on him royal majesty that neither of the kings before him had seen.



**LESSON 3**

**David’s last words are of God and their relationship.**

**Yet the consequences of sin still haunt him to the end.**

1. When God sent Samuel to the home of Jesse to find the new king He was looking for something \_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_. David reigned \_\_\_\_\_\_\_\_\_ years. His life was not \_\_\_\_\_\_\_\_\_. But he was a man seeking to serve God to the end.

2. How does David remember God?

3. What did God tell David about the ungodly?

4. David was still a beloved king. What did his servant do to provide David strength and comfort in his final days?

5. All looks like it is going well, but how does jealousy among David’s kids?

6. What did Nathan do to put an end to this plan? Who all helped him with this?

7. What happened to Adonijah?

**Lesson 4**

**Death of David; Solomon Rises to Power**

**1 Kings 2 – 4;**

**1 Chr. 29:22 – 2 Chr. 1:1-13**

David gave Solomon some parting advice. As he had done several times before, David told Solomon to be strong and of good courage. He said:

Be sure to obey God's commandments as they are written in the Law of Moses so that you will prosper and succeed in all that you do. Live so that God can keep the promise He made to me: "If your descendants will watch how they live, and walk faithfully before me with all their heart and soul, you will never fail to have a man upon the throne of Israel."

Then David gave Solomon advice about specific people in his kingdom. He said:

You know what Joab did to me, and what he did to Abner and to Amasa, two commanders in Israel. You know how he slew them with treachery, shedding the blood of war in peace. Deal with him according to your wisdom, but do not let his gray head go down to the grave in peace.

Show kindness to the sons of Barzillai the Gilleadite. Let them be among those who eat at your table, for they assisted me when I fled from your brother Absalom.

You also have with you Shimei, the Benjamite from Bahurim, who called down bitter curses upon me when I went to Mahanaim. When he came to meet me at the Jordan upon my return, I swore not to kill him. But do not consider him innocent. You are a man of wisdom. You will know what to do. Bring down his gray head to the grave in blood.

After this David died and was buried in the City of David. He died at a good old age, having enjoyed a long life, wealth, and honor. He had reigned a total of forty years. The events of his life were recorded by Samuel the prophet, by Nathan the prophet, and by Gad the prophet. David would be the standard for other kings to come.

Adonijah did not remain cautious for very long. He decided that he wanted Abishag, the young woman who had ministered unto David in his last days, for his wife. He went to ask Bathsheba to intercede with Solomon in his behalf.

Bathsheba said, "Do you come peacefully?"

Adonijah said, "Yes." He continued: "As you know, the kingdom was really mine. All Israel looked to me as king. But things did not work out, and the kingdom went to my brother because it was given to him of the Lord. Now I have one little request. Do not refuse me."

"Go ahead and make it," she said.

"Please ask Solomon - he will not refuse you - to give me Abishag the Shunammite for my wife.'

"Very well," replied Bathsheba. 'I will speak to the king for you."

When Bathsheba came to Solomon, he was glad to see her, and he had a throne placed for her as a sign of respect. She sat down on his right hand and said, "I have one small request to make of you. Do not refuse me."

Solomon replied, "Make it, my mother. I will not refuse you." But Solomon had not heard the request!

Bathsheba said, "Let Abishag, the Shunammite, be given to your brother Adonijah for his wife.”

At that request Solomon was enraged, not at his mother particularly, but at Adonijah. He said, "Why do you only ask that he might have Abishag? Why not go ahead and request the kingdom as well, for he is my older brother; yes, for him, and for Abiathar the priest, and for Joab the son of Zeruiah!"

Then Solomon vowed, "May God do so to me and more if Adonijah does not pay for this outrage with his life. As surely as Jehovah lives, Adonijah will die today!" Solomon ordered Benaiah to go and execute Adonijah. So Benaiah went and slew him.

Solomon decided to make a clean sweep of his enemies. To Abiathar the priest, he said, "Go back to your fields in Anathoth. You deserve to die, but because you carried the ark of the Lord before my father David and shared in all his afflictions, I will spare your life." So Solomon removed Abiathar from the priesthood of the Lord, fulfilling the prophecy God had spoken at Shiloh concerning the house of Eli. Solomon commanded Benaiah to put Shimei to death, and Benaiah slew him. The kingdom was now firmly established in Solomon's hands. The trouble-makers left from David's reign were gone.

Solomon was not acting merely as an individual as he dealt with his enemies. He was the civil authority responsible for enforcing God's law, and that included the punishment for murder and the punishment for cursing God's anointed. He executed Adonijah because when Adonijah asked for Abishag he showed that he still had his dream of taking over as king.

Solomon also was taking care of business with the neighboring nations. He made numerous treaties of peace during his time as king. The first such treaty that is mentioned was made with Egypt. To seal the alliance between Solomon and the Pharaoh of Egypt, Solomon married the daughter of the king.

Pharaoh captured the city of Gezer from the Canaanites and gave it to his daughter and to Solomon as a wedding gift. Pharaoh had killed the inhabitants and burned the city, so Solomon rebuilt it as an Israelite city.

Solomon kept Pharaoh's daughter in the City of David until he had built the temple, his own palace, and the wall of Jerusalem. Then he brought her up from the City of David to a special palace which he had built for her. He said, "My wife cannot live in the palace of David king of Israel, because the places where the ark of the Lord has been are holy." Solomon should not have made compromises for God was on his side.

At the beginning of Solomon's reign the people sacrificed in various places of worship rather than at one central location as the law commanded. Solomon was following God's law carefully at this point in his life, but he too participated in the sacrifices at the various high places. The temple had not yet been built and, as a matter of fact, all the things associated with the old tabernacle were not in one place. The tabernacle itself and the bronze altar of burnt offering were at Gibeon, whereas the Ark of the Covenant was at Jerusalem.

Solomon assembled all Israel at Gibeon, the primary place of worship, in order to offer sacrifices unto Jehovah. It was appropriate that at the beginning of Solomon's reign, he and all the people should seek the favor of God. Solomon offered a thousand burnt offerings on the altar.

That night the Lord appeared to Solomon in a dream. He said, "Ask whatever you want and I will give it to you."

Solomon said, "Oh God, you have been merciful and very kind to my father David because he was faithful and righteous unto you. You have continued this great kindness by giving him a son to sit upon his throne this very day. Now you have made me king in the place of my father and I am like a little child. I do not know what I should do. Here I am among your people, the ones you chose as your own, a great people, too numerous to count. Therefore I pray that you will give me wisdom that I may judge all this great people and that I may be able to distinguish between right and wrong."

God was very pleased at this excellent request. He said, "Since you have asked for wisdom and not for wealth or long life, I will give you what you have asked for. I will give you a wise, intelligent mind such as no other man has ever had, or ever will have after you. I will also give you what you have not asked for, both riches and honor, so that while you live, you will have no equal among the kings of the earth. And if you follow my word, I will also give you a long life."

When Solomon awoke, he realized God had spoken to him in a dream. He returned to Jerusalem, stood before the Ark of the Covenant and sacrificed burnt offerings and peace offerings to the Lord and made a feast for all his servants.

This relationship between God and Solomon was powerful asset, but it did not come without conditions. Solomon could not comprehend what God would do for him if only Solomon would follow God’s word. One bonus of their relationship would be long life. Watch his story and you will see that this did not happen. Maybe you will be able to figure out why.

There is a famous story about Solomon’s wisdom. Two women who lived in the same house of disrespect came to Solomon. The two women had both given birth to sons, three days apart. In the night one baby died. The mother of the dead child took the living child and claimed it was hers.

When they came before Solomon they both claimed the child was theirs. Since there was no eye witness, it’s one woman’s word against the other. Solomon said, “Bring me a sword and I will cut the child in half.”

The woman who was not the mother said fine, the woman who was the real mother said NO, NO, NO. Solomon knew this was the real mother and turned the child over to its mother. His wisdom assured Israel that God was on his side.

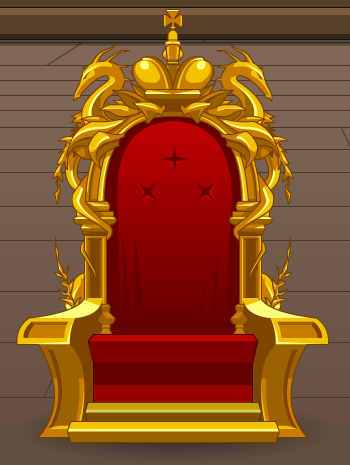
The names of Solomon's chief officials are given in the first part of 1 Kings 4.I-et us look at just a few of the positions. Zadok and Abiathar were still high priests at the beginning of Solomon's reign, but Abiathar was soon banished from his office. It seems that Zadok soon "retired," but he remained an honorary priest while his son Azariah served as high priest. Benaiah became the chief captain of the host. Two sons of Nathan the prophet were given important positions in the kingdom. Adoniram was placed in charge of the forced labor. This is the first time we meet Adoniram, but we will hear more about him later, or at least about one wearing the same title. The word means"exalted lord" and could have been a title for the supervisor of all forced labor.

Solomon divided his kingdom into twelve districts which were responsible for providing food for the king's household for one month each. Each district was under a prince. These provisions required an enormous amount of food. Each day the king, his household, and his court consumed about 185 bushels of fine flour, 375 bushels of meal, ten fattened oxen, twenty pasture fed oxen, one hundred sheep, and many deer, gazelles, roebucks, and choice fowl. The supply officers of Solomon also provided the barley and the straw for the many horses that belonged to Solomon.

Solomon had peace on every side. He ruled over all the kingdoms from the Euphrates River to the border of Egypt. All the surrounding kings paid him tribute and served him all the days of his life. God's promise of peace for him had come true.

All Israel was prosperous, happy, and secure. Every man lived under his own vine and fig tree, from Dan all the way to Beersheba. The future looked glorious. No reign of any king ever began with so much promise.

Solomon's request for wisdom was granted lavishly by God. Solomon became a mental giant. The breadth of his mind was like the sand on the seashore. His wisdom far excelled that of the most famous wise men of his day. He spoke three thousand proverbs and wrote one thousand five songs. His observations and comments covered all nature - that of trees, plants, animals, birds, creeping things, and fish. He also explored the heights and depths of human experience. He wrote or collected most of the book of Proverbs. In addition, Solomon wrote the Song of Solomon, Ecclesiastes, and a couple of the psalms. The fame of Solomon's wisdom spread in all directions. Men from all nations came to hear his words.

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**LESSON 4**

**David is dead.**

**Long live King Solomon!**

**He takes care unfinished business for his father.**

**Begins his rule with a bang.**

1. Just before his death David gives Solomon final advice:

1st about God-What to do to continue Israel’s success?

2nd personal instructions about friends and enemies-What to do to take care of unfinished business?

2. Adonijah made peace-What did he ask for that showed he was still pushing the issue?

3. How did Solomon take of unfinished business? Why did Solomon have the right to do these things?

4. What arrangements did Solomon make with Egypt? Did it show a lack of faith? How?

5. The amazing thing is God offered Solomon whatever he wanted, what did he want and what was he given?

6. What was the first way he showed his wisdom?

7. There were other ways he showed his wisdom. How did he organize his kingdom?

8. Through the guidance of the Holy Spirit What books in the bible did Solomon write?

9. Due to Solomon all Israel \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Lesson 5**

**Solomon Builds the Temple**

**1 Kings 5 – 7; 2 Chr. 2 – 4**

One of the things that David prepared his young son Solomon for was the building of the temple. There were plans from God. David had made valuable friends that would be able to help Solomon.

King Hiram of Tyre had been a friend and ally of David's. When he learned that

Solomon had followed his father upon the throne, Hiram sent congratulations to him.

Solomon responded by sending word back to Hiram, saying, "You know that because of the wars my father waged, he was not able to build a house for our God. But now Jehovah has given me complete peace. I intend to build the temple for the name of Jehovah my God." Then Solomon requested help from King Hiram, saying:

This temple must be great because our God is greater than all other gods. But who can build a temple in which Jehovah could truly dwell? The heavens and the highest heavens cannot contain Him. Therefore I will build this place where I can burn sacrifices before my God. Send me, therefore, cedar logs as you sent to my father David. In addition, I will need cypress and algum timber from Lebanon. My men will work with your men to cut the logs because no one cuts logs like the Sidonians. I will need plenty of lumber, so I will supply all the food needed by the workmen.

I will also need a man who is a skilled craftsman able to work in gold, silver, bronze, and iron, and in purple, crimson, and blue yarn. He must also be skilled in the art of engraving. He will work with the skilled craftsmen my father David provided.

Hiram rejoiced when he received the word from Solomon. He sent his response to Solomon's request for help, by a letter, saying:

Because the Lord loves His people, He has made you king over them. Blessed be the Lord today, who has given David such a wise son over this great people, who will build a house for Jehovah and a royal palace for himself.

I am sending you a skilled man named Hiram who is endowed with understanding. His mother is from the tribe of Dan and his father is a Phoenician from Tyre. He is skilled in all manner of work with metals and fine cloth and he can make any kind of engravings and can execute any design given him.

I have heard your request, and I will do all you desire concerning the lumber. My servants will bring the logs down from Lebanon to the sea, and will make them into rafts to float down to Joppa. We will break the rafts apart, and your men can take them to Jerusalem from there. In return, you send us the wheat, barley, olive oil, and wine you have promised us as wages.

Things went well between Solomon and King Hiram. Solomon sent the food he had promised year by year- about 125,000 bushels of wheat and 115,000 gallons of olive oil. Hiram supplied Solomon with all the lumber he wanted. Solomon took King Hiram's suggestion and sent for the skilled craftsman, who was also named Hiram. He came and performed all the work Solomon needed him to do.

To provide workers in the mountain, Solomon drafted 30,000 Israelite men. These were divided into three shifts of 10,000 men. Each shift would spend one month in Lebanon and two months at home. Adoniram was in charge of these workers.

In addition, Solomon figured the number of all the aliens in Israel according to the census of David. There were 153,600. He assigned 70,000 of these to be carriers, and

80,000 to be stonecutters in the hills, with 3,600 foremen to oversee their worlc

Large quantities of finished stone were taken from the quarry. Craftsmen of Hiram and Solomon, aided by men from Gebal, cut and prepared the timber and stone for the temple.

All preparations were complete and the time had come for the people to begin their work. The building of the temple began on the second day of the second month of the fourth year of Solomon's reign about 960-958 B.C. It had been four hundred and eighty years since the Israelites came out of Egypt. Solomon built the temple on the site of the threshing floor of Araunah the Jebusite on Mount Moriah where the Lord appeared to David on the occasion of the plague caused by David's sin in counting the soldiers.

It took seven years to finish building the temple. It was a grand and beautiful structure, with a cost beyond calculation. It was the symbol of God's presence among His people. Remember this is the most important thing about the temple, the strict adherence to its purity and holiness was because it was the home of God.God told Solomon, as he began the construction of the temple: "If you will keep my commandments and statutes, I will fulfill the promise I made to your father David. I will live among the Israelites and I will not abandon my people". This was a repetition of the covenant that God had made with His people from the days when He brought them out of the land of Egypt and made them His. The people wanted God to dwell in their midst and count them as His chosen people, but they tended to forget that the covenant began with an if clause - \*If you will walk in my statutes and execute my ordinances and keep all my commandments by walking in them..."

**The exterior of the temple:**

The main part of the building was ninety feet long, thirty feet wide, and forty-five feet high. These were the dimensions of the temple proper, not including the porch on the front, or the storerooms on the side. On the front, a porch (or portico) extended fifteen feet from the front door. It was as wide as the building itself (30 feet). The exterior walls of the temple were made of great blocks of stone. These blocks were dressed so carefully at the quarry, that no hammer, chisel, or any iron tool was heard at the building site.

Along either side of the temple there were rooms. These rooms were three stories high, each story seven and a half feet high - making the store rooms on the sides a total of twenty two and a half feet high, one half the height of the temple proper. The outside wall of these rooms was straight up and down, but the inside wall of the rooms was the outside of the temple wall. These rooms served as store rooms for the temple and held grains and other supplies for the regular sacrifices, as well as treasures dedicated to the Lord.

A great bronze pillar stood on either side of the front doors. Each pillar stood twenty-seven feet high and was eighteen feet in circumference. Each pillar had a capital on top of it seven and half feet high, making the total height of the pillars approximately thirty-five feet. The pillar on the right was called Jachin (He shall establish) and the one on the left was called Boaz (In it is strength). These were cast by Hiram of Tyre, the workman sent by King Hiram. All the items of bronze were cast in the clay ground on the plain of the Jordan between Succoth and Zarethan.

These huge molten pillars were not only big, they were very elaborate in design. The capitals are described as "lily-shaped," or "lily-designed." That must mean they were shaped as huge open flowers.

There were windows in the temple. They were over twenty-two and a half feet above the floor, above the roof of the store rooms on the sides. They were narrow on the outside and wide on the inside. These allowed for light and ventilation, but no one could see in or out of them.

The front doors to the temple were of pine with frames of olive wood. These were decorated with carvings of cherubim, palm trees, and blossoms, and covered with gold hammered evenly over the carvings.

**The inside of the temple proper:**

The inside of the temple proper was divided into two great portions. First was a great hall thirty feet wide, forty-five feet high, and sixty feet long. Beyond this was a room thirty feet long, thirty feet wide, and thirty feet high. The first room corresponded to the Holy Place that is described in the tabernacle. This is where the daily sacrifices of incense were offered. The innermost room was the Most Holy Place. The Ark of the Covenant was placed here. From the day when the Ark of the Covenant was first set into its place in the Most Holy Place in the tabernacle, God's presence was said to rest above it. That is why this room was "most holy."

Inside the building, the stones which formed the walls were covered with cedar paneling on the walls and ceiling. Pine wood covered the floor so that no stone could be seen inside. Moreover, all the wood - ceiling, walls, and floor - was covered with gold plate. Even the ceiling beams and door frames were covered with gold. Figures of gourds and flower blossoms, cherubim and palm trees, were carved on the walls, and then the gold plate was gently beaten and shaped to conform to these figures. That means that if you could have stepped inside the temple, you would have seen only gold on all sides - and that gold was shaped and molded over intricate carvings all over the walls. Beauty beyond anything we have experienced!

**The outer sanctuary:**

The windows were located in the first sixty foot long room. The two doors to the sanctuary are described as being of cypress wood, intricately carved just as all the rest, and covered with gold. There were four-sided doorposts on either side of the doors, and the doors turned on gold hinges. These doors are almost certainly the same doors described as the front doors of the temple.

In the tabernacle, there was one table of shewbread and one lampstand located in the Holy Place. In the temple, there were ten tables and ten lampstands. Five of each were placed on either side of the room. The tables were of wood covered with gold, and the lampstands were of pure gold. In addition to the furniture for the Holy Place, there were one hundred golden bowls, plus golden lamps, tongs, and other utensils prepared for the lampstands and tables.

**The inner sanctuary:**

Six hundred talents of gold were used in covering the walls, ceiling, and floor of the inner room. Even gold nails, or spikes, weighing a total of one and one-fourth pounds were used. Notice that the room was a perfect cube in shape: twenty cubits wide, high, and long.

Within the inner sanctuary were two cherubim made of olive wood overlaid with gold. These cherubim were fifteen feet high. They stood with wings extended left and right. Their wing tips touched each other in the middle of the room, and the other wing of each cherub touched the outer wall on either side. They faced the main hall. The Ark of the Covenant was placed beneath their wings. No new ark of the covenant was built. The old one was kept and carefully placed in its position when the time came for the dedication of the temple.

Between the two rooms there were doors, a veil, and a gold chain. Again, the details are unclear. Could the veil be seen from the first room, or the doors? The gold chains; is described as being across the front of the room, from the top of the pillars, with one hundred gold pomegranates worked into it. The veil was of fine linen with cherubim of blue, purple, and crimson yarn worked into it. The two doors were made of olive wood, beautifully carved and overlaid with gold. There were five-sided doorposts on either side of the doors, and they too were covered with gold, as was the lintel above the doors.

An altar of incense was made of cedar and plated with gold. It must have stood just outside the doors to the inner room. This is where the priests came twice each day to offer incense before the Lord. Since the sacrifice of incense was offered before the presence of the Lord, its function was very close to the inner room.

**The courtyard of the temple:**

An outer courtyard was surrounded by a wall made of three rows of cut stone, with a row of cedar beams at the top. Its doors were overlaid with bronze.

The furniture and vessels used outside of the temple were made of bronze. Besides the two great pillars, there was a great bronze altar for offering all the sacrifices, except the incense which was offered inside on the little altar. The bronze altar was thirty feet long, thirty feet wide, and fifteen feet high. Many bronze basins, and shovels, and bowls were prepared for service at the altar. The original bronze altar of burnt offering that was built for the tabernacle was seven feet wide and seven feet long, and four and a half feet high.

Hiram the artisan made a great sea of cast bronze. It was circular in shape and had a lip which curved out like the blossom of flower. It was forty-five feet across the brim, seven and a half feet deep, and it held about 17,500 gallons of water. Below the rim, figures of gourds encircled the sea in two rows, ten knops every eighteen inches. The sea rested on the backs of twelve bronze bulls, three facing north, three south, three east, and three west. This great sea was placed in the courtyard in front of the temple, on the right side toward the southeast. It was to be used by the priests for washing themselves

Ten stands with wheels were made of bronze. Each supported a basin holding about 230 gallons of water. These stood five on the north side of the temple and five on the south side. They were used to rinse the items used in the burnt. The huge brazen sea and these ten basins for water took the place of the laver that had been made for service in the tabernacle and stood in its courtyard.

When Hiram had finished making all the items of bronze there were: the two huge pillars that stood in front of the building, with their two great bowl shaped capitals, the two sets of network with the total of four hundred pomegranates worked into the net decorating the tops of the capitals, the great brazen sea with its twelve bulls under it, the ten stands for water, and all the innumerable objects and vessels for the temple service. All of these items were cast in clay molds in the plains of the Jordan. There was so much bronze used they made no attempt to weigh it.

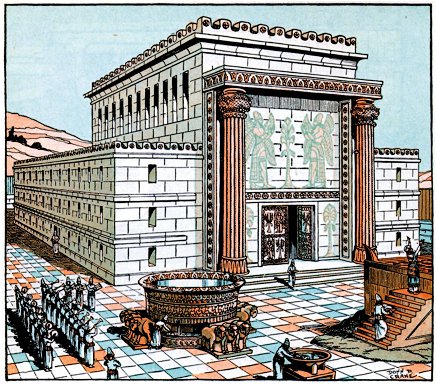
When all the work was finished on the temple, Solomon brought the treasures his father David had dedicated and placed them in the treasuries of the Lord. David had prepared so much gold and silver, there was much more than was needed for the construction. By now it was the eighth month of the eleventh year of Solomon's reign. It had taken seven years to complete the work.

The time for celebration had come. Solomon called for all the elders of Israel, the heads of the tribes, and the chiefs of the Israelite families to come to him. They all came together in the seventh month at the time of the yearly festival of atonement. When the people had assembled, the priests brought the Ark of the Covenant from its resting place in the City of David to the new temple. The old Tent of Meeting was brought from Gibeon with all its old furnishings and vessels. As the priests and Levites carried them into place, all Israel assembled around the king before the ark. They sacrificed so many sheep and cattle in celebration they could not be counted. All the priests present that day had dedicated themselves to be ready to help with the sacrifices no matter whose turn it was. The Levites singers, Asaph, Heman, and Jeduthan, were there leading the people in songs of praise to God, with one hundred twenty priests blowing trumpets. The whole assembly lifted up their voices in song, to the accompaniment of trumpets, cymbals, and instruments of music as they sang, "Praise the Lord, for He indeed is good, for His loving-kindness is everlasting."

The priests carried the Ark of the Covenant inside and placed it in the Most Holy Place under the wings of the cherubim. The moment they had all been waiting for had arrived: the ark of God had a final resting place. The poles for carrying it were left in place. Nothing was in the ark at this time except the two stone tablets that Moses had received at Mount Sinai. When the ark was in its place, a cloud filled the temple of the Lord. The priests could not perform their work for a time, because God's presence had filled the temple. Similar as when God first filled tabernacle.

**Following:**

**The worship begins!**

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**Lesson 5**

**Solomon Builds the Temple**

This lesson is all about the building of the temple by King Solomon as ordered by King David according to the instructions of God.

1. Tell:

Why David could not build the temple.

Who helped Solomon.

Arrangements they made between them.

Contributions that he made.

2. What kind of laborers were needed to prepare for the building of the temple?

3. The work began when?

The splender of the temple was unable to be discribed. Each portions had unique and special designs. Give some discriptions of what you read.

4. **The exterior of the temple:**

5. **The inside of the temple:**

**6. The outer sanctuary:**

**7. The inner sanctuary:**

**8. The courtyard of the temple:**

9. The temple is finished and ready for dedication. Tell about the special events that went on at the dedication as with the dedication of the tabernacle.

**Lesson 6**

**Temple Worship Begins**

**1 Kings 8:1 – 9:9; 2 Chr. 5 – 8**

Solomon saw the cloud of God's presence and he said, "God said He would dwell in a dark cloud; indeed I have built a magnificent temple for God to dwell in." Then he turned to the people and declared that God had fulfilled His promises:

Praise be to the Lord, for He has fulfilled what He promised to my father David.

Here I am today, having succeeded my father on the throne, and, according to the promise, I have built a temple for our God, I have provided a place for the ark, in which is the covenant which the Lord made with our fathers when He brought them out of Egypt.

Solomon was standing on a bronze platform he had built and placed in the courtyard of the temple so that all the people could see him. After his statement of joy that God had kept His promise, Solomon knelt before the whole group, spread out his hands toward heaven, and prayed:

O Lord God, there is no God like you in all heaven and earth who can keep His covenant with His servants as you do. You have kept your promise to David that the temple would be built; now may you also keep the promise that he would always have one of his descendants to sit upon his throne, if only they will be careful to serve you with a whole heart.

But will God really dwell on earth with men? The heavens, even the highest heavens, cannot contain you. Much less this temple I have built! Yet please hear our prayers and our pleas for mercy. May your eyes be open toward this temple day and night, toward this place where you said you would place your Name. May you hear the prayers and supplications that your servants pray toward this place. Please hear from heaven, your dwelling place; and when you hear, please forgive.

No matter what our problem is, or what our need may be at that moment, if we pray toward this place, please hear us. May your eyes and your ears be ever attentive to prayers offered in this place.

The nation had faith that God would dwell with them and be their God. When Solomon finished his prayer, he rose from before the altar and turned to bless the people. He called out in a loud voice:

Praise be to the Lord who has given rest to his people Israel. Not one of the good promises God made through Moses has failed. May God continue to be with us; may He never forsake us nor leave us. May He turn our hearts to seek Him always and to keep all the commands and laws we have been given. And may God hear the prayer I have offered so that He will hear all prayers offered to this place. But you must be fully committed unto God to live by His decrees and obey His commands, as you are at this time.

As Solomon finished his prayer, fire came down from heaven and consumed the burnt offerings and sacrifices being offered, and the glory of the Lord filled the temple. The priests could not enter the house of the Lord, because the glory of the Lord filled the temple. This was God's way of saying He had accepted the prayer and that He had indeed placed His Name in the temple. God had also sent fire down upon the altar many years earlier at the end of the dedication of the tabernacle at

Mount Sinai. When all the Israelites saw the fire and glory of God, they fell on their faces and worshiped God, saying, "Truly He is good, truly His loving-kindness is everlasting."

The king had dedicated a large area of the ground of the courtyard because there were too many sacrifices to be offered on the altar even though it was thirty feet long and thirty feet wide. In addition to the numberless sacrifices already offered as they brought the ark to its resting place, and all those brought by the people, Solomon offered 22,000 cattle and 120,000 sheep. It was, indeed, a great celebration.

The festival continued for seven days. People were there from Jobo-Hamath up near the Euphrates River to the Wadi of Egypt on the southern edge of the arable land in Canaan. It was a time of great joy for all the people as well as for the king. They had worked hard for seven years, but they had accomplished a magnificent task. The feeling of accomplishment overshadowed everything else. On the twenty-third day of the month, they returned to their homes rejoicing over all the good things that God had done for David and Solomon and for all Israel.

Solomon and the people were careful to offer all the regular sacrifices to the Lord on the altar that had been built at the temple. They did so according to the daily sacrifices commanded in the law, plus all those commanded for the Sabbaths, the new moons, and for the three annual feasts - the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Booths.

According to the ordinance of David, Solomon appointed all the divisions of the priests and Levites to their proper roles. The priests were divided into their courses for service, and the Levites were set for their duties as singers, as ministers before the priests, and as gate-keepers for the temple. They did not depart from all the commandment of the king in regard to their service, or in regard to the storerooms.

Thus all the work of Solomon related to the temple was complete. The building itself was built and dedicated, and all the service of the Levites and priests was established.

After the temple was finished, Solomon built his palace complex. Its description is fitted right into the midst of the description of the temple. It took thirteen years to complete, in contrast to the seven years it took to build the temple. The palace complex was next door to the temple grounds. The palace was a vast structure 150 feet long, 75 feet wide, and 45 feet high. Four rows of cedar columns supported cedar beams, and the building was roofed with cedar. The palace was called "The House of the Forest of Lebanon," because it had so many cedar posts in it. A colonnade 75 feet long connected the various parts of the palace with one another. The exterior walls were made of high grade stones which were cut to size with saws. The foundation included some stones fifteen feet and some twelve feet long.

Solomon built a great throne hall to serve as the place where he judged the people. It was covered from floor to ceiling in cedar. His living quarters were built the same way, and so were the quarters of Pharaoh's daughter.

In the throne room the king placed a great throne made of ivory and overlaid with pure gold. Six steps led up to the throne itself, and there was a gold footstool attached to the throne. On each side of the seat there were armrests with a lion standing beside it. Lions also stood on each side of the six steps, making twelve lions on the steps.

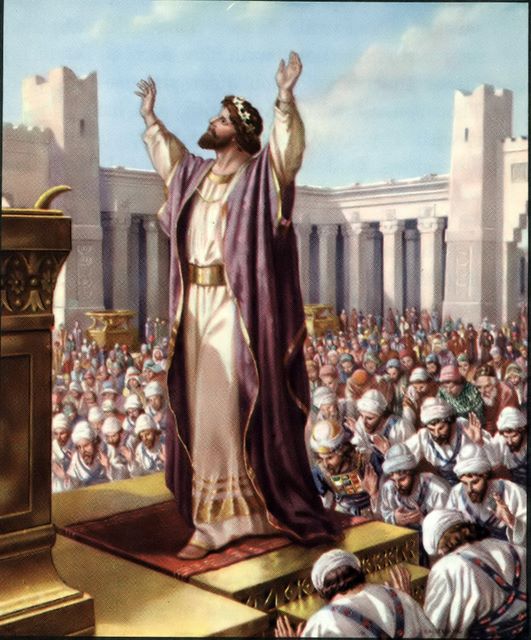
Nothing like it could be found in any other kingdom.

When Solomon had completed the temple and his own house, God appeared to him by night and said:

I have heard your prayer and have chosen this place for myself for a house of sacrifice. Whatever condition my people are in, if they humble themselves and seek my face and turn from their evil ways, I will hear from heaven and will forgive their sin and heal the land.

As for you, if you will walk before me as David did, and will keep my commandments, then I will establish the throne of your kingdom just as I promised to your father when I said, "You will not fail to have a man to be ruler in Israel."

But if you or your children turn away from me and do not obey my commandments, I will cut off Israel from this land, and this house which I have made holy; I will cast it out of my sight. And though it is so great now, people will pass by and be amazed. They will say, "Why has Jehovah done such things to this land and to this house?" The answer will be: "Because they forsook Jehovah who brought them up out of Egypt and worshiped other gods. That is why Jehovah brought upon them this entire calamity."

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**Lesson 6**

**As for you, if you will walk before me as David did, and will keep my commandments, then I will establish the throne of your kingdom just as I promised to your father when I said, "You will not fail to have a man to be ruler in Israel."**

The temple was built for one purpose. It would house God’s presence. It is where the people could have sacrifices made for their sins by the Levite priest. It is where the Levites could cleanse themselves to approach God. It is where the High Priest could make atonement for their sins. God made promises to Solomon and His people. Even though the building of the temple was the high point of all Israel’s history, God knows that Solomon and the people in the future will turn away from Him.

Talk about the dedication: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

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**Lesson 7**

**Solomon's Greatness and Downfall**

**1 Kings 9:10 – 11:43; 2 Chr. 9**

The construction of the temple and of the royal palace took twenty years. Solomon paid Hiram king of Tyre by giving him twenty cities in Galilee. Hiram came to see them and did not like what he saw.

He said, "What kind of towns have you given me, my brother? They are worthless."

Hiram had given Solomon a present of four and a half tons of gold. He felt he was very much the loser in the deal. Hiram may have just given the cities back to Solomon saying, "They are not worth my time and trouble"

By the time Solomon had completed only two of his building projects, the temple and his palace, about half of his forty years' rule was gone. His building projects continued at a frantic pace. He captured the city of Hamath in the far north of his dominion and fortified Tadmor on the main trade route from Mesopotamia to Israel. He fortified and enlarged Hazor, Megiddo, Gezm, upper and lower Beth-horon, and Baalath. He extended the walls of Jerusalem to include Mount Moriah and the temple.

Some of these cities were built specifically to house Solomon's chariots and horses.

All the remnant of the Amorites and Canaanites were drafted for slave labor before he began his very first building project, the temple. Solomon did not enslave the Israelites, but he used them extensively for his soldiers, his servants, his officials, his officers, his chariot commanders, his horsemen, and his captains.

Solomon even had navies in two seas. These navies worked in co-operation with King Hiram and the Phoenicians. One navy operated in the Mediterranean, sailing to Tarshish and back once every three years. The other operated in the Red Sea and the Indian Ocean with Ezion-geber at the head of the Gulf of Aqaba as its home port.

With God’s blessings King Solomon had greater riches and wisdom than all the kings of all the earth. There was much gold in his kingdom. From this gold Solomon made 500 golden shields.

The navies of Solomon brought him much wealth. Every three years his ships would carry cargo to Tarshish, trade, and return with gold, silver, ivory, apes, and peacocks. From Ophir in southern Arabia, his navy brought him sixteen tons of gold. The weight of gold Solomon received from his trading ventures was twenty-five tons each year. He also received enormous taxes, tributes from the nations subject to him, and fees from the numerous caravans which passed through his kingdom.

Solomon did a thriving business in horse trade. He was the middle man for all the horses which left Egypt going to Mesopotamia and Asia Minor. Solomon would buy a herd of horses from Egypt and then sell them to the kings of Syria and to the kings of the Hittites. He also handled the chariot trade. Each chariot sold for about fifteen pounds of silver. The horses sold for about three and three-fourths pounds of silver. Solomon had 4,000 stalls for horses and chariots and 12,000 horsemen. He stationed part of them in the chariot cities he had built and part of them in Jerusalem.

People came from all the earth to see Solomon's kingdom and to hear his wisdom. No one came without a gift: vessels of silver or gold, clothes, armor, spices, horses, and mules- Solomon ate and drank only from gold vessels. Silver was not

esteemed as valuable in Solomon's day, because it was as common as stones in the streets of Jerusalem. He made cedars as plentiful as sycamore trees that grew in the lowlands.

One of the most illustrious visitors Solomon ever had was the Queen of Sheba. Her kingdom was in the very southern part of Arabia, directly across the Red Sea from Ethiopia. The journey was a dangerous, arduous undertaking. Avery large escort would have been necessary to guard the riches carried to Solomon. Her large caravan reached Jerusalem with a vast cargo of spices, gold, and precious stones.

The queen conversed with Solomon, plying him with all the questions she had. Solomon answered them with ease. She beheld his court, his servants, the food on his table, his officials, and the sacrifices at the temple and she was completely overwhelmed.

In stunned amazement, she said, "I had heard in my own country of your greatness, but I did not really believe all the things I heard. But now that I see them with my own eyes, I must say that not even half the truth was told me. You are far greater in wisdom and in wealth than I had heard. How happy your men must be to have you for their king. God is to be praised who has delighted in you and placed you upon the throne of Israel. Because of His eternal love for Israel, He has made you king to uphold justice and righteousness."

The queen of Sheba gave Solomon four and a half tons of gold, precious stones, and more spices than were ever brought to him by anyone else. In turn, Solomon gave her all she desired and asked for, besides what he gave her as a voluntary gift. Then she left and returned to her own country.

But with all this Solomon falls away from God. Solomon's wives became, by far, the greatest cause of his downfall. Not only did he marry wives to seal treaties, as we have mentioned, he "loved many foreign women besides Pharaoh's daughter."

He married Moabites, Ammonites, Edomites, Sidonians, and Hittites. All these were from nations about which God had warned Israel: "Do not intermarry with them because they will surely turn your hearts away unto other gods". Solomon had a total of seven hundred wives and three hundred concubines.

As Solomon grew older, his wives turned his heart away unto other gods. On the east side of Jerusalem, he built high places for the worship of Chemosh, the detestable god of Moab; for Molech, the abomination of the Ammonites; and for all his wives who worshiped their various gods. This is the same man who had built a temple for Jehovah God just a few short years earlier! Solomon followed after Ashtoreth, the goddess of the Sidonians, and Molech, the god of Ammon. It is absolutely incredible that Solomon could do such a thing.

Jehovah was angry with Solomon. He had appeared to Solomon twice, had given him wisdom, and had showered all sorts of blessings upon him, yet Solomon did not heed the warning against following other gods. Therefore God said:

Because you have turned away from me and have refused to keep my covenant and my statutes, I am taking the kingdom away from you and I will give it to one of your servants. Nevertheless, for the sake of David your father, I will not take it away during your lifetime. I will tear it out of the hand of your son. I will not take the whole kingdom away, but will leave him one tribe for the sake of David my servant and because of Jerusalem which I have chosen.

God began to allow adversaries to rise up against Solomon. When David had destroyed the men of Edom, a boy named Hadad, of the royal lineage, had fled to Egypt with some Edomite officials who had served his father. The Pharaoh of Egypt gave Hadad a house and supported him. When Hadad was grown, Pharaoh was so pleased with him he gave him a sister of Pharaoh's own wife, Queen Tahpenes, in marriage. She bore him a son Genubath who was reared in the royal palace with Pharaoh's own children.

In Egypt, Hadad heard of the death of David and Joab, and he asked Pharaoh, "Let me return to my own country." Pharaoh protested, "What have you lacked here that you want to return to your own country?"

Hadad replied, "Nothing, but let me go anyway." So Pharaoh allowed him to return to Edom. That meant Hadad was in place waiting for the opportunity to rebel.

In the area north of Israel proper, a man named Rezon gathered forces together and established headquarters in Damascus. He joined Hadad in causing problems for Israel. It seems there were no open battles in Solomon's day, but the neighboring forces were waiting for their chance to declare their independence.

In addition to these enemies, a man named Jeroboam, the son of Nebat, had come to the notice of Solomon as a good worker. Solomon had placed him in charge of the labor force of Ephraim and Manasseh.

One day as Jeroboam was leaving Jerusalem, a prophet named Ahijah from Shiloh met him. Ahijah was wearing a new cloak. The prophet stopped Jeroboam. He took his new cloak, tore it into twelve pieces, and said to Jeroboam:

Take ten of these pieces because this is what the lord sap: "I am going to tear the kingdom away from Solomon and give you ten tribes because he has forsaken me and worshiped Ashtoreth, Chemosh, and Molech, and has not followed my commandments.

"I will not, however, take the kingdom from Solomon himself for the sake of David my servant whom I chose and who obeyed my commands and statutes. But I will take it from his son and will give you ten tribes. I will give one tribe to his son so that David my servant will always have a lamp before me in Jerusalem where I have chosen to put my Name.

"Now, if you will walk before me as David did, I will establish your throne, and I will make your family to rule upon your throne just as I have done for David. I will humble David's descendants but not forever."

When Solomon heard of these things, he tried to kill Jeroboam, but he fled into Egypt where he enjoyed the protection of a new Pharaoh whose name was Shishak. Jeroboam remained in Egypt until Solomon's death.

Solomon reigned for forty years. He died and was buried with his fathers in the city of David. Among those who wrote records of Solomon's life were Nathan the prophet, Ahijah the Shilonite, and Iddo the seer. Solomon's son Rehoboam succeeded him as king.

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Lesson 7

Solomon From Greatness

To Downfall

1. How long did Solomon’s construction last?

2. How had helped Solomon so faithfully and what was his attitude for his pay?

3. Solomon continued to \_\_\_\_\_\_\_\_\_\_\_\_\_ his kingdom and trade routes. Plus he enlarged the wall of Jerusalem to include the \_\_\_\_\_\_\_\_\_\_\_\_ and Mt. \_\_\_\_\_\_\_\_\_\_\_\_.

4. Where did he get slaves to do all this work?

5. What did he use the Israelites for, use as Samuel had promised when Israel first asked for a king?

6. What was something that no king before him had had? What did they do and bring to King Solomon?

7. What other trade business did he have?

8. Solomon trusted in \_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ instead of God to protect his kingdom. All this was to proves Solomon’s \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and not he power of God.

9. Why did people come to visit Solomon?

10. Tell of the visit from a famous Queen:

Who was She?

Where was her country?

What did she bring to Solomon?

What was her reaction to what she heard and then to what she saw?

Why did she say God made him king?

11. What was the main reason for the fall of Solomon?

12. What was God’s reaction to Solomon’s idolatry?

13. What was his punishment?

14. What counties lay in wait for the fall of Solomon?

15. Who was to succeed Solomon?

16. Who remained in Egypt until after the death of Solomon?

**The rest of the quarter will be spent in the study of the wisdom literature. Much of this material was written by Solomon under the direction of the Holy Spirit. It is full of a wealth of wisdom and knowledge.**

**Lesson 8**

**Introduction to Job; Prologue**

**Job 1 – 2**

**Characters:**

**God Lord Jehovah**

**Satan liar and destroyer of man**

**Job a servant of God**

**Wife Mother of Job’s children**

**Job’s companion**

**Sons Seven**

**Daughters Three**

**Friends Eliphaz the Temanite**

**Bildad the Shuhite**

**Zophar the Naamathite**

**Elihu young friend**

During the time of wisdom there lives a man who has a covenant relationship with the Lord God. His name is Job. The wisdom that with comes to all of us is that every aspect of life and living, including suffering and even death, must be subject to that covenant relationship. Job is all about the search for the meaning of life. Solomon will tell us at the end of Ecclesiastes 12:13 *“Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.”*

Job was blameless and upright before God, one who feared God and turned away from evil. God was pleased with him and had blessed him greatly. Job had seven sons and three daughters, and he had great wealth: 7,000 sheep, 3,000 camels, 500 yoke of oxen, 500 female donkeys, and very many servants. He was the greatest of all the men of the east.

His sons and daughters feasted together often in the homes of the sons, and after each feast, Job would rise early in the morning and offer sacrifices for each of them. He said, "Perhaps my sons have sinned and cursed God in their hearts."

One day when the sons of God presented themselves before Jehovah, Satan came also. The Lord said, "Satan, have you noticed my servant Job? There is none like him on the earth: a blameless and upright man, fearing God and turning away from evil."

Satan replied, "Does Job fear God for nothing? You have built a hedge around him and around all he has. Everything he touches prospers. But if you took away the blessings you have given him, he would curse you to your face."

If God had let Satan's slander of Job's character stand, then Job could never have proven himself truly faithful. So God said, "Behold, everything he has in your power. You may take away his blessings, but do not touch Job himself." So Satan left the presence of God.

A day came when the sons and daughters were feasting, this time at the home of the oldest son. Job was at home when a messenger came to him saying, "The Sabeans have attacked and taken your oxen and your donkeys. They have killed all your servants, and I am the only one who has escaped to come and tell you."

While he was still telling his news, another messenger came saying that fire had fallen from heaven and had burned up Job's sheep, with the servants attending them. While he was still talking, a third servant came telling that the Chaldeans had raided and taken Job's camels and had killed that group of servants. And worst of all, still another messenger came with the horrible news that a wind had struck the house of Job's oldest son and had killed all his children and their servants.

Job arose and tore his clothes and shaved his head as signs of deep grief, but he fell to the ground and worshiped the Lord, saying, "I was naked when I came from my mother's womb, and I will be naked when my life ends. The Lord gives and the lord takes away. Blessed be the name of the Lord." Job had passed the test. He did not sin as Satan had predicted he would.

Again Satan came before God, and God asked, "Satan, have you seen my servant Job? There is none like him in all the earth. He is blameless and upright; he fears God and turns away from evil. And he still holds fast to his integrity, even though you caused him to be ruined without a cause."

Satan was not convinced. He said, "Skin for skin! A man will give up everything he has if he can but spare his life. But put forth your hand and touch his body and he will curse you to your face!"

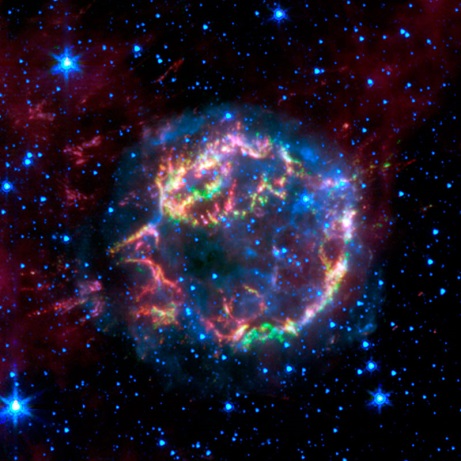
God accepted the challenge again in order to allow Job to clear the slander against his character. He said, "He is in your power, only you must spare his life."

So Satan struck Job with severe boils over all his body, from the sole of his foot to the top of his head. Job was in such misery he sat in the ashes and scraped himself with a broken piece of pottery.

This time even his wife said, "Are you still holding to your integrity? Curse God and die!"

But Job replied, "You speak as one of the foolish ones! Shall we accept only good from God, and not adversity?" In all of this, Job did not sin with his lips. He had passed the test again!

Job's friends and acquaintances heard of all the trouble that had come upon him. Three of his friends came to comfort him: Eliphaz the Temanite, Bildad the Shuhite, and Zophar the Naamathite. While they were still a distance away, they looked and saw Job sitting among the ashes. Job looked so bad they could hardly recognize him. The three friends lifted up their voices and wept. They tore their clothes and sprinkled dust upon their heads as signs of deep distress. They sat down near Job, but they were so overcome by his condition they did not talk to him for seven full days. They could tell his pain was too great.

**LESSON 8**

**Satan comes to God to ask for His servant Job.**

**There is much wisdom to learn from this true story.**

**WAR IN HEAVEN AND ON EARTH**

1. During the time of wisdom and now we all look for the \_\_\_\_\_\_\_\_\_\_\_\_ of life. We will learn that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God is where will find our \_\_\_\_\_\_\_\_\_ duty.

2. Job:

What was his character?

How many children did he have?

What was his reputation?

When his sons and daughters feasted together, what did Job do?

3. Satan came to God and they had a conversation about the faithfulness of Job. God allowed Satan to test Job to prove his faith in the covenant his had with God. But Satan could not \_\_\_\_\_\_\_\_\_\_\_\_\_\_ Job.

4. So what happened?

5. What did Job do? Did he blame God?

6. Was Satan satisfied with the outcome?

7. Now what did Satan want to do?

8. So what happened?

9. What did his wife have to say about what was happening to Job?

10. Job’s friend came to comfort Job. They could tell he was in great \_\_\_\_\_\_\_\_\_\_\_\_\_. How did they react?



**JOB’s**

**GRIEF**



**FRIENDS COME TO COMFORT HIM**

**Lesson 9**

**Job and His Friends Argue, Round 1 Begins**

**Job 3 – 10**

Job’s friends come to comfort him. He is truly overwhelmed with grief and disbelief.

**Job speaks to them first**.

Let the day of my birth be cursed. Let it be blotted out of the calendar, because it did not shut the door of the womb against me to hide trouble from my eyes. Why did I not perish at birth? Why were there knees to receive me and breasts to feed me? If I could have been buried as a stillborn child, then I could already be at peace with the kings and wise men who have lived and died before me. Even captives and slaves have peace there. Why is light and life given to those who suffer? Why can the one who seeks death like a hidden treasure not find it? My worst fears have come upon me. The story Job is not about the suffering Job goes through. It is about the relationship with God that is being tested.

1. What is Job’s first question? What is it that Job wants to happen (2 things)?

2. Remember what was Job doing for his family at the beginning, what was his worst fear?

Anyone would feel the same.

**Eliphaz speaks:**

Will you be impatient with me if I speak? Yet I must speak! You have taught others, but now that trials have come your way, you are impatient. Think of it now: Who ever perished being innocent? When were the upright ever destroyed? It is those who plow iniquity who harvest it. God destroys the wicked by His own breath.

I had a dream that made me tremble. In the dark of the night a spirit passed before my face and made the hair of my flesh stand up. It stood still, but I could not see its form clearly. There was silence, and then I heard a voice, saying, "Can mankind be just before God? He does not even put His trust in His own servants, and He brings charges against His angels. Those who live on this earth are broken in pieces between morning and evening. They die, and still do not gain wisdom."

I have seen the foolish taking root, but it has not lasted. His sons are far from safety; they are oppressed in the gates. His harvest is eaten by others; the schemers take his wealth. For affliction does not just come from the dirt, nor trouble spring from the ground.

As for me, I will seek God. He does great and wondrous things. He sets on high those who are lowly, but He captures the cunning in their own devices. He saves the poor from the mighty and gives the helpless hope.

Do not despise this discipline that the Almighty has brought upon you. He inflicts pain, but then He heals. He will deliver you from all your trials when He has reproved you. We have investigated the matter carefully, so hear it and know it for yourself.

3. In times past God spoke to man in diverse ways, what way did God speak to Eliphaz?

4. Eliphaz’s explanation for Job’s troubles was \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

5. And he said to Job you \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ this for yourself.

**Job answers Eliphaz:**

I have a right to complain! If my anguish and misery could be weighed on a scale, it would be heavier than the sand of the seas. The terrors of God are arrayed against me. Does a wild donkey bray when it has grass? Does an ox bellow when it has fodder? I have reason to cry out.

Oh that God would grant my request! Oh that He would loose me and let me die! I still have this consolation: I have not denied the words of the Holy One. But how can I endure longer?

A despairing man should be shown kindness from his friend, but my brothers have been as undependable as a water branch that dries up in the summer heat. There is plenty of water in it when everything is wet; but when things get dry, and its water is needed, it dries up. And, indeed, that is the way you have become. You see a terror and you are afraid. Have I asked you to give me something? Have I asked for your wealth? Teach me, and I will be silent. Show me where I have erred. Look at me and see if I lie to you. Is there injustice on my tongue? Cannot I recognize calamities?

My life is like that of a slave who wishes his life could end. I lie down, and I say, "When shall I arise?" But the night continues, and I toss until dawn. My flesh is covered with worms and a crust of dirt; it is broken and loathsome. My days are swifter than a weaver's shuttle, and come to an end with no hope. Remember, O God that my life is but a breath and my eyes will never see happiness again. The one who dies never returns; he does not come home again. Therefore, I will not keep silent. I will cry out in my anguish. If I say my bed will comfort me, and then I have terrible dreams that frighten me. My soul would choose death rather than my pains. Leave me alone, for my days are but a breath.

Why single me out for attention, O God? Will you never turn your gaze away from me? Have I sinned? What have I done to Thee? Why have you made me your target? Why do you not pardon my transgressions?

6. How heavy was the weight of his burdens?

7. I have \_\_\_\_\_\_\_\_\_\_ to cry out. How can I \_\_\_\_\_\_\_\_\_\_\_\_ any longer?

8. What were his thoughts of his friends’ consolations?

9. How did he feel about his own life?

**Bildad speaks:**

How long are you going to keep talking like this? Does God pervert justice? If your sons sinned against Him, then He delivered them to the reward for their transgressions. They got what they deserved! If you would seek God and beg for his mercy, surely He would arouse Himself and restore the estate you had while you were righteous.

Inquire of past generations and learn the lessons of our fathers. We've only lived since yesterday and do not yet know anything. Learn these lessons: Can the papyrus grow where there is no marsh? Can the rushes grow without water? So are the paths of all those who forget God. The hope of the godless will perish. His confidence is as fragile as a spider's web. God will not reject i man of integrity, nor will He support the wicked man. If you will seek for Him, He will fill your mouth with laughter.

10. Bildad knows just what is going on- what is his explanation and advice?

**Job answers Bildad:**

I know God blesses the man of integrity and punishes the wicked, but how can a man be right with God? If I wished to dispute with Him, I could not answer Him one time out of a thousand. I see Him do marvelous things on every side: He removes mountains; He shakes the earth; He commands the sun not to shine; He stretches out the heavens, and tramples down the sea; He made the constellations. But even if He passed right by me, I would not see Him. If He snatched something away, who could stop Him? Who could say to Him, "What are you doing?"

God will not turn back His anger. How then can I answer Him, or choose my words to speak to Him? Even if my words were right, I would have to beg for the mercy of my judge. If I called Him, and He answered, I could not believe that He is listening to what I say, because He bruises me with a tempest. He will not even let me get a breath, because He saturates me with trouble. If it is a matter of strength, He is the strong one; if it is a matter of justice, who can challenge Him? Though I am righteous, my words would condemn me. I am guiltless, but He destroys the innocent with the wicked. If it is not God who does so, then who is it?

My days are passing faster than a runner, and I see no good. Though I say, "I will forget my complaint, and I will be cheerful," I am afraid of my own pain. I am treated as a wicked one, but what shall I do about it? If I should wash myself with snow and scrub myself with lye, yet you would plunge me into the pit.

God is not a man whom I can answer, or whom I can take to court. There is no umpire between us who can lay his hand upon us both. Please let Him remove His rod from me, and then I will not be afraid of Him.

I hate my life! I will say to God, "Do not condemn me. Let me know why you contend with me. Is it right for you to oppress me and reject all the labor of my hands? Are you looking with the eyes of men as you look at me? Are you seeking for my guilt and searching for my sin? You know I am not guilty, yet there is no deliverance from your hand. O God, your hands formed me. Now will you also destroy me? You granted me life and loving-kindness. If I sin, you take note of me and will not acquit me of guilt. If I am wicked, then woe to me! But even if I am righteous, I dare not lift up my head. You hunt me like a lion, and you show your power against me. Hardship after hardship is with me."

Why was I born? Oh that I had been carried from the womb to the tomb. Will God not let my few days alone? Please withdraw from me so that I may have a little joy before I die, before I depart for the land of darkness from which there is no return.

*Job thinks that God is the One who is inflicting his pain and suffering and he does not understand why. He knows there is no huge sin in his life to cause God to punish him - yet the suffering appears to be a punishment. Why? He wants to talk to God, to argue his point with Him, but he acknowledges that he would not know how even if he had a chance. There is no one to even mediate for him. But notice that God is still his God; he does not understand God's actions, but he does not sever the relationship.*

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**Lesson 10**

Job’s life continues. Questions and words, but there is no comfort, no answers.

**Job and His Friends Argue, Round 1 Continues**

**Job 11 – 17**

**Zophar speaks:**

Listen to the multitude of words! Do you think you can talk yourself out of your troubles? You say you are innocent in your own eyes, but oh that God might speak! God has even forgotten some of the wickedness you have done!

Can you discover the depths of God, or His outer limits? They are as high as the heavens and as deep as the realm of the dead. What can you know? If He passes by- if He closes something- if He calls an assembly- who can stop Him? For He knows false men, He sees wickedness without investigating. If you would direct your heart right, and put wickedness away from you, then you could lift up your face without defect. You would be able to forget your troubles as surely as you forget water that has already passed by you in a stream. Your life would be brighter than noonday. You could trust again because you would have hope. You could lie down and none would disturb you. But the eyes of the wicked will fail and there will be no escape for him. Their only hope for release is death.

11. Zophar speaks for God, but God spoke for Himself in Job 1:8 and 2:3. How does God describe Job?

**Job answers:**

Truly you are the people, and wisdom will die with you! I have as much intelligence as you; I am not inferior. But I am a joke to my friends. The one who relied upon God has become a joke. The one who is at ease holds calamity in contempt.

But look around you: The destroyers prosper; those who provoke God are secure; the wicked are not always experiencing trouble. The things around us in nature all work out according to God's plan. The life of every living thing and the breath of all mankind is in His hand. God is the source of all wisdom and might. He tears down and it cannot be rebuilt. He causes things to happen which cannot be undone. Both the misled and the misleader belong to Him. He can make the counselors walk in disgrace, and He can make fools of judges. He deprives the trusted ones of speech, and He takes away the discernment of the elders. He makes nations great, and then destroys them. He can put the chief of the people out to wander in the wilderness. My eyes have seen all these inequalities of life, just as your eyes have seen them. What you know, I also know. I am not inferior to you.

I want to speak with God, to argue my point. All you are doing is smearing me with lies. You are worthless physicians. I wish you would just be silent! Will you speak deceitfully for God? Aren't you afraid to speak for Him? Hasn't His dread fallen upon you? Your memorable sayings are proverbs of ashes. What you say does not apply to me. Be silent while I speak. Though God slay me, I will still hope in Him. But I want to argue my ways before Him. This is my hope. A godless man has no right to approach God, but I do have. I have prepared my case to present before Him and I know I will be vindicated.

O God, please do these two things for me: Remove your hand from me so that I will not be terrified of you, so that I may call upon you and you will answer. And, O God, tell me what I have done wrong so that I will know why you are hiding your face from me. You are making me suffer for every iniquity I have committed from my youth until now.

Life is short and full of trouble! There is hope for a tree that is cut down. Its stump may grow old and dry, but then when the moisture comes it will sprout again. But when a man dies, he never returns. It is like water that evaporates into the air. Oh that you would hide me in that place of the dead! Hide me until your wrath returns to you. But you watch my every step. My transgressions are sealed up in a bag. Mountains fall after a while; water wears down stones- You wash away what grows in the dirt, and you destroy what man builds. But my sins are sealed up; they are still here. My suffering continues.

12. Job contends with is friend that he was not \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to them, yet I am made a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to his friends.

13. He was not the joke. Look around God cause the \_\_\_\_\_\_\_\_\_\_\_ and the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ both to prosper and to fall.

14. \_\_\_\_\_\_\_\_\_\_\_\_\_ is the source of all \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_.

15. Job contends that \_\_\_\_\_\_\_\_\_\_ is the judge of this matter and he required to talk to Him.

16. Though \_\_\_\_\_\_\_\_ slay me, I will still \_\_\_\_\_\_\_\_ in Him.

17. Job understood that life was \_\_\_\_\_\_\_\_\_\_ and full of \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

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**Round 2 Begins**

All four men continue making the same points, except they intensify their arguments each time. The three friends continue to say that Job must be wicked and they press him to repent. He denies he is guilty of some sin that would prompt punishment from God, but he thinks God is afflicting him, and he continues longing to present his case before God Job also continues to argue that one cannot tell by looking at the circumstances of a person's life whether he is righteous or wicked.

**Eliphaz speaks:**

Your mouth is like the east wind - you are blowing hot air! It pours out iniquity. Were you the first man ever born? Does God tell you His secrets? What do you know that we do not know? There are men here much older than you. Why do you turn away from God and let such words pour out of your mouth? What is man that he can be pure before God? Even the stars are not clean in God's sight. How much more filthy is man who drinks up iniquity like water.

Listen to me and I will tell you what wise men have been told by their fathers: Wicked men have pain as long as they live. They wander around looking for food. Constantly in trouble, anguish, and fear, they live in shacks. Nothing they attempt will succeed. Fire consumes the tents of the corrupt.

18. What is a “blow hard”?

19. What was told to wise men by their fathers? Was this all true?

**Job answers:**

Sorry comforters are you all! There no end to your words? What makes you keep on arguing? I could talk like you if I was in your position, but I would not. I would try to comfort you and lessen your pain.

God has wasted me. He has turned me over to the wicked. They glare at me, and gnash on me with their teeth, and smite me on the cheek. I was at ease, but God took me and shattered me. He took me by the nape of the neck and has shaken me to pieces. He has brought out all His archers and set me up for them to use as target practice. I have cried until my face is flushed and deep darkness is upon my eyelids. I do not understand why it has come upon me because there is no violence in my hands and my prayers are pure.

O Ground, do not hide my blood! I know that heaven does hear my pleas, because my Witness is there. My friends scoff at me, but my weeping is to the Lord, and not to them. O that I might plead with God the way one can plead with a neighbor. Soon I can leave this world and never come back. O God, please stand security for me. Do not exalt these friends, because you have hidden understanding from them.

God has made me a byword, one upon whom men spit. The upright are appalled when they learn about me. Nevertheless the righteous will hold to his way and only grow stronger.

But come now, all of you. I do not find a wise man among you. My days are passed; everything I had hoped for is gone; my only hope now is the grave.

20. What kind of comforters were his friends? Did they lesson his pain?

21. Look at the way that Job feels that God has done to him in the yellow paragraph. It is interesting and very descriptive. Tell what you see.

22. His friends are no help at all. He begs \_\_\_\_\_\_\_\_\_ to stand security for him.

23. There was not a \_\_\_\_\_\_\_\_\_\_\_ man among his friends and his only hope was the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.



**Lesson 11**

**Job and His Friends Argue, Round 2 Continues**

**Empty Words continue to flow**

**Job 18 – 21**

**Bildad Speaks:**

How long will you keep hunting for words? Show some understanding and then we can talk to you. You tear yourself with anger, but do you think the rocks will run from your anger?

Indeed, it is the wicked who suffer! He has no light; his vigor is shortened; his own schemes bring him down; he falls into a trap. Terrors frighten him; his strength is famished; his skin is devoured by disease; his tent is destroyed. Memories of him pass from the earth; no one even remembers his name; he has no children left behind him. All who hear of his fate are appalled. This is the place of the one who does not know God.

24. The words become angrier. How does Bildad describe Job?

**Job answers:**

How long will you torment me? These ten times you have insulted me. Even if I have sinned, you are not helping. My sin is still here; it is my problem. Know then that God has wronged me; I do not deserve what has happened.

I shout for help, but there is no justice. He has made a wall against me so that I cannot pass; He has stripped my honor from me; He breaks me down on every side; He has uprooted my hope like a tree; He has kindled His anger against me and has treated me as His enemy. He has taken away my brothers, my acquaintances, my relatives, and all my intimate friends. My servants ignore me when I tell them to do something. My breath is offensive to my wife; even young children despise me. Everyone I love has turned against me. My bone clings to my flesh, and I have escaped by the skin of my teeth. Pity me, O my friends! For the hand of God has struck me.

Oh that my words were written in a book! May they be engraved on a rock forever! I know that my Redeemer lives and that at the last He will stand upon the earth. Even after my flesh is destroyed, I will see Him. If you continue to persecute me, then you had better be afraid of God's wrath also.

25. Instead of comforting Job, his friends were \_\_\_\_\_\_\_\_\_\_\_\_ him. He was looking for \_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_.

26. I know that \_\_\_\_\_\_\_ is doing this. I don’t know why. I would rather \_\_\_\_. I don’t deserve this.

27. Job is saying I know that someday my ­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ will stand upon the earth and vindicate me, even if it is after I am dead.

28. What did he warn his friends?

**Zophar speaks:**

The wicked man's triumph is short. He may reach to the heavens for a little while, but then he perishes like garbage. Those who knew him will forget him as if he had been a dream. His son has to learn to show kindness to the poor, and his hands will give back all his father stole. Though evil seems sweet as food to savor in his mouth, yet it turns to poison in his stomach. He swallows riches, but he will vomit them up. He gets no pleasure out of the things he has taken. God will rain His fierce anger upon him while he is eating at his table. He may try to flee from the weapon, but it will catch up with him. Complete darkness is held in reserve for his treasures, and the fire will devour him. This is the wicked man's inheritance from the Lord.

29. What does the wicked man’s life look like in the beginning and then in the end? Zophar is referring to Job.

**Job replies:**

Put your hand over your mouth and let me speak; then you can mock me again. What you say about the wicked is not always true. When I think about the wicked, I am disturbed and horrified. Why is it that the wicked still live and become very powerful? Their children and grandchildren grow up around them and prosper; their houses are safe from fear. The wicked man's bull never fails; his cow never miscarries. His children play and sing in the streets. And suddenly he dies with no calamity having come upon him. Yet he said to God, "Leave me. I do not want to know of your ways. Who is the Almighty that I should serve Him? What would I gain if I prayed?"

How often do you see the wicked reap the calamity they deserve? You say that God is storing away their punishment to bring it upon their sons; but that will not fit, because what do the wicked care if their children suffer? For it to serve any purpose, God must bring the calamity upon the wicked one himself.

One person dies in his full strength, having lived a life of ease and luxury. Another dies with a bitter spirit, never having tasted anything good. Both are buried in the same graveyard, and both are eaten by the worms.

You can ask anyone at all, even the wayfarer passing through, and he will tell you the wicked is reserved for the day of calamity. Yes, he will be punished, but not necessarily in this life. What good is all this comfort you offer? You are only telling lies!

30. Think about it. Can you tell whether a person is righteous or wicked by looking at his house? Can you tell by looking at his bank account?

31. The actions in this life are not the way God punishes the wicked. What does he say will come to the wicked?

**Lesson 12**

**Job and His Friends Argue, Round 3**

**Harder Words Flow**

**Job 22- 26**

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**JOB**

**Eliphaz speaks:**

Can a man be of use to God? Have you increased God's pleasure if you are righteous? What would He gain if you were blameless? Do you think He has reproved you because of your righteousness?

Your wickedness is great: you have taken pledges from the poor; you have stripped men naked; you have given no food or water, to the hungry or thirsty; you have sent widows away empty handed and have crushed orphans. That is why there are snares all around you and your way is so dark you cannot see.

Isn't God in the highest part of heaven? Do you think He cannot see through the clouds to see your deeds? Are you going to keep walking in the paths of the wicked? They told God, "Depart from us. What can you do to us?” But the righteous will rejoice when they are cut off and their abundance has been consumed with fire.

Yield now to God, and good will come to you. Receive instruction at His mouth, and you will be restored. Place your ill-gotten gold in the dust, and the Almighty will become your gold and silver. Then you will be able to lift up your face to Him, and He will hear you. Humble yourself and He will save you.

32. His friend accuses Job of great \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

33. He told Job to \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to God. \_\_\_\_\_\_\_\_\_\_\_\_\_\_ yourself.

**Job replies:**

My complaint today is rebellion, because God's hand is still heavy upon me. Oh, that I knew where I could find God so that I might come before His presence. I would present my case before Him, and I would see what He answers. Would He oppose me with His great power? No, surely He would pay attention to me, and I know I would be delivered from my Judge.

But I cannot find Him. If I go forward, He is not there; if I turn backward, I cannot see Him; when He is doing something on my right side, or on my left side, I cannot see Him. He can see me with no problem. But I know that when He has finished trying me, I will come forth as refined gold, because I have kept His ways and I have not departed from the command of His lips. I have counted His words as greater than the food I eat.

He is unique; He stands alone. Who can oppose Him? Whatever His soul desires, He does. Therefore, I would be dismayed in His presence. When I think about it, I am terrified of Him. The Almighty has terrified me by His actions, but I am not silenced by the deep darkness and deep gloom that covers me.

Why are there not times of judgment set by the Almighty? I see wicked people who remove the landmarks to increase their land; I see them seize animals from the poor. They push the needy out of their path, and make the poor hide themselves for protection. The poor have to harvest the fields for the wicked rich, but then have to spend the night with no covering from the cold. They have to carry the sheaves for the rich and tread their wine presses, but they do not have enough food and wine for their own needs, the souls of the wounded cry out, but God does not pay attention to them.

Others rebel against the light of God, and refuse to walk in His ways. The murderer rises at dawn to kill another, and the adulterer watches for the night so that he can continue his wickedness in secret. But nothing is done!

34. Job was right to think that God would listen to his pleas, but Job was out of place when he thought he could fill his mouth with arguments to tell God why He should not have acted as He had. Job is looking at all the injustice that exists in this and he is indicating God is unconcerned and unjust because He is not punishing the wicked immediately. Why does God have the right to do what He does?

Bildad speaks (25:1-6):

Dominion and awe belong to God; He establishes order in the universe. How then can a man be just before God? Even the moon and the stars are dim in comparison to Him, so how can a man have any glory before Him? Man is no more than a maggot, a worm!

35. Bildad challenges Job. Do you think you are \_\_\_\_\_\_\_\_\_\_\_\_\_\_ to stand before God?

***Notice that the speeches are getting much harder. The three are stern in saying it is only the wicked who suffer. All three of them are saying that all the righteousness Job had shown earlier was only a sham. They think he prospered for only a short time, and that his horrible wickedness has caught up with him. They are no longer just implying there is a hidden sin; they are openly accusing him of fitting into the category of the grossly wicked and disobedient deserving every pain and grief that has come upon him. They are looking at Job as we might look at a friend who had just been exposed as a serial killer. They had thought of Job as a righteous man before, but if all this calamity has come upon him, he must be terribly wicked. It is this sin that Job is denying; he is not saying that he has never sinned, but he is denying that he has done some great crime that deserves this kind of punishment.***

**Job replies:**

In sarcasm, Job says: "What a help you are to the weak! What helpful insight you have provided! Who told you all these words of wisdom?"

Even the dead tremble before God. He stretches out the north over empty space, and hangs the earth on nothing. He wraps up water in the clouds, and they do not burst under the weight. He hides the face of the full moon with a cloud. He has marked out a circle on the surface of the water (the horizon), as the boundary between day and night. The pillars of heaven tremble before Him. But these are only the fringes of His ways. How small a whisper we hear and understand about Him! Who can understand the thunder of His might?

36. Just what kind of friends were they? And what help were they to Job?

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**Lesson 13**

**Job’s**

**Final Defense**

**Job 27-31**

As my God lives, who has taken away my right, and the Almighty, who has embittered my soul, for as long as my life is in me, my lips will not speak unjustly, nor will my tongue utter deceit. Far be it from me that I should declare you right in what you have done, but I will never put away my integrity. I will hold fast to my righteousness and will not let it go. My conscience will not reproach me for my days.

37. What is integrity?

May my enemy be treated as the wicked. For what hope do the godless have when he dies? Will God hear his cry when distress comes upon him? Will he take delight in the Almighty, and call upon Him at all times? This is the portion of the wicked man before the Almighty: though he has many sons, they will die by the sword; his survivors will die from the plague. Though he piles up silver and gathers many clothes, the just will wear the clothes and the innocent will divide the silver. Terrors overtake him like a flood; the east wind carries him away and he is gone.

38. What hope do the godless have when they die?

Surely there is a mine for silver, and a place where they refine gold; iron comes from dirt, and copper from rocks; food comes from the earth, and sapphires from stones. But where does wisdom come from? Where can understanding be found? The deep says, "It is not in me." The sea says, "It is not with me." Pure gold cannot be given in exchange for it; silver cannot buy it. Its value cannot be measured by even the gold of Ophir, or by precious stones. The getting of wisdom is of much greater value than pearls. Where then does wisdom come from? It is hidden from the eyes of all the living. Destruction and death say, "We have heard of it." Only God knows its way, and He knows its place; for He looks to the ends of the earth and He sees everything under the sky. He saw it and declared it; He established it and searched it out. And to man He says, "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding."

39. Where does wisdom come from? Where can understanding be found?

Oh, how I long for the days that are passed, for the days when God watched over me, when His lamp shone over my head. I was in my prime when the friendship of God was over my tent, when the Almighty was with me, and my children were around me. When I went to the gates of the city, the young men saw me and stepped aside; the old men stood in my presence; the princes stopped their talking to hear my words. Because I delivered the poor who cried for help; I helped the orphan; I made the widow's heart rejoice. I was eyes to the blind and feet to the lame; I was a father to the needy. Then I thought I would die in my own home at the end of a long life. I thought my root was spread out to the waters and that the dew would be all night on my branches. My friends waited and listened to my words as if they were the spring rain. I smiled on them, and I chose a way for them, and I sat as their chief.

40. How does Job describe his perfect life?

But now the young men mock me - the sons of the ones who used to be so far below me they had to roam the wastelands and search for food. And now I have become a taunt to them, a byword! They abhor me, and stand aloof from me; they even spit in my face. Because God has loosed His bowstring and has afflicted me, they profit from my destruction, and no one stops them. Terrors are turned against me. They pursue my honor as the wind, and my prosperity has passed away like a cloud. My soul is poured out; days of affliction have seized me; my gnawing pains take no rest. He has cast me into the mire, and I have become like dust and ashes. O God, I cry to you for help, and you do not listen! I stand up before you, and you turn your attention away. You have become cruel to me. I know that you will bring me to death.

41. How has Job’s life changed?

Yet doesn't the one in a heap of ruins stretch out his hand for help? Have I not wept for the one whose life was hard, and was I not grieved for the needy? When I expected good, evil came; when I waited for light, darkness came. I am seething; the churning inside of me never stops. I go about mourning with no comfort; I stand up in the assembly and cry for help, but I am no more than a brother of jackals. My skin turns black, and my bones burn with fever. Therefore my harp is turned to mourning and my flute to the sound of weeping.

42. Job wonders, who \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ for me?

I made a covenant with my eyes that I would not gaze upon a virgin in lust. And what have I received from God above? Does He not see my ways, and number my steps? If I have walked in falsehood, then let Him weigh me in the scales. If my step has turned from the way, then let me sow my fields and another eat the crop. If my heart has been enticed by a woman, or if I have lurked by my neighbor's door for his wife, then let my wife become another man's; for that would be a lustful crime and I should be punished. If I have been cruel or unkind to my servants, then what could I do when God called me to account? He made my servants as surely as he made me. If I have kept the poor from fulfilling his desire or if I have eaten food the needy hungered for, if I have lifted up my hand against the orphan then let my arm fall from my shoulder. I did not do these things, because the thought of calamity from the Lord was a terror to me. If I have put my confidence in gold, and boasted because of my wealth, if I have looked to the sun or moon to worship it, then that would be an iniquity calling for punishment because I would have denied God above.

43. In what ways does Job confess that he has been faithful to God’s ways?

But have I done that? Have I rejoiced when my enemy faced some evil? No, I have not allowed my mouth to sin by asking for his life in a curse. The men of my tent have always been satisfied with their share of food; the stranger could always find lodging at my house. Have I tried to hide my sins and transgressions because I was afraid of the scorn of the crowds?

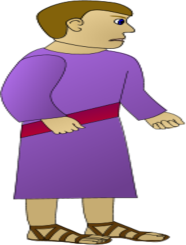
44. He lives his life in the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ and not hiding.

Oh that I had someone to hear me! Behold, here is the signature on my defense! Let the Almighty answer me! Let Him bring His indictment against me! I would put it on like a crown. I would tell Him of my ways; I would approach Him like a prince! If my land cries out against me, if I have eaten of its fruits without money, or have caused its owners to lose their lives, then let briars grow instead of wheat, and stinkweed instead of barley!

45. Job screams, “Let the Almighty \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ me!

**The words of Job are ended.**

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**Lesson 14**

**Elihu Speaks Up**

**Job 32-37**

**Elihu finally speaks up:**

The speeches by Job and his three friends have ended. The friends stopped, because Job was righteous in his own eyes, and they could not convince him he was a sinner. Now another man speaks up: Elihu. He spoke out of a feeling of anger against each man. He was angry with Job because he justified himself and blamed God with his affliction. He was angry with the friends because, though they could not answer Job's arguments or prove him guilty of sin, they condemned him. Elihu had been there the whole time, listening to what the other men had said, but he had not spoken earlier because he was much younger than they. But now that they stop, he speaks up to express the thoughts pent up inside him.

46. Job’s position-

47. Job’s friend’s position-

48. Elihu was angry because-

Elihu says:

I am young, and you are old, so f was shy to speak. I thought the aged should speak and teach wisdom, but it is the breath of the Almighty that gives wisdom. It is not always the old who are wise or who understand justice. So I say: Listen to me now, and I will tell you what I think. I listened patiently to your words, and I thought carefully about what you were saying, but not one of you refuted Job's arguments. Do not say, "We have already found wisdom, and God will refute Job." Job has not directed his arguments against me, and I will not answer him with the arguments you have used.

You three men have hushed; words have failed you. But should I be quiet just because you are? I will tell you my thoughts because I am full of words. My spirit constrains me; I am like a wineskin about to burst. Let me speak so that I can get relief. I will be partial to no one, nor will I flatter any one of you.

Job, listen to what I have to say. I speak from an upright heart. The Spirit of God made me and the Almighty gives me life. Now answer me if you can. Array yourself before me, take your stand. I belong to God just as you do; I too am made out of clay, so you do not need to be afraid of me.

Job, you have said in our hearing that you are pure before God, and that He is inventing pretexts against you in order to afflict you. But let me tell you, you are not right. God is greater than man. Why do you complain against Him because He does not give you an account for everything He does? God does speak, but men do not always listen. He speaks sometimes in dreams, so that He may turn men from their misconduct, or from their pride. He may chasten a man upon a bed of pain, making his flesh waste away to nothing, and bringing him very near death. But if there is an angel who serves as a mediator for the man, to remind him what is right, and he says to God, "Let this man live, for I have found a ransom for him," then his flesh is restored again. Then the man will pray to God, and He will accept him. The man will sing before his friends and will say, "I sinned and perverted what is right, but God redeemed my soul from death, and my life shall see light." Behold, God does these things to men to bring their souls back from the pit, in order to teach them the light of life.

Job, if you can answer my arguments, then speak up because I want you to be cleared. If not, then listen to me more and I will teach you wisdom. Listen to me, you wise men - those of you who know so much. Let your ears test my words the way the mouth tastes food.

Job says, "I am innocent, I am righteous - but God takes away my right; He denies me justice. My wound is incurable, though I am without transgression." What man is like Job? He puts himself in the company of the wicked when he says it does not profit a man when he is pleasing to God.

Listen to me, you men of understanding: God does not do wickedness; the Almighty does not do wrong. He pays a man according to his works. Surely the Almighty will not pervert justice. Who gave God His authority over the earth? If He chose to do so, He has the right to destroy all flesh before Him and let man return to the dust.

Will you condemn the just and mighty One? Is He not the One who says to kings, "You are worthless," and to princes, "You are wicked"? Isn't He the One who shows no partiality to the rich or the poor? In a moment, they all die and the mighty are taken away in the night.

His eyes are upon man; He sees his every step. There is no dark spot where the wicked can hide. He does not need a man to come before Him to present his case in judgment before Him, because He already knows all that a man does. He will break a mighty man in pieces without asking questions, and will set another in his place- He strikes a wicked one in a public place, because he has turned aside from the ways of God. But if He should choose to remain quiet, who can condemn Him? If He hides His face who can see Him? He is over man and nation alike.

One says to God, "I have been punished; I will not sin again. Teach me what I do not see. If I have done wrong, I will do it no more." Should God then reward you on your own terms? You must decide the answer, not I.

Job speaks without knowledge. He ought to be tried to the limit, because he adds rebellion to his other sins. He speaks like a wicked man, and heaps up his words against God.

Do you think this is just? Do you say you are more righteous than God? For you say, what profit shall I have for serving Him, more than if I had sinned? I will answer you. Look to the sky above and behold how much higher the clouds are than you. If you have sinned, what harm have you done to God? Or, if you are righteous, what great blessing have you given to Him? Your wickedness affects only a man like yourself, and your righteousness only the sons of men.

People cry out when they are oppressed; but no one asks where God is when they have songs of happiness. Who gives Him thanks for giving us more wisdom than the animals and birds? Surely God will not listen to an empty cry. How can you expect Him to listen to you when you say you do not see Him. Your case is before Him, and you must wait for Him!

Job does not know what he is talking about.

Bear with me a little longer, for there is more to be said in God's behalf. I will give my Maker credit for my knowledge.

Behold, God is mighty, but He does not despise anyone. He does not keep the wicked alive, and He gives the afflicted their rights. If men are bound in fetters because of their sins, He tells them what they have done wrong. If they hear Him, and return from evil, they shall end their days in prosperity. But if they do not, they will die by the sword. But the godless in heart layup anger, because they do not cry to Him for help in time of trouble. They die in their youth. God delivers the afflicted; He speaks to them in their affliction.

God is trying to call you back to Him, to call you to a spacious place where you may have comfort. But you are full of the judgment due to the wicked. Be careful that no one entices you to scoffing; do not let some great ransom turn you aside from God. Will riches keep you from distress? Be careful, lest you turn to evil. It seems you have preferred evil to affliction.

Behold, God is exalted in His power. Who is a teacher like Him? Who has the right to say to Him, "You have done wrong"? You should exalt His work. The number of His years is unsearchable. He draws up the water and pours down rain from the clouds. Can anyone understand how the clouds spread, or how He thunders from His booth? He spreads the lightning about Him, and covers the depths of the sea. He judges people, and He gives food in abundance. He covers His hands with lightning and tells it to strike its mark. Its noise declares His presence. My heart trembles at this. Listen closely to the thunder of His voice. Under the whole heaven He lets His lightning loose to the ends of the earth. He thunders with His majestic voice; He does great things that we cannot comprehend. He tells the snow to fall, and the rain to pour in a mighty storm- He stops the work of every man so that all men may know His work. The beast goes into his den and remains there out of the storm. From the breath of God ice is made; He loads the clouds with moisture, and disperses the cloud of His lightning. It changes direction at His command. Whatever it is, whether it is for correction, or for loving-kindness, He causes it to happen.

Listen, O Job. Do you know how God does all these things? Can you, with Him, spread out the sky? Teach us what we should say to God. We cannot draw up our case, because of our darkness. Shall I tell Him that I want to speak to Him? Would any man ask to be swallowed up? Man cannot look at the bright sun when the wind has cleared the clouds away, so how can we hope to look at God. Out of the north comes our God in golden splendor! Around our God is awesome majesty. We cannot find the Almighty, because He is exalted in power. He will not do violence to justice and righteousness. Therefore men fear Him; He is not awed by any man wise of heart.

Elihu’s speech is real.

*Though Elihu is a much younger man, he rebukes the three friends for showing a lack of wisdom. He thinks Job has sinned, but not in the way the others have said. He rebukes Job for exactly the same thing for which God will soon rebuke Job. He tells Job that he has no right to call God into question for His actions, that God does not owe Job an answer. He says that Job is wrong to blame God for his affections as if God were unjust. Notice that after God speaks to Job, He rebukes the three friends for their words, but He does not rebuke Elihu. Elihu says that he had stayed quiet because he thought he would find wisdom in the aged, but that it was not there. Though Elihu does not have God's wisdom either, he shows more wisdom than the older men have shown.*

*The three friends have said that Job is being punished for some extremely wicked deed he has committed. Elihu does not deal with the original cause of Job's suffering. He does not accuse Job of sin worthy of punishment, nor does he say Job is innocent of sin- What he says is that, no matter the cause for the affliction Job is wrong in blaming God and accusing Him of injustice. It is true that Job has said it is God's fault, that God has brought the affliction, and that He had no right to do so.*

***THINK about what***

***ELIHU has said.***

****

**Lesson 15 God has the last word. Job 38-42**

*Here follows one of the most beautiful, most majestic passages in the Bible. Job has been calling for God to answer him, to let him present his argurnents before Him about why Job thinks God has been unjust. Now God speaks - and He invites Job to respond, to instruct God - but Job is overwhelmed at the greatness of God, and he places his hand over his mouth. It is impossible to do justice to this passage as we summarize it in prose. Read this passage aloud together in your class to see the power and greatness of Jehovah God. It will help us "put our hand over our mouths" as we stand humbly in His presence.*

*Notice that God does not even mention Job's suffering He does not tell Job about Satan's challenge, or why any of it had happened. He just tells Job that he is in no position to argue with God, or to* question His actions. Job, you are not wise enough!



Suddenly the Lord speaks to Job out of the whirlwind.

***GOD NOW ASKS THE QUESTIONS:***

*Who is this who darkens counsel by words without knowledge? Stand up, Job, and face me like a man. I will ask you some questions, and you teach me! Where were you when I laid the foundations of the earth? Tell me, if you have so much understanding! Who placed the boundaries on the sea and bolted it shut with a door? Who told the sea, "Thus far shalt thou come, but no farther"?*

*Have you ever in your life commanded the morning to come? Have you ever walked in the deepest reaches of the ocean? Have you seen the gates of death? Have you understood the expanse of the earth? Tell me, if you know all this.*

*Where does light live? Do you know how to take the darkness to its home? Surely you know! You must have been born then because your years are so great! Have you visited the storehouses of the snow and hail? Who made a channel for the flood, or a path for the thunderbolt? Does rain have a father? Who gives birth to the ice?*

*Can you bind the chain of the Pleiades, or loose the cord of Orion (constellations)? Do you know the rules for the stars?*

*Can you call out to the clouds and tell them to rain upon you? Can you send forth lightning? Who put wisdom and understanding into the mind? Can you tip over the water jars of heaven and make it rain upon a dry ground?*

*Can you hunt prey for the wild animals, or provide food for the birds? Do you know when the mountain goats give birth? Who set the wild donkey free? He scorns the city and looks for his food in the mountains. Will the wild ox consent to serve you, to live in your barns, and to plow your fields? Do you think you could tame him enough to trust him to gather your grain?*

*The ostrich flaps her wings joyously, but she knows nothing about raising her young. She lays her eggs on the open earth, and leaves them to warm in the dust- She forgets that a foot might crush her egg; she does not worry if egg is destroyed and her effort has been in vain, because God did not give her wisdom. But when she lifts up herself to run, she can outrun the horse and its rider.*

*Did you give the horse its might? Did you make it unafraid to rush straight into battle? Is it by your understanding that the hawk can soar? Did you command the eagle to build its nest so high?*

*God said, "Will the fault-finder contend with the Almighty? Let the one who reproves God, now step forward and answer Him."*

Job replied, "Behold, I am nothing! What can I say? I lay my hand upon my mouth. I spoke once, even twice, but I will say no more."

*God continues: "Job, stand up like a man. I will ask you more questions, and you teach me! Would you discredit my justice? Will you condemn me in order to justice yourself Do you have an arm like God? Can you thunder with a voice like His? If so, dress yourself with great honor and majesty. Pour out your wrath upon the wicked and proud. Then I will confess that you can save yourself by your own right hand."*

*But Job cannot answer, and God continues asking His questions. No one knows what animals God is describing when He speaks of Behemoth and Leviathan. There are no animals known today that exactly fits the descriptions. Do not stop to argue over which animal it might be; just look at the descriptions of these mighty creatures and marvel at the Creator who could make them. That is God's point.*

*Behold now, Behemoth, which I made as well as you. Look at his might, his strength, his power. Can anyone capture him when he is on watch? Can you catch Leviathan with a fishhook? Will he beg for your mercy? Could you tame him and make him a pet for your little girls? If you ever lay your hand upon him to try to take him, you will remember the experience and never try again. Could*

*you make a creature like one of these? Could you control it?*

Job replies in humility:

O God, I know that you can do all things. No plan of yours can be thwarted. You asked, "Who is this that obscures my counsel without knowledge?" Surely I spoke things too wonderful for me- I did not know what I was talking about. You said, "Listen and I will speak. I will ask you questions, and you instruct me." O God, I did not know you. I had heard of you with my ears, but now I have seen you with my eyes. Therefore I repent; I take back everything I said. I repent in dust and ashes.

*Then God spoke to Eliphaz, saying, "I am angry with you and your two friends, because you have not spoken the truth about me as my servant Job has. Now, therefore, take seven bulls and seven rams and go to my servant Job and ask him to offer them as a sacrifice for you. My servant Job will pray for you and I will accept a sacrifice from him, so that I will not repay you for your folly, for you have not spoken the truth about me as has my servant Job."*

**

God speaks no more. The three friends did as God had commanded, and Job offered a sacrifice in their behalf.

*Did you notice that God calls Job His servant four times in this short statement? He says that the three friends were not right in what they had said. Though Job had no right to blame God for his affliction, and he had no right to demand an answer from God, he was right in saying he had not done some great sin that made him deserve his affliction. Did you also notice that God does not rebuke Elihu? The younger man showed more wisdom than the older men did.*

This is the end of this wonderful story. But it is a new beginning for Job. The trials were over, and God restored the fortunes of Job by giving him twice the wealth he had before. His family and acquaintances came before him to show their respect as they had in times past. They consoled him and comforted him for all the trials that had come upon him. Job had seven more sons and three more daughters to take the place of those he had lost at the beginning. There were no women in all the land as beautiful as Job's daughters. Job lived 140 years after his trials and saw his children and grandchildren to the fourth generation.

**Lesson 16**

**Proverbs**

**Introduction**

**Proverbs 1-9**

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A proverb is a short, pithy statement of wisdom gleaned from years of experience. Like other wisdom literature, proverbs flourished in the days of the United Kingdom. The proverbs of the Bible are the statements of wisdom that the Holy Spirit inspired the wise men to include for all men of all generations. Those in the book of Proverbs are the ones the Holy Spirit guided men to write, or those He guided them to collect. The proverbs included here are inspired, whether the Spirit inspired the man to write it specifically at that moment, or to add an existing truth to the collection. These are the proverbs that have the fear of the Lord as their solid foundation. This is the distilled wisdom of the ages. Let us learn the lessons from the Proverbs in order to avoid the pitfalls of life.

In light of the lessons taught, there are terms that we will want to familiar yourself with.

1. “Thou fool” the word fool is a descriptive term. The writers use it to describe one who refuses to learn the lessons that are directly in front of him. He may be a fool simply because he is acting foolish by not recognizing pitfalls directly before him. He may make the same mistake over and over, and never learn the obvious lesson to avoid that path.
2. "Simple one" This is the person who has not learned the lessons of life. He is the ignorant one. He may be ignorant because he is young and has not yet had enough experiences to help him make wise decisions.
3. “The wise man” is the one who has learned the lessons of life. He has profited from mistakes he has made, and from the mistakes of others. He knows to avoid the paths of the foolish ones. He knows to be alert, and avoid the pitfalls the simple one may fall into. The truly wise man is the one who has learned the priorities of life and is basing his wisdom upon the solid foundation of the fear of the Lord.

1. Where did the Proverbs in the Bible come from?

2. Why were the proverbs written? Tell about the three types of people that they were written to and their response to the proverbs.



The first nine chapters are written almost as letters of advice from a father to a son. We are going to look at different verses and discern their teaching.

**Proverbs 1:7**The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction. **8**My son, hear the instruction of thy father, and forsake not the law of thy mother: **9**For they shall be an ornament of grace unto thy head, and chains about thy neck.

Teaching?

**Proverbs 1:10**My son, if sinners entice thee, consent thou not. **11**If they say, Come with us, let us lay wait for blood, let us lurk privily for the innocent without cause:

**12**Let us swallow them up alive as the grave; and whole, as those that go down into the pit: **13**We shall find all precious substance, we shall fill our houses with spoil: **14**Cast in thy lot among us; let us all have one purse: **15**My son, walk not thou in the way with them; refrain thy foot from their path: **16**For their feet run to evil, and make haste to shed blood. **17**Surely in vain the net is spread in the sight of any bird. **18**And they lay wait for their own blood; they lurk privily for their own lives.

**19**So are the ways of every one that is greedy of gain; which taketh away the life of the owners thereof.

Teaching?

Proverbs 2:1

My son, if thou wilt receive my words, and hide my commandments with thee;

**2**So that thou incline thine ear unto wisdom, and apply thine heart to understanding; **3**Yea, if thou cry after knowledge, and lift up thy voice for understanding; **4**If thou seek her as silver, and search for her as for hid treasures; **5**Then shalt thou understand the fear of the Lord, and find the knowledge of God. **6**For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. **7**He lays up sound wisdom for the righteous: he is a buckler to them that walk uprightly. **8**He keeps the paths of judgment, and preserves the way of his saints. **9**Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. **10**When wisdom enters into thine heart, and knowledge is pleasant unto thy soul; **11**Discretion shall preserve thee, understanding shall keep thee:

Teaching?

**Proverbs 3:1**My son, forget not my law; but let thine heart keep my commandments: **2**For length of days, and long life, and peace, shall they add to thee. **3**Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: **4**So shalt thou find favor and good understanding in the sight of God and man. **5**Trust in the Lord with all thine heart; and lean not unto thine own understanding. **6**In all thy ways acknowledge him, and he shall direct thy paths. **7**Be not wise in thine own eyes: fear the Lord, and depart from evil. **8**It shall be health to thy navel, and marrow to thy bones. **9**Honor the Lord with thy substance, and with the first fruits of all thine increase: **10**So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. **11**My son, despise not the chastening of the Lord; neither be weary of his correction: **12**For whom the Lord loves he corrects; even as a father the son in whom he delights.

Teaching?

**Proverbs 4:5**Get wisdom, get understanding: forget it not; neither decline from the words of my mouth. **6**Forsake her not, and she shall preserve thee: love her, and she shall keep thee. **7**Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. **8**Exalt her, and she shall promote thee: she shall bring thee to honor, when thou do embrace her. **9**She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee. **10**Hear, O my son, and receive my sayings; and the years of thy life shall be many. **11**I have taught thee in the way of wisdom; I have led thee in right paths.

Teaching?

**Proverbs 5:15**Drink waters out of thine own cistern, and running waters out of thine own well. **16**Let thy fountains be dispersed abroad, and rivers of waters in the streets. **17**Let them be only thine own, and not strangers' with thee. **18**Let thy fountain be blessed: and rejoice with the wife of thy youth. **19**Let her be as the loving hind and pleasant roe; let her breasts satisfy thee at all times; and be thou ravished always with her love.

Teaching!

Enjoy a relationship with your own wife; enjoy the life the you can build together; be carried away with your love and desire her (only).

**Proverbs 6:6**Go to the ant, thou sluggard; consider her ways, and be wise: **7**which having no guide, overseer, or ruler, **8**Provides her meat in the summer, and gathers her food in the harvest. **9**How long wilt thou sleep, O sluggard? When wilt thou arise out of thy sleep? **10**Yet a little sleep, a little slumber, a little folding of the hands to sleep: **11**So shall thy poverty come as one that travells, and thy want as an armed man.

Teaching?

**Proverbs 6:16**

These six things doth the Lord hate: yea, seven are an abomination unto him:

1. **17**A proud look,
2. a lying tongue,
3. and hands that shed innocent blood,
4. **18**An heart that devises wicked imaginations,
5. feet that be swift in running to mischief
6. **19**A false witness that speaks lies,
7. and he that sows discord among brethren.

Discuss!

The Proverbs of this discerning father advices his son in chapters 7-9 about immoral women.

Chapter 7:

As Paul says in 1 Corinthians 6:18 “flee fornication”. Immoral women wait in the streets to trip and trap young men. Run away from her corner. "Run the other way. Don’t stop to be tempted. Don't put yourself in that position."

**Chapter 8:32**Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. **33**Hear instruction, and be wise, and refuse it not.

**34**Blessed is the man that hears me, watching daily at my gates, waiting at the posts of my doors. **35**For whoso finds me finds life, and shall obtain favor of the Lord. **36**But he that sins against me wrongs his own soul: all they that hate me love death.

Teaching?

**Proverbs 9:7**He that reproves a scorner gets to himself shame: and he that rebukes a wicked man gets himself a blot. **8**Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee. **9**Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning. **10**The fear of the Lord is the beginning of wisdom: and the knowledge of the Holy One is understanding. **11**For by me thy days shall be multiplied, and the years of thy life shall be increased. **12**If thou be wise, thou shalt be wise for thyself: but if thou scorned, thou alone shalt bear it.

Teaching?

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**Lesson 17**

**The Proverbs of Solomon**

**Proverbs 10-29**

We will look at a few of the topics that Solomon addresses. The scriptures will be in several chapters. Enjoy your search for knowledge. Use the provided scriptures to support the topic statement in the boxes.

The fear of the Lord is the main part, the foundation, of wisdom.

If one does not reverence God, his wisdom will be to no avail. The fear of Lord leads us to walk uprightly; it is good for us; it protects us, and gives us refuge; it will give us great reward.

**Fear of the Lord**:

10:27;

13:13;

l4:2, 26, 27;

15:16, 33;

16:6;

19:23;

22:4;

23:17;

24:21;

31:30.

**Contract between the wise and the fool:**

10:11, 13, 14;

The wise will listen, the fool will not. The wise plans, the fool is haphazard. The wise man is careful and quiet, the fool opens wide his mouth. The wise know that actions and words have consequences, the fool does not.

11:12;

12:15, 16, 23;

13:1, 20;

14:1, 6, 8, 9, 16, 29, 33;

15:2, 5, 14, 20;

16:22;

17:24;

21:11;

29:11;

**Lesson 18**

**The Proverbs of Solomon**

**Proverbs 10-29**

We will look at more of the topics that Solomon addresses. The scriptures will be in several chapters. Enjoy your search for knowledge. Use the provided scriptures to support the topic statement in the boxes.

**Children and parents**:

10:1, 5;

There are several very important principles taught about the relationship between parents and children. Discipline, in the sense of punishment, is only one of the concepts. The word "discipline" is a broad term that includes all training institution, and guidance that a child needs. In that sense, it could cover the whole realm of the relationship between parents and children For discipline and training to be effective, there are responsibilities on the part of both parties involved and those are the points stressed in the book of Proverbs.

13:1, 24;

15:5, 20;

17:2, 6, 21, 25;

l9:13a, 18, 26;

20:11, 20;

22:6, 1L5;

23:13 -14, 15, 19, 22, 24-26;

28:7, 24;

29:3, 15, 17, 21;

30:11, 17.

1. Children are not born knowing how to behave. They do not have wisdom, judgment, or proper values. Children must be taught these lessons.

2. If a child is left to its own devices, it will be totally ruined, and will bring shame and grief to its parents. There is no greater pain parents can have than from children who bring them shame.

3. Discipline, while sometimes painful, will not kill the child; instead it will produce good results. It will deliver his soul from destruction.

4. One of the most valuable things a child can do for himself is to pay attention to what his parents have taught him. Of course, in the context of Proverbs, this means what godly parents have taught him.

5. One of the worst things a child can do is to show disrespect, to curse, or to afflict his parents.

**Lesson 19**

**The Proverbs of Solomon**

**Proverbs 10-29**

We will look at more of the topics that Solomon addresses. The scriptures will be in several chapters. Enjoy your search for knowledge. Use the provided scriptures to support the topic statement in the boxes.

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**The use of the tongue**:

10:11, 13, 14, 18, 19, 20, 21, 31, 32; 11:9, 11, 12,13; 12:6, 13, 14, 17, 18, 19, 12:22, 25; 13:2,3; 14:3, 5, 7, 23, 25; 15:1,2, 4, 7, 14, 23, 26, 28;

16:1, 10, 13, 21, 23, 24, 27, 28; 17:4, 7, 9, 14, 20, 27, 28;

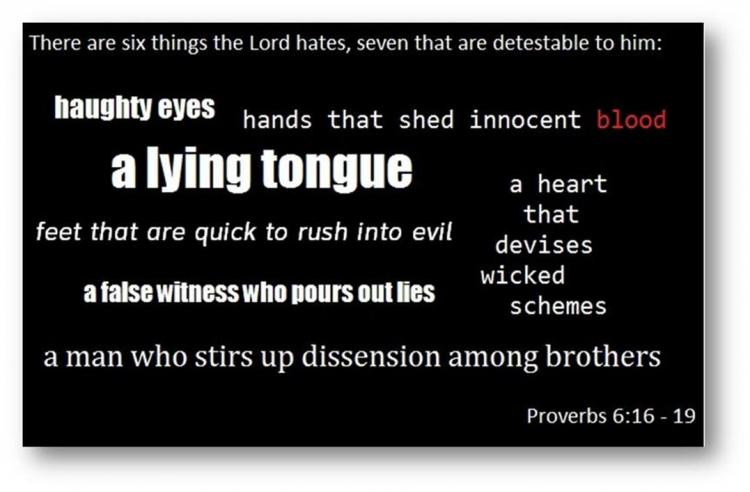
18:4, 6-7, 8, 13, 20, 21, 23; 19:1, 5, 9, 22, 28; 2O:3, 15, 17, 19, 20, 25;

2l: 6, 23; 22:10, 12, 14,18; 23:9,16; 24:2, 7, 24, 26, 28;

25:11, 14, 15, 18, 23; 26:4, 5, 7, 9, 20, 21, 22, 23, 24-25, 28; 27:14;

28:23; 29:5, 19, 20; 30:8, 9, 10, 11; 31:8, 9, 26.

The Proverbs tell how the tongue can cut and wound, and how it can comfort and, cheer others. With it we can lie, or we can tell the truth. The tongue can get us into immeasurable trouble very quickly. The writer of Proverbs warns us to be sparing with our tongue. Take thought before you speak.

Do you remember the “Seven Things the Lord Hates”, (6:16-19) what were the ones that involved the tongue?

The principles of living and conduct are numerous in the book of Proverbs. They include such things as:

1. Practice honesty.

2. Seek to be healthy emotionally.

3. Learn to follow advice.

4. Beware of pride and over-confidence.

5. The way we treat others will determine how we are treated.

6. Do not talk too much.

7. Be diligent in your activities.

8. The most important thing in life is to fear God and to walk in His ways.

**Lesson 20**

**The Proverbs of Agur and King Lemuel**

**Chapters 30-31**

We come now to the last two chapters of Proverbs. They actually form appendices to the proverbs of Solomon. Notice that Solomon is not the author of these two chapters. The first 30:1-33, are the words of Agur, son of Jakeh. The observations in chapter 30 are diverse, but they consist of brief discussions on various topics, rather than the short proverbs we have seen in chapters 10-29.



**Proverbs 30**

**30**The words of Agur the son of Jakeh, *his* utterance. This man declared to Ithiel—to Ithiel and Ucal:

**2**Surely I *am* more stupid than *any* man, and do not have the understanding of a man. **3**I neither learned wisdom nor have knowledge of the Holy One.

**4**Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What *is* His name, and what *is* His Son’s name, If you know?

**5**Every word of God *is* pure; He *is* a shield to those who put their trust in Him. **6**Do not add to His words, Lest He rebuke you, and you be found a liar.

**7**Two *things* I request of You (Deprive me not before I die): **8**Remove falsehood and lies far from me; Give me neither poverty nor riches—  
Feed me with the food allotted to me; **9**Lest I be full and deny *You,* And say, “Who *is* the Lord?” Or lest I be poor and steal, And profane the name of my God.

**10**Do not malign a servant to his master, lest he curse you, and you be found guilty.

**11***There is* a generation *that* curses its father, and does not bless its mother.  
**12***There is* a generation *that is* pure in its own eyes, *yet* is not washed from its filthiness. **13***There is* a generation—oh, how lofty are their eyes! And their eyelids are lifted up. **14***There is* a generation whose teeth *are like* swords,  
And whose fangs *are like* knives, to devour the poor from off the earth, and the needy from *among* men.

**15**The leech has two daughters— Give *and* Give!  
There are three *things that* are never satisfied, Four never say, “Enough!”:  
**16**The grave,The barren womb, The earth *that* is not satisfied with water—  
And the fire never says, “Enough!”

**17**The eye *that* mocks *his* father, and scorns obedience to *his* mother, The ravens of the valley will pick it out, And the young eagles will eat it.

**18**There are three *things which* are too wonderful for me, Yes, four *which* I do not understand: **19**The way of an eagle in the air, The way of a serpent on a rock, The way of a ship in the midst of the sea, And the way of a man with a virgin.

**21**For three *things* the earth is perturbed, Yes, for four it cannot bear up:  
**22**For a servant when he reigns, A fool when he is filled with food,  
**23**A hateful *woman* when she is married, And a maidservant who succeeds her mistress.

**24**There are four *things which* are little on the earth, But they *are* exceedingly wise:  
**25**The ants *are* a people not strong, Yet they prepare their food in the summer; **26**The rock badgers[ are a feeble folk, Yet they make their homes in the crags; **27**The locusts have no king, Yet they all advance in ranks;  
**28**The spider skillfully grasps with its hands, And it is in kings’ palaces.

**29**There are three *things which* are majestic in pace, Yes, four *which* are stately in walk: **30**A lion, *which is* mighty among beasts and does not turn away from any; **31**a greyhound,a male goat also, and a king *whose* troops *are* with him. **32**If you have been foolish in exalting yourself, Or if you have devised evil, *put your* hand on *your* mouth.  
**33**For *as* the churning of milk produces butter and wringing the nose produces blood, so the forcing of wrath produces strife.

Agur prayers for two things (30:7-9):

1.

2.

There are four things that are never satisfied (30:15-16):

1.

2.

3.

4.

There are four things which leave no immediate trace (30:18-19):

1.

2.

3.

4.

There are four very unfortunate situations that occur from time to time (30:21-23):

1.

2.

3.

4.

There are four things that are little upon the earth, but who are exceedingly wise (30:24-28):

1.

2.

3.

4.

There are four things that are stately in their march (30:29-31):

1.

2.

3.

4.

The second, 31: 1-31 are the words of King Lemuel which his mother taught him. No additional information is given about the identity of Agur or Lemuel. The warnings from Lemuel's mother are about the dangers and temptations a king faces, and she tells him the value of a worthy woman. Think about it: what warnings, what messages would you want to tell your son if he were about to be king? After thinking what you might say to your son, look at what Lemuel's mother said to her son.



**Advise to her son the king**

**31**The words of King Lemuel, the utterance which his mother taught him:

**2**What, my son? And what, son of my womb? And what, son of my vows?  
**3**Do not give your strength to women, nor your ways to that which destroys kings.

**4***It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes intoxicating drink;  
**5**Lest they drink and forget the law, And pervert the justice of all the afflicted.  
**6**Give strong drink to him who is perishing, and wine to those who are bitter of heart. **7**Let him drink and forget his poverty, and remember his misery no more.

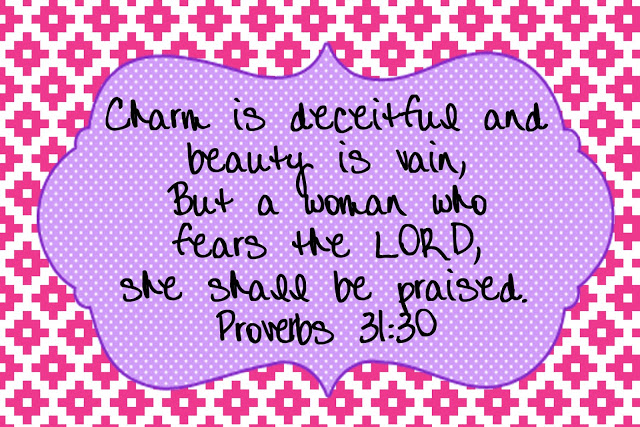
**8**Open your mouth for the speechless, in the cause of all *who are* appointed to die.**9**Open your mouth, judge righteously, and plead the cause of the poor and needy.

What are the things that this mother advises her son King Lemuel?



**The Virtuous Wife**

**10**Who can find a virtuous wife? For her worth *is* far above rubies.  
**11**The heart of her husband safely trusts her; so he will have no lack of gain.  
**12**She does him good and not evil all the days of her life.  
**13**She seeks wool and flax, and willingly works with her hands.  
**14**She is like the merchant ships; she brings her food from afar.  
**15**She also rises while it is yet night, and provides food for her household and a portion for her maidservants.  
**16**She considers a field and buys it; from her profits she plants a vineyard.  
**17**She girds herself with strength, and strengthens her arms.  
**18**She perceives that her merchandise *is* good, and her lamp does not go out by night.  
**19**She stretches out her hands to the distaff, and her hand holds the spindle.  
**20**She extends her hand to the poor, yes, she reaches out her hands to the needy.  
**21**She is not afraid of snow for her household, for all her household *is* clothed with scarlet.  
**22**She makes tapestry for herself; her clothing *is* fine linen and purple.  
**23**Her husband is known in the gates, when he sits among the elders of the land.  
**24**She makes linen garments and sells *them,* and supplies sashes for the merchants.  
**25**Strength and honor *are* her clothing; she shall rejoice in time to come.  
**26**She opens her mouth with wisdom, and on her tongue *is* the law of kindness.  
**27**She watches over the ways of her household, and does not eat the bread of idleness.  
**28**Her children rise up and call her blessed; her husband *also,* and he praises her:  
**29**“Many daughters have done well, but you excel them all.”  
**30**Charm *is* deceitful and beauty *is* passing, but a woman *who* fears the Lord, she shall be praised.  
**31**Give her of the fruit of her hands, and let her own works praise her in the gates.



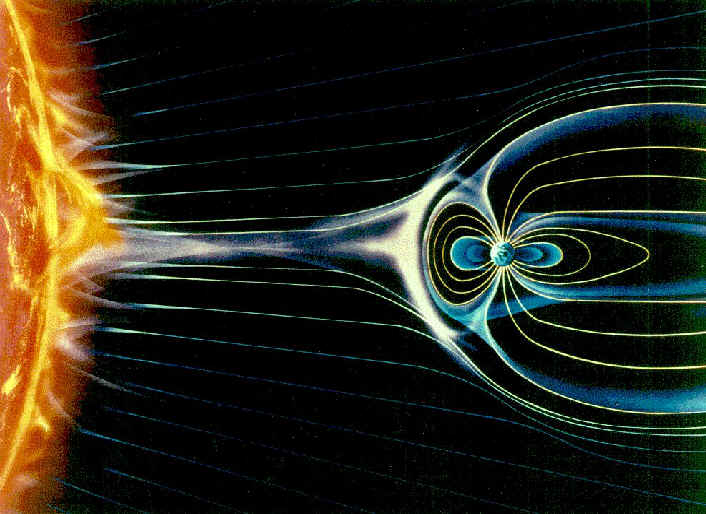
**Think about the above scriptures.**

**What are some good traits for a wife and mother?**

**Lesson 21**

**Ecclesiastes**

**Under the Sun**

****

When you look at the picture above can you see the earth and the

SUN.

Earth is a speck compared to the sun. Now imagine man compared to

GOD.

The book of Ecclesiastes is a message about our lives on earth and just how little control we have over it. It is thought to be written by the last of the united kings, Solomon. The world can look at life as depressing. People are trying to live without God, and life just is not always very rewarding and joyful. Almost anyone has some good times, some good moments, but, overall, they do not balance out the bad parts. Life without God is depressing, and many apparently do not consider it worth living.

Many people think that the writer of Ecclesiastes is agreeing with that pessimistic outlook on life. They think that all through the book he is saying that life is worthless, vain, empty, and hopeless. There is a tidbit of pleasure here, a little wisdom there, but it is all worthless. Then at the very end of the book, he drops us a rope of hope and says, "Fear God and keep His commandments; for this is the whole duty of man." If that is the message, then its view of life is depressing.

But look at the message in its entirety. The writer of Ecclesiastes affirms the pointlessness of life, the vanity of life without God, *but he does not recommend life without God.* There is an alternative to the vanity of life. His conclusion is, "Fear God and keep His commandment, for this is the whole duty of man.” The whole book is an argument that it is God who gives us the ability to enjoy life, and that apart from Him life is empty and meaningless. All of life is therefore summed up in the responsibility to seek a relationship with God and to live life His way. The mistake that men make about life on earth is expecting more from it than there is. If we see ourselves from a divine perspective, then earthly life occupies its proper place in our existence.

One of the points made in the book is that life is arranged so that, even though most of us have ideas of just what we would like from our life here on earth, we cannot count on achieving our earthly goals (1:2-11; 9:11). Even those who do obtain most of what life on earth offers (such as

Solomon) find it unfulfilling by itself (2:1, 25, 18-23). Likewise, the book teaches this corresponding principle: There is good in our life here upon the earth. We should consider that good a blessing from God. The enjoyment of one's work (3:22), the enjoyment of food and drink (5:18-20) and the enjoyment of youth (11:9-10) are all gifts from God, but remember that these things are not what life is really all about. Life is about having a relationship with God (12:13), and He will "bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil" (1I2:14).

The Old Testament reveals very little of what lies beyond this life. In Ecclesiastes men are taught to rely upon God for the future. There are many inequities in life; there are situations beyond our power to change. We must trust in God to deal with such things. The implication is clear that there will be a future time when God will right all wrongs, even if not in this life. In a way the message of Ecclesiastes can be summed up in the words of Jesus: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

1. Who is thought to be the author of Ecclesiastes?

2. What is the message about?

3. How does the world look at life?

4. What do they think the book of Ecclesiastes says about life (4 things)?

5. What is missing in most people’s life?

6. The writer does \_\_\_\_\_\_\_ recommend that we live without \_\_\_\_\_\_\_\_\_\_.

7. We can only enjoy \_\_\_\_\_\_\_\_\_\_\_\_\_\_ if God is part of it. Truly Solomon, at the end of the book, will says that it is the “\_\_\_\_\_\_\_\_\_\_\_\_\_\_ duty of man” to \_\_\_\_\_\_\_\_\_\_\_\_\_ God and keep His \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8. The mistake that men make about life on earth is expecting \_\_\_\_\_\_\_ from it than there is.

9. One of the points made in the book is that life is arranged so that, even though most of us have ideas of just what \_\_\_\_\_ would like from our life here on earth, we cannot count on \_\_\_\_\_\_\_\_\_\_\_\_ our earthly goals

10. There is \_\_\_\_\_\_\_\_\_ in our life here upon the earth, but remember that these things are \_\_\_\_\_\_\_what life is really all about.

11. In Ecclesiastes men are taught to rely upon \_\_\_\_\_\_\_ for the future. There are situations beyond our \_\_\_\_\_\_\_\_ to change. We must \_\_\_\_\_\_\_ in God to deal with such things. The implication is clear that there will be a future time when God will right all \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, even if not in this life.

In a way the message of Ecclesiastes can be summed up in the words of Jesus: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you" (Matt. 6:33).

**Lesson 22**

**Word Definitions**

Solomon uses some expressions over and over in the book that we need to analyze to help us understand the points he is making when he uses them.



1. ***Under the sun***: At least thirty-four times, the writer uses the expression "under the sun," or similar expressions such as "under heaven," or "on earth." Solomon is by no means denying that there will be life after death, and he emphasizes that God will hold us accountable in that life for the way we have lived life under the sun. But life after death is not the emphasis of Solomon's study in this little book. What makes life of value here on this earth? Why am I here? What should I pursue as my primary goal? Solomon had the wealth to allow him to indulge every whim, and he had the wisdom to observe the outcome of his experiment. He makes his search, and he says that if one relies only upon the things found in this life for its meaning, then it is all worthless. There is no profit. The only way man can be happy upon this earth in his daily life, is to choose to live as God prescribes.

What a valuable lesson for modern man! The saint who serves God today has the hope of eternity with God in heaven, but he also has the very best this life has to offer, because he is letting God plan his life.

What two things made it possible for Solomon to do this search?

What is the one way for man to be happy on earth?



Chasing after the wind

2 **Vanity**: The word is used in several different senses in Ecclesiastes. It can mean sorry, empty, worthless, fleeting. Remember that Solomon's study is to find out what makes life valuable under the sun. There is nothing I can do, nothing I can pursue as my life-long goal that has any lasting meaning apart from God. Just as regularly as the writer declares that "all is vanity," he also says that there is some pleasure in nearly every endeavor. He says enjoy the pleasure, but realize it is only fleeting. When earthly life is over, there is nothing left to say this was worth living for; this earthly pursuit made my life complete.

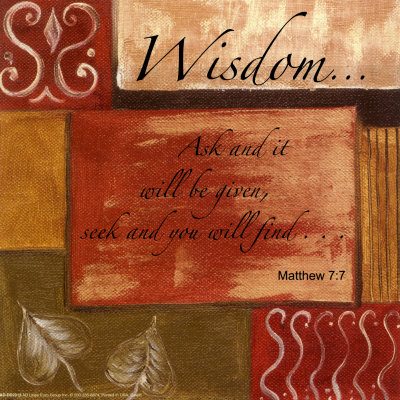
What does Solomon say about what he can do?



3. **Profit:** What can I hold in my hand as lasting value from any endeavor in life? What profit do

I show? Will it follow me beyond the grave? Can I eat more meals than the poor man, can I wear two sets of clothes at once? When the end comes, what will I have to show for my time here on earth? Even more than the word vanity, this word profit reaches the heart of the book's message.

What word reaches the heart of the message of Ecclesiastes?



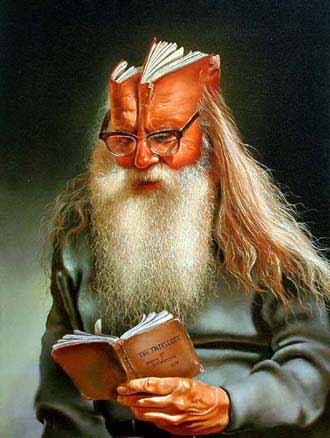
4. **Wisdom**: The book of Proverbs cries out to the young man to seek for wisdom, that it will be his greatest asset. Yet here in Ecclesiastes wisdom is called vanity. It only increases man's awareness of the inequities of life. Is there a contradiction? No, the wisdom praised in Proverbs is the wisdom that has the fear of Jehovah as its firm foundation (Prov. 1:7). The wisdom that is called vanity in Ecclesiastes is worldly wisdom - that gained from learning more and more information that some man has discovered. Solomon declares that wisdom (even this earthly wisdom) is

better than folly, because it lets you see where you are heading and helps you avoid some of the pitfalls of life, but in the end the wise man dies and is buried just the same way the ignorant man dies and is buried. So, what is the lasting profit?

What does Paul say about “man” wisdom?

**1 Corinthians 1:18-25**

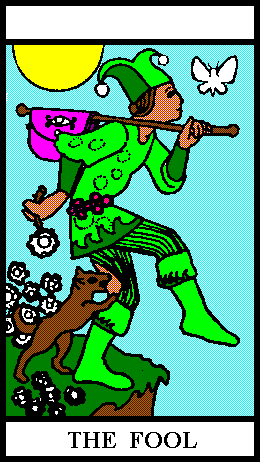
**18**For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. **19**For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. **20**Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? **21**For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. **22**For the Jews require a sign, and the Greeks seek after wisdom: **23**But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; **24**But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. **25**Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

5. **The wise man**: In most of the Wisdom Literature, and particularly in Proverbs, the wise man is the one who has looked at his own experiences, and has looked at the experiences of others, and he has learned the lessons of life. He learns early to avoid the pitfalls of the wicked, to follow the ways prescribed by Jehovah. He is wise in the truest sense of the word. In nearly every incident where the expression is used in Ecclesiastes, the wise man is merely the one who has learned much information (what we would call the "well-educated"). This use of the term fits with the rest of the book, because Solomon's study was about life under the sun. Is the gaining

of an education (wisdom) the end-all purpose in life? Can the well-educated man depend upon his education to bring him happiness and fulfillment in life? And the answer is no, it is only a grasping after the wind.

Will education bring true happiness and fulfillment in life?



6. **The fool**: Throughout the Wisdom Literature, the expression "the fool" is used to describe the one who refuses to learn from his own experiences, or from those of others. He is the one who has chosen to reject God's ways. He does not listen to rebukes from the wise, nor does he turn toward God even when his way leads him to calamity. Some contexts emphasize the idea that the fool brings hardships upon himself because he is deaf and blind to advice. Other contexts emphasize that the fool is one who has shown himself to be condemned before God by his conduct (see Psa. 14:1 for example).

What does Psa. 14:1 say?



7**. The young man**: This is the one called "the simple one" in the book of Proverbs. In Ecclesiastes he is referred to as the young man - the one who has not yet experienced the ups and downs of life. He does not know what path to choose, because he is inexperienced. In Proverbs, the term carries with it a degree of naiveté', possibly one who is older but who is not watching and learning the lessons before him. The cry in Ecclesiastes is to this young man, the one who has not yet chosen the wrong path: "Look around you. Choose the right paths. Enjoy your blessings, and realize how blessed you are while you are experiencing them." The point is summed up most beautifully in Ecclesiastes 12:1-8: "Remember now thy Creator in the days of thy youth'..," before it is too late. Follow the right Path.

****

**Lesson 23**

**Read these verses in Ecclesiastes for this lesson. 1:1-10; 2:1-11; 5:10-15; 12:13-14; Answer the questions as you get to them. Use the verses beside the blanks to fill them in.**

We have been studying the wise sayings of the king, \_\_\_\_\_\_\_\_\_\_\_\_\_. Did you know that he wrote the book of Ecclesiastes? Solomon wrote this book at the end of his life as he was looking back at all that had happened to him. Do you know what the word “Ecclesiastes” means? The word usually means “teacher” or “preacher” and sometimes can be translates as “gatherer”. As the king of God’s people, Solomon gathered much wisdom and wanted to share it with others. Ecclesiastes was written to help teach us the most important things in life!

When Solomon was young, he wanted to do things that were pleasing to the LORD just like his father David. The Lord was pleased with Solomon and asked him what He could do for him. Solomon asked the LORD for \_\_\_\_\_\_\_\_\_\_\_\_\_ and discernment to judge His people instead of riches and fame! (I Kings 3:10-14) The Lord told Solomon as long as he followed His commandments He would always be with him. But Solomon did not always follow God’s commandments. Solomon disobeyed the LORD and married a woman who was not an Israelite. She worshipped \_\_\_\_\_\_\_\_\_\_\_\_\_\_ gods and Solomon began to worship them too! During this time Solomon tired a lot of things to make himself happy and learned what we should NOT do!

Ecclesiastes 1:9 reminds us “That which has been is that which will be, and that which has been done is that which will be done. So there is \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ new under the sun.” What do you think this means? Solomon tried to learn everything he could with all of the wisdom he had. Solomon watched others to see if he could learn something new. He said it was “vanity.” Do you know what “vanity” means? Do you know what it means when Solomon says that it is “striving after the wind”? 1:14

As the king Solomon has seen everything and tried everything! Ecclesiastes chapter 2 tells about all of the things tried to do to make himself happy. What kinds of thing did he do? Did Solomon “refuse” any of the things he wanted? Verse 12 said that his heart was pleased with all that he did and it was the reward for all of his labor. If we have a lot of things like Solomon are we going to be happy? What did verses 13 and 17 say about how Solomon felt about all of this? \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

Who did Solomon say we need to have enjoyment? 2:25\_\_\_\_\_\_\_\_\_\_\_\_

Read Ecclesiastes 5:10-15. What do we learn about money? When we love money and the things we can get with money, we will not ever be happy with the things we get or ever be content with what we have! Can we take our things with us when we die? 5:15

When Solomon was older, he realized how wrong he had been to try to do things without God! Solomon looks back at all of the things that he did to please himself and realized that those things were selfish things that did not make him happy. He had many wives, a big palace, gardens, ponds, animals, silver and gold, and idols! He made these things more important than \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ (Who?)! Remember that Solomon called all of the things he did “vanity of vanities.” Solomon thought all of this would make him happy, just like we sometimes think that things and people will make us happy, also. But really they are just nothing, nothing without God!!!

Having people we love in our lives and riches to help us and others in our life are not bad things! But if we do not put the LORD first then we will never really be able to fully enjoy all that the LORD has given to us. Ecclesiastes 12:1 tells us to “Remember also your \_\_\_\_\_\_\_\_\_\_\_\_ in the days of your youth,…” While you are young, before life becomes hard or we forget that the LORD gave us all of these great blessings, we should remind ourselves that it ALL comes from Him!

Do you remember your memory verse from Proverbs 15:3? Read Ecclesiastes 12:13-14 again. They are very similar, aren’t they? In class look for verses in Proverbs that are similar to other verses we studied in Ecclesiastes.

The LORD wants us all to gain wisdom from the words of Solomon!

**Verses in Ecclesiastes similar to Proverbs**

Value of Wisdom:

Ecclesiastes 7:19 “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ strengthens a wise man more than ten rulers who are in a city.”

Ecclesiastes 9:17 “The words of the wise heard in quietness are \_\_\_\_\_\_\_\_\_\_\_\_\_\_ than the shouting of a ruler among fools.”

Controlling Anger:

Ecclesiastes 7:9 “Do not be eager in your heart to be \_\_\_\_\_\_\_\_, for anger resides in the bosom of fools.”

Work Hard:

Ecclesiastes 9:10 “Whatever you \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ find to do, do it with all your might.”

How We Speak:

Ecclesiastes 5:2 “Do not be \_\_\_\_\_\_\_\_\_\_ in word or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your \_\_\_\_\_\_\_\_\_\_\_\_\_\_ be few.”

Ecclesiastes 10:12 “\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the mouth of a wise man are gracious, while the lips of a fool consume him;”

**Sunday, March29**

**And**

**Wednesday, April 2**

**Lesson 24 & 25**

**The Song of Solomon**

**A Love Story Nearly 3,000 Years Old**

**** 

A

Love

Triangle



King Solomon

A **Shepherd** Boy

A Shepherd Girl

Song of Solomon is the last of the wisdom literature.

* Being that it follows the wisdom from the wisest king Solomon
* about making wise choices in this life,
* even though he did not follow his own advice,
* he wrote this poem,
* this play.
* It is about one of the most important choices that young people will need to make.

(Personally it is one of my favorite books. It is beautiful. It is smart advice. It is about love. It is about finding “true love”. June Guyton)

We will follow the view that the play is about King Solomon as he tries to win the love of a young maiden. According to this view, Solomon saw a young maiden and had her brought to the royal residence and put her in the care of the court ladies. He tries to persuade her to marry him by offering her elaborate compliments and by displaying all his wealth and pomp. She, however, is in love with a humble man from "back home." She dreams of him and longs for him, even while she is in the beautiful surroundings of the king's harem. If this is the interpretation, Solomon fails to win her love, and she returns to her shepherd lover in the last chapter. God ordained marriage, and the leaving of parents to be joined to a marriage partner is part of God's pattern, then God's plan includes the proper wooing and winning of a mate. We feel that the book is included in the canon of scripture because it does deal with mating love.

We need to accept the story in its own setting of time and place. We can learn a very important lesson from this little book. Love can be pure and chaste; it can be steadfast and loyal; it can withstand the lures of riches and pomp and not be willing to sell itself to the highest bidder; and it can see the beauty of true love from a humble person. Do not let us become so preoccupied with sex that we superimpose the morals of our century upon a beautiful poem of love from many years ago. Rather let us look at the message of the book and lift our own attitudes above those portrayed by the world we live in.

Here are the characters in our play:

**Solomon:**

He is the mighty king who has great riches to offer a young maiden. He can give her everything money can provide. He can give her a life of luxury. He describes her with elaborate compliments.

The Shulammite malden (Shulammith):

She has grown up working in the fields and vineyards. Solomon has seen her, has brought her to his court, and is trying to win her love.

The Shepherd:

He is a young man from the Shulammite's home town. He is not present in the court of the king, but he is very much present in the young maiden's heart. Shulammith longs for him, dreams of him, and searches for him. When he speaks in the first chapters, it is only in her mind as she remembers their conversations, or as she daydreams about him.

The ladies of the court (the chorus):

These are the ladies of the harem. These are either the maids who take care of all the wives, or the wives themselves. Since they show no jealousy of this pretty young maiden the king is wooing, then it seems they were not the other wives. These ladies of the court cannot understand how any girl could turn down the opportunity to be a wife of the king. They cannot understand her longing for her shepherd.

Narrator:

There are spots in the poem that seem to be explanations. If so, then those words are spoken by a narrator who is supplying information for the reader.

The Shulammite's brothers:

Her brothers speak in the last chapter.

The golden narrative is from the notes by Bob and Sandra Waldron. I personally appreciate the hard work that was done by them. June Guyton

The Song of Songs which is Solomon's

1:1

Shulammith: May he kiss me with the kisses of his mouth! (Then speaking in her heart to her beloved) for your love is better than wine; your oils are pleasant; your name is like the purest oil. Therefore the maidens love you. Draw me near you (1:2-4a).

Chorus: Let us run after you! (1:4b).

Shulammith: The king has brought me into his chambers (1:4c).

Chorus: We will be glad and rejoice in you; we will praise your love more than wine. Rightly do they love you (1:4d).

*Clearly the Shulammite maiden desire's her lover's kisses (1:2a), but that raises a question already: Is she wanting kisses from Solomon her groom, or from someone else whom she loves? We will see .*

*Inverse 2b, the speaker addresses someone in the second person, and the use of the second person continues through verse 3. The possessive pronouns show that the Shulammite is addressing her loven*

*From the statement, "The king has brought me into his chambers" (1:4c), it seems evident that Solomon has found the Shulammite maiden and has brought her to his palace to woo her and wed her.*

*This passage is one of the more difficult to sort out, but we believe that this analysis of the dialogue is best.*

Shulammith: Do not look down on me, O you daughters of Jerusalem, because I am burned black by the sun. I am black, but beautiful. My mother's sons were angry with me and made me work in the vineyards, but my own vineyard I have not kept (1:5-6).

Tell me, O thou whom I love, where do you feed your flock? For why should I come looking for you as if I were a stranger? (1:7)

Chorus: If you do not know where your lover is, O you fairest among women, go follow the trail of the flock and feed your kids beside the shepherds, tents (1:8).

We begin to see a distinct difference between the Shulammite maiden in the chambers of Solomon attended by her chorus of maidens, and the location of her shepherd lover. She does not know where he is at the moment, but Solomon is relatively nearby - and he is not feeding his sheep.

Solomon: I have compared you, O my love, to a beautiful mare among Pharaoh's chariots... (1:9-10).

This passionate outburst is from an individual, and the language is much more what we would expect from Solomon, a king, with its comparisons to a horse among Pharaoh's chariots, and jewelry, rather than from a shepherd lover.

Chorus: We will make for you chains of gold and beads of silver (1:11).

The switch from “I” to “we” sounds as if the chorus joins in with the praise from Solomon to Shulammith.

Shulammith: While the king sat at his table, I could smell the fragrance of my perfume. My beloved is to me like a sachet of perfume sending forth its pleasant smell. My beloved is like a bouquet of henna blossoms in the vineyards of Engedi (1:12-l4).

These are the thoughts of the Shulammite. It sounds as if they were perhaps at a meal: "The king sat at his table," but the maiden is not speaking to the king. She is thinking not of “you," but of her beloved. She says he is like a bundle of myrrh, a small pouch of myrrh that lies between her breasts. The point is not the intimacy, but the pleasant smell that would come forth from a sachet so placed; so the memory of her beloved is pleasant. It seems that this thought of her lover takes her into a reverie that lasts through 2:7.

Shepherd: How beautiful you are, my love, how beautiful! Your eyes are like doves (1:15).

This is either the voice of Solomon or the shepherd. The imagery is from nature and does not fit with the highly polished compliments that we find another actor in this play giving the Shulammite. This voice is that of the shepherd. Remember that he is not actually present in the company of the king but she is remembering how he would speak to her.

Shulammith: How handsome you are, my love, how charming. Our couch is green. The beams of our house are cedars, and our rafters are firs (1:16-17).

The Shulammite returns her lover's compliment and, in her thoughts, is with him in the forest, away from the splendid palace of Solomon. I am just one of the flowers that grow in Sharon. (She minimizes herself.)

Shepherd: As a lily among thorns, so is my love among the daughters. (Her shepherd lover will not accept her disparagement of herself. She stands out above other women as a lily stands out among thorns.)

Shulammith: As the apple-tree among the trees of the woods, so is my beloved among the young men. In his shadow I sat down with great delight. His fruit was sweet to my taste (continuing the figure of the apple tree). He brought me to the banqueting house, and his banner over me was love. Sustain me with raisin cakes; refresh me with apples, because I am faint from love. His left hand is under my head, and his right hand holds me. I adjure you, O daughters of Jerusalem, by the gazelles, or by the deer of the fields, that you disturb not, nor interrupt love until it pleases (2:2-7).

There are a couple of questions in this section that make it difficult. Is Shulammith sick {rom love in the sense that she is deprived of her sweetheart's company, and she pines for him, or is she faint from the ecstasy and joy of being with her lover? Perhaps the latter fits the language better. The second question concerns 2:7, which appears to be a refrain. It appears again in 3:5 and in 8:4- Is the Shulammite telling the maidens not to interrupt her time with her beloved, or is she asking them not to prompt him to come to her? Probably it is the former.

Shulammith: Listen! My beloved! Look, he is coming, leaping as a deer upon the mountains. Look, he is standing behind our wall. He looks in the windows and glances through the lattice. My beloved spoke, and said to me:

Rise up, my love, my dear, and come away. The winter is past; the rain is over and gone. The flowers are springing up, and the birds are singing. The

fig-tree is ripening her green figs, and the vines are in blossom. Come, my love, my dear, come away with me. O my dove let me see your face, let me hear your voice, because your voice is sweet, and your face is beautiful.

Capture the foxes that spoil the vineyards, because our vineyards are in blossom. My beloved is mine, and I am his. He feeds his flock among the flowers. Do the things you have to do until the day cools, and evening comes 2:8-17).

The section 2:7-3:5 expresses the daydreams of Shulammith The Shulammite hears the voice of her beloved. He was not with her as Solomon was; her beloved is coming from afar. The context makes it clear he is not really there, so the maiden must be dreaming or imagining his coming for her. When he comes, the Shulammite's sweetheart speaks to her, asking her to come away with him. It is spring and the earth is putting forth. He tenderly calls her his love, his fair one, his dove.

In verse 15 the Shulammite is thinking of her rural surrounding, of the vineyards where she worked, where she came to know and to love her shepherd. She says, "Let us capture the foxes that spoil the vineyard." Then she professes her love for her sweetheart and thinks of him feeding his flock among the flowers. She closes her reverie wishing he would come to her.

Shulammith: At night, as I lay on my bed, I sought the one I love from the depths of my heart, but he was not there. I said, I will arise, and go about the city, and look for my sweetheart. I looked all over for him, but I did not find him. I asked the watchmen that patrol the city if they had seen him. It was just after I left them that I found him, the one I love so much. I held him and would not let him go, until I brought him to my mother's house. I adjure you, O daughters of Jerusalem that you not interrupt love until it pleases (3:1-5).

The maiden is dreaming and in her dream, she rises to find her lover. She goes out into the streets of the city, not the rural setting she speaks of so fondly, to search for him. It is highly unlikely that a young woman under the care of the Jerusalem's daughters would actually have done such a thing. Also, if it were Solomon she was seeking she looked for him in a strange place - go out and look for the king who lives in the palace, in the streets?

Narrator: Who is this that comes up from the wilderness like pillars of smoke, perfumed with myrrh and frankincense? Look, it is the litter of Solomon. Sixty mighty men of Israel are his bodyguards, everyone an expert in battle. Solomon made himself a palanquin with pillars of silver, the base of it gold, and the seat covered with purple. Go forth you daughters of Jerusalem and behold king Solomon, wearing the crown wherewith his mother crowned him on his wedding day (3:6-11).

From the wilderness Solomon comes in stately procession. Does he come to the maiden's home? There is nothing to indicate this. Instead the daughters of Jerusalem are told to go out and behold King Solomon with the crown his mother has given him for his wedding. If there are only women characters in the play, this might be when Solomon brought the Shulammite to become his wife- Is it a flashback to 1:4, when Solomon brought the Shulammite to his chambers? Or has there been some time, and now Solomon has fetched her to marry him? The word "espousal" is best translated 'wedding" or "betrothal" There is no mention whatever of his bride to be. The attention is wholly upon the king. Perhaps it is best to think that he has been gone and has returned, thinking to make the Shulammite his bride. Some would argue that this would explain the Shulammite's lonesomeness and, longing for her lover. The only problem is that the imagery she uses to express her longings does not fit Solomon at all. This scene simply plays up the tension that builds as Shulammith is pressured to become one of Solomon's wives, while her shepherd remains her true love.

Solomon: How beautiful you are, my dear, how beautiful. Your eyes are as doves behind your veil... (4:1-5).

Solomon praises Shulammith's beauty, her teeth, her lips, her mouth, her neck, and her breasts. He compares her neck to the tower of David. In this chapter there are two passages praising the Shulammite's beauty: verses 1-5, and verses 7-15. Does all this praise come from Solomon, or from the shepherd, or does part of it come from one and part from the other? Note there is no direct response from the Shulammite to the praise in verses 1-5. Compare her statement in verse 6 with her reply to the praise in verses 7-15. One must believe that she does not care for the praise of the first lover. The figures in verses 1-5 contain a mixture of some agricultural features, but there is also the reference to the tower of David, upon which there hang a thousand bucklers. This imagery sounds much more as if it comes from Solomon

Shulammith: I will get myself to the mountain of myrrh and to the hill of frankincense until the evening (4:6).

Shepherd: You are altogether beautiful, my love. Come with me from Lebanon, my bride. You have carried my heart away captive with just a glance. How wonderful is your love, my bride. Your lips are as sweet as honey; the smell of your garments is as fresh as Lebanon. My sweetheart is an enclosed garden with all sorts of precious fruit and spices (4:7-15).

These words are much more consistent with a shepherd's background than verses 1-5 were. Note the response of Shulammith to these words.

Shulammith: Awake, O north wind, and blow south. Blow upon my garden that the spices of it may flow out. Let my beloved come into his garden and eat his precious fruits (4:16).

Shulammith responds intensely and passionately to the words of her shepherd lover. There is nothing shameful about the loving relationship. In its place it is wonderful, but it is not nearly everything in a relationship. When a couple is very much in love, and planning marriage, they are conscious of the attraction they have for one another. They anticipate that aspect of marriage, but that is not all there is for a young man to enjoy about his sweetheart, or for a young woman to enjoy about her loved one. The anticipation of marriage includes the contemplation of the intimate relationship, but it includes everything else that a couple loves about one another as well

Shepherd: I have come into my garden, my sister, my bride. I have gathered my myrrh with my spice; I have eaten your honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink deeply, O loved ones (5:1).

Shulammith imagines the consummation of their marriage. She and her sweetheart are married. In her thoughts they are together, and they have each other. The shepherd bids those who are in attendance at the marriage feast to join in their celebration. Some think that these last words are the chorus saying to the couple, "Eat, O friends; drink deeply of love," but the term translated love or beloved is plural- If it is the chorus, they are including the shepherd with the Shulammite as the "loved ones."

Shulammith: I was asleep, but my heart waked. I thought to myselft It is the voice of my loved one who knocks, saying, "Open to me, my sister, my love" (5:2-8).

The Shulammite dreams of her lover, but he is not there. She hears his voice. The description is exactly that of a dream. She thinks of the inconvenience of getting up. Everything seems real, but when she gets up, filled with ecstasy at the thought of seeing her loved one, there is no one- Some have this lover to be Solomon He comes asking to be let into his bride's bedroom, but when she does not readily open to him, he leaves. The course of true love is not running smoothly. But this interpretation just does not seem to fit. She goes out searching the streets - for Solomon? She asks the watchmen if they have seen - Solomon? The watchmen slap her, apparently having no idea that she has any connection with Solomon. They take her mantle from her, cruelly teasing her, but she does not find her lover- The refrain of 5:8 is a little different this time. This time she adjures the daughters of Jerusalem that if they find her beloved to tell him that she is faint from love- The context here demands the idea that she loves him very much, but she cannot express her love to him, she cannot enjoy the love she has for him. She is lovesick.

Chorus: What is so great about your beloved, most beautiful of women? What is your beloved more than any other beloved? (5:9).

The chorus of maidens is intrigued. They want to know what is so special about her loved one? They do not understand why the Shulammite cannot be satisfied with anyone but her shepherd lover.

Shulammith: My loved one is the handsomest of ten thousand. He has a finely shaped head, with thick, black hair (5:10-16).

Through the eyes of love, the Shulammite tells about her lover, how handsome he is, how wonderful he is.

Chorus: Where has your beloved gone, so we will know where to seek him with you? (6:1).

It is almost amusing that when the daughters of Jerusalem hear the description of Shulammith's loved one, they are ready to help her look for him. It would indeed be a tragedy to lose such a one. But their response does not fit the idea that Solomon is Shulammith's love, because they already know him quite well.

Shulammith: My loved one is gone down to his garden, to the beds of spices (6:2-3).

The word "garden" is the same one as in the expression, “Garden of Eden." Shulammith's beloved has a garden in which spices and flowers grow. Once again she professes her love for him. Her sweetheart feeds his flock among the lilies. Solomon might pretend to be a shepherd" but I seriously doubt that he fed his flock

Solomon: You are as beautiful as Tirzah, my love, as lovely as Jerusalem, as awesome as an army with banners (6:4-9).

Even though some of the references in this section sound like the shepherd (for example, the pastoral references in verses 5b-6, and the reference to "my dove") the speaker in this passage is probably Solomon. Some of the expressions match those in 4:1-5. The terms in verses 4-5a, and the references to the queens and concubines would point to Solomon He would be the one to know the reaction of these women to the Shulammite maiden, not the shepherd- Solomon wants her to become another of his wives - one among many, even though he says she stands unique among them- With her shepherd, she will be his, and he will be hers.

Narrator: Who is she that looks forth as the morning, fair as the moon, clear as the sun, awesome as an army with banners? (6:10).

If verses 4-9 are Solomon's words, verse 10 is not. These words belong either to the chorus or to the narrator. It seems b fir a narrator, because by this time, the chorus of maidens knows Shulammith and would not ask this question.

Shulammith: I went down into the nut garden to see the green plants of the valley, to see whether the vine budded, and the pomegranates were in flower (6:11-12).

These words belong to the Shulammite. Is this a flashback to when she was first found and taken by Solomon or is this after she has left to go back home, and he comes to try to persuade her again? Perhaps the answer is found in 6:13a.

Chorus: Return, return, O Shulammith. Return that we may look upon you (6:13a).

Shulammith: Why will you look upon the Shulammite? (6:13b).

There are different ways to analyze this passage. Both 6:13b and 6:13c may be the voice of the Narrator, but most likely this is the modest Shulammite wondering why they would wish to look upon her.

Chorus: It is as looking upon the dance of Mahanaim (6:13c).

The chorus praises the dancing of Shulammith, saying it is like the dancing of Mahanaim. The reference is to some common festival het I at Mahanaim, at which excellent dancing was beheld, or the reference may be a way of saying that the maiden's dancing was like that of angels, since Mahanaim was associated with the hosts of angels (Gen. 32:1-2). The Shulammite proceeds to dance and the daughters of Jerusalem praise her beauty.

Chorus: How beautiful are your feet in sandals, O prince's daughter! (7:1-5).

It is the chorus of ladies who praise the maiden's physical beauty, displayed as she dances. In verse 5 they speak of the beauty of her ebony black hair by which the king is held captive- The words that follow are Solomon's.

Solomon: How attractive and how pleasant you are, O my love. Your stature is like a palm tree, and your breasts are like its clusters (7:5-9a).

The speaker here is seeking to claim the Shulammite for his own. It seems, as he does, that the maiden thinks of her sweetheart in terms of what Solomon has been saying and completes his thought in 7:9b, but applies it to her shepherd sweetheart. Solomon says, 'Your mouth is like the best wine," and she finishes the thought:

Shulammith: That goes down smoothly for my beloved! (The Shulammite's words are very decisive :) I am my beloved's, and he wants me. Come, my beloved, let us go into the field; we will lodge in the village; we will go down to the vineyard. There I will give you my love. (7:9b-13).

Oh that you were as my brother. When I should find you outside, I would kiss you, and no one would think anything about it (8:1-4).

The Shulammite longs for the kisses of her sweetheart. She wishes he were her brother so that when she met him, she could kiss him freely, and none would think anything about it. Together they could love one another. Note the refrain: Do not disturb or interrupt her.

Narrator: Who is this coming up from the wilderness, leaning on her beloved? (8:5a).

What a contrast between Solomon's coming up from the wilderness with all his wealth and pomp (3:6-11), and these two sweethearts coming up together.

Shulammith: Under the apple tree I awakened you. There your mother was in travail with you (8:5b-7).

The personal pronouns make it clear that the speaker is addressing a male- We believe the male is the shepherd. Perhaps the best interpretation to make of the shepherd's mother being in travail beneath the apple tree is that his mother was very troubled about her son, wanting him to be happy, but not knowing how to insure that he would be. The Shulammite goes on to speak of the power of love, of the cruelty of jealousy, but she pledges her undying love to her shepherd.

Her brothers: We have a little sister. How can we make her appeal to someone? (8:8-9)

Shulammith's brothers seem typical of brothers. They wonder how they can make their little sister appeal to someone enough to make him want to marry her. If she were a wall, they could decorate her battlements with silver, but what can they do to make a little sister pretty?

Shulammith: I am a wall, and my breasts like the towers of it (8:10).

The maiden has grown up. She has become beautiful No one has to do anything to help her attract a suitor. She has found him.

Shepherd: Solomon had a vineyard at Baalhamon... My vineyard, which is mine, is before me (8:11-12).

It seems that here the shepherd is speaking of one of the vineyards of Solomon" which he leases, but the shepherd has his own vineyard, the Shulammite, which is sufficient for him.

Shepherd: You who dwell in the gardens, the companions listen for your voice. Cause me to hear it.

As indicated, we believe this is the shepherd' voice. He is speaking to the maiden. Her companions, the daughter of Jerusalem, listen for her voice, but he is the one who will hear her words now.

Shulammith: Make haste, my loved one.

**The maiden calls for her sweetheart to hurry to her.**

The shepherd boy has won the love of his shepherd girl. The two had known each other. They had tended their sheep together. He loved her for what came from inside her. Her heart was pure. She could not be swayed by the wealth and luxury of the King.

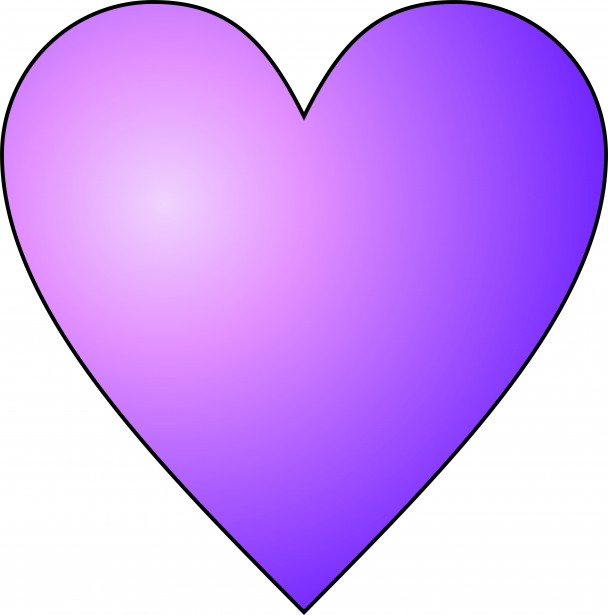
Making choices is what life “under the sun” is all about. We need to base our decisions on what will help us to arrive at our true goal of heaven. Having a loving, faithful mate is half the battle.

REMEMBER!

The “mate”

we choose will come from the ones we

”date”!



Did you enjoy the wisdom literature? Why?

The principles here is the same as when you choose a friend. What are some things you have learned about the choices you make?