

# Notes on the Lessons.

## LESSON IX—December 1st, 1895.

### David Anointed King. 1 SAM. 16: 1-13.

(Commit to memory verses 12 and 13)

**GOLDEN TEXT:** "Man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 7.

**PROVE THAT**—Christ is the king of the church. Acts 5: 31.

**SHORTER CATECHISM.** Review Quests. 27-29.

**LESSON HYMNS.** *Children's Hymnal*—Nos. 156, 235, 164, 113.

**DAILY PORTIONS.** *Monday.* David anointed king. 1 Sam. 16: 1-13. *Tuesday.* David and Saul. 1 Sam. 16: 14-23. *Wednesday.* God's choice. 1 Chr. 28: 1-10. *Thursday.* Searching the heart. Jer. 17: 5-10. *Friday.* God's omniscience. Ps. 139: 1-12. *Saturday.* Promise for David. Ps. 89: 19-29. *Sabbath,* David's greater Son. Acts 13: 16-23. (*The I. B. R. A. Selections*).

## EXPOSITORY NOTES.

**INTRODUCTORY.** After announcing to Saul the final sentence of his rejection Samuel departed to his own house and the two never met again in life. His mourning over Saul was deep and genuine but God called him to rouse himself from it that he might carry out the divine purpose regarding his successor.

**LESSON PLAN.** I. Man's Choice. vs. 1-10. II. God's Choice. vs. 11-13.

**I. MAN'S CHOICE. 1. And the Lord said unto Samuel, How long wilt thou mourn for Saul: seeing I have rejected him from reigning over Israel?** There is a reproof conveyed in this sharp recall to duty. If God rejected Saul, then God would take care of the nation, and no one need fear for its future. Samuel's only duty was to act as God's instrument in carrying out his purpose. The grief of Samuel was prolonged almost to asinful extent, nor can we wonder at it. We who see Saul's whole career, and know how deeply he fell, are in danger of discrediting his high qualities; but those who were witnesses of his military skill and prowess, and saw him and his heroic son raising the nation from its feebleness and thralldom to might and empire, must have given him an ungrudging admiration. Both David's dirge (1 Sam. 1: 19-27) and Samuel's long mourning, and the unqualified obedience which he was ableso quickly to extort from a high spirited people unused to being governed, bear decisive testimony to his powers as a ruler and a commander in war. (Payne Smith). Samuel mourned for the wreck of the high hopes which he had entertained, and for the seeming frustration of the purpose of God in allowing the election of a king. He knew not as yet how the vacancy in the theocratic throne was to be filled up, and he feared that the rejection of the present king might lead to the loosening of all authority in the state and a return to that disunion and political weakness from which Saul had raised the nation. (Deane). "The excellent prophet here displays something of human weakness. Samuel here looked on a vessel made by the invisible hand of God himself, utterly

broken and minished, and his emotion thereat shews his pious and holy affection—yet he is not without sin; not at all that the feeling is evil, but because it is excessive." (Calvin). Compare God's similar dealing with Elijah, 1 Kings 19. (ch. 15: 35; Jer. 7: 16; 11: 14; 14: 11). **Fill thine horn with oil**—Horns hollowed out, polished and mounted with metal tops and lids, were used as flasks for holding liquids. Hence the horn became an emblem of plenty—the *cornucopia*. (ch. 10: 1). Kings as well as priests were set apart by this symbolic rite. It signified enduement with the spiritual graces belonging to their office. (1 Kings: 1: 39; 19: 16; 2 Kings 9: 1; 11: 12; 23: 30). **And go, I will send thee to Jesse the Beth'le-hem-ite**—He was the grandson of Ruth and Boaz. (Ruth 4: 18-22). It had been long foretold by Jacob (Gen. 49: 10) that the sovereignty should be in the line of Judah. Moses was a Levite; Joshua a Ephraimite; Saul a Benjamite, but at last the words of the dying patriarch were about to find their fulfilment (Heb. 2: 3; Isa. 55: 11), and the first king of the royal line of Jesus was to be designated. (Isa. 11: 1, 10; Matt. 1: 5, 6; Luke 3: 31, 32). Bethlehem (*House of bread*) was 10 or 11 miles from Ra'mah, where Samuel dwelt. It was distinguished from another place of the same name in the tribe of Zebulun. (Josh 19: 15). Note the memories which cluster around it. (Gen. 35: 19; Judg. 12: 8, 10; Ruth 1: 1; 4: 21, 22; Micah 5: 2; Matt. 2: 1). **For I have provided me a king among his sons**—Saul was chosen to suit the popular idea of a king. (ch. 9: 16; 10: 23). David was endowed by God for royalty.