

Lesson 8. Liberal Giving. From Galatians, one. Lesson 9: Christian Liberty. From Romans, three: Lesson 10. Justification by Faith; 11. The Blessedness of Believers; 12. Obedience to Law.

4. THE DOCTRINES AND DUTIES.—What *Doctrines* have we learned this Quarter?

Lesson 1.—The personality and gift of the Holy Ghost.
Lesson 2.—Evil spirits know and fear the power of Jesus.
Lesson 3.—Salvation only by the death of Christ.
Lesson 4.—The folly and emptiness of idolatry.
Lesson 5.—The Christian life a life of love.
Lesson 6.—There will be a resurrection of the dead.
Lesson 9.—Christians children of God and heirs of eternal life.

Lesson 10.—Justification by Faith.

Lesson 11.—God's eternal purpose of blessing for believers.

Lesson 12.—God's sovereignty, rulers are by and through Him.

DUTIES, LESSON 1.—To seek for the baptism of the Holy Ghost.

Lesson 2.—To put away everything that would hinder our full consecration to Christ.

Lesson 3.—To accept with humility God's plan of salvation.

Lesson 4.—To deny ourselves for the sake of others.

Lesson 5.—To let love rule in our hearts and lives.

Lesson 6.—To live as those who expect the second coming of Jesus and eternal life.

Lesson 7.—Never to let self interest blind us to the claims and duties of religion.

Lesson 8.—To give as becometh those who believe that all they have is the Lord's.

Lesson 9.—To prize the liberty the Gospel gives us, and not yield ourselves to the bondage of sin.

Lesson 10.—To believe on the Lord Jesus Christ.

Lesson 11.—To have an abiding trust in the love of God.

Lesson 12.—To be good and faithful citizens, wherever we dwell.

Sometimes a single word or sentence is helpful to serve as a key to the Quarter. We see that the *Sunday School Times*, suggests the word "Co-partnership" taking a letter in succession from that word as the initial letter of the lesson. We prefer one that has a more direct connection with the lessons and can therefore, we think, be more easily remembered. Our lessons have been from Acts and some of the Epistles. For the sake of the younger classes, and to help those teachers who would get through the eye to the heart, suppose we put those two words on a black-board or slate, writing down and letting each letter be the initial of a thought in connection with the successive lessons, thus:

A TEACHER TAUGHT (1).

CONQUESTS OF THE GOSPEL (2).

THE PREACHING OF THE CROSS (3).

SELF DENIAL FOR OTHERS (4).

ETERNAL AND OMNIPOTENT LOVE (5).

PENISHABLE AND IMMORTAL (6).

IDOLATRY AND THOSE WHO PROFIT BY IT (7).

SOWING—BOUNTIFULLY OR SPARINGLY (8).

TRUE LIBERTY (9).

LAW AND FAITH—CONDEMNATION OR SALVATION (10).

EVERY BLESSING IN JESUS CHRIST (11).

SUBMISSION TO AUTHORITY (12).

These are of course, much the same thoughts you have had in "Doctrines and Duties" only put in a different manner; endeavour by questioning to get the thoughts from your scholars, help them by suggestions, but let them do as much as they can, they will like the lesson all the better for having found out something themselves. The narrative lessons will be those they will most readily recall, and from each of these you may draw valuable lessons in addition to those suggested here, look over the notes you made for each lesson (we suppose that you made them, did not take them to your class, and have them at home still, that is our habit), this will refresh your memory of the teaching, and help you to make the Review more interesting.

One word more; there has been a great thought running through our lessons for this Quarter, let all your teaching and reviewing converge to that as a centre, the thought is, "Christ Jesus and Him Crucified."

July 6, } DAVID KING OVER ALL ISRAEL. } Samuel
1884. } 5: 1-12.

GOLDEN TEXT.—"I have found David my servant; with my holy oil have I anointed him."—Psa. 89: 20.

TIME.—B.C., 1048.

PLACES.—Hebron, the principal city of the tribe of Judah, and Jerusalem, the fortress hitherto held by the Jebusites, now captured and called "the city of David."

PARALLEL PASSAGE.—1 Chron., 11: 1-9.

INTRODUCTION.—Our studies in the Old Testament last year carried us to the death of Saul and Jonathan on the mountains of Gilboa. Tidings of this event were carried to David at Ziklag, where he was staying with his six hundred followers. The way he received the news was characteristic of David and of his age. The Amalekite who told him the story and showed the royal crown as proof of its truthfulness, asserted that in the last agony of soul Saul had entreated death from his hands, and that he had slain the king. He thought that this would please David, and ensure a reward, instead of which he was upbraided for his crime and slain. In these new circumstances David, God-fearing man that he was, "inquired of the Lord" before he would take a step in the direction to which circumstances seemed to point, should he go up into any of the cities of Judah, and which, the answer came, telling him to go up, and to Hebron. To Hebron he ac-

cordingly went, and at once the men of Judah came and anointed him king. It is probable that the other tribes, if left to themselves, would have agreed with the choice, but the loyalty of one man, Abner, to the family of Saul, caused him to set up a son of Saul as the rightful king over Israel. Abner was the cousin of Saul, and appears to have had considerable influence with the people, certain it is that except Judah all followed his lead, Abner and Joab the captain of David's army, met and fought at the pool of Gibeon. Abner was utterly defeated and fled. This, however, did not decide the matter, a "long war" followed, David becoming stronger, and the house of Saul weaker. Then came an insult to Abner by Ishbosheth, his renouncing of the king and going over to David, only to be slain by Joab in revenge for the death of Asahel, his brother. This was followed by the murder of Ishbosheth. The path was now clear to the throne, Saul, Jonathan, Ishbosheth, Abner all dead, and the people longing for a strong hand to help them against the Philistines and the Canaanites, naturally they looked to him, already recognized by the tribe of Judah, he had before been their deliverer, should he not be their king? and so we come to our lesson.

Notes and Comments.—Ver. 1. "All the tribes:" represented by their elders. "Hebron," or *alliance*, about twenty miles south of Jerusalem, formerly Kirjath-Arba (Josh. 21: 11), at that time the most important city of south Palestine. Its present population is about ten thousand, including five hundred Jews, but there is not a single Christian family. "Bone-flesh:" the first requirement for the throne was that the chosen one should be an Israelite. (Deut. 17: 15.) In the same language Christians are set forth as brethren of David's Son and Lord. (Eph. 5: 30.)

Ver. 2.—They give two further reasons for their mission. David had formerly, during the reign of Saul, been the victorious leader of the people against their enemies, and he was God's choice to be the "captain over Israel," their ruler, king. God had said that he should "feed," lit., should shepherd the people; from shepherding the flocks at Bethlehem to shepherd the nation. God's choice, they came to say that he was also their choice, and to give him their allegiance and promise of loyalty.

Ver. 3. "A league:" there was a covenant for mutual rights and service. Some kind of a charter defining the King's rights was in existence (1 Sam. 10: 25) and on the accession of Rehoboam we find the oppressed people demanding some limitation of the kingly powers. (1 Kings 12: 4.) Still later we find a covenant between the King and people. (2 Kings 11: 17.) "Before the Lord:" there were usually religious solemnities on these occasions, it made the covenant impressive and sacred, the Lord was witness between them. "Anointed:" for the third time—see 1 Sam. 16: 13; 2 Sam. 2: 4; In 1 Chron. 12: 23-40, we have fuller details of this great event. About 350,000 "men of war" from the various tribes went up to Hebron, "with a perfect heart—to make David king:" the festivities lasted three days, while to help the entertainers, the nearest tribes brought bread, wine and fruit on asses, camels, mules and oxen. It was a season of great and universal rejoicing.

Vers. 4, 5. "Thirty years old when he began to reign:" that is, in Hebron; for twenty years a shepherd, and for ten years a soldier, a wanderer, an exile, truly the discipline of life had fitted him for his high position. The period of his rule in Hebron was probably his purest and happiest days.

Ver. 6. "The King:" now over all Israel, and without a rival, "to Jerusalem unto the Jebusites:" it seems strange to find that so important a place in the centre of the Kingdom he, so long been left in Canaanitish hands, the Jebusites were a hardy and warlike race, as is seen by the fact of their retaining this place so long. Various political and military reasons have been assigned why it was desirable to possess Jerusalem, but we prefer the idea that in this, as in other things, David had sought and received Divine direction as to the place and his going against it. There appears to have been a demand for a peaceable surrender which was met by the taunt, "Except Thou take away the blind and lame:" meaning that they deemed the place so impregnable that the blind and lame could defend it against David and his army. They would naturally feel, looking down from the dizzy height of its walls into the valley of Gihon, that the most daring of the Hebrews could not succeed in reaching the top.

Ver. 7. "Nevertheless:" notwithstanding all obstacles, cliffs, battlements, defenders. "Took the stronghold of Zion:" the citadel, fortress, the south-westernmost of the hills on which the city stood. "City of David:" so called because it was the conquest, the residence and the tomb of the King.

Ver. 8. In this verse we have the manner of the capture, it was by the water course, for so we may interpret "gutter;" probably dry and of a character that enabled the assailants to ascend unperceived. "Smiteth—hated of David's soul:" rather uncertain, possibly a reply in the language of the Jebusite taunt, "if the blind and lame defend it, then he that smiteth," etc. "Hated:" for the reason of the sneer. "Chief and captain:" Joab accomplished it, and was made chief captain over the whole army. (1 Chron. 11: 6.)

Ver. 9. "David dwelt:" he choose the conquered fort for his residence. "Built walls:" either that he strengthened the city on the northern side, the one least strong naturally, and where it is supposed the fort walls stood, or built for himself and for his people on that side of the city; the former is more likely, as Milo is afterwards referred to as a defence. (1 Kings, 9: 15, 24; 2 Chron. 33: 5.)

Ver. 10. More important is this verse. "David went on, and grew great," or as the margin, "went going and growing:" there was constant activity and constant growth, all of which resulted from the fact that the "Lord God of Hosts was with him," this chiefest and best of all, with him to guide, to guard, to strengthen, with him because he served the Lord with his heart.

Ver. 11. "Hiram—Tyre:" on the coast of the Medi-

terranean, Tyro played an important part in the history of Palestine and the Jews, even in our Saviour's days. This Hiram was likely the father, possibly the grand-father of the one who aided Solomon in the building of the temple. "Messengers:" of congratulation likely, and to form an alliance, also "cedar trees," and carpenters, masons and others to build David a house, either the act was part of a compliment to David, or he, aware of the coming embassy, had requested that such workmen for whom Tyro was famous might be sent for the purpose.

Ver. 12. "David perceived:" the evidences of God's hand were so manifest in all these things, he felt that it was from the Lord. "Established—for his people Israel's sake:" David was God's chosen instrument for the exaltation and blessing of the nation. God's purposes were always of mercy and love to His people and all that He did was to the end that they might not only be a great, but a holy, a God worshipping people, they were the people He had chosen and separated from all others, and had they been faithful to Him their glory and greatness would have known no decline.

HINTS TO TEACHERS.

Prefatory.—What truths and lessons can we get out of this scrap of history? It may seem at starting that this brief record of a political change in the history of a nation has not much in it that is profitable to teach; but as we go on we shall find that, like every other portion of the Scriptures, it has lessons which, if they enter into the daily lives of all, teachers and scholars alike, will help to make those lives a blessing to those whom they have to do. This is a lesson capable of being presented in a graphic, picturesque manner, study to do that and you will be rewarded by the interest your scholars will take, and the more vivid impression it will leave upon their memories. To thoroughly understand the lesson it will be necessary to go back somewhat in the life of David. In that light we arrange the

Topical Analysis.—(1) David's preparation for the Kingdom. (2) His rule over the tribe of Judah. (3) The choice of the united tribes. (4) The capture of Mount Zion. We can only indicate the outlines of these.

On the first topic many things went to make up David's preparation for his life-work. He was chosen by God. When Samuel was sent to the house of Jesse to anoint one of his sons as the future King of Israel, so little was it supposed that the prophet would do David any honour, that he was not even sent for from the sheepfold until all his brothers had passed before the Divine minister, and still the inward voice said of each "I have refused him," and when the ruddy youth arrived the same voice said: "Arise, anoint him, this is he." As he was chosen, so he was prepared, for after the anointing we are told that "the Spirit of the Lord came upon David from that day forward." Yet further in continuation of his preparation, he was called to the Court of Saul to minister to the melancholy of that dark, moody monarch, and thus he became aware of one part of the duties of his office; more important still, the head of a people like Israel, surrounded by warlike enemies ever ready to attack them, must be a warrior, a brave, successful General, and such David was. To this the tribes refer in verse 2: "Thou wast he that leddest out and broughtest in Israel, and the Lord was with thee," the deliverances he had wrought for the people before the blind hatred of Saul drove him into Exile were recalled. But he was fitted for his position, also by adversity, driven hither and thither in constant peril of his life, hiding in woods, and caves, dwelling first in one foreign city, then in another, and in peril from those whose protection he was obliged to seek, he learned the lesson he never quite forgot, of dependence upon God and trust in Him. In fact every step of his life from that moment of anointing, not only led him nearer to the throne, but fitted him more fully for its responsibilities.

On the second topic show how his first act after the news of the death of Saul, was to enquire of the Lord what he should do; he would not take a step toward the realization of what he knew was God's purpose concerning him without being sure that he had the Divine approval. So teach your scholars, we should always wait God's time and God's leading, "he goes the fastest who takes God's time." Point out two special events which showed the character of David, the murder of Abner by Joab, a crime which drew from him a terrible curse upon the murderer, and which he never forgot or forgave. The other was like unto it, the murder of Ishbosheth; the captains who slew him thought that David would reward them for their treason in thus putting away his rival to the throne; but they met, as did the Amalekite who pretended to have slain Saul, with death themselves, with all the additions of ignominy. His reign in Hebron was evidently a peaceful and prosperous one, apart from his war with the house of Saul, and there is little doubt that the rest of the tribes were attracted partly by this fact.

On the third topic so full explanations have been given that we need only press the teacher to dwell upon the religious element in this great national ceremony. Happy the ruler, happy the people whose solemn covenant is by their choice before the Lord. In that immense gathering the soul that would most deeply feel the solemnity and importance of the event would be David's, and only because he trusted in the mighty God of Jacob could he take the responsibility.

On the fourth topic show that when the Lord is with His servants, all obstacles are overcome, and enemies are as chaff before the wind.

INCIDENTAL TRUTHS AND TEACHINGS.

God has a will and purpose concerning nations. God's discipline is the stepping-stone to honour. Happy they who can patiently wait God's time.

Happy also they who can recognize in prosperity the hand of God.

Main Lesson—"In all thy ways acknowledge Him and He will direct thy path.—Prov. 3: 6; Exodus 13: 21; 33: 14, 15; 1 Chron. 28: 9; Psa. 32: 8; Isa. 58: 11; 63: 9.