

S. S. literature cont'd

Junior Teacher's Quarterly Unit I "The Story of the Hebrew People"  
Westminster Departmental Graded Materials  
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Lesson XVII "The First Hebrew Temple" (p.55) Period I

Although the tabernacle where Samuel received his training was at Shiloh, it was in Jerusalem the court sanctuary that the growing army of public officials worshipped Jehovah. Being supported by the King, this work gained in prestige. Thus the location of the Temple at the capital increased its importance and gradually the Hebrews came to accept Jehovah as the one God who ruled supreme in Israel. This was a great triumph for a people who had settled in a land where Baals were worshipped everywhere. The temple played no small part in the national and religious development of Israel - more, perhaps, than did anything else in its early history. Such a sanctuary won for Solomon the favor and appreciation of all Jews throughout the centuries.

Lesson XVII "The Developing Idea of God" Period II (P. 59)

Jehovah gradually triumphed on the Baals of Canaan. He became the God of this new land, not the God of Sinai alone. It is interesting to note the nation's growth in understanding God as more and more he revealed himself to them. With the erection of the Temple, the Jewish conception of God took a long step forward. There is evidence that the people thought of God as actually dwelling in the Temple, especially in the Holy of Holies, "in the thick darkness," a place which possessed no windows . . . . On the other hand, Solomon in his prayer of dedication, speaks of Jehovah as dwelling in heaven, 1 Kings 8:27, so that the idea of God as an all-prevading Spirit, not confined to a Temple or to any other single dwelling place, was not altogether unknown at least to the religious leaders of the day.

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"How a Hebrew Home was Spoiled" Lesson II, Period I

- p. 30 "Notice that after the time of Moses the Israelites found it very hard to hold to their faith in one God only."
- p. 30 "Gods of tribes who presided over human society and human obligations became the chief divinities of the Semetic peoples. They worshipped the indwelling divinity, but not the pillar or object with which their worship was associated.<sup>i</sup>

<sup>i</sup>The writer is indebted to Prof. Lewis B. Paton for the suggestions and ideas given in this paragraph.