

looketh on the outward appearance, but the Lord looketh on the heart. Seven of the sons were in the same manner rejected, and *David* the youngest was sent for from the sheepfold and anointed to be the future sovereign of the Jews. Here was the real election, and God not only chuses the King himself, but he even declares the unsuitness of the people to chuse.—*Man looketh only on the outward appearance.* After *Saul's* death he was publicly anointed, as *Saul* had been before. The influence of *Abner*, who was commander of *Saul's* armies, and the attachment of many of the *Israelites* to the family of the late King, induced them to resist *David's* authority. But the fact of resistance by no means proves the right to resist. The opposition of the *Israelites* was in disobedience to God's declaration, and a rebellion against a lawful authority. Accordingly the scripture informs us that God set his face against it, *David's* party waxed stronger and stronger, whilst *Saul's* adherents grew weaker and weaker; *Abner* and *Ishbosheth* both perish, the *Israelites* finally submit to *David*, and express their obedience by the usual ceremony of anointing him King.

The same consequence follows as in the case of *Saul*. If the ceremony of anointing was an election, then the people had a right to set aside God's appointment of their king. But it does not rest even here. *David's* elevation to the throne had a much more important object than the mere temporary government of

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