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Sabbath School. BIBLE LESSONS. SECOND QUARTER.

STUDIES IN THE BOOKS OF KINGS.

(Condensed from Peloubet's Notes.)

Lesson II. April 12. 2 Kings 10: 18-31.

THE GOOD AND EVIL IN JEHO.

GOLDEN TEXT.

"Man looketh on the outward appearance, but the Lord looketh on the heart."

—1 Sam. 16: 17.

I. THE MORAL CONDITION OF THE TWO KINGDOMS.—Both kingdoms were under the influence of the imperious, strong-willed, heathen queen Jezebel, the im-

pression of idolatry. The huge Baal temple, built by Ahab (1 Kings 16: 32) in Samaria, with its staff of 450 white-robed priests, was maintained with great splendor. That of Ashtorah, at Jezreel, with 400 priests, still polluted the land by its rites and worship. Sacred pillars and images glittered on all sides. Im-

morality was sapping the national character, and the future ruin of Jehovah worship seemed assured, if things con-

tinued as they were. In Judah the baleful influence of Jezebel was no less threatening; Athaliah, her daughter, re-

peating there the part her mother was playing in Israel. Wholly under her spell, her husband Jehoram had allowed Baal worship to be set up, in its most re-

fuge features, in Jerusalem itself. The object of what took place was the saving of the nation. It was like some terrible surgical operation, which alone could save the life of the patient.

II. THE NEW DYNASTY OF JUDAH.—Jehu was the tenth King of Israel, and the founder of the fifth dynasty. As to his ancestry, we learn that he was the grand-

son of Nimshi (2 Kings 9: 2), but he is usually called the son of Nimshi, who must have been a man of some mark. Gelkai thinks that Jehu was about 40 years old when he became king, and he reigned 28 years. He was a soldier from his youth. He was with Ahab when he went to Jezreel to take possession of Naboth's vineyard (2 Kings 9: 25), and he heard Elijah's terrible denunciation of the king and his race (1 Kings 21: 17-24). He was Jehoram's general-in-chief at Ramoth-Gilead, and was left in charge of that fortress while Jehoram was absent at Jezreel on account of his wounds.

III. THE DESTRUCTION OF THE HOUSE OF AHAH.—Jehu was God's reconnoiter for the punishment of Ahab and the extinction of his house. He first slew Jeho-

ram, Ahab's son. Then Jezebel, Ahab's widow, was thrown out of her window by her own servants, at Jehu's command, and her body was eaten by the dogs in Jezreel, as Elijah had foretold (1 Kings 21: 23). Jehu's next move was to send to Samaria, the capital, and have the 70 sons and grandsons of Ahab slain. Ahaziah, the king of Judah, and a grand-

son of Ahab was slain. Driving in his chariot from Jezreel to Samaria, Jehu met 42 of the sons of Ahaziah's brothers (the brothers themselves had been slain by the Arabs before his accession to the throne) (2 Chron. 21: 19; 22: 1), and these he slew. Reaching Samaria all others of the family of Ahab were de-

stroyed. None were left but Athaliah, queen of Judah, who was the daughter of Ahab, and her grandson Josiah whom she sought to kill, but did not succeed (2 Chron. 22: 10-12). Josiah was absorbed in the line of David. Athaliah reigned six years, and then was de-

stroyed, and the house of Ahab was extinct.

IV. THE DESTRUCTION OF THE WORSHIPERS OF BAAL.—Vers. 18-28. "And Jehu gathered all the people together." Un-

der the pretense of wishing to serve Baal even more than Ahab had done, and thus putting king and court on Baal's side in religious matters, he distinguish-

ed from the neglect with which that idolatry had been treated during the idola-

rous reign. Jehu's principles were un-

known, and therefore this declaration would give great pleasure and enthusiasm to the Baal worshipers.

"All his servants," Ahab's servants, Baal's little, but Jehu shall serve him much." This was true after a manner, for Baal never before had such a sacrifice; but it was a black lie, uttered to deceive the priests of Baal so that Jehu could get them together in his power. His divine commission doubtless author-

ized him to cut off the worshippers of Baal, but not by guile.

19. "Prophets of Baal . . . priests." The prophets gave oracles to enquirers and taught the mysteries of the worship, the priests attended on the numerous sacrifices. "All his servants," Rev. Ver-

bal's worshippers. The same word in the original that is translated worshippers in the latter part of this verse and in vers. 21, 22, 23. Probably only the more pronounced and leading worshippers would come. "For I have a great sacri-

fice to do to Baal." That was very true, literally, but the little dreamed that they were to be the victims. "Let none be wanting." Jehu's zeal would make thorough work. A little of that heaven-

left among the people might produce great evil in the future. "But Jehu did it in subtlety, deceitfully, treacherously."

The blackest and most dangerous of lies are in the semblance of truth.

20. "Proclaim a solemn assembly." A great religious meeting, as if he were intending to inaugurate the worship of Baal on a grand scale, after its decline during the last reign.

21. "And they came into the house of Baal." The temple of Baal at Samaria, built by Ahab (1 Kings 16: 32), in imitation of the temple at Jerusalem. There were no less than 450 priests con-

connected with it. Probably it was, like the temple of Jerusalem, a collection of buildings, having, in addition to the house of worship, rooms for instruction, and dwellings for the families of the priests. In order to understand how such numbers could find room, we must remember that the ancient temples had vast courts around them, which could contain many thousands. "The house was full," literally, brim full.

22. "The vestry." The place where vestments or garments were kept for the priests and worshippers. Such a room was provided in every temple (Exek. 42: 14). Cook thinks that it must refer to the robe-chamber of the royal palace, from which the king gave a festive garment to each worshipper. Dresses were among the gifts continually bestowed on persons who made a report in favor. "Vestments for all the worship-

pers." So that those who were to slay them would immediately recognize them by their dress. This expression shows that either it was customary for all the people to wear special garments while worshipping, unlike the custom under all other religions, or else, which is more probable, these worshippers were com-

posed chiefly, if not wholly, of the priests of Baal, officiating in various parts of the country. These men would naturally flock to the solemn assembly in great numbers; and it may lessen our pity for them, to remember that they were not the poor deluded people, but the de-

ceivers and impostors who led the peo-

ple astray.

23. "And Jehu went, and Jehonadab the son of Rechab." On his way to Samaria Jehu had taken this man into his chariot (ver. 15), and associated him in his revolution. It was a great aid to the new king to have such a man with him. It would endorse him before the people; it would strengthen him in his reforms.

Jehonadab, the son of Rechab—Jehonadab, the son of Rechab, seems to have been a man of integrity and in-

fluence among his own people in the days of Ahab. Seeing that the utter dissoluteness of morals in Israel would affect the feeble tribe to which he belonged, he induced his peo-

ple, or at least his own family, to make a solemn covenant that they would abide by the simple habits that he had long be-

longed to them. Nearly 400 years after this time, long after Ahab's house and kingdom had been destroyed, we find the family of Jehonadab keeping this covenant still in the days of Jeremiah (Jer. 35: 6, 7). "I said unto the wor-

shippers of Baal, 'See that ye do not drink wine.' As the worshippers were to be full of the thought that they were to become possessed of special privileges in the new reign, they were sure to be the best agents in excluding any who could not show that he had be-

longed to Baal's congregation before. "The worshippers of Baal only." The presence of persons belonging to an-

other religion was usually regarded by the ancients as a profanation of the rites. In the case of the Greek mysteries such intrusion was said to have been punished by death. Consequently Jehu could give these injunctions without arousing any suspicion.

24. "Jehu appointed fourscore men." The temple probably had but one or two outrances and therefore 80 armed men could easily prevent the armed and panic-stricken multitude from escaping. "Life . . . for . . . life." This seems severe, but it was the common rule and custom (1 Kings 20: 39; Ex. 21: 23).

25. "As soon as he had made an end of offering." It is called Jehu's offering because he appointed specially great gifts furnished the victims. "An end of offering." Literally, when they had com-

pleted the offering. For the massacre, Jehu chose the moment when all the as-

sembly was absorbed in worship. "Jehu said to the guard." The guard is that body of runners which was the great history as soon as a king was appointed, and which played a part in all state pa-

rade. Thus both Adonijah and Absalom provided them with fifty men to run be-

hind them, when they aspired to the throne (2 Sam. 15: 1; 1 Kings 1: 5). Such men must necessarily be of great physical strength, and so well suited to do Jehu's work on this occasion. "And the guard . . . cast them out and went." The words "them" and "out" are both of them wanting in the original. The meaning is not that the guard cast the bodies out of the temple; they had no time for this; nor was it their business, nor was there any object to be secured by doing it. The guards cast and went. It is a terse and graphic description of the manner in which the guards went to work, casting the worshippers be-

hind them as fast as they were killed, and pressing forward to the interior. "Went to the city of the house of Baal." Most modern commentators agree that by this expression the temple itself is distinguished from the court in which it stood. The temple was the guard, rushed on and entered the sanc-

tuary, there no doubt completing the massacre.

26. "They brought forth the images, or pillars." Not the great image of Baal, for that was not cast, but mere columns, obelisks, or posts, destitute of any shape into the semblance of humanity (see Tacit. Hist. 2: 3). "And burned them," showing that they were of wood.

27. "They brake down the image of Baal." As the verb is the same as that used immediately afterwards for the breaking down of the temple, the intention is almost certain that this chief object of worship was of stone. "And made it a draught house." A place of refuse and filth. They put it to the utmost dishonor. "Unto this day," when the record was made, or when the book was now have it was written.

28. "Thus Jehu destroyed Baal out of Israel." The worship of Baal never re-

ceived after this in Israel. The great work of Elijah was now complete. Jehovah-worship was once more trium-

phantly established on the national faith, but under the symbols of the golden calves of Bethel and Dan. Still one pillar to Ashtorah was left remaining in Samaria (13: 6). The upas tree was cut down, but the stump remained and there were occasional shoots from its roots.

V. THE GOOD AND EVIL IN JEHU. THE EVIL. 29. "Jehonadab the son of Rechab" who introduced the call to worship into Israel (see 1 Kings 12; and Lesson II. of First Quarter). "Who (better as Rev. Ver. Wherewith) he made Israel to sin," by leading them to the borders of idolatry, in opposition to the command of God, "Golden calves." One in each place (1 Kings 12: 24). "Bethel" was in the south, and "Dan" in the extreme north of the kingdom of Israel.

31. "Jehu took no heed to walk in the law of the Lord God of Israel." The law forbidding all images of worship. See the Second Commandment. "With all his heart." His disobedience was zealous. His obedience was half-hearted and partial. The golden calves were set up in a political measure, and Jehu did not think it policy to destroy them, lest his people join with Je-

hoshaphat. "And the Lord said unto Jehu." Probably by the mouth of Elijah. "Because thou has done well . . . according to all that was in my heart." Jehu had been expressly ordered to smite the house of Ahab (2 Kings 9: 7), and thus to do as the Lord commanded. His bloody measures were acts of obedience, for which God might see fit to assign him a temporal reward. God approved of Jehu so far as he had done right, but this does not commend the treachery and falsehood by which work was accomplished, for there were better ways. "The children of the fourth generation shall sit on the throne." This promise was exactly fulfilled (2 Kings 15: 12). (1) Jehu's house reigned an hundred years. Jehu acted from temporal motives, and he had a temporal reward. The higher spiritual reward of a noble character, and communion with God, is always denied to such motives. (2) Good motives were mingled with the more unworthy ones. (3) Jehu was patriotic and saved his country from immediate and impending ruin. (4) Jehu was full of zeal, energy, and earnestness.

Johnie Cram on Sunday-Schools.

Johnie says he is "going on to nine years old," and being asked by his teacher to write a "piece" on the benefits of Sunday-schools gave his views as follows:

Benneyfit 1. Sunday schools is a grate benefitt to childrens, fathers and mothers. It gives em peace and happi-

ness. Every Sunday mornin my Pa and Ma gets up late coz Pa is always tired Sundays. After breakfast Pa always says, come husel round children and go to Sunday school, for Pa is tired and wants a little peace and rest Sunday.

Then Pa goes and lays down on the sofa and smokes and reads papers all the forenoon. Ma she sees to gettin dinner, for Pa says he must have a good dinner on Sundays anyway. Ma has to take care of the baby two, for the hired girl is a catlick and says she won't stay home from church for nobody, and Ma being a protestant has to mind her.

Benneyfit 2. Sunday-schools save childrens Pa and Ma from going to church. One day the minister was up to our house and he told Pa and Ma they got to go to church. And Pa says, O, I always send all my children to Sunday school, and guess that will have to do. And so Ma and Pa don't go to church, but Ma says she would like to.

Benneyfit 3. Sunday Schools saves childrens parents a good deal of money. When the minister told Pa he got to help pay the Church expenses Pa said O I give my children a nickle a piece every Sunday to take to Sunday School. But the minister said, yes, but the children gets it all back again in Cards and Books and Picknicks and Krimson trees. And Pa said well it is all I can afford.

Benneyfit 4. Sunday School saves the big boys and girls from going to Church. When the boys get big enuff to smoke and not mind their Pa, then they stop going to Sunday School. Only they go to Church some nites when the girls go along, and then they all set in back seats and chew gum. My Pa told Jim my big brother that he ought to go to Church regular. But Jim said there aint no need of my going more'n there is of your going. I have as much rite to stay at home as you have. But Pa said he was tired on Sundays. Pa keeps a store, but every day he says time is so hard he don't sell much and don't have much to do.

Benneyfit 5. Sunday Schools do a great deal of good to children. If it wasn't for them they wouldn't know nothing. For their parents haint got no time to teach em. Children learn songs and verses and things. If they go regular and don't miss they get big pay for learning to be good. But when I am a little bigger I am going to do as Pa does and stay at home Sundays, and smoke and read the papers and have some of Mas big dinners. Ma gets awfully tired all the time, and would like to have a little rest. But then Ma is a woman, and Pa says it is his duty to be tired. I am glad I aint a woman.

Benneyfit 6. There is a great many more benneyfits to Sunday Schools but I don't know any more. Young Church man.

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