

LESSON VIII—August 23rd, 1893.

Absalom's Rebellion. 2 SAM. 15: 1-12.

(Commit to memory verses 4-6).

GOLDEN TEXT: "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." Ex. 20: 12.

PROVE THAT—Deceit will be punished. Ps. 55: 23.

SHORTER CATECHISM. Quest. 75. *What is forbidden in the eighth commandment?* A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own, or our neighbor's wealth or outward estate.

LESSON HYMNS. *Children's Hymnal*—Nos. 65, 173, 69, 116.

DAILY PORTIONS. *Monday.* Absalom's rebellion. 2 Sam. 15: 1-12. *Tuesday.* David's flight. 2 Sam. 15: 13-23. *Wednesday.* David's submission. 2 Sam. 15: 24-31. *Thursday.* Shimei's curse. 2 Sam. 16: 5-14. *Friday.* Absalom's wicked intent. 2 Sam. 17: 1-14. *Saturday.* Causing sorrow to parents. Prov. 19: 20-29. *Sabbath.* Rebellious children. Isa. 1: 1-9. (*The I. B. R. A. Selections*).

EXPOSITORY NOTES.

INTRODUCTORY. The remainder of David's history is mostly a tale of decline. While his empire did not become less in extent, it grew disunited and restless. "David's crime in the matter of Uriah had broken the spell that seemed to be over his life, and since then the unity of the nation, its peace and its hearty boldness in all enterprises were gone, and its good fortune with them." How soon the fruit of David's misconduct was seen reflected in the misconduct of Amnon, his eldest son. Then follows the story of Absalom's hatred and revenge, his flight, and after five years banishment, reconciled and restored to his father's favor. Read chapters 13 to 16. Time, probably 1022 B. C. David 62 or 63 years old.

LESSON PLAN. I. The Plot. vs. 1-6. II. The Rebellion. vs. 7-12.

I. THE PLOT. 1. After this—Shortly after his reconciliation and regained liberty. Chariots and horses—"A chariot and horses" (R. V.) Contrary to the rule that forbade the kings of Israel to multiply horses. Absalom—The son of Maacah, the daughter of Talmai a heathen king, which would naturally make him less concerned about the peace of Israel. To run—It is a usual thing in the east for men of rank to be attended by runners on foot. 2. The way of the gate—Leading to the royal palace where the "king gave audience and administered justice." Had a suit—A case to be tried. At the gate of the city the elders were the judges, but with an appeal in all weighty matters to the king. Called unto him—As they were on their way to court they were intercepted by Absalom. Of what city art thou?—That he might learn the names of the city and tribe of each litigant. 3. Good and right—Apparently manifesting deep interest in each man's case and flatteringly assuring each in his turn that he had a good case and a worthy cause. Deputed—Always expressing deep regret, as it was impossible for the king to hear every case, that he did not appoint others to aid him in his duties. He spoke disparagingly of the existing form of administration of justice, insinuating the "king's inability and neglect." 4. Oh, that I were made judge—A striking instance of "ambition criminally indulged," in which was manifested the spirit of (1) self-conceit, (2) covetousness, (3) disloyalty toward

the king, (4) rebellion against God. He was truly "the representative of vain-glory and self-conceit." (Wordsworth). Justice—Seeking to impress them with the idea that under existing circumstances they could not obtain justice. 5. Put forth his hand—He acted as many an unprincipled and unscrupulous politician does in the present day during the heat of a political campaign. It is amazing how many are susceptible to the influences of the flatterer. "Ambitious projects are often carried on by a show of humility." (M. Henry). 6. Stole the hearts—Deceived them. Gained their affections by stealth, by (1) feigning anxiety in their affairs, (2) flattery, (3) affability and courtesy, (4) fair and lavish promises.

II. THE REBELLION. 7. Forty years—The transcribers have possibly made an error; it should read "four years," the period during which Absalom's popularity was growing and his conspiracy by arts and flatteries was being planned. Pay my vow—Under the cloak of a pretended religious vow, Absalom sought and obtained leave of his father to go to Hebron, alleging that the object of his visit was to hold solemn sacrificial services in "thanksgiving for being permitted to return home and being reconciled to his father. Indulgent parents are certain to train up self-willed, ungrateful children. "No villainy can be termed complete which is not disguised under the mask of religion, especially at those times when the profession of godliness is treated with