

## NOTES ON SABBATH SCHOOL LESSONS.

(From an excellent work "Select Notes on the International Lessons, 1876, by Revs. F. N. and M. A. Pelouber.")

## LESSON VI FEBRUARY 6, 1876.

DAVID SPRING SAUL. 1 SAMUEL 24: 1-16.  
(B. C. 1061.)

1. SAUL HAD RETURNED.—Just before the incident of this chapter David was surrounded by Saul's forces, and would have been captured; but David had a protector of whom Saul took no thought and to him he made his appeal, for, as we learn from its title, it was while he was thus surrounded by Saul's forces that he wrote and sang the 56th Psalm.

THREE THOUSAND MEN OUT OF ISRAEL.—When Saul had repulsed the Philistines he resumed his designs against David. The opportunity seemed favorable; for although for various reasons he may have hesitated to call out the national force in addition to his body-guard expressly against David, it would be in his power to retain for this service a portion of the men who had joined him in his march against the Philistines. Thus it is mentioned that the force with which he returned to the pursuit of the fugitive band amounted to no less than three thousand men.

3. SHEPHERDS BY THE WAY.—In those countries there were very large caves on the sides of the rocks or mountains for the sheltering of sheep from the heat of the sun. Hence we read of places where the flocks rested at noon, and this cave seems to be spoken of as one of the sheppcotes.

4. BEHOLD THE DAY OF WHICH THE LORD SAID.—Although these words might refer to some divine oracle, what follows clearly shows that David had received no such oracle. The meaning of the men is simply this: the speakers regarded the leadings of Providence by which Saul had been brought into David's power as a divine intimation to David himself to take this opportunity of slaying his deadly enemy, and called this intimation a word of Jehovah.

5. DAVID'S HEART SMOTE HIM.—His conscience reproached him, because he regarded this as a very dangerous to the king himself.

6. THE LORD'S ANOINTING.—To the comparatively coarse minds of his followers, the relinquishment of so signal an advantage must have seemed, and did seem, like madness, and it needed all the authority he had established over their rough natures to compel their submission to his view of the case. Yet this conduct of David was not only noble and true in feeling, but although he then thought not of that, it was politically wise.

7. DAVID STAYED HIS SERVANTS.—Let us learn to frame our lives after the noble example of King David, who, when he had many occasions given to work evil for evil towards King Saul, yea and many times opportunity to perform mischief and to slay him, nevertheless, fearing God, would not follow his fleshly affections and walk inordinately without the will of God's word, which he professed always to be his direction.

8. DAVID CRIED AFTER SAUL.—It was a bold thing to do; and one hardly knows which to admire the more,—the magnanimity that spared Saul in the cave or the valour that braved him and his troops outside of it. But often the bolder course is the wiser, and the courage of a man in placing himself in the very midst of his enemies so surprises them that they never think of doing him harm. Thus it seems to have been in the present instance; for as David stands before Saul and proceeds to plead with him his cause, no one of the royal troops interferes, and the king himself is deeply moved, but it is with sorrow rather than revenge. And it was no marvel that such an effect was produced upon him, for seldom has a more tender earnest reply, and candid appeal been made by one man to another than that which David here addressed to Saul.

9. DAVID SAID.—David remained at so great a distance from Saul that he was in no danger of being immediately seized by him, though Saul could both see and hear him.

11. MY FATHER, SEE.—To confirm what he said he showed him the lapet of his coat which he had cut off, and said, *My father, see.* In these words there is an expression of the childlike reverence and affection which David cherished toward the anointed of the Lord.

12. THE PROVERB.—The meaning is this: Only a wicked man could wish to avenge himself; I do not.