

LESSON HYMNS. *Children's Hymnal*—Nos. 127, 140, 107, 119.

**DAILY PORTIONS.** *Monday.* David King over all Israel. 2 Sam. 5: 1-12. *Tuesday.* The people's hero. 1 Sam. 18: 5-16. *Wednesday.* Seeking divine guidance. 2 Sam. 5: 17-25. *Thursday.* David's helpers. 1 Chr. 12: 16-22. *Friday.* Israel's king. 1 Chr. 12: 23-38. *Saturday.* Promises for David. Ps. 89: 19-29. *Sabbath.* The Lord our righteousness. Jer. 23: 1-8. (*The I. B. R. A. Selections*).

## EXPOSITORY NOTES.

**INTRODUCTORY.** In the civil war that followed, the two armies met for the first time at Gib'e-on, midway between Ma-ha-na'im and He'bron, Ab'ner commanding the forces of Israel, and Joab those of Judah. Abner was defeated—loss 360 men, while Joab lost but 20, his brother As'a-hel being among the slain. Ish-bo'sheth foolishly accused Abner of being guilty of treason. Abner deserted Ishbosheth and set to work to make arrangements with David “to bring about all Israel to him.” Joab, in avenging the blood of Asahel, foully murdered Abner. In Abner's death Israel lost a great warrior, prince and patriot. Ishbosheth was cruelly murdered by two captains in the army. David ordered them to be executed. This leads us to the study of a new era in the gradual unfolding of the kingdom of God in the history of Israel. Study the 11th and 12th chapters of 1 Chr. Time, 1048 B. C. David 38 years old.

**LESSON PLAN.** I. David Anointed King of Israel. II. Seat of Government Changed. III. Development of the Kingdom.

**I. DAVID ANOINTED KING OF ISRAEL.** into, in which David bound himself to govern according to certain laws; and the people pledged their allegiance to him. **Anointed David king**—This was the third time. It was one of the greatest days in the history of Israel. It was made the occasion of a grand national festival of three days rejoicing in Israel (1 Chr. 12: 39, 40). **4. Thirty years old**—David began to reign at the same age as Jesus was when he entered upon his public ministry.

**1. Then**—Marking the dawn of a new era in the national history of Israel. While David regretted the foul murder of Ishbosheth, still he turned to good account the advantage gained thereby. The goal to which Samuel had directed his eye was now reached (1 Sam. 10: 1). **All the tribes**—The twelve tribes through their representatives numbering 339,600 (1 Chr. 12: 23-37). **He'bron**—The seat of government during David's 7½ years' reign over Judah. “They came with a perfect heart to Hebron to make David king over all Israel” (1 Chr. 12: 38). **Saying**—Three reasons given for this action taken by the tribes: (1) David was of their kindred; (2) He had rendered valuable services in the past; (3) It was in keeping with the divine plan and purpose. **We are thy bone and thy flesh**—Denoting nearness and closeness of affinity; one people one race. **2. In time past**—From the day that David slew Go-li'ath he became the hero of the nation. Saul hated David, but Jon'a-than and the nation loved him. Strong characters are developed amid the “refining fires” of the divine disciplinings. David's past services to the nation were made a ground for their ready acceptance of him as king. **The Lord said to thee**—There is a divine plan and purpose in every human life. The divine guidance is right guidance. The words of the Lord are of supreme importance. **Shalt feed**—“Shepherd,” feed, not fleece. Not an owner but a steward. This is the first occasion on which we find the occupation of a shepherd made use of to describe the office of a king. (Pulpit Com.) In Old Testament times the pastoral office was that of the civil rather than the religious ruler. **Captain**—“Prince,” (R. V.) **3. Made a league**—“A covenant.” The kings of Israel were not invested with despotic power. When Saul was appointed, “Samuel told the people the manner of the kingdom, and wrote it in a book.” (1 Sam. 10: 25). An agreement was entered

**II. THE SEAT OF GOVERNMENT CHANGED.**

**6. Jerusalem**—When David was advanced over the larger kingdom he changed the royal residence, transferring it from Hebron to Je-ru'sa-lem. This expedition took place soon after David's coronation. Jerusalem was destined to become the seat of the Hebrew government and the scene of the most extraordinary events. It was subject to more strange and awful vicissitudes than any other city in the world, not excepting Rome. (Milman). **Jeb'u-sites**—The descendants of Canaan, the son of Ham, the inhabitants of Jerusalem. **Take away the blind and the lame**—This seems to be one of the dark sayings in which the Orientals took great delight. The teaching of the passage seems to be that it was a boastful defiance on the part of the Jebusites, thinking that their weakest men would be a sufficient defence against the army of David. Not unlike the taunts and sneers of Sanballat and Tobiah, when Nehemiah entered upon the work of rebuilding the walls of Jerusalem (Neh. 4: 1-3). The world manifests the same spirit of defiance towards the church to-day. **Thinking**—“saying,” meaning thereby. **7. Took the stronghold of Zion**—The hill on the southwestern part of the city, known afterwards as “the city of David.” They miscalculated the strength of the attacking forces. “The Lord was on the side of Israel. **8. Gutter**—“Watercourse” (R. V.) Josephus thinks the reference is to some underground passage or drain. The meaning of David's words is,