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BIBLE LESSONS STUDIES IN JEWISH HISTORY.

Third Quarter.

Lesson V11. Aug. 18, 1 Samuel 15: 10-23, SAUL REJECTED BY THE LORD.

Because thou hast rejected the word of the Lord, He hath also rejected thee from being king.—1 Sam. 15: 23.

EXPLANATORY.

EXPLANATORY.

I. Saul's ADVANYAGES AND POSTBILITIES, (1) Saul was the anointed of God, chosen by Him as the best person under the circumstances to rule His people. (2) He was under God's guidance. He could learn God's will through Samuel and be guided into the wiseet and best plans. (3) He had military talent, and was endowed for his work as king by the Spirit of God (10: 6-9). (4) God gave him victory over his enemies as an earnest of greater victories (11: 11; 14: 12-23, 47, 48).

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Tarr. 1-9. God gave Saul one more opportunity.

On the southern borders of larged dwelt one of their most hereastig and unconquerable , sneemies, "the Amaletice, a fleeten , untennable race of wanders, who roomed at large through those deserts which its between Southern Judea and the Egyptan Frontier. They were descended from Essau's grandson, Amalek." Samuel brought's commandment of the Lord to Saul that he should declare war against the Amalekies, and utterly destroy them and all their possessions.

deciare war against the American deciare war against the American their destroy them and all their possessions.

The Justice and Mercy in this Command. (1) Israel-could have no peace and prosperity so long as those maranders devastated their borders. (2) They had shown by a long course of emmity that they would not change their conduct. (3) "The cup of injusity in this people was filled up. Its national existence, if prionged, would aimply have worked mischief to the commonwealth of nations. (4) The kingdom of 90d, could not extend according to God's promise, unless these people were either presented or out of existence. They would not be peaceful or out of existence. They would not be peaceful or out of existence. The DISPICULY COMMAND; was Given the DISPICULY COMMAND; was Given the DISPICULY COMMAND; was Given the consisted largely in their flocks and herds oxen, sheep, camels, and asses. Not one of these was to be retained by the Israelites as spoil.

The GERAT TEMPTATION. It was very hard for both king and people to let

oxen, sheep, camels, and asses. Not one of these was to be retained by the Israelites as spoil.

The Great Temptation. It was very hard for both king and people to let aligo unt of their hands such vast wealth, which they could retain as well as not. The command seemed unreasonable and hard. The test of Saul's obedience and hard. The test of Saul's obedience and hard. The test of Saul's obedience and faith, therefore, must have been far stronger than it now seems to a cursory reader. But he had the plain command of God for a help, and his future happiness and prosperity for an inducement to withstand the temptation.

IV. Saul's Fallows. 10, 11. Saul led 210,000 Israelites against the Amalekites and nearly annihilated them; but he spared their king, probably to grace his triumph on his return; and with his consent the people brought home alive for their farms the best of the cattle and sheep, destroying only the vile and refuse.

10. Then came the cord of the Lord unto

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spirit, by substituting the nobler David

spirit, by substituting the nobler David in place of Saul.

This Ferling of the Good toward the Wicker. (1) Never a feeling of hatred. (2) Indignation at the evil they bring upon the world. (3) Grief that they should do so wickedly. (4) An earnest desire that they should turn from their evil ways. (5) If this fails then a will impress to let justice take its course.

V. Samuel's Reproov. 12. And Samuel rose early to meet Saul. He went southerly, in the direction from which Saul must return from his war with Amalek. Saul came to Carmel. Not Mt. Carmel, but a city about seven miles south-toutheast of Hebron, through which Saul would naturally return. And, behold, he set him up a place: a monument. Literally, a hand, a stone pointing to his great victory. And is gone about: taken another road than that by which Samuel had come. And gone down to Gilgal. In the same place where Saul's kingdom had been confirmed it was to be taken from him, and where the warning of the consequences of disobedience had been uttered (13: 13, 14), the sentence on disobedience was to be pronounced.

13. And Saul said unto him, Blessed be thou of the Lord. A form of salutation. I have performed the commandment of the Lord. He had been abroad for that purpose, and had obeyed in part: He had destroyed Amalek; and yet he added falsehood and hypocrisy to disobedience.

14. What meaneth then this bleating of the sheep? "Saul is convicted of falsehood by the voices of the animals which he has spared, contrary to God's command. Samuel's mode of citing them as gainst him has an air of holy humor and cutting irony."

Votous or Naturus restributing and held the sault of the consequence and

against him has an air of holy humor and cutting irony."

Volcus of NATURE TRATIFYING AGAINST Six. The world is full of volces testifying against ain. (1) By conscience and the moral nature; (2) the Holy Spirit; (3) the Word of God; (4) the providence of God; (5) the laws of nature, and their offices when broken.

VI. SALVE EXCUSES. Saul makes five points in excuse of his conduct. First, he did not obey in the main. He went on the expedition as commanded, and almost externinated the enemy. SKOONS, he thought that he had improved on God's plans, and saved much for the good cause that would otherwise have been wholly wasted. Tritun, the people were to blame and not himself.

13. For the spoople spread the best of the sheep, etc. Every word uttered by Saul seems to indicate the breaking down of his moral character. There is something theroughly mean in his stempt to shift the responsibility of what was done, from his own kingly shoulders to those of the people.

FOURTH. They broke the command for the Lord's own sakes. To saterifice unit he had to the control of the same and not his moral character. There is something the control of the lord they God. The lalsehood and hypocrisy of these words lay upon the very surface. It is not at all probable that this was anything more than an excuse. They would atone for sparing the wealth for themselves, by devoting a law of the control of the lord's own as an authority because it was God's word. So, Nors the 'Thy God' Samuel's own atc.

VIL Saut's Excusse Utrenty Vaix, 16. Size, Either the k ng was turning away from as interview that was full of bitterness to him, and Samuel bid him to remain; or, the words means, Cease your reminds the thing that he word his exaltation and power wholly to the God whom he had dislobedyed.

19. Diet's years the same and authority because it was God's word. So ever with the teacher.

21. And Samuel's sid, stc. Samuel' reminds the 'thing that he word his exaltation and power wholly to the God whom he had dislobed sown in verse 12, led to the si

shown in verse 12, led to the sin of disobedience.

20. Yes, I have obeyed. Saul still per-sists in justifying his conduct. Fe is not yet convicted of his sin nor led to repent-ance. Agag the king. Agag was probably an hereditary official title among the Egyptians, and Cassar among the Ro-mans.

Egyptians, and Cossar among the Romans.

22. And Samuel said. In this answer it would seem that the Spirit of the Lord descended upon Samuel, and that he here gave utterance to one of those rapt expressions which now and again in the ourse of each these Hebrew prophets lives these famous men were commission ed by the Divine power to give out to their fellows. This verse and the next are in postic form. Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying, etc. For all the sacrifices and promote obedience, not to be made a substitute for it. Behold, to obey is better than sacrifice. There is an absolute regugance between love to Him and despising His commands.

them scorifice. There is an absolute repugance between love to Him and depising His commands.

23. Rebeltion to as the tin of witcher of the commands.

24. Rebeltion to as the tin of witcher of the commands.

25. Rebeltion to the will of God is as bad as divinastion by the help of evil as both of the command of the comm

"Mamma," said a little five-year old, as his mother was giving him a bath, "be sure and wipe me dry, so I won't rust."

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