

Forever and Evermore.

I AM treading the path of my Saviour,
And my feet have grown weary and sore;
But I know they will reach the "green pas-
tures,"
That lie on the Beautiful Shore.

CHORUS.

Forever forever and ever,
All praises to Him I adore;
I shall sing with the blest in that land of
sweet rest,
Forever and evermore.

How these hands have grown weary with
striving,
As they've toiled in the heat of the day;
But soon they will sweep o'er my heart-strings
In tune with my heaven-born lay.

And this brow that's so furrowed with earth-
care,
How 'twill shine in the light of the Sun,
When it wears the bright crown that is
waiting
Till my pilgrimage here shall be done!

There are those that I love gone before me;
I shall meet them to part nevermore;
And will clasp hands and praise Him forever,
When we sing on the Beautiful Shore.

LESSON NOTES.

FOURTH QUARTER

STUDIES IN THE OLD TESTAMENT.

B.C. 1075.] **LESSON V.** [Nov. 4

SAMUEL'S FAREWELL ADDRESS.

1 Sam. 12. 13-25. Commit to mem. vs. 16, 17.

GOLDEN TEXT.

Only fear the Lord, and serve him in truth
with all your heart; for consider how great
things he hath done for you.—1 Sam. 12. 24.

CENTRAL TRUTH.

The service of God is reasonable, and its
obligations never change.

TIME.—B.C. 1075. Soon after the last
lesson.

PLACE.—Gilgal, the Rolling (Josh 5. 9),
between Jericho and the Jordan; not the
Gilgal of Lesson II.

SAMUEL.—About 70 years old. He lived
for 15 years after this. This is called his
farewell address because he here surrenders
his office as judge to Saul, and closes one
phase of his public life. Compare this with
Washington's farewell address to the army.
Samuel still retains the office of priest, offer-
ing sacrifices, and that of prophet, giving
advice and warning (see v. 23).

INTRODUCTION.—After the last lesson Saul
returned home to his accustomed life. (Ch.
11. 5). An opportunity to show his military
skill, and justify the Divine choice, soon oc-
curred in the siege of Jabesh-Gilead, beyond
the Jordan. The reputation he gained here
aroused popular enthusiasm, and another as-
sembly under Samuel's direction (v. 14),
gathered at Gilgal for the official recognition
of the new king.

HELPS OVER HARD PLACES.—13. *Now
therefore*—But now, the die has been cast,
the king has been demanded against the Divine
wishes, and the consequences of the new
order of things must be met. *Ye have chosen*
—The human wilfulness. *The Lord hath set*
—The Divine acquiescence. 14. *If*—Intro-
ducing five conditions of well-being. *Then*
—Rather *and*, introducing the last condition.
15. *As against your fathers*—(See v. 9). 17.
Wheat-harvest—A time when no rain ordinar-
ily falls. 18. *And Samuel*—As the agent of
the Lord. 22. *Pleased the Lord*—The choice
was of grace, and not in consequence of
merit. 23. *Pray and teach*—Priestly inter-
cession, and prophetic instruction. Samuel
promises more than they ask. 24. *Consider
how great things*—The motive, gratitude.
25. *Ye shall be consumed*—The motive, fear
or interest.

SUBJECTS FOR SPECIAL REPORTS.—The siege
of Jabesh-Gilead.—The relations of the tribe
of Benjamin to the men of Jabesh.—An
analysis of Samuel's farewell address.—Kind
of service God requires.—Motives to this
service.—Helps promised in this service.

QUESTIONS.

INTRODUCTORY.—What became of Saul
after the last lesson? What victory did he
win? What assembly was called? Where?
Was this the close of Samuel's public life?
How does Samuel's address open? Give the
first two points that were made.

SUBJECT: THE SERVICE OF GOD.

1. IT IS A NECESSARY SERVICE (vs. 13-19).
—1. The truth stated (vs. 13-15). What is
the force of the words *now therefore*? What
change had taken place in the government of
Israel? What had the people to do with
bringing about this change? What had God
to do? What effect would this change have
on Israel's obligations to serve God? What
were the five conditions of well-being resting
on the people? What share did the king
have in these? What would bring misfor-
tune upon Israel? When had similar warn-
ings been given? (Josh. 24. 14-23). 2. The
truth attested by a miraculous sign (vs. 16-
19). What great thing did the people see?
Why was this remarkable? What was the
significance of an event like this? 3. The
effect of the sign (vs. 18, 19). What was the
effect? Why did the people fear Samuel?
What did the people do? What did they
confess? What kind of fear was this?
2. THE KIND OF SERVICE (vs. 20, 21).—
What did Samuel tell the people? Why
does he call up again "all this wickedness?"
What goes to show that the service must be
single? What does Christ say of it? (Matt.
6. 24). What is meant by "with all your
heart"? How does Christ confirm this?
(Mark 12. 30).

3. HELPS TO THIS SERVICE (vs. 22, 23).—
What Divine aid is promised? Why? What
human aid is promised? Why is it a sin to
withhold any aid we can render others? In
what two ways did Samuel promise aid? How
were these related to the two offices he still
retained? How much more did Samuel pro-
mise than the people asked? What kind of a
spirit did this show?

4. MOTIVES TO THIS SERVICE (vs. 24, 25).
—What was the first motive appealed to?
What was the second? Which was the more
powerful? How should we use these motives
in our appeals to others?

PRACTICAL SUGGESTIONS.

1. Though rulers and governments change,
the obligations to the service of God change
not.
2. We must render service to God alone, in
truth, with all the heart.
3. Obedience results in well-being, disobe-
dience in punishment.
4. Both divine and human aid will be
given those who are walking in the right way.
5. Divine power is back of Divine author-
ity.
6. Gratitude and interest both impel to the
service of God.

REVIEW EXERCISE. (For the whole School
in Concert.)

1. What was Saul's first military exploit?
ANS. The rescue of Jabesh-Gilead. 2. What
followed upon this? ANS. An assembly was
called to inaugurate the new king. 3. What
was given there? ANS. Samuel's farewell
address. 4. What was the burden of it?
ANS. An exhortation to serve God.

B.C. 1065.] **LESSON VI.** [Nov. 11

SAUL REJECTED.

1 Sam. 15. 12-26. Commit to mem. vs. 24-26.

GOLDEN TEXT.

Behold, to obey is better than sacrifice.—1
Sam. 15. 22.

CENTRAL TRUTH.

Hypocritical profession cannot take the
place of True Obedience.

TIME.—About B.C. 1065.

PLACE.—Gilgal. Same as last lesson.

SAMUEL.—Now past 80, still priest and
prophet in Israel, and the first man in matters
of counsel.

SAUL.—Now universally acknowledged as
king, successful hitherto in his battles.

HELPS OVER HARD PLACES.—12. *Carmel*—
Not Mount Carmel, but a city in the country
of Judah, about 7 miles south-east of Hebron.
Place—A monument, or trophy, possibly a
stone bearing the figure of a hand; possibly a
triumphal arch. The fact shows his pride
and self-glorification. 15. *Amalekites*—In-
habitants of the wilderness south and south-
west of Palestine. They fought with Israel
on the journey from Egypt (Ex. 17. 8), and
afterwards. (Num. 14. 45. Judges 3. 13;
6. 3). God had condemned them to utter
destruction. (Ex. 17. 16. Num. 24. 20.
Deut. 25. 17-19). *The best*—Compare the
command, v. 3. 16. *This night*—Gilgal was
within 15 miles of Ramah. Samuel could
easily come in the morning. 17. *Little is
thine own sight*—A reference to Saul's own

words. (Ch. 9. 21) He is to be condemned
out of his own mouth. *Anointed*—This made
him sacred in the eyes of David and all de-
vout men. 19. *Fly*—This expresses eag-
erness, passionate craving, covetousness. 23.
Possibly there is allusion here to Saul's zeal
in abolishing witchcraft. (Ch. 28. 9). 24.
I have sinned—The nature of his confession
is shown by the facts: (1) it was forced; (2)
that he still pleads a hypocritical excuse;
(3) that he regards Samuel's "word" equally
with the Divine command; (4) he fears most
the public discredit; (5) his penitence was
unavailing. Contrast with David's repen-
tance.

SUBJECTS FOR SPECIAL REPORTS.—The
"War of Michmash."—The Amalekites.—
The justice of the command, "Utterly des-
troy," (v. 3).—Saul's hypocrisy.—The law of
Obedience.—The marks of real repentance.

QUESTIONS.

INTRODUCTORY.—What war did Saul un-
dertake two years after his inauguration?
What was the occasion of it? What was the
condition of Israel now? (Ch. 13. 19-22).
What opened the way to success? In what
other wars did Saul engage? (Ch. 14. 47).
What command did Samuel give Saul? (Ch.
15. 3). How did he obey?

SUBJECT: TRUE OBEDIENCE.

1. A HYPOCRITICAL CLAIM FOR THE MERIT
OF TRUE OBEDIENCE (vs. 12-14).—Who came
to meet Saul? By whose command? With
what feelings? (v. 11). Where was the in-
terview held? What had Saul done at Car-
mel? Where is Carmel? What is meant by
place? What spirit did Saul show? How
did Saul greet the prophet? What claim did
he make? How did Samuel show the false-
ness of the claim? Was there any ground
for the claim? Why?

2. A HYPOCRITICAL EXCUSE FOR DISOBE-
DENCE (vs. 15-21).—What excuse did Saul
make? Show by the Jewish law that this
was not valid. (Deut. 18. 16). Show this by
the moral law. How did Samuel answer Saul
with words which Saul had used? What had
been the Divine command? What spirit had
Saul shown in "flying" upon the spoil?
How did Saul seek further to excuse himself?
What spirit was shown in this? What cov-
ert appeal is there in the words "thy God"?

3. THE LAW OF TRUE OBEDIENCE (vs. 22.
23).—What is the law of obedience? Why
is obedience better than sacrifice? What is
the relation between obedience and sacrifice?
What sacrifice did Christ offer? Explain the
first part of v. 23. What application did
S. muel make of this law? What application
can be made to-day?

4. A HYPOCRITICAL CONFESSION (vs. 24-
26).—What did Saul confess? What are the
proofs that his repentance was not deep and
sincere? Give the points in contrast with
David's repentance. (Ps. 51). What is
meant by "rejected"? How did Samuel feel
towards Saul? (Ch. 16. 1). When was this
sentence executed?

PRACTICAL SUGGESTIONS.

1. Good intentions cannot always be plead
in excuse for wrong conduct.
2. Disobedience is the cause of rejection of
God.
3. If men reject us God may take us up.
But when God rejects, who shall help?—
WATSON.
4. Sacrifices ceased in Christ; obedience
endures forever.
5. We ought to judge rather than justify
ourselves, if we would escape Divine judg-
ment.—HENRY.
6. Hypocrisy makes convenience the mea-
sure and rule of obedience; and under pre-
sence of godliness seeks gain.—OSIANDER.
7. The obedient man follows duty rather
than feeling. (vs. 11, 26).

REVIEW EXERCISE. (For the whole School
in Concert.)

5. What command did Saul receive from
God? ANS. Go, smite Amalek, and utterly
destroy all that they have. 6. How did he
obey? ANS. He spared the best of the sheep
and oxen for sacrifice. 7. What word did
Samuel bring? ANS. Behold, to obey is
better than sacrifice, and to hearken than
"he fat of rams". 8. What doom did Samuel
pronounce? ANS. The Lord hath rejected
thee from being king over Israel.

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