



SUNDAY SCHOOL BANNER

for
TEACHERS
AND
YOUNG PEOPLE.

Vol. 23.]

SEPTEMBER, 1889.

[No. 9

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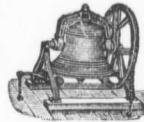
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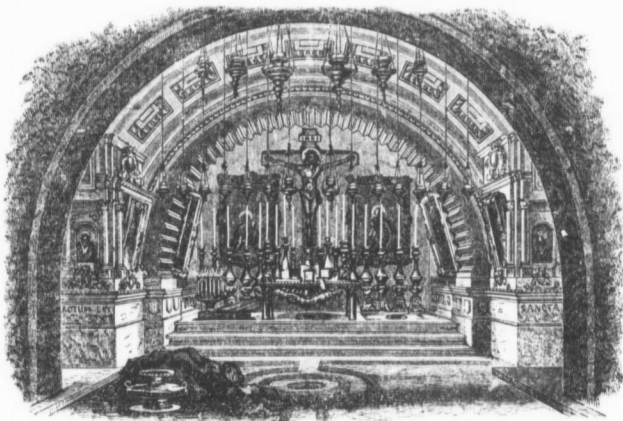
SUNDAY SCHOOL BANNER

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Vol. XXIII.]

SEPTEMBER, 1889.

[No. 9.



CHURCH OF THE HOLY SEPULCHRE—CHAPEL ON THE SITE OF CALVARY.

Jerusalem—The Church of the Holy Sepulchre.

No one can approach the Church of the Holy Sepulchre without reverence. Whether, as tradition affirms, it really covers the site of the crucifixion and entombment of Our Lord is, of course, a question long in dispute among archaeologists and scholars. But no man can tread ground that has been trodden by the worshipping millions, that have come from all quarters of the globe, through long centuries, to pray in this spot, without being touched by a sympathetic thrill.

The first church on this spot was built by the Emperor Constantine, and the present one by the Crusaders. It is a vast irregular pile of buildings, many times rebuilt and added to; and hemmed in, as it is, by the crowding dwellings around it, has little that is attractive from an artistic point of view. There is, however, a picturesqueness in the *façade*, irregular as it is, and an interest higher than that of art in the whole quaint but venerable congeries of structures upon which one comes suddenly as he turns down a narrow lane in the middle of the Christian quarter.

I will not weary my readers by describing all

the curious traditional sites covered by the roofs of the Church of the Holy Sepulchre. I will mention but a few of the principal ones. The site of Calvary is owned by the Greeks. The chapel is profusely decorated, and the ornaments are of the richest description. It is fourteen and a half feet above the Sepulchre, and you ascend by a flight of eighteen steps. The general effect of the place, as of most of these places, I can only describe by one word—they look *tinselly*; and, granted that they are what they are affirmed to be, it would surely have been more in accordance with taste and true respect to have left them in all their bare and original ruggedness, than to have cased them in with tawdry ornamentation.

Underneath the altar in this chapel is a hole through the marble slab to the solid rock, affirmed to be the spot where the cross was erected, and two other such holes, one on either side, are shown as the spots where the crosses of the two thieves stood. Close by is another small chapel, covering the spot where Mary and the Beloved Disciple stood. There is a strange tradition that Christ was crucified over the spot where Adam was buried, and the site of the tomb of our common father is one of the properties of this chapel.

There they are, these traditional sites, and though one may disregard the tradition and question the accuracy of the sites—they are the sites to millions, and have been to many millions passed away. These sites stirred the fierce courage of the Crusaders, and led thither to their rescue from the Saracen thousands of chivalrous warriors; they have stirred the devotion and self-denial of millions of passionate pilgrims, who have not counted life dear, if they might but see them and die. And every year adds its quota to the long list of those who have been led by the magnetism of a dying Saviour's love to visit the scenes of His agony and triumph. All this stirs one's pulses strangely as he walks along the Via Dolorosa, or muses within the Church of the Holy Sepulchre.

WE are like little children strayed from home; and God is now fetching us home; but we are ready to turn into any house, stay and play with every thing in our way, and sit down on every green bank, and much ado there is to get us home.—*Baxter*.

Opening and Closing Service.

I. Silence.

II. Responsive Sentences

Supt. I was glad when they said unto me, Let us go into the house of the LORD.

School. Our feet shall stand within thy gates, O Jerusalem.

Supt. Jerusalem is builded as a city that is compact together:

School. Whither the tribes go up, the tribes of the LORD, unto the testimony of Israel, to give thanks unto the name of the LORD.

Supt. For there are set thrones of judgment, the thrones of the house of David.

School. Pray for the peace of Jerusalem: they shall prosper that love thee.

Supt. Peace be within thy walls, and prosperity within thy palaces.

School. For my brethren and companions' sakes, I will now say, Peace be within thee.

Supt. Because of the house of the LORD our God I will seek thy good.

III. Singing.

IV. Prayer.

LESSON SERVICE.

I. Class Study of the Lesson.

II. Singing Lesson Hymn.

III. Recitation of Title, Golden Text, Outline, and Doctrinal Suggestion, by the school in concert.

IV. Review and Application of the Lesson, by Pastor or Superintendent.

V. The Supplemental Lesson.

VI. Announcements (especially of the Church service, and week-evening prayer-meeting).

CLOSING SERVICE.

I. Singing.

II. Responsive Sentences.

Supt. O the depth of the riches both of the wisdom and knowledge of God!

School. How unsearchable are his judgments, and his ways past finding out!

Supt. For of him, and through him, and to him, are all things.

School. To whom be glory forever. Amen.

III. Dismission.

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ His only Son our Lord: who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate; was crucified, dead, and buried; the third day He rose from the dead; He ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the Holy Catholic Church: the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. *Amen*.



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INTERNATIONAL BIBLE LESSONS.

THIRD QUARTER: STUDIES IN JEWISH HISTORY.

B. C. 1063.]

LESSON IX. DAVID AND GOLIATH.

[Sept. 1.

Authorized Version.

1 Sam. 17. 32-51.] *Commit to memory verses 45, 46.*

32 And Da'vid said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this Phil-ist'ine.

33 And Saul said to Da'vid, Thou art not able to go against this Phil-ist'ine to fight with him: for thou art but a youth, and he a man of war from his youth.

34 And Da'vid said unto Saul, Thy servant kept his father's sheep, and there came a lion, and a bear, and took a lamb out of the flock.

35 And I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Phil-ist'ine shall be as one of them, seeing he hath defied the armies of the living God.

37 Da'vid said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Phil-ist'ine. And Saul said unto Da'vid, Go, and the LORD be with thee.

38 And Saul armed Da'vid with his armor, and he put a helmet of brass upon his head; also he armed him with a coat of mail.

39 And Da'vid girded his sword upon his armor, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these: for I have not proved them. And Da'vid put them off him.

40 And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Phil-ist'ine.

41 And the Phil-ist'ine came on and drew near unto Da'vid, and the man that bare the shield went before him.

42 And when the Phil-ist'ine looked about, and saw Da'vid, he disdained him: for he was but a youth, and ruddy, and of a fair countenance.

43 And the Phil-ist'ine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phil-ist'ine cursed Da'vid by his gods.

44 And the Phil-ist'ine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said Da'vid to the Phil-ist'ine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, whom thou hast defied.

46 This day will the LORD deliver thee into mine hand: and I will smite thee, and take thine head from thee; and I will give the carcasses of the host of the Phil-ist'ines this day unto the fowls of the air, and to the wild beasts of the earth: that all the earth may know that there is a God in Is'ra-el.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD's, and he will give you into our hands.

48 And it came to pass, when the Phil-ist'ine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phil-ist'ine.

49 And Da'vid put his hand in his bag, and took thence a stone, and slang it, and smote the Phil-ist'ine in his forehead, that the stone sank into his forehead; and he fell upon his face to the earth.

50 So Da'vid prevailed over the Phil-ist'ine with a sling and with a stone, and smote the Phil-ist'ine, and slew him; but there was no sword in the hand of David.

51 Therefore Da'vid ran, and stood upon the Phil-ist'ine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phil-ist'ines saw their champion was dead, they fled.

Revised Version.

32 And Da'vid said to Saul, Let no man's heart fail because of him; thy servant will go and fight with this

33 Phil-ist'ine. And Saul said to Da'vid, Thou art not able to go against this Phil-ist'ine to fight with him: for thou art but a youth, and he a man of war from

34 his youth. And Da'vid said unto Saul, Thy servant kept his father's sheep; and when there came a lion,

35 or a bear, and took a lamb out of the flock, I went out after him, and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and smote him, and slew him.

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38 And Saul said unto Da'vid, Go, and the LORD shall be with thee. And Saul clad Da'vid with his apparel, and he put a helmet of brass upon his head,

39 and he clad him with a coat of mail. And Da'vid girded his sword upon his apparel, and he assayed to go; for he had not proved it. And Da'vid said unto Saul, I cannot go with these: for I have not proved

40 them. And Da'vid put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in the shepherd's bag which he had, even in his scrip; and his sling was in

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43 and ruddy, and withal of a fair countenance. And the Phil-ist'ine said unto Da'vid, Am I a dog, that thou comest to me with staves? And the Phil-ist'ine

44 cursed David by his gods. And the Phil-ist'ine said to Da'vid, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said Da'vid to the Phil-ist'ine, Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the LORD of hosts, the God of the armies of Is'ra-el, which thou

46 hast defied. This day will the LORD deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcasses of the host of the Phil-ist'ines this day unto the fowls of the air, and to the wild beasts of the earth; that all the

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48 LORD's, and he will give you into our hand. And it came to pass, when the Phil-ist'ine arose, and came and drew nigh to meet Da'vid, that Da'vid hastened, and ran toward the army to meet the Phil-ist'ine.

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50 he fell upon his face to the earth. So Da'vid prevailed over the Phil-ist'ine with a sling and with a stone, and smote the Phil-ist'ine, and slew him; but there

51 was no sword in the hand of Da'vid. Then Da'vid ran, and stood over the Phil-ist'ine, and took his sword, and drew it out of the sheath thereof, and slew him, and cut off his head therewith. And when the Phil-ist'ines saw that their champion was dead, they fled.

EXPOSITORY NOTES.

BY REV. MILTON S. TERRY, D.D., GARRETT BIBLICAL INSTITUTE.

Introductory. Soon after the scene described in the last lesson David was called to serve in the court of Saul. The foul spirit which possessed the king led the servants of Saul to devise means for his relief, and it was thought if a skillful player on the harp could be found to play before him at such times as he was troubled, the evil spirit would have no power over him. David was known as a proficient musician, and was thus summoned to the presence of Saul, and made one of his armor-bearers. How long he remained with the king is not stated, but his skill in the use of the harp acted like a charm upon Saul, and the evil spirit left him. After a while David returned to Bethlehem, and resumed the care of his father's flocks. (17, 15.) It would seem that a considerable time—probably several years—elapsed before the events recorded in the present lesson, and David was forgotten by Saul.

In the meantime Saul became involved again in war with the Philistines. These enemies of Israel, who had held them in subjection for forty years at one time (Judg. 13, 1), were unwilling to lose them from among their tributaries; and their sufferings from the ark (1 Sam. 5), and by the hand of Samuel (7, 10), and, still more recently, by the heroism of Jonathan (14), were sufficient provocation for them to attempt war at any favorable opportunity. Perhaps they had heard of Saul's madness, and deemed that a fact in their favor. The appearance also among them of the mighty warrior, Goliath, would naturally have been an inspiration to their armies. David's three eldest brothers went to the war against the Philistines, and the two armies confronted each other on opposite sides of the valley of Elah, some fourteen miles south-west of Jerusalem. Jesse, who was now an old man, sent David to the camp to carry various comforts to his brothers and inquire after their welfare. When he arrived at the scene of battle he saw the mighty champion of Gath come out and defy any one in the armies of Israel to meet him in single combat. None was willing to go forth, not even Saul, and the men of Israel were smitten with terror, and fled before the gigantic Philistine. David hears, and resolves, in the fear of God, to meet him in the valley. At this point of the narrative the present lesson opens. Saul has been told of the interest and zeal of the young man, and has him called into his presence.

Verse 32. Let no man's heart fail. His own spirit is filled with an inspired confidence, and his language corresponds therewith. **Thy servant.** He knows how to speak the respectful language of a loyal subject. **Go and fight.** Other exposures and struggles have taught his hands to war and his fingers to fight. Comp. Psa. 144. 1.

33. Thou art not able.... a youth. Saul looks on the outward appearance, and sees in David a mere stripling, utterly unfit to cope with the giant. **He a man of war.** Goliath was probably a descendant of the famous Anakim, who escaped the sword of Joshua. Comp. Josh. 11, 22. These giants had filled the Israelites with terror in the days of Moses. Num. 13, 33.

34. David said. This speech of David has ever been admired as one of singular force, eloquence, and simplicity. **His father's sheep.** Not his own, only as he was one of his father's heirs. The Hebrew form of expression is noticeable, "A shepherd was thy servant to his father among the sheep." **There came a lion.** It was a sign of Samson's great power that he rent a lion. No ordinary youth would care to meet this king of beasts. **A bear.** Thomson describes the present bear

of northern Palestine as an animal greatly to be dreaded. The stoutest hunter rarely ventures to attack him alone. The same was probably true in southern Palestine in David's time.

35. I went out after him. He was a model shepherd who would thus venture into fearful conflict with lions and bears in order to rescue the lambs of his flock. **Caught him by his beard.** He even dared to "beard the lion in his den." Instead of beard, the Septuagint reads "throat."

36. Slew both the lion and the bear. The very brief mode of statement leaves it uncertain whether David smote these two beasts on one occasion, or at different times. His words may be understood as descriptive of numerous encounters with lions and bears. **Uncircumcised Philistine.** He speaks of the giant of Gath as one whom he despises for his heathenism. He is no partaker in the covenants of Israel, but a pagan, a foreigner, and an enemy, whose defiance of Israel's hosts seems to him like blasphemy. With David Israel's armies are God's armies, and Jehovah is the living God, no dumb idol like the Philistine god Dagon.

37. The Lord.... will deliver. Here we note the secret of David's power. It was faith in the God of Israel. Saul yields to his eloquent plea, and says, **Go, and the Lord be with thee.** For he was impressed that the youth spoke not merely of himself, but had power with God.

38. Armed David with his armor. Rather, "clothed him with his garments," referring more particularly to a dress adapted to a warrior: some military suit. **Helmet.... coat of mail.** Saul thought David should be armed like the Philistine giant. See ver. 5.

39. Assayed to go. Or, "began to go." He willingly tried on the heavy armor which was thus offered him, and began to walk with it upon him, for he had not proved it, and as yet did not know how it might feel upon him or fit him. He was soon convinced, however, that it would prove only an encumbrance, and so he said unto Saul, **I cannot go with these.** The shrewd practical sense of David admonished him of the folly of attempting such a combat with weapons in which he had no skill. **Put them off him.** As an encumbrance altogether worse than useless.

40. Staff. Probably the walking-stick which he was accustomed to carry about with him, and which would serve also as a formidable weapon in a close hand-to-hand struggle. **Five smooth stones.** The valley of Elah has been identified with the ravine now called Wady es-Sumpt, about fourteen miles south-west of Jerusalem, and it is an interesting fact that the valley is strewn with pebbles of various sizes, worn round and smooth by the periodical sweep of water through the torrent beds. **The brook,** or valley bed was probably dry at the time. **Shepherd's bag.** A vessel or pouch which a shepherd would find convenient for carrying small articles. It is here further defined as a scrip, that is, a small bag, like a traveler's wallet; it may have been a pouch or a knapsack. **His sling was in his hand.** This was evidently the weapon in which he mainly trusted. In his experience as a shepherd he had acquired great dexterity in the use of the sling. The sling was made of a strong leather string, broad at the middle so as to hold a small stone. By swinging rapidly around a few times, and letting go one end of the string, the stone was hurled forward with a velocity that made it as fatal as a rifle-ball to one whom it might strike.

41. Bare the shield went before him. Comp. ver. 7.

Goliath went forth with all the pomp of a military chief, of which he was attended by an official shield-bearer. So David was called to confront two men, not the giant Philistine only.

42. Looked about and saw. The words picture the lofty and self-conceited air of one confident of victory. **Disdained him.** It certainly looked to him like an insult to send against him such an antagonist as the unpretending youthful shepherd. But in his case the proverb was well illustrated: "Pride goeth before destruction and a haughty spirit before a fall." Prov. 16, 18.

43. Am I a dog. He assumes that he is treated with outrageous insult. The Septuagint version reads: "Am I a dog that thou comest to me with a staff and stones? And David said, Nay, but worse than a dog." **Staves.** Plural of the same word which occurs in ver. 40. David's walking-stick seemed to the giant to be the kind of weapon which his antagonist proposed to use against him. **Cursed David by his gods.** Or by his God. Nothing in the language here determines whether he cursed by David's God or by his own. See on ver. 45.

44. The Philistine said. It was common in such combats for enemies to parley with each other a while before engaging in conflict, and indulge in boasts and threats. Numerous illustrative examples occur in Homer's *Iliad*. **Unto the fowls...beasts.** So in *Iliad* iii, 831, Hector says to Ajax: "Thou shalt satiate Troy's dogs and birds with fat and flesh." Nothing was more harrowing to the soul of a warrior than to have his body dishonored after death, and left a prey to carrion birds and beasts.

45. Sword...spear...shield. Comp. the description of his armor in vers. 5-7. The word translated **shield** is rather, "javelin," a kind of lance, which was first brandished aloft and then hurled at the foe. **Name of the Lord of hosts.** The name and power of Jehovah were to David more than all other hosts, and all weapons of war. His faith in the covenant God of Israel makes him mightier than the boasting warrior of Gath, and he can retort his challenge without fear. **Belied.** Scorned and reproached. This favors the idea that (in ver. 43) Goliath had cursed David by a blasphemous use of Jehovah's name.

46. Deliver thee into mine hand. The Hebrew word suggests the idea of shutting one up in the power of another. **I will smite thee.** David is here seized by the spirit of prophecy, and sees not only the fall of Goliath, but also the great slaughter of the Philistine host. **Fowls and beasts** will soon feast upon their carcasses, after the men of Judah and Israel pursue their flying army, and leave the dead and dying all along the way to Gath and Ekron. See vers. 52 and 53. **All the earth may know.** Here the language rises above the immediate occasion, and exhibits the profound and far-reaching word of prophecy which declares how other nations and times shall hear of that day's battle. **That there is a God in Israel.** Or, rather, "There is a God for Israel;" that is, Israel has a God who is mighty to defend his people. Comp. chap. 12, 22.

17. All the assembly. Both of Israelites and Philistines. **Not with sword and spear.** As if conspicuous weapons of war were not to receive any credit for the salvation of Israel. Not by that sort of power are God's greatest battles won. Comp. Zech 4, 6; 1 Cor. 1, 27, 28.

48. Arose and came and drew nigh. These words suggest the pomp and pride and self-assumption with which he slowly proceeded to the fray. **David hasted and ran.** Noticeably a different style from that of the Philistine, who was bulky and slow of movement. **Toward the army.** That is, in the direction of the ranks

of the Philistines, who were drawn up in battle array on the mountain on the farther side of the valley.

49. The stone sunk into his forehead. Goliath's brazen helmet was either without a covering for the forehead, or else this part was removed or lifted as he went forth to the conflict. We can hardly suppose, however, as the Septuagint has it, that the stone passed through the helmet. Hurling by the strong, well-practiced hand of the young shepherd, it penetrated the skull so as to produce instant insensibility, and the huge warrior fell upon his face to the earth. Great must have been the consternation of the Philistines to behold that fall.

50. So David prevailed. This verse is omitted in the Vatican text of the Septuagint. It seems to be a pious reflection of the historian, or of some later editor, who would impress the great lesson that David, without sword or heavy arms, with only his sling and stone, was stronger than his huge enemy.

51. Stood upon the Philistine. In the position and attitude of an undisputed victor. **Took his sword.** For he had none of his own. This trophy of his victory was long carefully preserved, wrapped in a cloth at Nob, where David at a later day took it again. Chap. 21, 9. **Cut off his head.** As he had foretold in ver. 46. **Philistines saw...fled.** And were pursued by the Israelites and cut off with great slaughter.

Among the lessons of this Scripture we may specially note the following:

1. True boldness and heroism spring from profound convictions of the righteousness of our cause.
2. The confidence of a hero must also have some basis in his own discipline and past trials.
3. No wise man will venture into a life and death struggle with weapons which he has never tried.
4. No one who fights the good fight of faith need fear the boasts and threats of those who glory in their own strength.
5. Not pompous dress-parade, but prompt and energetic action distinguishes the successful warrior.

An English Teacher's Notes on the Lessons.

BY SARAH GERALDINA STOCK.

THE teaching of our Golden Text is illustrated in our passage for reading under three different aspects. On two separate occasions we find David triumphing over those who were "against him," and in both cases the reason of his triumph was that God was "for him." The former case gives a double illustration of what "God for us" means.

First we get it in the form of a parable. There rises before us a scene among the wild hills near Bethlehem. There is a lamb in danger, attacked by two formidable enemies, powerless to save itself. But the young shepherd who sees its peril, though armed only with a staff, boldly confronts the lion and the bear, deals to both the death-blow, and delivers the lamb, having risked his own life to do so. Here is the picture of the sinner, in mortal danger and helpless. But his cause has been taken up by One mighty to save. Laying aside his glory, the Lord of all comes "in the form of a servant," and not merely risks, but lays down, his life for the perishing one. In the words of a sweet hymn,

"The lion once had hold
And thought to make an end
But One came near with wounded side,
And for the sheep the Shepherd died."

This is the first aspect of "God for us," and until it is learned by personal experience little can be known of the others. To know that Christ "loved me and gave

himself for me" (Gal. 2, 20), is to know that "God is for me," Psa. 59, 9.

But the shepherd youth in whom we see the type of the Good Shepherd, "who giveth his life for the sheep," was himself exposed to imminent danger and needed a deliverer. He knew this and trusted not to his own prowess to deliver him. The sudden danger had met him alone, far from any human helper; and the deliverance was witnessed by no human eye. None saw the deadly combat and none beheld the victory won. But it was graven on the memory and in the heart of him who experienced it and his trust was firmly stayed in the Lord who delivered him "out of the paw of the lion and out of the paw of the bear."

Here is the second aspect of "God for us." The path of the saved one may be one of comparative obscurity, just a daily round of ordinary commonplace duty. But the enemy may and will be, all the same, on the watch to harass and to harm. Then comes in the blessed "God for us"—not only for those engaged in special service, and called to face extraordinary dangers, but for "us"—for each believer. When none sees our need God sees it; when none sees the foes round about us, God sees them. "God for us" is as true of the youngest and weakest follower of Christ as it was of David.

The time came when the young shepherd was called to step forward prominently in the sight of Israel and meet a foe from whom all others shrank. The Philistine giant had defied "the armies of the living God" and not a man dared take up the challenge until David arrived. The foe had not sought him, but seeing that the honor of his Lord was concerned, he sought the foe. On the previous occasion the sudden peril had come upon him while in the path of quiet duty, and the Lord had delivered him. Now the cause of God was threatened and he flew to the rescue. He faced the giant in the name of the Lord and as the champion of his Israel. He was definitely and actively "on the Lord's side," and knew that the mighty One who had delivered him from the lion and the bear would deliver the Philistine into his hand.

Here is the third aspect of "God for us." He that is "on the Lord's side" shall find the Lord on his side. He that comes "to the help of the Lord" (Judg. 5, 23), shall not fall of the divine help.

"God for us" redeeming us "when we were sinners," (Rom. 5, 8:) "God for us," watching over the tried and tempted one, and delivering him from the grasp of the enemy; "God for us," giving the victory to those who go forth in his name—may each one learn this truth in his personal experience!

Cambridge Notes.

BY REV. JAMES HOPE MOULTON, M.A.

[These notes are based on the Revised Version.]

David's exploit—like that of Jonathan, chap. 14—is typical of all that was best in his race. Miraculous in the deepest sense from beginning to end, it yet had nothing strictly "supernatural" about it. Given a sturdy, fearless youth with great skill in the use of a sling, pitted against an unwieldy giant, who with Philistine stupidity exposes his face to a despised foe, and the triumph is inevitable. The marvel lies in the pluck which faced the champion before whom the giant Saul and all Israel's heroes had shrunk back in dismay. The secret of men like David and Jonathan was that the constant presence of the Lord of hosts was to them not a pious opinion but a practical reality.

VERSE 33. *Youth*. He was already a "man of war," and may have been twenty or so. VER. 34. *When*.

The Hebrew seems to suggest that this was not an isolated exploit, but repeated when the emergency recurred. *Or a bear*. Probably to be read "or even a bear." The Syrian bear is said to be more dangerous than the lion. VER. 35. *Smote*. With the shepherd's staff (ver. 40), a weapon with which the Arabs will still attack and kill lions. *Delivered*. Comp. Amos 3, 12. The shepherd would hardly hope to save them alive. *Bear*. The tuft of hair on the chin; the LXX. has "throat." VER. 36. *Uncircumcised*. Outside the covenant made with Israel. *Defiled*. Better, "reproached," as twice in verse 26. *Living God*. Comp. Josh. 3, 10, and note. It is a phrase of tremendous meaning. Comp. Deut. 5, 26; and especially Heb. 10, 31. The God of Israel was no dead idol like the Philitine Dagon, whose beastly form had been shattered before the ark. David's simple faith assumes that the blaspheming Philistine must of course fall before any weapon God chooses, and so he fearlessly obeys the call. VER. 37. *Pair*. Literally, "hand." It is a pity we cannot keep the same word through the verse. *Jehovah shall be*. David's faith quickened Saul's. VER. 38. *Apparel*. Suited for wearing under armor; the sword was fastened to it. VER. 39. A very ingenious conjecture of Klostermann's—"Saul clad David with Jonathan's apparel, and a helmet"—escapes a grammatical difficulty by the minutest possible change in one Hebrew letter. In that case we need not discuss how David could have worn the giant Saul's clothes, Jonathan himself was probably absent. VER. 39. *Assayed*. Tried. VER. 40. David showed prudence as well as faith in using only a familiar weapon, and a dress which would not impede him. The supernatural aid which comes of faith does not work by setting aside nature, but by developing it to the highest perfection. We see this prudence also in his taking five stones for the encounter. *Torrent bed* (margin). Recent explorations seem to have identified this in a deep ravine with steep sides running through the open valley which separated the hosts. The round water-worn pebbles may still be seen in its bed. *Eren*. As the text stands we can hardly regard the "scrip" as synonymous with the "shepherd's bag;" it must denote some other receptacle carried as well. Probably "even" should be omitted, (Klostermann), thus giving "bag, which he carried in the fold [of his robe]". That is, attached to the girdle. *Sling*. The favorite weapon of Syrian countrymen. Comp. Judg. 20, 16. VER. 41. *Shield*. Comp. ver. 7. It covered the whole body and was held before the warrior as he discharged his weapon. VER. 42. *Looked about*. As if he scanned the whole scene before he could persuade himself that this was the Israelite champion! *Distained*. Prov. 16, 18. *Ruddy*. See chap. 12, and note. VER. 43. *Staves*. "Such weapons as a staff." *Gods*. Whom he thus deliberately pitted against Jehovah, oblivious of the last encounter. VER. 44. *Beasts*. Generally denoting cattle, as contrasted with David's word in ver. 46, but here it must mean wild beasts. VER. 45. *Javelin*. As in ver. 6, if the text there be correct. *Hosts*. The title Jehovah Sabaoth (*Yahweh Schéáôth*) which appears for the first time in the period of the monarchy, has here its principal meaning brought out by the next clause. The God of the armies of heaven and earth himself commanded the army of his covenant people. VER. 46. *Deliver*. Literally, "shut up." Comp. Psa. 31, 8. *And I will*. It would bring out the meaning better to translate "that I may." Note the Nemesis: the giant's threat against Jehovah's messenger, one insignificant youth, is to be executed upon the blasphemer's army. *Wild beasts*. A wider word than in verse 44, suggesting a ghastly feast.

Note the repetition of the word "earth;" the glutted beasts of prey were to be the token to all people of Jehovah's vengeance on his foes. *A God*. Alone worthy of the name. VER. 47. *Assembly*. The LXX. translates by the word *ecclesia*, from which eventually developed the conception of the Jewish and the Christian Church. It seems here to be confined to the Israelites, who were to learn from the sequel the lesson which their whole history had been designed to teach. The pupil of Hannah's son (chap. 2, 1-10), was a fit preceptor. VER. 48. *Ran*. Note this mark of fearlessness. VER. 49. *Forehead*. He had his visor up and no shield. VER. 51. Apparently not dead. VER. 51. VER. 50. This verse might be a compendious narrative from some other source; it is absent from the old LXX. text. In itself, however, the repetition is quite in Hebrew style. VER. 51. *His sword*. If we omit the last verse, ver. 40 would still show that the Philistine's sword was meant, and not David's, as Westermann thinks. We shall hear of this famous sword again. Chap. 21. 9. *Fled*. For their champion's challenge pledged them to slavery. VER. 9. The event is apparently alluded to in Heb. 11. 34.

The Lesson Council.

Question 9. *What foretokens of greatness did David show in his battle with Goliath?*

1. A sublime courage in the face of what appeared to be (humanly speaking) overwhelming odds. 2. Jealousy for the honor of God's people and a righteous resentment that they should be insulted by the unanswered challenge of the Philistine. 3. Knowledge of himself and common sense, shown, for example, in declining to use Saul's armor and in depending upon what he had "proved." 1 Sam. 17. 38-40. 4. Confidence in self (despite Eliab's taunts, ver. 29), fortified by his trust in Jehovah. 1 Sam. 17. 45, 46.—*Rev. Edwin Post, De Pauw University, Greensdale, Ind.*

In his unique engagement with the giant the knowledge on the part of young David of his own weakness and of God's omnipotence was clearly evidenced. Utterly forgetful of self, and firmly, though modestly, declining all help from the king, he went forth in the name and strength of his God. Another element of greatness was his undaunted courage. Then, too, loyalty and patriotism, both essential principles of greatness, and salient features, foreshadowing the life of the great king, were marked characteristics of the shepherd boy. *Rev. Charles E. Giddings, San Antonio, Tex.*

1. The underlying principle in David's character as evinced in his battle with Goliath was faith in God. 2. The undaunted courage he displayed was closely allied to his heroic faith. 3. Common sense and self-control which shone so conspicuously in the young hero of Elah are traits always found in the make-up of a great character. 4. David's distinguishing characteristic in his best days was his deep religious experience. Foretokens of that spiritual presence which made him more than a match for all his foes are clearly seen in this first conflict with Israel's old enemy.—*Rev. S. Mc-Gerald, Buffalo, N. Y.*

1. *He was himself*. His physique was fine; he had single-handed, mastered a lion and a bear. To win, he must be natural. A sling he knew about, and with it could make a pebble deadly as a rifle-ball. 2. *He was sagacious*. He chose his own method of warfare. "Hand to hand" was usual; he surprised his foe, by making distance and a swift stone serve his purpose. 3. *He took no honor to himself*. He was a rebuker to

Goliath for defying God; and announced that he came in, and is to succeed by, the name of the Lord.—*Rev. Manley S. Hard, D.D., Binghamton, N. Y.*

1. *Quick understanding*. He quickly comprehends the situation. Goliath must be slain. No other daring, he himself must accept the challenge. Wiser than Saul, he judges his sling to be better than the royal armor. 2. *Prompt decision*. What seems needful and best, though brothers and king dissent, he unhesitatingly decides to do. 3. *Self-confidence*. Conscious of vast resources within, he is confident of his ability, as equal to the emergency. 4. *Courage*. In peril appalling to the king and army he is fearless. 5. *Devotion*. Willing, if necessary, to sacrifice himself. 6. *Faith*. This underlies, vitalizes, and enhances to the maximum every other element of power.—*Rev. J. J. Manker, D.D., Chattanooga, Tenn.*

Lesson Word-Picture.

BY REV. E. A. RAND.

He, David, the young shepherd from the country, his staff in his hand, his shepherd's bag at his side, standing before the king and saying that he would fight with Goliath. Why, the great Saul himself would not venture to contend with this Philistine giant, and will David attempt it? Ridiculous!

But David has a story to tell. In it he makes Saul see a lonely pasture-land, a shepherd, his flock, and look! a lion—again, a bear—charging upon the flock! The shepherd slays them both. God defends lonely flock-keepers. May he be a shield before him whom Goliath assaults!

But Saul consents, and prepares David for the fight. Of course David must go in armor. Saul plants a stiff, heavy helmet on his head. How uncomfortable it feels!

He hangs upon him a heavy coat of mail. O how cumbersome it is! He attaches a huge sword to his waist. Off waddles David, the old helmet oppressing his brow and temples, his big coat of mail chafing and bruising him, the sword clanking, and getting between his legs.

O he can't stand that!

Down comes the helmet! Off goes the coat of mail, while the sword tumbles on the floor of the king's tent. This shepherd can't be Saul. He must just be David, a simple shepherd, who can swing his crook and throw stones out of a sling.

He is looking about for stones. "This," he says, stooping, "and this"—five in all. O, stones, do you know that one of you will deliver Israel?

David has gone to meet the giant, and Israel gathers to see him go. The wondering Saul is there. Eliab too, David's brother, vexed at his conceit.

But hark! The old bully is roaring out his challenge! Here comes the giant! Big tower of bone and muscle, all in iron. A man carries his fenced, heavy shield. David and Goliath step out into the open unoccupied space.

"But who is this coming? My antagonist?" roars the giant.

He scowls. He sneers. He turns up his nose. He feels insulted. He barks out his wrath savagely. "Am I dog?" he is crying. He overwhelms David with curses. But David has only words of humble reliance on God, and runs toward Goliath. He carries a sling in his hand. A stone is in the sling. He draws back his hand and then hurls the stone with all his might.

O, Goliath, run! Yes, run!

It is not David now. It is the arm of Another, higher, stronger. Hasten, Goliath, hasten away, away!

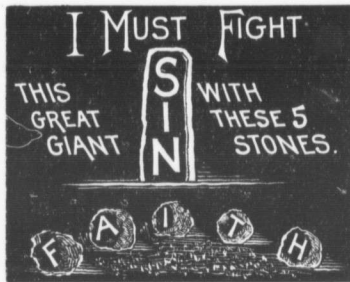
No, he still advances, and suddenly, whiz-z-z! Too late to retreat now.

Through the air drives the stone!
And look—every body—see! The stone sinks into the giant's forehead, and he drops! In another minute David is standing upon his body.

Now what a shout rises up to heaven from all the ranks of Israel! And the Philistines—they run. O how they hasten, like oxen, like sheep, faster, faster, and Israel runs after them.

Blackboard.

BY J. B. PHIPPS, ESQ.



DIRECTIONS FOR COLORS. The top sentence, light blue; the words on the left, dark red; the words on the right, light pink or yellow; the five stones draw with white chalk, and the central figure with brown.

TEACHING. The thoughts suggested by the lesson will be necessarily brought out in a review, the direct thought of the blackboard design being that of fighting the great fight of faith with the modern Goliath sin. David picked up five smooth stones to use in slaying the giant. We use the five white letters to fight these giants within our hearts: **G**reed, **I**ntolerance, **A**ppetite, **U**nbelief, **T**emper, **S**elfishness. "Fight the great fight of faith, lay hold on eternal life," that at the last you may say, "I have fought a good fight, I have finished my course, I have kept the faith."

Primary and Intermediate.

BY MARTHA VAN MARGER.

LESSON THOUGHT. *God the strong One.*

Print "Goliath" on one side of the board and "David" on the other. Talk about Goliath. He was a Philistine. Tell that the Philistines were the enemies of God. They would not obey him, and were not willing that others should. Print "Enemy of God" under Goliath. Tell that he was a giant over nine feet high. Print "Giant." Tell how he was dressed. Make a picture of the brass helmet, the coat of mail, and the shield, if possible. If not, be able to describe them clearly. Tell what his javelin and spear were like. Describe the two armies, Philistines and Israelites, lying opposite each other, and this great giant coming out, day after day, to offer to decide the battle by single combat. How his terrible voice must have struck terror to the hearts of all who heard!

Who was David? Print under his name "Beloved," "Chosen of God," "The Anointed." Recall the anointing. By whom was he anointed, and for what? What

Spirit was given to teach him? Print "Taught of God." Call upon some child to tell how David looked. He was not large and strong; he was dressed like a shepherd-lad, and did not look at all like a warrior. Yet he offered to fight Goliath.

Tell the story of his visit to the army; how he heard the taunts of Goliath, and was ashamed that this wicked giant should thus defy the army of God, and offered to fight him, great though he was. Call especial attention to the fact that David trusted in God's strength, not in his own. The story is one of such interest that no class can fail to be held by it. But, familiar as it is, no teacher should venture to take it to her class without thorough preparation. Have all the details fresh in the mind, and keep uppermost the thought that the giant failed because he was working against God, while David succeeded because he was working for God.



Print the Lesson Thought. Tell that all Christian boys and girls will have giants to fight. Print the names of some, as "Hasty Temper," "Self-will," "Laziness," etc. Show how they are like Goliath—strong, boastful, defiant. Satan is on their side. The world is on their side. Who can conquer them? The Christian child who trusts in God can conquer, for God is the strong One. A true hero is like David—meek, faithful, courageous, humble, and active. Draw the contrast clearly between one who *believes* God and one who *trusts in self*.

Berean Methods.

The Teachers' Meeting.

Trace history of David and Saul, from David's anointing, and the departure of the Spirit of God from Saul, until this battle.... Bring out the characteristics of Philistine oppression—the overlapping and interlacing of the territories of the two hostile races; the secular advantages of the Philistines. Recount the successive periods of their dominance.... Sketch map showing chief cities of Philistia and of Israel, and probable site or neighborhood of this battle.... Bring out reasons for ancient method of deciding battles by a fight of champions. There are many famous illustrations.... David's characteristics as shown by his recorded life up to this point. The foreshadowings of his later life: musical talents, trust in God, personal bravery, etc. What psalms may be already have composed?... Get class to describe probable equipment of a Philistine warrior. It did not differ very widely from that of the ancient Egyptians.... "Common-sense" reflections upon the lesson: 1.) A man is safest in the use of his own tested talents. 2.) Severe trials in youth develop self-confidence. 3.) Many a boaster has been beheaded by his own sword. 4.) It is never safe to despise apparent weakness. 5.) Not boast *sping*, after all, but the battle, decides events. *Spiritual lessons:* 1.) God and the youngest, weakest, most inexperienced man are greater than the strongest man without God. 2.) In leading his children to the throne and crown he has prepared for each, God makes use of all "handy means." David's love of music, his fight with wild animals, his boyish fondness for playing with sling and stones, were all used by God's providence for his servant's advancement.

References. FREEMAN'S HAND-BOOK. Ver. 39: The sword, 255. Ver. 40: Staff; scrip; sling, 256. Vers. 44-46: Unburied bodies, 443. Ver. 45: The "shield," 252. Ver. 51: Enemies beheaded, 343.

ANALYTICAL AND BIBLICAL OUTLINE.

The Five Stones in David's Sling.

I. HIS DECISION.

Thy servant will go and fight. v. 32.

"Be ready always." 1 Pet. 3. 15.

"Quit you like men." 1 Cor. 16. 13.

II. HIS CHOICE.

Chose... five smooth stones. v. 40.

"God hath chosen weak things." 1 Cor. 1. 27.

"Weapons of our warfare... mighty." 2 Cor. 10. 4.

III. HIS FAITH.

In the name of the Lord. v. 35.

"Not by might... but by my Spirit." Zech. 4. 6.

"Victory that overcometh... faith." 1 John 5. 4.

IV. HIS PROMPTNESS.

David hasted and ran. v. 48.

"Do it with thy might." Eccl. 9. 10.

"He did it with all his heart." 2 Chron. 30. 21.

V. HIS COURAGE.

Took his sword... and slew him. v. 51.

"Be strong in the Lord." Eph. 6. 10.

"Be strong, fear not." Isa. 35. 4.

THOUGHTS FOR YOUNG PEOPLE.

Alliance with God.

1. *Alliance can only be based on identity of interests.* The man who is God's ally must seek, first of all, victory for God's cause, Ver. 46. David in all his struggles was so thoroughly identified with the Lord that in some of his psalms he seems to get his own interests and God's interests inextricably mixed. With him "the king's enemies" and "God's enemies" were interchangeable phrases. A fuller revelation might perhaps have modified his utterances and saved him from some blunders, but his true and loyal adherence to, and identity with, God's cause are precisely what you and I must have if we become God's allies.

2. *Alliance with God transfers to God all responsibility for outcomes.* Ver. 47. The man who is fighting his own battle may well be anxious about the result; the man who is fighting God's battle can cast all care upon him. God is invincible; and if he is our ally, "though cast down" we cannot be destroyed. Whatever temporary retreats we may be compelled to make, we cannot be eventually defeated.

3. *Without conscious alliance with God, men's hearts are apt to fail in the presence of enemies.* Vers. 32, 33. Some of the most eloquent books of modern literature have been written in praise of that noble virtue, self-reliance. But when a man knows he is weak; when he knows his best human friends have died or deserted him; when his highest hopes have already been blighted; when he knows that the attack will be on the weakest side of his character, he becomes a ready prey to discouragement. But God's ally can well say with David, "Let no man's heart fall him because of the enemy."

4. *Alliance with God discounts the value of secular defenses and weapons.* Vers. 38, 39. The man who has no other defense against his enemy's sword must be solicitous about the quality of his own weapons. But if he has that unknown and infinite quality—the help of God, that weapon which John Bunyan describes as "all prayer"—he thinks less of the value of human help.

5. *In taking God's part one should always use his own best talents.* Ver. 40. The young warrior knew well that, however awkward he might be in Saul's

armor, he was a "sure shot" with sling and stone. Let us follow his example and consecrate our best powers to God's service.

6. *The infinite resources of alliance with God are not visible to the heedless and hostile world.* Ver. 43. Unchristian people do not understand the character and serviceableness of God's help. They derided David, they derided our Saviour on the cross—they deride us almost every day of our lives—collectively and individually. You have not gone very far in Christian experience if you have not been pained by the derision of worldly men, who in the main are friendly, but who are disposed to think you foolish and weak because your strength is in the Lord, and not in fortifications and friends.

7. *Alliance with God works toward success in the smaller conflicts and strains of secular life, as well as in its exigencies.* Vers. 34, 36, and 37. No one is too trifling for God's notice, and the little exasperating circumstances of our daily lives are as really appeals to God's fatherly sympathy, and as really drafts on God's infinite resources, as the events which seem to us pivotal and cyclonic.

8. *Antagonism to God brings inevitable overthrow.* Vers. 37, 45, and 49. No matter how proud, how strongly entrenched, how thoroughly popular, how thoroughly able God's enemy is, down he must come from his exalted seat. It has always been so; it will always be so. Pharaoh and Goliath, the persecuting popes of Rome, and Philip of Spain, nearly every man who is remembered in history because of his antagonism to our divine Father and Friend, is also remembered because of his monumental failure; a failure which sometimes comes in life, sometimes after death, but is always recognized sooner or later by the world.

9. *God's enemies are often destroyed by their own weapons.* Ver. 51. Goliath was not the only vaunting infidel whose own sword has finally cut off his head.

HOME READINGS.

M. David and Goliath. 1 Sam. 17. 32-50.

Tu. David and Goliath. 1 Sam. 17. 41-51.

W. The defiance. 1 Sam. 17. 1-11.

Th. Not by might. Zech. 4. 1-10.

F. The Lord our helper. Psa. 146.

S. Strength in God. Psa. 46.

8. Man's weakness and God's strength. 1 Cor. 1. 20-31.

GOLDEN TEXT.

If God be for us, who can be against us? Rom. 8. 31.

TIME.—1063 B. C.

PLACE.—Some point in Southern Judah.

DOCTRINAL SUGGESTION.—Trust in God

LESSON HYMNS.

No. 105, Dominion Hymnal.

Am I a soldier of the cross,
A follower of the Lamb?

No. 107, Dominion Hymnal.

Stand up! stand up for Jesus!
Ye soldiers of the cross!

No. 293, Dominion Hymnal.

Young soldiers of the Legion, have you heard the
King's command?

Coronation.
Majestic sweetness sits enthroned.
Fear not! God is thy shield.
Am I a soldier?
When the King comes,
Batting for the Lord.
Stand up! Stand up!
Onward, Christian soldiers,
Soldiers of the eternal King,
Jesus shall reign.

QUESTIONS FOR SENIOR STUDENTS.

1. Saul and David.
Was this the first acquaintance of Saul and David?
1 Sam. 16, 19-23.
What was the occasion of his leaving Saul? ver. 13-15.
What was the occasion of his presence now in the army? ver. 17.
How came he to be in the presence of the king? ver. 26-31.
How did his offer appear to the king?
On what two points did David base his confidence?
ver. 33.
How did Saul express his confidence?
Can you find an argument here that David though a youth was not small and light? What is it?
In what did David show his wisdom?

2. David and Goliath.
Who was Goliath?
How did they approach each other?
What ancient custom found also in classical literature is here illustrated?
What was to be the result of this combat? ver. 8, 9.
For what does David claim this combat was to be fought?
How was this same thought repeated many years later by King Asa? 2 Chron. 14, 11.
What was the method of David's warfare?
What did he do to insure the certainty of victory?
How does the sword of Goliath appear afterward in David's history? 1 Sam. 21, 8-10.
What was the result of this battle—

- (1) On the Philistines?
- (2) On David? 1 Sam. 18, 6-9.

Practical Teachings.

Here was a young man with the courage of his convictions: he believed God would help him fight this champion, and he was brave enough to act up to his belief.

Here was perfect faith. Not, I hope the Lord will deliver: not, I think he will deliver; not, I pray that he will deliver; but, He will deliver me. Is that your faith in Christ?

Here was a plain, simple, honest man, not trying to be more than he was.

He could not use Saul's sword. He could use his own sling. He was not ashamed to use the weapons in which he was skilled. Are you?

He followed up the stone from his sling with a blow from his enemy's own sword.

He did not half do his work. He made it thorough. He left no chance for the giant to recover from the stun of the stone. How do you treat sin?

Hints for Home Study.

1. Read the story of the Philistines.
2. Locate geographically this people.
3. Locate on a map this battle-field.
4. Find in Roman history a parallel story.
5. Find in earlier history a record of some jealous brethren.
6. Write the most important sentence for us to remember that this lesson contains.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Saul and David, v. 32-39.
What brave proposal did David make to Saul?
What doubt did Saul express?
What danger threatened David while a shepherd?
What deed of valor did he perform?
What did he say about Goliath?
Upon whom did David rely for deliverance?
What blessing did Saul give David?
With what did the king arm him?
What did David attempt to do?

What did he say about the armor?
What armor does our King provide for us? Eph. 6, 13-17.

2. David and Goliath, v. 40-51.
With what weapons did David arm himself?
How was the Philistine attended?
How did he feel toward David?
In what words did he express his disdain?
What was his boastful challenge?
On what did each rely in coming to battle?
What did David predict as to the result?
What would the people then learn?
What reliance have we against foes? (Golden Text.)
How did David meet his enemy?
What was the result of the attack?
What did David do to his foe?

Teachings of the Lesson.

- By what in this lesson are we taught—
1. That God gives wisdom to his servants?
 2. That faith in God gives courage in danger?
 3. That God honors those who trust him?

Home Work for Young Bereans.

Learn what tribe of Israel was famous for its skillful slingers.
Learn what was done with Goliath's armor and sword.
Learn where Saul's armor was placed after his death.
Learn what promotion came to David because of his victory over Goliath.

QUESTIONS FOR YOUNGER SCHOLARS.

Who came again to fight the Israelites? **The Philistines.**

What great giant was among them? **Goliath.**
What did he call the Israelites to do? **Choose a man to fight with him.**

Why were the Israelites frightened? **Because they had no one strong enough to fight Goliath.**

Who offered to fight the giant? **David.**
What did Saul say? **That David was too young.**
What did David tell Saul? **That God would give him strength.**

What did Saul put upon David? **His own armor.**
What did David prefer to this? **A sling and five small stones.** [of the Lord.]

In whose name did David meet Goliath? **The name**
What did he say the Lord would do? **Deliver the giant into his hands.** [and shield.]

How was Goliath armed? **With a sword, and spear.**
What did David throw with his sling? **A little stone.**
What did the stone do? **Smote the giant in the forehead.**

Who then took his sword and slew him? **David.**
What did the Philistines do? **They fled.**
In whose strength did Goliath trust? **In his own.**
What does God give to his children who trust him? **His own strength.**

Words with Little People.

QUESTIONS TO ANSWER TO YOURSELF.

Have you ever met Giant Self-will?
Do you know that he wants to slay you?
Have you used the sling of God's truth?
Do you believe that a little word of God, thrown in faith, will kill him?

THE LESSON CATECHISM.

[For the entire school.]

1. What event was the occasion for the story of our lesson? **A war with the Philistines.**
2. To what issue did the Philistines challenge Israel? **To that of single combat.**
3. Who offered to take up the challenge? **David, the shepherd of Bethlehem.**
4. What was the one purpose of his offer? **Toshow that God ruled in Israel.**
5. What thought of the apostle Paul is like that of David? **"If God be for us," etc.**

CATECHISM QUESTION.

41. What is meant by saying that God is holy?
That His nature is perfectly good and without the possibility of evil, and that He cannot allow sin in His creatures.
Ye shall be holy; for I am holy.—Leviticus xi. 44.

B. C. 1062.]

LESSON X. DAVID AND JONATHAN.

[Sept. 8.

Authorized Version.

1 Sam. 20. 1-13.

[Commit to memory verses 3, 4.]

1 And Da'vid fled from Na'oth in Ra'mah, and came and said before Jon'a-than, What have I done? what is mine iniquity? and what is my sin before thy father, that he seeketh my life?

2 And he said unto him, God forbid; thou shalt not die; behold, my father will do nothing, either great or small, but that he will show it to me; and why should my father hide this thing from me? it is not so.

3 And Da'vid swore moreover, and said, Thy father certainly knoweth that I have found grace in thine eye; and he saith, Let not Jon'a-than know this, lest he be grieved; but truly, as the LORD liveth, and as thy soul liveth, there is but a step between me and death.

4 Then said Jon'a-than unto Da'vid, Whatsoever thy soul desireth, I will even do it for thee.

5 And Da'vid said unto Jon'a-than, Behold, to-morrow is the new moon, and I should not fall to sit with the king at meat; but let me go, that I may hide myself in the field unto the third day at even.

6 If thy father at all miss me, then say, Da'vid earnestly asked leave of me that he might run to Beth'le-em his city; for there is a yearly sacrifice there for all the family.

7 If he say thus, it is well; thy servant shall have peace; but if he be very wroth, then be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for thou hast brought thy servant unto a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thyself; for why shouldst thou bring me to thy father?

9 And Jon'a-than said, Far be it from thee: for if I knew certainly that evil were determined by my father to come upon thee, then would not I tell it thee?

10 Then said Da'vid to Jon'a-than, Who shall tell me? or what if thy father answer thee roughly?

11 And Jon'a-than said unto Da'vid, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jon'a-than said unto Da'vid, O LORD God of Is'ra-el, when I have sounded my father about to-morrow any time, or the third day, and behold, if there be good toward Da'vid, and I then send not unto thee, and show it thee;

13 The LORD do so and much more to Jon'a-than; but if it please my father to do thee evil, then I will show it thee, and send thee away, that thou mayest go in peace; and the LORD be with thee, as he hath been with my father.

Revised Version.

- 1 And Da'vid fled from Na'oth in Ra'mah, and came and said before Jon'a-than, What have I done? what is mine iniquity? and what is my sin before thy father that he seeketh my life? And he said unto him, God forbid; thou shalt not die; behold, my father doeth nothing either great or small, but that he disclose it unto me: and why should my father hide this thing from me? It is not so. And Da'vid swore moreover, and said, Thy father knoweth well that I have found grace in thine eyes; and he saith, Let not Jon'a-than know this, lest he be grieved: but truly as the LORD liveth, and as thy soul liveth, there is but a step between me and death. Then said Jon'a-than unto Da'vid, Whatsoever thy soul desireth, I will even do for thee. And Da'vid said unto Jon'a-than, Behold, to-morrow is the new moon, and I should not fall to sit with the king at meat: but let me go, that I may hide myself in the field unto the third day at even. If thy father miss me at all, then say, Da'vid earnestly asked leave of me that he might run to Beth'le-hem his city; for it is the yearly sacrifice there for all the family. If he say thus, it is well; thy servant shall have peace: but if he be wroth, then know that evil is determined by him. Therefore deal kindly with thy servant; for thou hast brought thy servant unto a covenant of the LORD with thee; but if there be in me iniquity, slay me thyself: for why shouldst thou bring me to thy father? And Jon'a-than said, Far be it from thee: for if I should at all know that evil were determined by my father to come upon thee, then would not I tell it thee? Then said Da'vid to Jon'a-than, Who shall tell me if perchance I will thy father answer thee roughly? And Jon'a-than said unto Da'vid, Come and let us go out into the field. And they went out both of them into the field.
- 12 And Jon'a-than said unto Da'vid, the LORD, the God of Israel, be witness; when I have sounded my father about this time to-morrow, or the third day, behold, if there be good toward Da'vid, shall I not then send unto thee, and disclose it unto thee? The LORD do so to Jon'a-than, and more also, should it please my father to do thee evil, if I disclose it not unto thee, and send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

EXPOSITORY NOTES.

Introductory. After David's great victory over Goliath, a most noble friendship sprang up between him and Jonathan, the son of Saul. See chap. 18. 1. It would be difficult to find on the pages of history or of fiction a more tender and touching exhibition of true friendship. On the part of Jonathan it was the more remarkable when we consider that David was destined to become his rival for the throne. Even after this became known to Jonathan (see chap. 20. 31; 23. 17), his love for David never cooled, but rather warmed into a more intense affection. But Saul soon became jealous of David, and sought to destroy him. He sent him out to war against the Philistines, hoping that he might thus be slain. Then he ordered his servants to assassinate him, and sought to thrust him through with his own spear (19. 10), but David escaped and fled to Samuel at Ramah. Hearing of this Saul sent messengers thither to take him prisoner, but three successive sets of messengers were seized by the spirit and prophesied when they came in sight of Saul and his company of prophets and so were powerless to take the fugitive. Saul himself

finally went in person, but he also was smitten by the same strange and overpowering influence of the Spirit of God. This occasioned David's flight from Ramah, as described in the present lesson.

1. Fled from Naioth. The persistent attempts to take him, described in the preceding chapter, prompted him to embrace this opportunity to escape. The word **Naioth**, which is a plural noun and means "habitations, dwellings," should not be regarded as a proper name, but be understood of the dwellings of the band of prophets over whom Samuel presided. The Targum renders the word by "house of instruction." Here these disciples of Samuel dwelt and trained themselves under the prophet's direction in holy exercises. How long David had enjoyed this society before driven away by Saul's persecution we cannot determine, but probably not long. In Ramah, Samuel's home (chap. 7. 17), whither he seems to have retired after Saul's inauguration as king and founded these dwellings of the prophets, Before Jonathan. He seeks the presence of his steadfast friend. What...what...what. A threefold

question, involving a threefold protestation of his innocence. Comp. Psa. 7. 3, 4, which seems to be a repetition of these words in lyric form. **Seeketh my life.** An expression of frequent occurrence, especially in the Psalms, and implying the intent to destroy life.

2. God forbid. The Hebrew is one word, and is an exclamation of abhorrence, equivalent to "far be it!" See ver. 9. **Thou shalt not die.** That is, a violent death, such as David feared at the hand of Saul. **My father will do nothing.** He speaks in overweening confidence, perhaps quieting his own fears and doubts in the hope of comforting his friend. Jonathan must have known of his father's attempts on David's life, but he would fain attribute them to temporary insanity, for his oath, as recorded in chap. 19. 6, seemed to have ended all his bitterness and hostility. In all this we now see that Jonathan was in error. **It is not so.** There is a mistake, he thinks; some misunderstanding which can be removed.

3. David swear. David was more positive in this matter than Jonathan, and so confident in his conviction of Saul's purpose to kill him that he confirmed it with an oath. **Lest Jonathan be grieved.** David here shows a tender regard for his friend in suggesting that his father knew full well their friendship, and therefore would not tell his plans to him lest he should give him pain. The keen insight of David did not mistake the fell purpose of the God-forsaken king. **Lord liveth... thy soul liveth.** Common form of solemn adjuration. (Comp. 1 Sam. 1. 26; 2 Kings 2. 2, 4, 6.) **A step.** Image of one who stands near the edge of a fearful precipice, where one fatal step will plunge him into death.

4. Whatsoever thy soul desireth. Here is another of those earnest expressions of the heart's true devotion. Whatever be Saul's feeling and purpose, Jonathan will not waver in his love for David.

5. The new moon. According to the law of Num. 28. 11-15, the first of each month, which began with the new moon, was celebrated with numerous offerings, and from this passage it appears that Saul was accustomed to observe it not merely as a religious, but also as a social or civil festival. **I should not fail to sit with the king.** Being a member of the royal family and a son-in-law of Saul, he would, of course, be expected to be present at such a festival, which lasted several days. David knows that he cannot absent himself without causing remark, and, unless Saul's action toward him lately was the result of mental derangement, the king will show anger when he sees that his son-in-law avoids him. **Hide... unto the third day.** From which it appears that the king's festival was wont to continue at least two days. (Comp. vers. 25-27.)

6. Earnestly asked leave of me. This implies that Jonathan, as the prince, might lawfully assume sufficient authority to grant his brother-in-law such a leave of absence. **Run to Bethlehem.** As if implying only a hasty visit to his home. **A yearly sacrifice.** As this was all a concerted plan to test the mind of Saul, and as David did not in fact attend such a sacrifice on this occasion, we need not suppose that any such feast was observed at that time in Jesse's family. But the incidental remark warrants the belief that such sacrificial feasts were common among the families of Israel. The law of Deut. 12. 5-7 supposes such family gatherings at some central sanctuary; but in those unsettled times, with ark and tabernacle separate, each family would feel at liberty to observe the sacrifice at such places as seemed to them suitable. The morality of such prevalence as this verse records is not to be defended as an

illustration of sound ethics. It was in this case part of a concerted scheme to ascertain the real spirit and purpose of Saul. A careful study of the Bible should show the folly of attempting to defend or apologize for all the acts of the great and good men, whose life-story, with its good and evil, is told as simple matter of fact. The facts must stand on their own merits, to be judged as we would judge the acts of other men.

7. Well... wroth. Saul's answer and manner in the case will be recognized as a sure index of his feeling toward David. If he says **well**, it will be evidence that David may lay aside his fears, and be at **peace**; but if Saul shows anger, there can no longer be any doubt that he is **determined** to do evil against the son of Jesse.

8. Thou shalt deal kindly. And not join thy father to carry out an evil design against me. **Into a covenant of the Lord.** See chap. 18. 3. He regards the covenant of friendship between them as one that has been ratified in the name of Jehovah, and his words here, as well as the language of chap. 18. 1, imply that Jonathan had taken the lead in forming this covenant between them. **Slay me thyself.** He would rather die by the hand of his faithful friend, if he deserves death, than fall the victim of a plot, or be brought as a public criminal to be put to death in the presence of the king.

9. Far be it. The same word translated "God forbid" in ver. 2. **Would not I tell thee?** The original text does not run in the form of a question, but rather as the first part of the formula of an oath (comp. vers. 12, 13), which was interrupted by David's question. Thus: "For if I should certainly know that the evil were determined by my father to come unto thee, and should not make it known to thee—" If he had gone on he would naturally have added, "May God inflict worse things on me," but David puts a stop to what he was evidently about to say by what is related in the next verse.

10. Who shall tell me. Who will make known to me the manner in which Saul regards my not coming to the feast? He has no one to befriend him or give him information if Jonathan will not. **Answer thee roughly.** Exhibiting anger at the absence of David, as suggested in ver. 7.

11. Let us go out into the field. The conversation up to this point seems to have been in or very near the town of Gibeath, where Saul had his residence (chap. 15. 34; 23. 19; 26. 1), but now, for greater privacy, they go forth into the field some distance from the city.

12. Jonathan said. Having taken David out beyond observation from the city, he opens his conversation with a solemn oath. **Sounded my father.** Searched out, explored the purposes and feelings of his father toward David. **About to-morrow any time.** Rather, "About this time to-morrow." He hopes by the following day to ascertain the matter truly; or, if not on the morrow, certainly by the third day. This, as well as vers. 26 and 27, implies that the festival of the new moon continued at least two days. **Send... show.** In some clear way he swears to inform David of the result of his sounding his father.

13. The Lord do so and much more to Jonathan. This was a customary form of solemn asseveration. Comp. Ruth 1. 17; 1 Kings 19. 2. The purport of it in every case is that the person swearing solemnly invoked upon himself a like or worse evil than any suggested by the occasion which led him to take the oath. **If it please my father to do thee evil.** It seems that some word has fallen out of the text here, where the translators have supplied to do. Perhaps it should be as in

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ver. 9, to come upon thee. I will show it thee. The signals concerted between them, in case there might be no opportunity for conversation, are detailed in the sequel of this chapter. **Thou mayest go in peace.** That is, without any molestation on the part of Jonathan, or by any one, so far as Jonathan can control the case. **As he hath been with my father.** Here and in the next verse Jonathan clearly reveals his conviction that David will become king, and wield the regal power in Israel. How he came to know this can only be conjectured. The anointing by Samuel may have been noised abroad; and the prophecy of Samuel had declared to Saul himself that the kingdom should be given to another. These facts, together with the great victories and popularity of David, were known to Jonathan, and were sufficient to foreshadow the destiny of his friend.

In this lesson observe:

1. The bitterness of a confiding soul, conscious of innocence, under a sense of malignant persecution.
2. How rare the love that remains constant and rises above all political rivalries and jealousy.
3. The tenderness and fidelity of such affection.

English Teacher's Notes.

THE amount of strain which a thing can bear depends on the force of cohesion existing between its particles, or the force of adhesion existing between its different parts. We naturally place the highest value on what will bear the most.

If we read the whole of the verse from which our Golden Text is taken, we shall find a comparison suggested between the adhesive qualities, not of any material thing, but of friendship between man and man. Two different words are used here for "friends" and "friend," and although they are both used in other passages to signify a friend in the truest sense of the word, yet the difference here calls us to take special notice of what is said concerning each. The possession of "friends" requires, according to the Authorized Version, Prov. 18, 24, that a "man show himself friendly." The Revised Version, on the other hand, renders the same passage, "He that maketh many friends doeth it to his own destruction." The two explain one another. The "friends" spoken of require entertaining, gifts, etc., perhaps they will even come upon their friend for "surety," as we read in Prov. 6, 1, 2; 17, 18, and the consequence is that he will suffer loss. But we might ask: if a man stands by his friends in their hour of need, will they not stand by him in his? The silence of the text here is a plain negative. The persons spoken of are fair-weather friends, such as will crowd about a man as long as he is prosperous; but when his time of trouble comes they cannot bear the strain, the adhesion gives way, the friendship is at an end. The adhesion brought before us in the latter half the verse (our Golden Text) is of very different quality, and will bear whatever strain is put upon it. This "friend" "sticketh closer than a brother." And the passage for reading gives us an example of just such a one.

After his victory over Goliath, David had stepped at once from comparative obscurity into the full blaze of prosperity and honor. The king's own guest, the prince's friend, the leader of the royal army, the person on whom the eyes of all the nation were fixed with admiration and approval, he must have been surrounded by a crowd of so-called friends. But his time of trouble came quickly. The pride of Saul could not brook the favor accorded every-where to the young champion of Israel, and David found himself in imminent danger, "but a step between [him] and death." In another

way than that suggested above, his "many friends" nearly brought him to destruction by the jealousy which they roused against him. To which of them did he turn in his peril? To the very one who might have been supposed to feel the greatest jealousy. The knowledge that David was chosen of God to be Saul's successor must already have come to Jonathan (ver. 15), and the preservation of David meant to his friend the loss of the crown. But so true was the friendship, that it not only bore the strain, but did not even feel it. Jonathan was ready to take up his friend's cause and endure the reproaches and taunts of Saul his father for his friend's sake. We may well believe that what David's son had heard from his father was in his mind when he penned the words: "a friend that sticketh closer than a brother."

What was it that made the friendship of Jonathan thus true and loyal? Verse 8 tells us: "Thou hast brought thy servant into a covenant of the Lord with thee." And so Jonathan, the prince who chose for his friend the shepherd youth, becomes for us the type of that Friend who stooped from on high to set his love upon the sinner. Circumstances and death parted David and Jonathan, not in heart (1 Sam. 23, 16-18; 2 Sam. 1, 26, 27), but in bodily presence. Circumstances and death may part us for a time from the truest earthly friend; but the friend who, by his own loss, suffering, and death, won safety, peace, and eternal joy for us, not merely "loveth at all times" (Prov. 17, 17), but has promised, "Lo, I am with you always."

Cambridge Notes.

The romantic friendship of David and his true-hearted brother-in-law sprang up, according to the narrative inserted in our Hebrew text, at the close of last week's lesson, when the youthful hero returned from the battle of Elah. No man ever had a nobler friend. How David's fervid soul prized such a friendship we see through the whole narrative, and most pathetically in his exquisite lament upon the hero's untimely death. It is pleasing to remember that the suspicions and intrigues of a kingly court, so keenly anticipated by Jonathan in this touching interview (vers. 14-17), did not tempt David to forget his ancient love.

VER. 1. *Came* to Gibeath, escaping from his asylum while Saul was in his trance. He would make one last effort at reconciliation before accepting the hard alternative of outlawry. *What*, the consciousness of innocence here exhibited may be well paralleled in some of the score or so of genuine Davidic psalms which sober criticism can be expected to rescue from the extravagant theorists of to day. VER. 2. Jonathan imagines that Saul does not know of their friendship, and that therefore his not hearing of these designs conclusively disproved them. *God forbid*. "Far be it." The divine name belongs only to the English idiom. *Discloseth*. See margin and note on chap. 9, 15, August 4. *It is not so*, Saul had sworn to protect David (chap. 19, 6), and his loyal son attributes his violence to the madness rather than to any settled design. VER. 3. *Sware*. Reasserting that Saul sought his life, with the oath given in the 10th clause of the verse. *Be grieved*. The inconsistencies of Saul's clouded brain need hardly be pressed, or we might well ask whether the execution of the plot would not "grieve" Jonathan far more. The words, however, are only David's inference, and it seems much better to take a suggestion from the LXX. and read "Lest he take counsel" with David. VER. 4. The margin is better here. VER. 5. *New moon*. See Num. 10, 10; 28, 11-15; Psa. 82, 3; Amos 8, 5; Isa. 1, 13, 14. In 2 Kings 4, 23 we

have a hint that religious instruction from prophets was also a mark of the day. The month began on the evening when the "new moon," that is, the crescent, first appeared. The banquet was a religious feast, as is indicated by ver. 23. *I should not fail.* The Hebrew is possibly defective; the LXX. reads, "I cannot surely sit." *Meat.* Of course in its archaic sense of "eating." David, as a member of the royal family, "ate at the king's table." *Third day.* It seems that the new moon and the day following were holidays, and David, having no official duties, would thus be missed only at the evening meal. VER. 6. We cannot tell whether this was a mere pretext, or whether David really went home returning in the morning of the third day. *Yearly.* Apparently the month was the first of the civil year, on the first day of which we infer the Israelites held family reunions accompanied with sacrifices. Comp. chap. 1. 21. At this period sacrifices were held in other places besides the central sanctuary, since the documents of the Deuteronomic law were not known to the people for centuries after. VER. 7. *Determined.* Not only a frenzied impulse, but a settled purpose. Comp. Isa. 10. 23. VER. 8. *Deal.* The words are an appeal to Jonathan to fulfill in action the pledges of friendship which he had himself offered in Jehovah's presence. VER. 9. *Far be it.* This phrase ought to have been used to translate the identical Hebrew rendered "God forbid" in ver. 2. *Then.* A word has probably fallen out of the Hebrew, and we should read with the LXX., "And if thou art not in thy cities, then I will myself [protect] thee," the word in brackets being a conjecture of Klostermann's, which considerably improves the sense. If David should be in one of the cities of his tribe he would be to a certain extent out of Saul's reach. This change makes David's next words natural, which they are not if Jonathan had already promised to send him news. VER. 10. *If perchance.* For Jonathan himself could easily bring good tidings. VER. 11. They went into the open country, afraid of Saul's returning to Gibeah, and there they arranged the place where the signal was to be given. VER. 12. [*Be witness.*] A word has dropped out of the Hebrew. [*As...liveth*] is perhaps a better supplement. *This time.* Toward evening, when the chief meal was served. VER. 13. *Do so,* etc. A common form of adjuration in the books of Samuel and Kings, elsewhere only once. Ruth 1. 17. The "so" includes all the consequences felt to belong to perjury. *Jehovah be with thee, as.* All Jonathan's noblest qualities come out in this deeply pathetic sentence. We cannot help wondering that the crown was snatched from a man who, if any mortal ever deserved the name, was "after Jehovah's heart." Yet we may remember that a higher reward than the anxious glories of a king awaited the high-souled prince, and that the tragedy of his life was fitting him to encourage and guide mankind by an example which can never die.

The Lesson Council.

Question 1. How may we regard Jonathan as a type of Christ?

As Jesus is mediator between the sinner and God, so Jonathan stood between David and Saul, his father. In the spirit of self-sacrifice exhibited, Jonathan presents an apt type of him who gave his life even for his enemies. Jonathan's yearning desire to befriend David prefigures Jesus's undying love for us. As Christ left his home in heaven that he might exalt us as heirs to his kingdom, so Jonathan, heir to his father's throne, in the spirit of self-abnegation yielded his place for the promotion of David.—*Rev. S. McGehee.*

Were we to draw a complete picture, with outraged justice and holiness on the one side, sin and disobedience on the other, and between the two a propitiator and intercessor, representing God's economy of justice and grace dealing with sin, any attempt to find an analogy here becomes an outrageous parody. For in Saul we find neither justice, righteousness, nor real power; while in David there is no guile. But separating Jonathan from both the other figures, we may regard him as typifying Christ in the offices of Saviour, Intercessor, Propitiator, Helper, and "Friend that sticketh closer than a brother."—*Rev. Charles E. Giddings.*

The business of types is overdone. Jonathan is in no proper sense a type of Christ, although in his relation to David he in some respects illustrates our Saviour's relations to us.—*Rev. J. J. Manker, D.D.*

1. "For Jonathan's sake" David showed kindness to Mephibosheth, Jonathan's son (2 Sam. chap. 9), restoring his inheritance and giving him a place at the royal table: "for Christ's sake" does man regain the inheritance lost by sin and gain a place at our Master's table. 2. The covenant of friendship between Jonathan and David (1 Sam. 18, 3) is symbolic of Christ's promise to redeem us. As Christ's sacrifice and promise are an outgrowth of his love (Gal. 2. 20), so Jonathan's pledge sprang from his love. 2. Sam. 1. 26. 3. Jonathan humbled himself (1 Sam. 18. 4); Christ humbled himself. Heb. 2. 9-18; Phil. 2. 7, 8. 4. Jonathan, the king's son, interceded for David (1 Sam. 19. 1-7); Christ, the Son of the King of kings, "ever liveth to make intercession for us." Heb. 7. 25; 1 John 2. 1.—*Rev. Edwin Post.*

1. *He favored the friendless.* Although living at the court of Saul, yet David was friendless. Socially he was beneath Jonathan, yet the prince and heir loved the persecuted and dejected youth, and proffered his aid. 2. *His peril was safety for others.* God's kingdom comes through plans and processes. David was more to his times, because Jonathan risked the king's wrath to shield him. 3. *His death was his people's gain.* Jonathan's heirship stood between David and the throne. He maintained in battle his father's rights as king. Dying in the effort his body was villainously treated. Friends, remembering his past service, brought back and buried his body.—*Rev. Manley S. Hard, D.D.*

Lesson Word-Pictures.

Somebody fleeing!

He stole away from Naloth, where Israel's king was committing such extravagances. He is on his way—whither? That he is a fugitive, his conduct proves. He anxiously looks back now and then as if fearing pursuit. He picks out the loneliest ways at times. Now you see him in the highway, but somebody comes and he takes to the fields. What, this man avoiding any body? Why, from Dan to Beersheba the land has echoed with that name, "David!" "David!" He killed Goliath! Israel's most popular man a runaway!

Yes, a runaway. Now in the highway, then in the fields; now shrinking close up to the shelter of a cliff, then running under a tree, David, a fugitive, hunted down, despised like a dog, accused like a leper!

And so he wants a Friend: some one to whom he can tell all his story! O water in the dry valley, rock-shadow in the weary land, palm in the desert—a Friend, loving, strong, abiding!

"There is Jonathan!" David has said. "He is my friend. I will tell him."

Jonathan? He is the son of the man from whom David flees; to whom David is as a dog, a leper.

If that father can get his hands on David's throat he will throttle David.

Go and tell this to the son.

What will Jonathan say?

How will he meet David?

Will not the water be shrunken away from the valley, the rock be leveled to the plain, the palm be blasted in the desert?

"I'll go to that friend. I'll trust him," says David.

And there he is, there is Jonathan, coming out to meet David, the old smile in his face, the old warmth in his hand, the old love in his heart!

"Poor fellow! My David! You are in trouble! Tell me all!" he seems to cry.

True friend, Jonathan!

It is so good to have a friend.

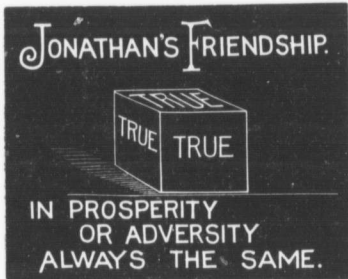
But how can Jonathan let David know?

They have gone out into the field now, their arms wound about one another, leaning upon one another, talking in the old spirit of trust and confidence.

In this very field, to-morrow night, David will be hidden away, down in some hollow, behind a shrub, in the cleft of a rock. Here he will be a hide-away day after day and Jonathan will let him know the mind of the king.

So good is it to have "a friend that sticketh closer than a brother."

Blackboard.



DIRECTIONS. Draw the cube with white lines; the top sentence light blue, and the other words in pink and green.

APPLICATION. True friendship is not one thing on one side and something else on the other; it is true whichever way you turn it. The most enduring friendship among men is cemented by love to God. Friendship that is not true often uses a word of three letters, namely, BUT, and with this word qualifies kind words spoken about another person. Illustration: "He is a noble fellow—but—" "He is a good preacher—but—" "David is a brave man, but he wants to be king." Beware of such an unfriendly preposition.

Primary and Intermediate.

LESSON THOUGHT. *Jesus the Best Friend.*

Let some child tell what he can about David up to this time. Tell that his home had been for about a year in Saul's royal palace, and that he was a captain in Saul's army, with a thousand men under him. He had married Saul's daughter, Michal, so that he was now the king's son-in-law. Let another tell what he can of Saul. See if children think Saul was happy. He was king, and had great power, but he was doing wrong. He did not obey

God, and so his heart became a home for evil passions. No one is happy who is not obeying God.

Make a heart on the board with a serpent in it. Tell that this serpent in Saul's heart was envy. He hated David, because he saw that others loved him. When we welcome any wrong passion others will come. Envy leads to hatred, and hatred to murder. Soon Saul wanted to murder David, just because he loved himself so much! Tell some of the ways he took, and how David at last had to flee from him.



Make two hearts, and tell of the wonderful love David and Jonathan had for one another. Tell how Jonathan was, and why he loved David. Love for God was in Jonathan's heart.

When he saw the same love in David's heart it made him glad, and he loved David too. Tell how Jonathan tried to help David. It grieved him to have his father hate David. Tell how he tried to influence his father, but failed, and how true he was to David in all this sad time. It cost Jonathan great trouble to be David's friend, but he was willing to take all the trouble for love's sake. Teach that we have a great enemy. Print his name—Satan—upon the board. He is very strong, and we are very weak. How shall we be saved from him?

Print, in very large letters, "Jesus, our Brother." Jesus was sent to this world by God our Father, to find us in our trouble and danger, and to save us from it. Jesus was God's beloved Son. Then he is our Brother.

Our enemy, Satan, means to kill us. But our strong Brother and Friend means to save us, if we will let him. Suppose David had run away from Jonathan, and never asked his help? We must not forget to ask Jesus to help us. Print further words so that the board will read, "Jesus, our Brother, wants to save us from Satan." Shall we let him do it? When? Why not right away, even to-day!

**Berean Methods.
The Teachers' Meeting.**

First. Elicit from teachers the successive dramatic incidents which changed David from being Saul's favorite to be the victim of his jealousy. Make these scenes as vivid as possible. Antiquity does not furnish another chapter more attractive to the historic student, and materials for its study are rich and generally accessible. . . .

Second. Show that the historic books of the Bible—especially Samuel and Kings—are really biographical; they furnish a rich field for the study of human nature. Ask two or three teachers, beforehand, to bring to the meeting as many wise sayings, illustrative of truths which are also illustrated by the lesson, as they can find—current proverbs, quotations from Shakespeare, Bacon, Pope, Browning, etc., or statements of their own on jealousy, friendship, etc. The highest wisdom comes from the study of men, and in this month's lessons are the best of subjects. Dig out as much of this wisdom as possible. . . . *Third.* Remember that this scene is one little act in the great drama of the world's redemption. David, Saul, Samuel, Jonathan alike derive their chief importance to mankind to-day from their historic relation to the Lord Jesus. . . . *Fourth.* It is not always injudicious to consider such a passage as this typically. . . .

Fifth. Remember that God's word is chiefly valuable, in almost every part, for its direct spiritual lessons. This passage has many. What are they?

ANALYTICAL AND BIBLICAL OUTLINE.

David's Friend and Our Friend.

I. A ROYAL FRIEND.

David... said before Jonathan. v. 1.

"Saul's son doted... in David." 1 Sam. 19. 2.
"Our fellow... son Jesus." 1 John 1. 3.

II. AN INTERCEDING FRIEND.

My father would not do a thing. v. 2.

"Wherefore shall he be slain?" 1 Sam. 20. 32.
"We have an advocate." 1 John 2. 1.

III. A LOVING FRIEND.

I have found grace in thine eyes. v. 3.

"Loved him as his own soul." 1 Sam. 18. 1.
"Having loved his own." John 13. 1.

IV. A GENEROUS FRIEND.

Whatsoever thy soul desireth. v. 4.

"Jonathan stripped himself." 1 Sam. 18. 4.
"Christ died for us." Rom. 5. 8.

V. A COVENANT FRIEND.

Brought thy servant into a covenant. v. 8.

"Jonathan made a covenant." 1 Sam. 20. 16, 17.
"Mediator of a better covenant." Heb. 8. 6.

VI. A LOYAL FRIEND.

If I knew... would not I tell? v. 9.

"I am with you always." Matt. 28. 20.

THOUGHTS FOR YOUNG PEOPLE.

True Friendship.

1. *Not all friendly people are friends.* Not many true friends come in a life-time, and young people ought to carefully sift all candidates for their affection, and cherish fondly those that are left. Some roll together like marbles, with a soft and gentle roll, and roll away again without making any impression on each other. Friendly people they are, but not so pleasant to meet than most others, but their friendships and acquaintances are very different from those of David and Jonathan. There are, on the other hand, some people who seem made for each other; they in each other's natures like two brushes. Loyalty to such friends is a lofty virtue; treason to them is a crime. God in his infinite love may pardon, but man cannot easily forgive.

2. *There is a friend that sticketh closer than a brother.* This apt quotation has often been used to emphasize divine love, but it was originally a philosophic statement, perhaps the outcome of Solomon's own experience. There are in this world friendships even more deeply based than the delightful relationships of the family. "Better is a neighbor that is near than a brother that is far off," is another proverb. There is no sneer more contemptuous than that which we sometimes hear against the friendships of youth. Let our young people, after prayerful selection, recognize the immeasurable value of the affection of a fellow being.

3. *True friendship wears warmest in times of trial.* A funeral will bring all your kindly neighbors to your door with words of sympathy, provided the disease which took away your friend was not infectious. But an infection, or a cruel misrepresentation which those who do not know you are ready to believe, or the loss of money and social prestige, or the disgraceful act of some friend, which has "got into the newspapers," or a big blunder of your own—any of these will immediately act as a social sieve, and those whose friendship is not really great will fall through like dust, while the few true friends will remain. Saul's court had gone wild in glorification of David a few months before this incident. The women had all danced and sung, and the men had expressed their heartiest admiration of the young champion who had slain Goliath. Now the sifting process had come, and one friend was saved by the sieve.

4. *Jesus is our best friend.* This is a trite observation, but it is literally true. Measured by his love for us, by his self-denial for our sakes, by the advantages his affection has secured for us, indeed by any measurement that we are accustomed to use in grading the friends of earth, Jesus is our best friend,

"If human kindness meets return,
And owns the grateful tie,
If tender thoughts within us burn
To feel a friend is nigh;
O shall not warmer accents tell
The gratitude we owe
To Him who died our fears to quell,
And save from endless woe?"

HOME READINGS.

M. David and Jonathan. 1 Sam. 20. 1-13.
Tu. The covenant. 1 Sam. 20. 16-23.
W. Friendship begun. 1 Sam. 18. 1-9.
Th. Jonathan pleads for David. 1 Sam. 19. 1-7.
F. The last meeting. 1 Sam. 23. 16-26.
S. Friendship remembered. 2 Sam. 9. 1-7.
S. Friends of Jesus. John 15. 9-17.

GOLDEN TEXT.

There is a friend that sticketh closer than a brother. Prov. 18. 24.

TIME.—1062 B. C.

PLACE.—Gibeath.

DOCTRINAL SUGGESTION.—Covenant-keeping.

LESSON HYMNS.

No. 133, Dominion Hymnal.

What a Friend we have in Jesus,
All our sins and griefs to bear!

No. 126, Dominion Hymnal.

Great God and wilt thou condescend
To be my father and my friend?

No. 129, Dominion Hymnal.

My faith looks up to thee,
Thou Lamb of Calvary.

Love divine, all love excelling,
Looking unto Jesus.
Youthful consecration,
Safely sheltered,
What a Friend!
I need thee,
The solid Rock,
Greenwood,
He leadest me,
Lenox.

QUESTIONS FOR SENIOR STUDENTS.

1. David's Danger.

From whom was David in danger?
What had caused Saul's hostility?
How had he attempted to arrest David? 1 Sam. 19. 20, 21.

What had prevented the arrest? 1 Sam. 19. 22-24.
How did David escape from this peril?

To what place did he flee?
What reason did he give to Jonathan why his father did not inform him of his purpose?

2. David's Device.

What reason could David have had for thinking Saul's purpose changed? ver. 2.

How did he propose to discover the real feeling of Saul?
Was this superstition, or was it a sensible proposal?

Give the reason for this answer.

Was there any thing miraculous about it?

Give a reason for your answer.

What proof of conscious innocence is here?

What confidence does he display in the love of Jonathan?

3. Jonathan's Oath.

How did Jonathan prove his love—(1) In word? (2) In act? (3) In pledge?
 What evidence is there that Jonathan knew that David expected to be king?
 What evidence that Saul expected that David would aspire to the kingdom? 1 Sam. 20. 31.
 What was the covenant that David and Jonathan made? vers. 16, 17.
 Did David keep his covenant? 2 Sam. 9. 1, 3, 7; 21. 7.
 What was the means by which Jonathan informed David of his father's wrath? vers. 19-22.
 In what words did Jonathan once more repeat his oath? ver. 42.

Practical Teachings.

Learn the lesson of love: It protects, or attempts it, ver. 2. It promises help, ver. 4. It pledges fidelity, ver. 9. It asks love in return, vers. 14, 15. But this is human love only.
 "God so loved the world," etc, John 3. 16.
 "Herein is love, not that we," etc, 1 John 4. 10.
 "There is a friend that sticketh closer than a brother."

Hints for Home Study.

1. Learn how David came to be at Naioth.
2. Locate Naioth geographically.
3. Learn what you can about the allusion in chap. 19, 20, to a "company of prophets."
4. Write out in the form of our present speech all the conversation of David and Jonathan.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. **David's Danger**, v. 1-3.
 What friend did David seek in danger?
 What questions did he ask?
 What was Jonathan's reply?
 What shows that David's danger was great?
2. **David's Device**, v. 4-8.
 What pledge of help did Jonathan make?
 What was expected of David on the next day?
 What feast would then be observed? Num. 28. 11-15.
 What excuse did he suggest for his absence?
 How would Saul's answer show his feeling toward David?
 Why did David expect kindness from Jonathan?
 What did he request if he deserved death?
3. **Jonathan's Oath**, v. 9-13.
 What proof of friendship did Jonathan give?
 For what tidings was David anxious?
 Where did the friends then go?
 What solemn promise did Jonathan make?
 To whom did he appeal to witness his promise?
 Of what true Friend does the Golden Text tell?

Teachings of the Lesson.

- Where in this lesson are we shown—
1. The nature of true friendship?
 2. The value of true friendship?
 3. The unselfishness of true friendship?

Home Work for Young Bereans.

Learn the reason of David's fear of Saul.
 Learn of Jonathan's plan to warn David, and how it resulted.
 Find in the book of Proverbs directions how to win and hold friends.

QUESTIONS FOR YOUNGER SCHOLARS.

- Who was David's true friend? **Jonathan, the son of Saul.**
 Who was David's enemy? **King Saul.**
 Why did Saul hate David? **He was jealous of him.**
 What did David have to do? **Flee from Saul.**
 What did Saul command? **That David should be killed.**
 To whom did David complain? **To Jonathan.**
 What did Jonathan say? **That his father would not kill him.**
 Of what did David convince Jonathan? **Of Saul's hatred toward him.**
 What did Jonathan offer to do for David? **Whatever David asked him.**
 What did David ask him? **That he might hide in the field.**
 What did he want Jonathan to do? **To find out whether the king was very angry.**
 When did Saul expect to see David? **The next day at the feast.**
 What did Jonathan promise to do? **To let David know how his father felt.**
 Why was Jonathan willing to help David? **Because he loved him.**
 What strong, true Friend have we? **Jesus.**
 What does Jesus want to do? **To save us from our enemy.**
 Who is the enemy that wants to slay us? **Satan.**

Words with Little People.

JONATHAN WAS A TRUE FRIEND.
 Willing to help, self-forgetful, patient, and loving.
 JESUS IS A BETTER FRIEND.
 "One there is above all others,
 O, how he loves!
 His is love beyond a brother's,
 O, how he loves!"

THE LESSON CATECHISM.

1. What did David try to learn from Jonathan? **The cause of Saul's wrath.**
2. What did Jonathan try to persuade David? **That Saul was not angry.**
3. Upon what did they two agree? **To stand firmly by each other.**
4. What is the great lesson that is taught by these two lives in their mutual relations? **The power of human love.**
5. To what still greater lesson did David's son afterward give utterance? **"There is a friend," etc.**

CATECHISM QUESTION.

42. How is God righteous or just?
 His laws and government are righteous; and He will reward and punish justly.

B. C. 1061.]

LESSON XI. DAVID SPARING SAUL.

[Sept 15.]

Authorized Version.

1 Sam. 24. 4-17. [Commit to memory verses 11, 12.]

FORGIVE!

4 And the men of Da'vid said unto him, Behold the day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then Da'vid arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that Da'vid's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, the LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

7 So Da'vid stayed his servants with these words, and suffered them not to rise against Saul. But Saul rose up out of the cave, and went on his way.

Revised Version.

4 And the men of Da'vid said unto him, Behold the day of which the LORD said unto thee, Behold I will deliver thine enemy into thine hand, and thou shalt do to him as it shall seem good unto thee. Then Da'vid arose, and cut off the skirt of Saul's robe privily.

5 And it came to pass afterward, that Da'vid's heart smote him, because he had cut off Saul's skirt.

6 And he said unto his men, The LORD forbid that I should do this thing unto my lord, the LORD's anointed, to put forth mine hand against him, seeing he is the LORD's anointed. So Da'vid checked his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on his way. Da'vid also arose afterward, and

8 Da'vid also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, Da'vid stooped with his face to the earth, and bowed himself.

9 And Da'vid said to Saul, Wherefore hearest thou men's words, saying, Behold, Da'vid seeketh thy hurt?

10 Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe, and killed these, not know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee: yet thou huntest my soul to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee; but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but mine hand shall not be upon thee.

14 After whom is the king of Is'ra-el come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand.

16 And it came to pass, when Da'vid had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son Da'vid? And Saul lifted up his voice, and wept.

17 And he said unto Da'vid, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded thee evil.

went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, Da'vid bowed with his face to the earth, and did obeisance. And Da'vid said to Saul, Wherefore hearest thou to men's words, saying, Behold, Da'vid seeketh thy hurt? Behold, this day thine eyes have seen how that the LORD had delivered thee to-day into mine hand in the cave: and some bade me kill thee: but mine eye spared thee; and I said, I will not put forth mine hand against my lord; for he is the LORD's anointed.

11 Moreover, my father, see, yea, see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, and killed thee not, know thou and see that there is neither evil nor transgression in mine hand, and I have not sinned against thee, though thou huntest after my soul to take it. The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee. As saith the proverb of the ancients, Out of the wicked cometh forth wickedness; but mine hand shall not be upon thee. After whom is the king of Is'ra-el come out? after whom dost thou pursue? after a dead dog, after a flea. The LORD therefore be judge, and give sentence between me and thee, and see, and plead my cause, and deliver me out of thine hand. 16 And it came to pass, when Da'vid had made an end of speaking these words unto Saul, that Saul said, Is this thy voice, my son Da'vid? And Saul lifted up his voice, and wept. And he said to Da'vid, Thou art more righteous than I; for thou hast rendered unto me good, whereas I have rendered unto thee evil.

EXPOSITORY NOTES.

Introductory. After Saul's bitter feeling toward David had been fully exposed by the concerted scheme of David and Jonathan, the two friends took an affectionate leave of one another, and David at once proceeded to escape thoroughly beyond the reach of Saul. He first went to Achish, King of Gath, hoping, doubtless, to remain there unknown, but when recognized, he affected to be mad, and as soon as possible escaped and went and hid himself in the cave of Adullam, amid the wild gorges south-east of Bethlehem. Still later he went over to the land of Moab, and afterward returned to the land of Judah and kept himself out of sight in the fastnesses of the forests. Thereafter we read of his dwelling in Keilah, north-west of Hebron, and in the strongholds of the neighboring wilderness of Ziph and Maon, whither Saul followed him with an armed force, but failed to take him. Then David, who in the meantime had gathered about him a large force of trusty warriors, betook himself to the wild and rocky region about En-gedi, on the western coast of the Dead Sea. Then Saul selected three thousand men out of the forces at his command, "and went to seek David and his men upon the rocks of the wild goats." But in those wild fastnesses of the hills David was more at home than Saul or any of his warriors. He secreted himself and his men in caves, where the darkness and the niches and side chambers of the rocks baffled all attempts of the enemy to discover them. Thus hidden in the sides of one of the caves of this region, David and his men one day perceived Saul's tall form enter the open passage to the cave. At this point the present lesson opens.

Verse 4. The men of David. A general idea of the kind of men who had joined David at this time is given in chap. 22, 1, 2. Under his generalship and discipline they became a formidable force, and defended the threshing floors (23, 1), and the pastures and flocks of the shepherds (25, 16). **The day of which the Lord**

said. No prophecy of exactly this form is anywhere recorded, but it is evident that at this time the relations of Saul and David were topics of common conversation in the land. David's anointing by Samuel had become known, and from the fact that his father's house betook themselves to him in the wilderness (22, 1), we reasonably infer that they felt their lives no longer safe at Bethlehem. Samuel's words in chap. 15, 28, contained enough to start much talk about Saul's successor, and David's friends would find it easy to construe all these facts into such a significance as is here put upon them by "the men of David." **I will deliver thine enemy.** Though the above explanation may sufficiently account for the use of this language, it is not improbable that one of the prophets of Samuel's schools at Ramah, or Gad, or Abiathar, may have uttered these words to David. **Cut off the skirt.** Saul had probably laid aside his outer robe on entering the cave, thus making it the more easy for David to cut off a piece of it unobserved. Those who had been some time inside the cave, hidden in the clefts but looking outward, could see distinctly what would have been invisible to one just entering or looking toward the interior.

5. David's heart smote him. Some have surmised that his first thought was to follow the counsel of his men; his second thought led him to cut off a piece of the outer garment; but this was no sooner done than his tender conscience smote him, and he felt that he had committed an unseemly act against a person whose office made him sacred.

6. The Lord forbid. Literally, "Far be it to me from Jehovah." (Comp. the language of Josh. 22, 29.) **The Lord's anointed.** David magnifies the fact that Saul, whatever his personal character and acts, is the one man in Israel who has been publicly set apart to the regal office. He treats him, therefore, and speaks of him, as a sacred person. (Comp. 2 Sam. 1, 14-16.)

7. Stayed his servants. Literally, "clefth his men:" put a sudden and effectual check to their plan to assassinate the king. After such an exhibition of forbearance and such words on his part, they surely would not venture to rise against Saul. So they all remained unseen and unsuspected until the king himself had arisen and gone forth out of the cave to proceed upon his way. He had been utterly unconscious that all his movements had been observed by those whom he regarded as his enemies.

8. David also arose . . . and went out. Taking care, no doubt, to keep himself at such a distance that Saul and his men could not easily fall upon him. **Cried after Saul.** From some safe height or crag, where he could be seen and heard but not taken. Comp. chap. 26, 13. **My lord the king.** He does not fail to use the most respectful language of a loyal subject. **Stooped . . . bowed.** Not only by his words, but by his demeanor, would he show his honor for the king. It is the custom of Orientals thus to bow their faces to the earth in the presence of high officials.

9. Wherefore hearest thou men's words? This question, as well as the title and language of Psa. 7, witness that evil-minded men were associated with Saul, who were more than willing to poison his soul with the idea that David would fain assassinate him. Doeg, the Edomite (chap. 22, 9), appears to have been one of this sort.

10. This day thine eyes have seen. That is, the proof is now before thine eyes, so that thou canst not doubt it. **The Lord had delivered thee.** He would arouse his conscience to the thought that Jehovah was against him, and would ever set at naught his unhallowed attempts upon the life of a faithful subject. **Today into mine hand.** Note how he emphasizes the time, "that very day," twice repeated in this verse. **Some bade me kill thee.** Or, "One said to kill thee." Comp. ver. 4. Others read, "I thought to kill thee. **Mine eye spared thee.** How must this statement have smitten the soul of Saul when he thought of his exposure in the cave! **Lord's anointed.** See note on ver. 6.

11. My father. Saul was David's father-in-law (chap. 18, 27), and this tender word of address was well-timed, and went far to elicit the noticeable expression "My son David" in ver. 16. **See the skirt.** This sign was overwhelming evidence to Saul and all the rest that David's words were true. It must have added intensity to the force of the plea which is so fully written here, occupying vers. 9-15 of this lesson. **Neither evil nor transgression . . . not sinned.** Here are three words, "evil," "transgression," "sinned," which are very comprehensive, and by which David disclaims every supposable form of evil design on Saul. **Hunted.** Comp. the figure as in chap. 26, 20.

12. Judge . . . avenge. Conscious of innocence, David is perfectly willing to appeal for judgment and vengeance to Jehovah, and he assures Saul that, whatever form the judgment may take, it will not proceed from his hand. He has no fell purpose, no willingness even, to lift his hand against his king and father.

13. The proverb of the ancients. Note this incidental proof of David's culture. He is familiar with old proverbs, and he shows his understanding of them. **Wickedness proceedeth from the wicked.** In substance but another way of stating what our Lord more fully illustrated in such passages as Luke 6, 43-45. Had David been guilty of wickedness, such as his maligners charged (ver. 9) he would not have spared Saul in the cave; but Saul's feeling and action might suggest that this proverb was well illustrated in his persecution of David. David adds, as suggesting such an ap-

plication of the proverb, but mine hand shall not be upon thee. This, of course, would not be understood as a part of the proverb, but as a repetition of verse 12, made for the sake of emphasis.

14. After whom . . . a dead dog . . . a flea. By these contemptuous terms David would suggest to Saul that his pursuit of him was unworthy of the king of Israel.

15. Judge . . . Judge. Two different words in the Hebrew, the one expressing the more general idea of rule, dominion; the other rather the act of doing justice, determining the right. See . . . plead . . . deliver. A threefold picture of divine interposition and administration of human affairs well worthy of our study. Jehovah first "sees," looks on the whole affair as an impartial observer, and beholds infallibly all its elements of right and wrong. Next he enters into the contest as an interested party, and "pleads the cause" of the injured man. Then he exercises the determining judgment which invariably results in the vindication of the righteous and punishment of the wicked. The word translated "deliver" is identical with that last translated "judge," and here involves the idea both of giving sentence of judgment and executing the same.

16. Is this thy voice. More of an exclamation than a question, but one of those questions which assume an affirmative answer. **My son.** Compare the "my father" in verse 11. **Lifted up his voice and wept.** That is, broke out into loud lamentation. His soul was subject to violent emotions, and the sudden convictions, produced by David's words and acts, found expression in language of penitence, remorse, shame, and humiliation, and in bitter tears.

17. Thou . . . good . . . I . . . evil. This verse is the language of penitent confession, and the rest of Saul's response (vers. 18-21) needs to be read in order to realize his thorough humiliation. He expressed his conviction that David should become king (ver. 20) and besought him to spare his house. He cannot doubt now that David is that neighbor, better than himself, of whom Samuel had spoken. Chap. 15, 28.

Among the numerous lessons suggested above, observe:

1. How marvelously God protects, delivers, and exalts his chosen ones.
2. The stern loyalty of a true heart toward the constituted ruler.
3. The overwhelming power of tender words when backed by truly noble deeds.
4. The beauty and the reward of doing good for evil.

English Teacher's Notes.

A MISSIONARY pioneer has lately brought intelligence of towns in the center of Africa where every man goes about armed, and where even a little child does not think of crossing the street without taking up a weapon of some kind. In their ordinary daily life the natives are all on their guard against one another, each looking on the other as a possible foe. But the foes they thus hold themselves prepared to meet are all outward foes. Of the existence of inward, moral, and spiritual evil, they seem unaware.

We who are comparatively sheltered by good government and by the restraints of at least nominal Christianity from outward foes are too apt to fall into the mistake of these savages, and forget the moral and spiritual evil that is round about and in us, threatening our inner being. The word of God in our Golden Text warns us against this evil, pointing out the weapon we ought to carry always with us, with which it may be overcome.

The passage for reading gives us a picture of a man thus ready armed and how he overcame.

If we had watched David with his men in the wilderness of En-gedi, hiding in the caverns on the hillside for fear of Saul and his soldiers, we should have said it was a very substantial outward evil that threatened him. Saul was come out to take his life, and he had been hunted from place to place before he took refuge among the "rocks of the wild goats." But there was a far more terrible evil that threatened him when he little suspected how close it was at hand. From three different sides a sudden temptation closes upon him.

1. There is the opportunity to do an evil thing. Looking from the dark recesses of the cavern toward the entrance, the bright streak of light there is suddenly shadowed by the entrance of a martial figure, none other than Saul himself, the deadly enemy of David. All unconscious of danger, he, the king, is like a bird caught in a snare. In a moment David may rid himself of this terrible enemy and end his wanderings; but that moment would make him a murderer.

2. There is the counsel of friends to do an evil thing. To put an end to his enemy's life, they urge, will be right and wise. God had promised him deliverance, and now the time has come, and it only remains for him to take advantage of it.

3. There is the tendency in his heart to take up his own cause and exact vengeance on his pursuer. Prompted by this he advances; but there is a restraining power within him, and instead of harming Saul he merely cuts off the hem of his royal robe.

The temptation that had so suddenly beset him is checked on all sides. First his own heart smites him for yielding in the least degree to the evil impulse; next he turns to his men and stays them from interfering in his cause; and lastly he quietly lets the opportunity slip. Saul is suffered to depart. Not till he is out of the cave, within call, probably of his own men, does David show himself.

And then mark the consequence of the victory he had gained. The whole story is told to the king. There is the piece of the robe in David's hand to show the danger in which Saul had been, the truthful assurance that David in no way sought his harm, and the quiet, trustful appeal to the Lord, to whom alone belongs vengeance, to judge between them. For the time Saul himself is overcome; the evil feeling in him is vanquished; he acknowledges his sin and the innocence of David, and gives up for awhile his hot pursuit of him.

How was this double victory gained? Where did David find the "good" with which to overcome the "evil"? Not in his own heart, for he himself testified "There is none that doeth good, no, not one." Psa. 14. 3. But in another place (Psa. 4. 6) he tells us, "Who will show us any good? Lord, lift thou up the light of thy countenance upon us." His refuge, his treasure-house is in God. And thence he draws his weapons. "The Lord forbid;" "the Lord's anointed;" the Lord judge;" "the Lord avenge," "and deliver." Vers 6, 12, 14. The command of God, the ordinance of God, the will of God cherished in David's heart form the "good" with which he overcomes the "evil."

Cambridge Notes.

The similarities between this narrative and that of chap. 26 have not unnaturally led a large number of weighty authorities to identify them. But here the assumption seems clearly unnecessary, and indeed injures the dramatic truth of the story. Saul's unhinged mind was so completely dominated by sudden impulses that it

would be surprising if such an event did not recur among the many opportunities offered by David's hair-breadth escapes; and David's reverence for Jehovah's anointed as such, joined with his personal love for Saul, would certainly prompt him to behave in the same way again. The limits of selection have necessarily left out of our survey a mass of extremely interesting circumstances in David's outlaw life. These will well repay the closest attention for the light they throw on David's character. It would be absurd to expect from him a mode of life in strict accordance with the ethics of Christ. But we certainly do see him preserving, under hardships and temptations whose severity could not be exaggerated, a character marked by many of the noblest qualities found in men. The mainstay of Saul's kingdom, and a devotedly loyal servant, he had been pursued by his relentless and perfidious jealousy with every aggravation of wrong. Yet nothing can shake his loyalty, and though most would think him abundantly justified had he taken arms against his oppressor, he deliberately chose to take his life in his hand rather than fight against his king and country.

VER. 1. *From following.* From avenging the raid which had come in the nick of time to save David. Chap. 23. 27. *Told* by the treacherous Ziphites. Comp. chap. 22. sqq. *En-gedi*, "Fount of the kid," an oasis of great fertility (Song. 1. 14) half way down the west coast of the Dead Sea. The site still called *Ain-jidy*, is now bare rock, but the caves remain, with the terraces once cut for vineyards. The gully watered by this spring was surrounded by "wilderness." VER. 2. *All Israel.* Does the selection of this phrase by the compiler (who wrote after the disruption) suggest that Saul did not take men from Judah, David's own tribe? *Wild goats.* David's hunted band took refuge on the all but inaccessible crags haunted by the agile ibex and its kind. This brings out the ruthless determination of Saul's search. VER. 3. *Sheepcotes.* The fold was made by inclosing a space outside the cave's mouth. *Went in.* Saul seems to have been tempted by the cool shade of the cave and to have gone in alone, sat cross-legged on the ground with his ample robe spread out to keep the feet from cold, and thus fallen asleep—the usual custom of Orientals in the heat of the day. It would have been clearly impossible for David to cut off the skirt if the king had been awake. *Abiding.* The margin seems more natural here. On the approach of Saul's army David had fled with his men into one of these vast caves, from whose inner abysses men can see clearly all that is going on outside while themselves entirely unseen. VER. 4. It is possible, with some commentators, to regard this as a present oracle, translating "the day when Jehovah hath said." But it is better to suppose it an unrecorded prophecy from Samuel or Gad. *Thine enemy.* The written Hebrew text has "enemies," which correctly interprets the meaning. The reference is quite general. *And thou.* It is doubtful whether these words continue the oracle, or are only the inference. If the former, Jehovah was "trying" David, to put his generosity and loyalty to the test by apparently sanctioning any treatment that he might incline to. *Skirt.* Comp. chap. 15. 27, and note (Aug. 18). David's trophy was used to convince Saul that he had been in his power. But we gather from the next verses that his first intention was a mild revenge by exposing Saul to the scoffing of his men. These wanted to go further, but David's conscience quickly smote him, and he shows them that he has changed his purpose. VER. 5. Even this slight indignity was wrong in David's eyes, for Saul was the representative of Jehovah; such sacredness was the unique possession of the Messianic line of kings. VER.

6. *Jehovah forbid.* Literally, "A curse on me from Jehovah." *Anointed.* We must always remember that this is in Hebrew, *Messiah*; in the LXX, *Christ*. VER. 7. *Checked.* A strong word, vividly indicating the difficulty of his task. Saul's sliest must have lasted an hour or more to allow all these movements. VER. 8. *Bowed.* The characteristic low salaam of Orientals to men of high dignity. VER. 9. Calumniators would not be wanting among courtiers and soldiers jealous of so rapid a rise. VER. 10. [*Mine eye.*] Probably we should change the text minutely and read, "I." VER. 11. *My father.* Klostermann and others join this "and my father" to the end of the last verse. *Evil.* Translated "hurt" in ver. 9. *Soul.* Life, as usually in the Old Testament. VER. 12. *Main hand.* Here this clause indicates the contrast between man and God, whose prerogative of judgment David will not usurp; in the next verse it contrasts David with the wicked. VER. 13. *Proverb.* Comp. Matt. 16, 16-20. It is found in the sapiential lore of other nations (comp. the Greek: "a bad raven lays a bad egg"). Some have most improbably joined the last clause of the verse to the proverb. VER. 14. *King.* The full title of dignity, to emphasize the incongruity. *Dead dog.* Even a living dog (Ecc. 9, 4) is for the Oriental an object of extreme contempt and loathing, for the best qualities of the animal are almost unknown. We may illustrate by the exquisite legend which tells how Jesus stood in a ring of Jews round the carcass of a dog, and when they had exhausted their vocabulary of disgust he opened his lips to say, "Pearls could not equal the whiteness of its teeth." *A single flea* (so read). This humorous image suggests the difficulty as well as the absurdity of the search. VER. 16. Notice in the next verses how far this good impulse goes. Saul repents and recognizes God's will, and yet is soon fighting against it once more. VER. 17. Conscience acknowledged the Golden Rule before Christ stamped it with his seal.

The Lesson Council.

Question 10. *What spirit did David show in his treatment of Saul?*

1. *Fidelity.* As subject and member of the royal family, jealous for the honor of his king, he sacredly fulfilled every obligation. 2. *Magnanimity.* Saul pursues David to kill him. Providence places him in David's power. Who would not, in self-defense if not in revenge, have slain his enemy? But David harms him not, but exhorts him to a better mind. Magnanimity could go no further. 3. *Pity.* Saul, however wicked, is the Lord's anointed. To harm, or even revile him, would in David's mind be an act of impiety toward God.—*Rev. J. J. Manker, D.D.*

The declaration of the fearless old prophet, when administering *reproof to the head-strong king* for his first act of great folly—"The Lord hath sought him a man after his own heart"—was indicative of the spirit and character of the boy David. And never was this more sublimely evinced than in the forbearance, patience and magnanimity which marked his treatment of Saul. What greatness, what dignity of soul shines out in the life of this unpretending, modest, though grandly courageous, shepherd boy.—*Rev. Charles E. Giddings.*

1. *He respected officials.* Saul came to power by no accident. His jealousies, snares, attempts on life, moodiness, and meanness did not swerve David from giving respectful reverence to his king. 2. *He waited for vindication.* Opportunities were abundant for Saul's de-

struction. To embrace them would make history say it was revenge, or unwarrantable, or a personal defense.

3. *He was obedient to superiors.* When his king wanted music David made his harp do its best; yet he steadily watched the javelin. He took a military commission, though it was intended for exile or destruction. His obedient loyalty was never questioned.—*Rev. Manley S. Hart, D.D.*

1. Prudence in fulfilling the king's commands. 1 Sam. 18, 5, 14, 30. 2. Patience. 1 Sam. 18, 17-27. 3. Magnanimity and forbearance in the face of opposing hate and injustice. 1 Sam. 24, 1 to end; 1 Sam. 26, 7-12. 4. Respect for his father-in-law and for "the Lord's anointed," though his bitter enemy. 1 Sam. 24, 10, 11.—*Rev. Edwin Post.*

David in his treatment of Saul in the cave showed a spirit of loyalty to the theocracy, of consideration and affection for his father-in-law, of forbearance and magnanimity toward a sworn enemy, and of respect for himself, as the prospective ruler of the nation. His conduct under that great pressure of peril and temptation brings to view the latent nobility of character that afterward won him such distinction. David's regard for Saul as the Lord's anointed evinces the genuine spirit of piety that actuated him in this noble act of self-mastery.—*Rev. S. McGerald.*

Lesson Word-Pictures.

A cave, a dark hole opening into the ground, and who would suppose it to be a trap, a snare, a net whose cords are concealed? It looks innocent enough to Saul. He is out on a hunt for that wretch, one David, somewhere in this miserable land, hiding away amid its sun-blasted crags. Saul, though, will drag him out. Saul, the hunter, the royal bloodhound, will scent and catch him.

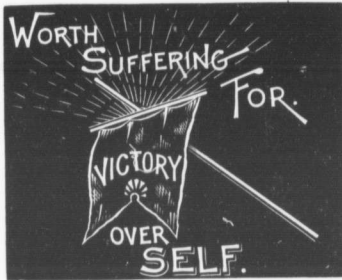
Saul has now gone into this cave. His last word to his men may have been, "Look out for David! Don't let him slip through your fingers!"

The cave may run back some distance, and it is not pleasant to think of the reptiles and beasts that might possibly be secreted in those dark recesses. Saul takes a hasty look into that blackness, but seeing and hearing nothing, he enters. The moments slip by. All is still in the cave. But out of the deep, dense shadows in the rear, out of the blackness where reptiles and beasts may be hiding, who is it that steals forward, his hand on his sword, his foot noiseless as that of the wind? It is David, the hunted of Saul! David, the game that the royal hound expects to find somewhere among the sun-blasted rocks! And back in the cave, looking out of the dark recesses where they crouch, are David's men. They see, between them and the sharp, yellow light without, the figure of the unsuspecting Saul. They see the lithe, crouching, stealing David, sword in hand. Ah, now it is David's turn! He will end this wretched business. No more seeing from Saul! David will be king—what? David stealing back holding up just a piece of cloth? It ought to have been Saul's head, even as this slayer of Goliath once lifted the giant's head. No, David even begins to be sorry that he has taken away a paltry sample of the king's robe. There is a scene of dissension and confusion back in the cave. David's men want to rush forward and hurt themselves on Saul. No, no! It must not be. David holds them back. That man Saul is the Lord's anointed.

But hark! Who calls him? Who would detain this man so anxious to find David? He turns and there is David himself coming out of that very cave, bowing reverently, accosting Saul, holding up a strip of cloth, and

bidding him see how exposed his life had been! It rushes through Saul's thoughts that he and not David has been the hunted one, he and not David has been trapped; and David has forgiven, spared, and saved Saul! It is a better mood that comes to the unhappy king. This hunted but forgiving David is his son. Saul lifts up his voice and weeps.

Blackboard.



DIRECTIONS FOR COLORS. The words "worth suffering for" draw with pink chalk; the banner with white; the rays with yellow; the words beneath the banner with orange.

APPLICATION. Any victory over self, for Christ's sake, is worth suffering for. The wrong way will often seem the easiest way, but success should never be sought by wrong means. David's victory over self was a victory over Saul.

Primary and Intermediate.

LESSON THOUGHT. *Good stronger than Evil.*

Review. Print "David" on the board, and by questions draw out all that children can tell about him. Make the truth clear that, in calling him to a kingdom, God did not release him from trials; showing that every one who is one day to wear a crown must learn many lessons through suffering.

ILLUSTRATION. Make pictures of two swords, or pin up two paper swords. On one print "Hate," on the other "Love." Tell the story of a great emperor, who had said that he should slay all who had risen up against him. When he had conquered them, he pardoned every one. And when some said he had broken his word, he answered, "No, for they are my enemies no longer; they are changed into friends." Tell that this lesson is a story in David's life, in which he used one of the swords.

Saul's Sword. Ask the name of the serpent in the heart, which was on the board in another lesson. Print "Envy," and tell that it was the serpent in Saul's heart. It had grown to be very great, and it ruled the great king now. How dreadful to be ruled by an evil thing like this! And once it was so little that he could have crushed it! Warn against letting an evil thing grow in the heart. Tell how it made Saul hunt David from place to place to kill him, and of the cave to which he came one day, where he lay down to sleep a little. Let children tell which sword Saul carried.

David's Sword. Tell the story of the temptation which came to David when he found Saul there asleep.

Now he could pay him off! See if children do not think that Saul had treated David very badly.



he does not deserve to feel the keen edge of David's sword? Tell how David used his sword upon Saul, and let children tell which sword it was that the young shepherd-king used.

Make a cross on the board. Question a little about Jesus; how his enemies treated him, how he treated them in return, drawing the lesson that love is the conquering power. Print above the cross, "Love slays sin." Teach the old lesson—human hearts do not have this love by nature. But there is a full supply of it in Jesus for every one who will ask.

Berean Methods.

The Teachers' Meeting.

See "Teachers' Meeting" notes of last lesson for general suggestions for the study of this... *Descriptive touches.* (Have teachers give them if possible.) Cave life in Palestine; how did the people generally regard David the outlaw; Saul as a man of moods; David's eloquence; his shrewdness here displayed; his tender-heartedness; his reverence; his faith in God; of what sort were the "men of David"?

References. FREEMAN. Ver. 12: The speaker mentioned first, 264.

ANALYTICAL AND BIBLICAL OUTLINE.

The Spirit of David.

I. A MAGNANIMOUS SPIRIT.

Do to him as it shall seem good. v. 4.

"Recompense to no man evil for evil." Rom. 12. 17.

"Wait on the Lord." Prov. 20. 22.

II. A CONSCIENTIOUS SPIRIT.

David's heart smote him. v. 5.

"To have a conscience void of offense." Acts 24. 16.

"So did not I... fear of God." Neh. 5. 15.

III. A LOYAL SPIRIT.

He is the anointed of the Lord. v. 6.

"Be subject unto the higher powers." Rom. 13. 1.

"Subject to principalities and powers." Tit. 3. 1.

IV. A COURAGEOUS SPIRIT.

Went out... cried after Saul. v. 8.

"Righteous are bold as a lion." Prov. 28. 1.

"Whom shall I fear?" Psa. 37. 1.

V. A LOWLY SPIRIT.

After a dead dog, after a flea. v. 14.

"This poor man cried." Psa. 34. 6.

"Be clothed with humility." 1 Pet. 5. 5.

VI. A BELIEVING SPIRIT.

The Lord therefore be judge. v. 15.

"Plead my cause, O Lord." Psa. 35. 1.

"Trust in the Lord." Psa. 37. 3.

THOUGHTS FOR YOUNG PEOPLE.

Meanness and Magnanimity.

1. *The mean man hastens to take personal revenge.* David's followers gave him the advice that many of your business and social acquaintances will give you when you have suffered wrong. But personal revenge is as small and petty as it is wicked.

2. *The mean man hastens to take advantage of weakness.* No one but a mean man does. When a lame

passenger is allowed to stand in a conveyance, when a tired mother with her children is crowded to the rear in her efforts to go on a ferry-boat, when the little news-boy is peremptorily ordered off a street-car by some petty official who has just remeasured his own "dignity"; in all the little events of our daily life, this same human nature is displayed. The mean man crowds the weak man.

3. *The mean man sometimes actually seeks to advance the Lord's cause by human meanness!* This is one of the most extraordinary and painful observations which come to the thoughtful Christian.

4. *The mean man is a law unto himself.* Larger-hearted men bow willingly to the superiority of God's law, and to the conclusions of the common sense of the race.

5. *The large-hearted man is charitable.* He "suffereth long and is kind." He "thinketh no evil."

6. *The large-hearted man is magnanimous.* He can afford to be. With great impulses toward benevolence, with large views of men and measures, he can ignore the petty irritations of life, and treat friends and enemies with calm magnanimity.

7. *The large-hearted man is patient.* He waits for God. He knows the wheel will always turn. He never forgets that though "God's mills grind slowly, they grind exceedingly small." And so quietness reigns in his heart.

8. *The large-hearted man is quite content that God shall act as judge between him and his enemies.* Little fellows have to wreak their own vengeance, or it will never be wreaked. Large men pass all these matters over to the Lord God, assured that "The Judge of all the earth will do right."

HOME READINGS.

- M. David sparing Saul. 1 Sam. 24. 1-8.
 Th. David sparing Saul. 1 Sam. 24. 9-17.
 W. Repeated forbearance. 1 Sam. 26. 5-12.
 Th. Joseph sparing his brethren. Gen. 50. 15-21.
 F. Good for evil. 1 Pet. 3. 8-17.
 S. Love to enemies. Matt. 5. 38-48.
 S. Forgiveness. Col. 3. 8-13.

GOLDEN TEXT.

Be not overcome of evil, but overcome evil with good. Rom. 12. 21.

TIME.—1061 B. C.

PLACE.—The wilderness of En-gedi.

DOCTRINAL SUGGESTION.—Christian charity.

LESSON HYMNS.

- No. 123, Dominion Hymnal.
 Try us, O God, and search the ground
 Of every sinful heart.
- No. 114, Dominion Hymnal.
 Holy Spirit, faithful Guide,
 Ever near the Christian's side
- No. 122, Dominion Hymns.
 Be it my only wisdom here,
 To serve the Lord with filial fear.

My Sabbath song,
 Praise for his greatness.
 Holy Spirit, faithful Guide,
 Sing them over again.
 O for a heart,
 Saviour, like a Shepherd.
 Jesus, Lover of my soul,
 Keep thou my way.
 Yield not to temptation.
 O God, my youth is thine.

QUESTIONS FOR SENIOR STUDENTS.

1. David's Chance.

What had been Saul's attitude toward David since his flight from Gibeah?
 How earnest was he in his purpose to capture David?
 What is the story which this lesson presents?
 Why did Saul take three thousand men?
 What great temptation came to David?
 What proof of rectitude of character does he here manifest?
 What would have been the world's verdict on this act?

2. David's Grace.

How far did David's care for Saul's life extend?
 How do David's words show that even now, though an outlaw, he was not disloyal?
 What two principles seem to have controlled him?
 Should the same principle restrain men nowadays from doing violence to monarchs or civil rulers?
 How did Jewish kings differ in their tenure of office from kings to-day?

3. Saul's Gratitude.

What was David's course after Saul left the cave?
 How near together must they have come?
 What was made plain by David's address?
 What was the effect upon Saul?
 What principle had David exemplified by his course?
 Rom. 12. 21.
 What does Saul's speech show as to his own character?
 What strange covenant closed this interview? ver. 21.
 Why did not David return to court with Saul?

Practical Teachings.

How often men come within a very little of their purposes and yet fail! Why?
 Is it fate, or God, that directs?
 How often men are in danger of their lives, and do not know it! What saves them?
 See the difference between the worldly spirit and the godly spirit:
 Says the World: "See—thinie enemy."
 Says Conscience: "Make him thy friend."
 The World: "Do what seemeth good."
 Conscience: "It seemeth good to spare."
 The World: "Take the kingdom over men."
 Conscience: "Seek the kingdom of God."
 The World: "Seize thine opportunity."
 Conscience: "My times are in thy hand."

Hints for Home Study.

1. Study well all from chap. 20 to chap. 24.
2. Find the new tests of Jonathan's friendship.
3. Study the Psalms for allusions to this time of life. Psa. 40, and others.
4. Find how his followers had come about him. 1 Sam. 22. 1; 1 Chron. 11. 15-20; 1 Sam. 26. 6; 1 Chron. 12. 8-18, and other passages.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. David's Chance, vs. 4, 5.

Against what enemy was a chance offered to David?
 What did David's men think of the chance?
 What did David do to Saul?
 How did he afterward feel about his act?

2. David's Grace, vs. 6, 7.

What did David say which showed great grace?
 What effect had his words on his men?
 What precept does David's conduct illustrate? (Golden Text.)

3. Saul's Gratitude, vs. 8-17.

What call did Saul soon hear, and from whom?
 What mark of homage did David show?
 What did he say about Saul's peril?
 What did he show to Saul?
 Of what was the skirt of the robe a proof?
 To whom did David appeal for justice?
 What old saying did he quote?
 How did he speak of the king's pursuit?
 How did David show his trust in God?
 What did Saul say and do?
 What honest confession did he make?
 How did Christ bid us treat our enemies? Matt. 5. 44.

Teachings of the Lesson.

Where in this lesson are we taught—

1. To respect those in authority?
2. To return good for evil?
3. To commit judgment to the Lord?

Home Work for Young Bereans.

Learn where Saul attempted to take David's life.
Learn when David again spared Saul's life.
Learn what covenant David entered into with Saul.
Learn of an act of mercy shown by David when king
to one of Saul's descendants because of this covenant.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Saul try to do? **To find David, to kill him.**

Where did he seek for him? **In the wilderness.**

Where did Saul lie down to rest one day? **In a cave.**

Who were already there? **David and his soldiers.**

What did David's men want him to do? **To kill Saul.**

What did David do? **He cut off a piece of Saul's robe.**

Why was he afterward sorry for this? **Because Saul was his king.**

What would he not let his soldiers do? **Hurt Saul.**

Who called Saul when he awoke? **David.**

What did he show him? **The piece of his robe.**

How did he speak to Saul? **Very kindly.**

What did Saul do? **He wept.**

Why did he weep? **He saw his sin.**

What did Saul say? **That David was more righteous than he.**

What does the Bible tell us to do? **To love our enemies.**

What must we give in return for evil? **Good.**

Who showed us how to do this? **Jesus.**
Who can help us to do it? **Jesus.**

Words with Little People.

David "paid back" his enemy, Saul, with love and kind words. Love is the coin that Jesus used; do you pay back your enemies as Jesus and David?
"Overcome evil with good."

THE LESSON CATECHISM.

[For the entire school.]

1. What test of David's character is given in our lesson? **His mercy to Saul, his foe.**

2. What reason did he give for sparing him? **He is the Lord's anointed.**

3. What means did he take to convince Saul of his rectitude? **He cut off his skirt.**

4. What was Saul's testimony to David when he had learned of his escape? **"Thou art more righteous than I."**

5. What great principle of the New Testament did David exemplify? **"Be not overcome," etc.**

CATECHISM QUESTION.

43. How is God faithful and true?

His words are always true and His promises can never fail.

Numbers xxiii. 19.

B. C. 1056.]

LESSON XII. DEATH OF SAUL AND HIS SONS.

[Sept. 22.]

Authorized Version.

1 Sam. 31. 1-13. [Commit to memory verses 4-6.]

1 Now the Philistines fought against Is'ra-el; and the men of Is'ra-el fled from before the Philistines, and fell down slain in mount Gil-bo'a.

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jon'a-than, and A-bin'a-dab, and Mel-chi-shu'a,

Saul's sons.
3 And the battle wore sore against Saul, and the archers hit him; and he was sore wounded of the archers.

4 Then said Saul unto his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword, and fell upon it.

5 And when his armor-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together.

7 And when the men of Is'ra-el that were on the other side of the valley, and they that were on the other side Jor'dan, saw that the men of Is'ra-el fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gil-bo'a.

9 And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to publish it in the house of their idols, and among the people.

10 And they put his armor in the house of Ash'ta-roth; and they fastened his body to the wall of Beth'shan.

11 And when the inhabitants of Ja'besh-gile'ad heard of that which the Philistines had done to Saul,

12 All the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth'shan, and came to Ja'besh, and burnt them there.

13 And they took their bones, and buried them under a tree at Ja'besh, and fasted seven days.

Revised Version.

1 Now the Philistines fought against Is'ra-el; and the men of Is'ra-el fled from before the Philistines, and fell down slain in mount Gil-bo'a. And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jon'a-than, and A-bin'a-dab, and Mel-chi-shu'a, the sons of Saul. And the battle wore sore against Saul, and the archers overtook him; and he was greatly distressed by reason of the archers. Then said Saul to his armor-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took his sword, and died with him. So Saul died, and his three sons, and his armor-bearer, and all his men, that same day together. And when the men of Is'ra-el that were on the other side of the valley, and they that were beyond Jor'dan, saw that the men of Is'ra-el fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gil-bo'a. And they cut off his head, and stripped off his armor, and sent into the land of the Philistines round about, to carry the tidings unto the house of their idols, and to the people. And they put his armor in the house of Ash'ta-roth; and they fastened his body to the wall of Beth'shan. And when the inhabitants of Ja'besh-gile'ad heard concerning him that which the Philistines had done to Saul, all the valiant men arose, and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth'shan; and they came to Ja'besh, and burnt them there. And they took their bones, and buried them under the tamarisk tree in Ja'besh, and fasted seven days.



EXPOSITORY NOTES.

Introductory. The humiliation and penitence of Saul consequent upon David's sparing him in the cave were of no long duration. David was wise enough to keep himself thoroughly out of the way of Saul, and so he continued his roving life in the wild fastnesses of Judah. Meantime slanderous tongues revived Saul's wrath against him, and a report that he was hiding in the southern mountains led Saul again to go forth against him with a strong force of men. This time, apprised of Saul's action, David sent out spies to watch his movements, and one night he stole into the king's camp and took the spear and cruse of water by his side, and when morning was come he called to him from a distant hilltop and showed him how he had again spared his life when he had him within his power. Saul was again humiliated and penitent, but David saw clearly there could be no reconciliation, and he went off and dwelt in the land of the Philistines, who were aware that he was an outlaw in the kingdom of Saul. Here he remained nearly a year and a half, when the Philistines again declared war against Israel, and David and his men marched with them to the field of war. But the chief captains of the army feared the presence of the Hebrews among them, and suspected that David might prove a traitor to them in the heat of battle. 1 Sam. 29, 4. David and his men were therefore sent back again, and the two armies confronted each other at the northern base of Mount Gilboa. When Saul looked down from the heights of Gilboa upon the host of Philistines below, his heart began to fall him. In his excitement and half despair he went by night and consulted a witch; but her responses only intensified his despair and foreboded his ruin. He returned with a faint heart to continue the battle, and the present lesson tells us the result.

Verse 1. Philistines fought. What was the immediate pretext or reason for this war we are not told, but the past history shows that those old enemies of Israel on the south-western plain were ever alert to make themselves master of the high lands of the interior. **Israel fled... and fell.** Saul's gloomy apprehension and despair had probably communicated the same unfitness for battle to his troops. The Israelites had their camp at the large fountain which flows out from the northern spur of Mount Gilboa, and the battle, therefore, must have occurred on the plain to the north or west of this. So the routed forces would have retreated toward the mountain, and fled in much disorder up the neighboring heights. **Slain.** The word means rather "pierced," or "wounded."

2. Followed hard upon. As if "cleaving fast" to the rear of the fugitive, for so the word suggests. They were filled with confidence in the same p, o, or on that the Israelites were dispirited. **Saul and his sons** appear to have exposed themselves as a wall between the flying Israelites and the Philistines, and his sons seem to have fallen before their father. **Jonathan.** The friend of David. See David's elegy over him in 2 Sam. 1, 17-27. **Ahioadab.** Instead of which we find the name "Ishui" in chap. 14, 49.

3. Battle went sore against Saul. His sons had fallen and upon him came the brunt of the battle. **Archers hit him.** Or, "the archers, men with the bow, found him." These sharpshooters discovered him, overtook him, and singling him out as the chief warrior sent their fatal missiles at him. **He was sore wounded.** Literally, "he writhe exceedingly because of the archers." Probably he was pierced with many an arrow, and though not utterly disabled, yet was made

to writhe in great pain because of his numerous wounds and the fearful certainty of death.

4. His armor-bearer. The officer who was wont to accompany his general into the field, and carry the portable instruments of war. David had filled this office at one time for Saul. Chap. 16, 21. **Draw... thrust.** He would rather fall by the hand of a faithful servant than by the enemy. This writhe and despair wrought in him an agony, and his passionate impulsiveness, strong to the last, hastened his fall. **These uncircumcised.** He thinks and speaks of the old enemy with mingled contempt and hatred. They are the un-blessed foes of Israel. **Abuse me.** It was ever a horrible thought to the dying warrior that his triumphant foe might treat his body with mockery and insult. Saul's vision seems to catch the picture of these cruel foes playing with his mangled carcass, and alas! it seems to have been the dying vision of his soul. **Would not.** This unnamed armor-bearer was some noble and faithful man, whose spirit and action were worthy of being celebrated in epic song. **He was sore afraid.** More afraid of killing the king than of taking his own life. **Took a sword.** Rather, "the sword," which the armor-bearer carried by his side. Saul probably carried his own spear and shield. **Fell upon it.** Probably threw himself with all the weight of his large body upon the upturned point, so that he fell transixed.

5. Saw... fell... died. This is probably the true account of Saul's death and that of his armor-bearer. The story of the Amalekite, in 2 Sam. 1, 4-10, is to be regarded as a fabrication, made with the hope of finding favor in the eyes of David. The armor-bearer probably drew the sword out of Saul's body, hoping to save him, but when he saw it was all over with him he was seized with a sudden passion to die with his master, and by the same sword. Saul had a strong personal magnetism, which commanded the fondest devotion of some of his followers.

6. All his men. The parallel passage in 1 Chron. 10, 6, says "all his house died together." This is to be taken in the general sense of the defeat and ruin of Saul's family and dominion; not as meaning all the members of his family, and all the warriors of his army. For his son, Ish-bosheth, reigned awhile on the east of the Jordan. See 2 Sam. 2, 8-10.

7. Other side of the valley. Opposite where the battle had been fought. This most naturally points to the region north of the heights of Gilboa, across the valley which is now known as the Wady Ya'abis. Through this region Saul had gone to consult the witch of Endor. **Other side Jordan.** This phrase commonly denotes the eastern side of Jordan, but it depends upon the position of the writer. Here it seems best to denote the region west of the Jordan for some distance around where this great battle was fought. **Philistines came and dwelt.** But were afterward subdued by the forces of David, 2 Sam. 5, 25; 8, 1.

8. On the morrow. They probably continued the pursuit until the night covered them with its darkness, and so could not stop to gather up the spoil until the next day. **They found Saul.** The same verb is translated "hit" in verse 3. Here it evidently means that they discovered and recognized his royal person among the slain that were left on the battle field.

9. Cut off his head. Treating his dead body as David had done that of Goliath. Chap. 17, 51, 54. **Stripped off his armor.** This was always considered

the rightful prize of the victors in battle. **Sent.** Sent armor and heads as trophies of their victory. **To publish.** Or, "to cheer with good tidings." They thus cheered the house of their idols, as they would fain have done when they placed the ark in the temple of Dagon at Ashdod, Chap. 5, 2.

10. House of Ashtaroth. Probably the same "temple of celestial Venus" which Herodotus mentions as the most ancient of all the temples dedicated to this goddess, and which the Scythians pillaged on their return from Egypt. Herod. 1. 105. On the worship of this goddess see our notes on chap. 7, 4, in Lesson III. of this quarter. Compare the disposition of Goliath's armor in chap. 17, 54; 21. 9. **Fastened his body to the wall.** Nailed or impaled the headless trunk to the outer wall, to be a gazing stock and an object of derision for the victors. Comp. Saul's fearful forebodings in verse 4. The next verse shows that the bodies of Saul's sons were treated with the same indignity. **Beth-shan.** The Greek Scythopolis, the modern Betsán, situated in the eastern end of the great valley of Esdraelón, about five miles west of the Jordan. It was a halting-place for caravans from eastern Syria to Egypt, and an emporium for the commerce of those countries. It is in a beautiful plain, girt with mountains, and supplied with abundant waters.

11. Inhabitants of Jabesh. They remembered with grateful affection the prompt action and heroism of Saul which had rescued them in a day of great peril. See the history in chap. 11.

12. Went all night. There is a pathos about this statement worthy of our attention. The exposure and dreariness of such a journey were proofs of their deep sense of obligation to the fallen king of Israel. **Burnt them.** The bodies were already mutilated, and probably putrid, and so it was thought that cremation was the most suitable treatment they could now receive. Such treatment of dead bodies does not seem to have been common among the Israelites, but it was not altogether unknown. Comp. Amos 6, 10. The men of Jabesh may also have feared that if not thus disposed of these royal bodies might be exposed to some future insult.

13. Bones. From which it is inferred that the bodies were not entirely consumed to ashes. **Under a tree.** Rather, "under the tamarisk;" spoken of as a well-known tree; one that perhaps became monumental by reason of this burial. From this sepulcher the bones were subsequently removed by David and deposited in the tomb of Kish, in the land of Benjamin. See 2 Sam. 21, 12-14. **Fasted seven days.** As a public sign and expression of that people's grief over the sad end of the king of Israel.

This chapter is notable for its variety of impressive pictures:

1. A great warrior unmanned and beset with superstitious terrors on the eve of battle.
2. A proud father falling among his sons.
3. A suicidal mania begotten of despair and fear.
4. The barbarous treatment of an enemy's dead body.
5. Pathetic deeds of kindness to the dead.

English Teacher's Notes.

We read to-day the story of the terrible catastrophe which brought to an end the reign of Saul, king of Israel. Not an unexpected one however, for since Saul had rejected the word of the Lord, and had been rejected of him, there had been no repentance, no turning of heart which might in any way have in any way soft-

ened his doom. Our sight of the last Sunday was of one relentlessly pursuing a man who had never harmed him. And though for a moment he was touched by the magnanimity of David, the effects soon wore off again. And bearing in mind the promises of God under the old covenant to the obedient and his warnings to the disobedient in such passages as Deut. 6, 2, 15; 11, 26, 28; 28, 1, 2, 15, etc., the sad story of his defeat and death only strikes us as the natural consequence of the life he had lived.

But there is one thing that looks at first sight contrary to our natural calculations. We find Jonathan, of whom no fault is recorded; Jonathan, the unselfish, God-fearing, God-trusting friend of David, involved in the same fate as his father—fighting in a lost battle and falling a prey to the Philistines; his dead body even treated with insult by these enemies of Israel and of Israel's God. Why, it may be asked, is there no difference which a man can "discern between the righteous and the wicked, between him that serveth God and him that serveth him not?" Mal. 3, 18. And the reply may be that even in the defeat and death there was a difference: Jonathan falling by the foeman's hand before his father, while Saul suffered the drawn-out agony of a longer fight, a fuller view of the defeat and the disaster, and such a fear of his pursuers as led him to put an end to his own life. But is that, after all, such a great difference? Is it one which may be readily discerned and appreciated?

The truer, the surer, the satisfactory answer is to be found in our Golden Text: "The face of the Lord is against them that do evil." This may look like a one-sided answer, for there is mention only of "them that do evil." But it is so clearly one-sided that the other side is plainly suggested; if we look at the previous verse we shall find it there: "the eyes of the Lord are upon the righteous." Here is the difference.

Even under the old covenant the godly did suffer as well as the ungodly, and Psa. 73 shows us how a saint of God in old time was at first perplexed at finding that "the balance of suffering seemed to weigh heaviest on their side. But he discovered his mistake—discovered the very truth set forth in our Golden Text. Let me endeavor to illustrate it.

Suppose two persons seized with grievous sickness, both in similar suffering, but one of them watched by a loving friend, while the other is attended only by paid and indifferent hirelings; is there no wide difference there? Suppose, again, two persons on a long, lone journey—the one with genial sunshine around him, the other under a dark and stormy sky; is there no great difference there? Suppose, once more, two persons cast ashore from a shipwreck, dripping, cold, and exhausted—there is a home and a welcome ready for one, nothing but the dark, lonely night for the other; is it hard to discern the difference here?

What did the Psalmist say? He had suffered "all the day long" and been "chastened every morning." But look at the sunshine that rested on him: "Continually with thee...holden by thy right hand." And look at the welcome that awaited him in the end: "Thou shalt...receive me to glory." But what of the wicked? "How are they brought into desolation as in a moment! They are utterly consumed with terrors;" no loving smile, no welcome for them, but "thou shalt despise their image." Psa. 72, 19, 20, 23, 24. The conclusion to which he comes is just an expansion of the words, "The eyes of the Lord are over the righteous, and his ears are open unto their cry; the face of the Lord is against them that do evil."

Cambridge Notes.

The long tragedy of Saul's reign culminates in a narrative whose stern simplicity has a moving pathos all its own. Samuel had gone to his grave mourning for the still loved king, the oracles were dumb as the dead seer, and no prophetic visions came to cheer the desolation of the man who had been content to do with-out Jehovah's aid. He had driven into exile the devoted servant who could have stayed up his falling throne, and of all that Round Table of Israel's chivalry the noble Jonathan, faithful unto death, was left well-nigh alone. In his misery the stricken king steals away through the darkness to the wretched dwelling where by arts which his own zeal had branded as felony he might have some light, however lurid, upon the future. And then, to the amazement of the pretended enchantment, the spectral form of Samuel rose, habited as in life, but with visage grim as the message he delivered. From this eventful scene Saul went to face death with a courage born of despair. But the nemesis was not yet complete. While David was executing the deferred vengeance of Jehovah against the Amalekites, the Philistines were unconsciously exacting the penalty pronounced against Saul and "the people" who had shared the guilt of that unfulfilled commission. And when the green slopes of Gilboa were strewn with the fallen flower of Israel's hopes, there wandered over the field a man of that same accursed nation, attached as a camp-follower to the ill-fated army. He came to the spot where the king in mortal anguish writhed upon his own sword, and in answer to his appeal spake the last words Saul ever heard on earth, "I am an Amalekite!" God's lesson was now proclaimed fully and the king's soul passed into the dim hereafter.

VER. 1. The battle apparently took place in the plain of Esdraelon, memorable for the four great fights of Judg. 4, and 7; 2 Kings 23, 29, and the present passage. Fled into the heights of Gilboa, for Israel's warriors were always most formidable in the highlands. It is this that lends such pathos to verse 25 in the elegy, "O Jonathan, slain on thy high places!" VER. 2. *Jonathan and Abinadab*. Note how simply the brothers are mentioned together, one a hero worth a hundred ordinary men, the other a nonentity, whose very name is uncertain. *Melchishua*. The name has been explained as "Help of Moloch," a note of a fitful idolatry on Saul's part. But it is better translated "King of help." Jonathan had a son Meribbaal (=Mephibosheth), and we may be quite sure that his son never bore the name of an idol. So it is better in both names to exclude the suggestion of idolatry. VER. 3. Comp. 1 Kings 22, 31. *sq.* *Greatly*. But the LXX. and Vulgate read "sore wounded in the abdomen," which is better. VER. 4. Comp. Judg. 9, 54. *Armor-bearer*. Squire or confidential attendant. How different would it have been if David had still held the office! *Lest*. Saul shrank most of all from the thought of being insulted or maltreated by those hated Philistines, strangers to the covenant under which he was anointed king. *Sore afraid*. He was answerable for the king's life with his own, but nobler motives no doubt predominated. *Therefore*. It is often said that the account of the next chapter is inconsistent, and it is assumed that the Amalekite's story was a lie. This is most unlikely, for as Ewald observes, the man could not have thought such a pretense was a higher recommendation than the spoils he brought. VER. 7. *Valley*. That is, plain of Jezreel, so that the three northern tribes would be meant. But there seems some reason for reading "in the cities of the plain and in the cities of Jordan," between the battle-field and the river. The panic does

not seem to have reached the trans-Jordanic tribes, as is shown by the exploit of the Jabeshites and the reign of Ish-bosheth at Mahanaim. The chronicler omits the second clause, Chap. 10, 7. *Dwelt*. Till David dispossessed them, years after. VER. 9. *Cut off*. Comp. chap. 17, 51, showing that this was the regular practice of the age. Jehovah's anointed treated like the blaspheming Philistine! *Carry the good tidings*. So the word implies, used especially of the news of a victory. 2 Sam. 1, 20. The LXX. uses the word "evangelize," which afterward was appropriated to the "glad tidings." *Idols*. Who had given the victory and triumphed over Jehovah. It was this that the Song of the Bow found so bitter in the joy of the "daughters of the uncircumcised." VER. 10. *Ashtaroth*. Herodotus (1, 105) speaks of this "Temple of the heavenly Aphrodite at Askalon," adding, "This temple, as I learn, is the oldest of all the temples of this goddess." A shrine so famous did not need further description of its locality. The plural "Ashtaroth," as before, indicates that the various local and tribal cults of Ashtoreth were there united. *His body*. And those of his sons. VER. 12. How keenly would David feel such an outrage on the stainless knight Jonathan! *Wall*. See 2 Sam. 21, 12 (margin). The "open space" by the gate would be most crowded. *Beth-shan*. The armor was taken far away to Ashkelon, the head to Dagon's shrine at Ashdod, and the stripped and headless corpse exposed in a city near at hand, heretofore inhabited by Israelites. The modern hamlet of Betsân may be seen four miles west of Jordan, where the plain of Jezreel drops to the deep valley of the river. VER. 11. *Jabesh*. Probably on a round-topped hill above the *Wady Yâbis*, which runs down to the Jordan a little below Betsân, from the east. The distance traversed would be twenty miles, with a fort in the course of the journey. The exploit was a touching return for Saul's brilliant rescue of Jabesh. Chap. 11. David gratefully acknowledged their heroic action. 2 Sam. 2, 4-7. VER. 12. *Burnt*. To prevent future indignity if the Philistines should again invade. In 2 Sam. 21, 12, the "bones," that is, charred remains, are transferred to the ancestral tomb at Zela. VER. 13. *Tamarisk*. A well-known tree which marked the place; the chronicler calls it a terebinth. *Fostered*. A sign of general mourning. Notice the chronicler's moral, attributing Saul's punishment not only to his disobedience, but to his appeal to necromancy, a sin especially abominated at the late period when the compiler wrote.

The Lesson Council.

Question 12. *Wherein and why was Saul's reign a failure?*

In no sense was Saul successful. Failure is stamped upon almost every page of his history. As monarch, statesman, general, man, he seems to have been wanting in nearly all the elements which combined to make David great. And then, too, added to his negative disqualifications, he was positively bad. He was disobedient, rebellious, untruthful, sacrilegious, selfish, vain, and an arrant demagogue.—*Rev. Charles E. Giddings.*

The chief cause of Saul's failure was Saul. He was unequal to the work given him to do—the transformation of the old nation into the new monarchy. In face of Jehovah's opposition (1 Sam. 8, 6-9; Hos. 13, 10) the problem was a hard one, the difficulty of which Saul did not apprehend. Besides, Saul lacked faith in the God of his fathers and was even disobedient, as at Gibeon (1 Sam. Chap. 13), and in the case of the Ama-

ekites, 1 Sam. chap. 15. Instead of calm patience and faith, he manifested self-will and sinful rashness (as at Gilgal and in the case of Jonathan, 1 Sam. 14. 33-45). As a result of his own sinful acts he lost the favor of God (1 Sam. 15. 11; 16. 14; 28. 18), and the knowledge of his rejection and his personal hatred of David paralyzed all noble endeavor.—*Rev. Edwin Post.*

Saul's reign was a failure because his willful disobedience frustrated the divine plan. His lack of faith in God and of fealty to his high trust disqualified him for holding the nation together. Disintegration and dissolution awaited the kingdom under his reign. Saul lacked those constituent elements of character that insure success in whatsoever position in life a man may be placed. His heart was not right with God.—*Rev. S. McGerard.*

His mission was: 1. To unite the tribes as a nation into one homogeneous whole, every part devoted to the welfare of every other and of the whole. 2. To develop the religious character of his people and make them a people whose God is the Lord. He failed in both, because, 1. He was neither a statesman nor a patriot. He never rose to the dignity of his mission. Narrow, selfish, capricious, he lived for himself, and acted from the impulse of the moment. 2. He neither feared nor honored God, nor taught the people to walk in his ways. The causes of his failure were in himself.—*Rev. J. J. Manker, D.D.*

1. *His character was wanting in balance.* Blessed with matchless physique, brave and commanding in battle, humble and serious in private, his success was assured at the beginning. Later, love for display, disobedience to God, falsehood, jealousy of a subordinate, proved that his character was inharmonious and unbalanced. 2. *His morals waned as his power increased.* His elevation was rapid. Simplicity, gentleness, integrity, and fairness marked the beginning of his reign. But, dazed by his greatness, he grew ambitious, revengeful, haughty, arrogant, and disobedient, until, conscious that his reign was a failure, he fell, a self-murderer, upon his own sword.—*Rev. Manley S. Hart, D.D.*

Lesson Word-Picture.

THEY go out as of old, rank after rank, column upon column, those old fighting hosts of Israel. There is Jonathan, the trusty old friend of David. His face is resolute; his heart is heavy. There are the other sons of Saul, and there steps Saul himself, tall, stalwart, handsome, proud, the old dark shadow on his face. This day there must have been a shadow on every face, the ugly, shivering fear of something creeping nearer, stepping noiselessly, advancing steadily. It is death.

They move on, though, without flinching. They are fighting for country, for home. That will brighten the shadow. And there is the enemy! How they swarm, those Philistines! You see their evil faces. You hear their demoniac outcries. You catch the clatter of the horses' hoofs, the rattle of the chariot-wheels, and under what a cloud of arrows drives forward this thunderbolt of war! The battle has begun. Men are falling. There go two of the sons of Saul. One moment, you see Jonathan. He is fighting bravely, but there is a weight on his soul. O, how he wishes David—may be—were with him; David to whom he gave his robe, his sword, his girdle. David and Jonathan, side by side, rushing at the Philistines! It would have been like a cyclone in a corn-field. Ah, there goes Jonathan! He was the blade of corn to be prostrated. And there is Saul, the proud king, in the thickest of the fight. Never

a coward, he stands out tall and towering. What a target he is for the archers! How the arrows fly toward him! He is pierced again and again. Can he not die? Will he not die? There is a cleared space all around him. Can none but the archers strike him? Was the witch of Endor mistaken when she thought she brought up before him one who said Saul would die in the fight? That witch of Endor, is she on Mount Gilboa, looking at the gloomy king? Why can he not die? Will no one slay him? Must he slay himself? There is the swift flash of a sword and Saul is gone to be with Samuel. His armor-bearer dies too, and lies by his side senseless as a dead leaf.

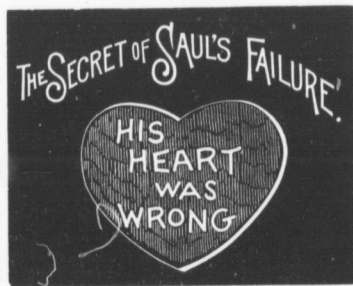
Death was the wild autumn wind that day, and of how many leaves it stripped the tree of life!

"They're running!" somebody says.

Yes, the Israelites are running. All the country, both in city and field, takes to its heels. Night comes down on a conquered land and a lost battle-field, where moan the dying, and forsaken lie the dead.

And on what a land of shame the morrow's sun shines—Saul's armor in the idol-house of Asherah, Saul's body on the wall of Beth-shan, and the Philistines exultant! But an evening comes when men are stealing out of Israel, and all night they hurriedly journey. They prowl under the wall of Beth-shan. They reach up eager hands. They take down the dishonored bodies of Saul and his sons. They anxiously hasten away. That green tree in Jabesh, can you see it? It becomes a memorial of the dead. Under its whispering leaves, David will some day wring his hands and, looking down, moan, "I am distressed for thee, my brother, Jonathan!"

Blackboard.



The blackboard sums up the whole secret of Saul's failure—his heart was wrong. If his heart had been true to God, though he might have made mistakes, and have been far from perfect, yet he would have found his way to God, and God would have been with him.

Primary and Intermediate.

LESSON THOUGHT.

Have upon the board, covered from view, a crown, a scepter, and a sword. Print "Seeking" in large letters. Ask what it is to seek. Tell story of a father seeking his lost boy, to give him a home, and love, and care. Why? Because he loved him.

Tell the story of the Lord seeking Saul. He offered him a crown [uncover] and a kingdom [show scepter]. What for? He wanted him to reign over Israel here on earth, and to reign in heaven at last.

Teach that the Lord seeks us, as he did Saul. Whom

did he send to Saul? Yes, Samuel. Whom has he sent to us? Jesus. He offers each one a little kingdom to rule over. Make heart. A crown and a scepter wait for each of us. We shall wear the crown if we rule faithfully that which God has given us.



Make a second heart. In one print "Self." In the other "God." Recall enough of Saul's life to show what was in his heart. Show that no one can rule others who cannot rule himself. Uncover the sword. Tell how Saul used his sword to work out his own plans, not God's plans. Recall the last lesson. What sword did Saul use with David? Ask what sword a true soldier of Jesus will use. The sword of the Spirit. Tell that the Lord gave his Spirit to Saul, but Saul put it away by seeking his own will. Teach the sword of the Spirit is offered to us. We shall be taught to use it, if we will. Obedience keeps this sword bright and sharp. Disobedience dulls and destroys it for use.

Tell the story of the great battle. Make steps on which print, "Disobedience," "Despair," "Defeat," "Death." Show how the great king had to take these after steps because of the first. Teach that God did not choose the downward way for Saul; he chose it himself. Warn against the awful danger of a little disobedience.

But dwell more upon the beauty of a life of obedience, the crown of life, the heavenly kingdom made ours through Jesus, our great Captain.

Herean Methods.

The Teachers' Meeting.

The history intervening between the last lesson and this is very interesting and instructive, and it sheds much light on this. Trace it... Show that David had been pushed into a position of hostility to the reigning king against his own will. Contrast with Jeroboam and other traitors... Show that, with all David's bravery and wisdom, the battle which really brought him to his native country and his throne was fought in his absence. Bring out the doctrine of God's providence.... Show how Saul's fate was the unavoidable outcome of his course.

References. FREEMAN. Ver. 13: Days of mourning, 47.

ANALYTICAL AND BIBLICAL OUTLINE.

The Fate of the Rebellious King.

I. DEFEAT.

1. *Philistines fought against Israel.* v. 1.
"Terrors shall make him afraid." Job 18, 11.
"We are troubled.... yet not distressed." 2 Cor. 7, 5.
2. *The men of Israel fled.* v. 1.
"Flee seven ways before them." Deut. 28, 25.
"Of whom shall I be afraid?" Psa. 27, 1-3.
3. *Philistines followed hard.* v. 2.
"A nation of fierce countenance." Deut. 28, 49, 50.
"The righteous cry.... delivereth." Psa. 34, 17.

II. DEATH.

1. *Saul died.* v. 6.
"The wages of sin is death." Rom. 6, 23.
2. *His three sons.* v. 6.
"Iniquities.... upon the children." Exod. 30, 5.
3. *All his men.* v. 6.
"Both the great and the small," Jer. 16, 6.

III. DISHONOR.

1. *Cut off his head.* v. 9.
"How are the mighty fallen." 2 Sam. 1, 19.
2. *Publish... house of their idols.* v. 9.
"Tell it not in Gath." 2 Sam. 1, 20.
3. *His body to the wall.* v. 10.
"Valiant men.... took the body." v. 12.
"Blessed be ye of the Lord." 2 Sam. 2, 5, 6.

THOUGHTS FOR YOUNG PEOPLE.

The Hand of God.

1. *There is no such thing as chance.* There are no accidents. Every thing is the result of cause. Each wavelet in the river is the product of other wavelets, and its form and place and duration are all due to causes that would be traceable back to the creation, if we only had all the facts. The fragrance of the flower that blooms, the features of every man, the outlines of every hillock, the storms of every year, the crops of every field, births and deaths, diseases, lunacies, even crimes, are, one and all, the products of previous causes, and there is not one in the entire category which in any true sense can be said to be accidental. If the bridge break, it is because of insufficient support; if the train run off the track, it is because of some fault in wheel or rail; if ships are wrecked by collision, it is because of some defect or blunder. All things have their causes, and from the bright morning when Adam first opened his eyes on the universe until to day there never was an accident in the true sense; there never was an event which was not the effect of an adequate cause. What we call accidents are simply the results of causes which are not readily traceable.

2. *There is no such thing as divine law,* if that phrase be used in any other sense than to indicate the self-consistent actions of God. God's law is simply God's course of action. Men philosophize as if God were bound by laws as we are bound by our statute books. But the word law itself is used colloquially in a very vague way. More than half the time that you hear or see the word used it refers not at all to law properly so called, but to legislative enactment, to statutes. But law extends back of all statutes and enactment. The statute is merely the announcement of the law. The law of England, for instance, is that process of conduct which England has maintained and developed during the centuries. Some of it is written, much of it is unwritten, and the latter is equally binding with the former. The law of God is simply the method of his dealings with the human race. There is no other divine law than that.

3. *As a man soweth, that shall he also reap.* A man is the father of most of his circumstances. Saul's life could only terminate in Saul's death.

4. If all events do not illustrate this as dramatically as it is illustrated by Saul's death, it is simply because of our faulty perspective. We are so near to most of the events that we observe, that we cannot see them in their proper relation to surrounding events, and therefore we do not recognize their teaching. But in all the busy life about us, with its joys and sorrows, men are reaping what they have sown.

5. *Thus the hand of God is exerted in every event*—in all the minutiae of our daily life as really as in the death of Saul and his sons.

HOME READINGS.

- M. Death of Saul and his sons. 1 Sam. 31, 1-6.
- N. Death of Saul and his sons. 1 Sam. 31, 7-13.
- W. Punishment of disobedience. Hosea 13, 1-11.
- Th. Retribution sure. Eccl. 8, 6-13.
- F. The sin of Saul. 1 Chron. 10, 6-14.
- S. David's lamentation. 2 Sam. 1, 17-27.
6. Punishment of evil-doers. Psa. 34, 12-22.

GOLDEN TEXT.

The face of the Lord is against them that do evil.
Psa. 34. 16.

TIME.—1056 B. C.

PLACE.—Mount Gilboa.

DOCTRINAL SUGGESTION.—God's hate for sin.

LESSON HYMNS.

No. 257, Dominion Hymnal.

We give thee but thine own,
Whate'er the gift may be.

No. 258, Dominion Hymnal.

Jesus, my Truth, my Way,
My sure, unerring Light.

No. 275, Dominion Hymnal.

God of pity, God of grace,
When we humbly seek thy face.

Never alone.

Safe in the arms of Jesus.

The Lord will provide.

Sweet hour of prayer.

Sing always.

Dare to do right.

Is my name written there?

Child of a King.

Marching 'o Zion.

Earnestly fighting.

Battling for the Lord.

QUESTIONS FOR SENIOR STUDENTS.**1. Saul's Death.**

In what part of Palestine was the battle fought which this lesson narrates?

For how many years had there been almost continual war with this enemy?

What was the effect of this battle upon the political condition of the kingdom?

What was the end of Saul?

What character had he shown as king?

What was the effect of Saul's death upon the country at large?

What had Saul accomplished for his country by his reign?

In what respects were the beginning and ending of his reign similar?

What people had he made his staunch friends by his first act? 1 Sam. 11. 1-11.

2. Saul's Burial.

What proof of the bitterness of the battle did the Philistines find upon the field?

What light is shed on the barbarity of the times by their action?

What was the purpose of the indignity shown to Saul's body?

What city of Israel came to rescue their king's remains?

Was this city near the field of battle?

What does their act prove concerning their character? Where were the bones of Saul and his sons laid to rest?

Was this their final resting-place? 2 Sam. 21. 12-14.

What covenant vow was fulfilled by this act of David?

What beautiful tribute did he also pay to their memory? 2 Sam. 1. 23.

Practical Teachings.

Saul's disobedience brought his ruin. It did not stop there; it ruined his family. How often one act of sin works sorrow in many lives! It spread wider. It entailed war on his country.

Do you see any relation nowadays between sin in public men and public calamity?

The old world was barbarous. Hate heaped indignities on the helpless dead. How the cross on Calvary has changed all that! Christianity slowly humanizes.

Learn how good a thing is gratitude. Saul saved Jabesh-gilead. Jabesh-gilead did what it could to save Saul's memory.

Hints for Home Study.

1. Find Mount Gilboa, Beth-shan, Jabesh-gilead.
2. Find how many battles Saul had fought with the Philistines. How many won, how many lost.
3. Learn why Jabesh-gilead was so devoted to his memory.
4. Compare Saul's death with that of Brutus and Cassius at Philippi, for a side light upon the truth of this narrative.
5. Study carefully chaps. 1-4 of Second Samuel.

QUESTIONS FOR INTERMEDIATE SCHOLARS.**1. Saul's Death, vs. 1-7.**

Between whom was a battle fought in Mount Gilboa? Which army was victorious? What Jewish leaders were slain? What befell Saul in the contest? What warning of this defeat had Saul received?

Chap. 28. 19.

What did he ask his armor bearer to do?

Why did he wish this?

What did Saul, in his despair, then do?

Who followed his example?

What shows great slaughter that day?

What did the surviving Israelites do?

What truth does the death of Saul illustrate? (Golden Text.)

2. Saul's Burial, vs. 8-13.

Whom did the Philistines discover among the slain?

What indignities did they offer to the dead king?

What did they do with his armor and body?

Who heard of the cruelty of the Philistines?

What service had Saul rendered these people? Chap. 11. 1-11.

How did they repay this service?

Where were Saul and his sons buried?

Teachings of the Lesson.

Where in this lesson are we taught—

1. That "the wages of sin is death;"
2. That the innocent often suffer with the guilty?
3. That good deeds will be remembered?

Home Work for Young Bereans.

Read David's lament for Saul and Jonathan. Learn when and by whose command the bones of Saul and Jonathan were removed from Jabesh.

Learn what other noted battles have been fought near Mount Gilboa.

QUESTIONS FOR YOUNGER SCHOLARS.

What did Saul continue to do? **To forsake God.** Who came to fight against the Israelites? **The Philistines.**

Where was the battle? **In Mount Gilboa.**

Who conquered? **The Philistines.** Why were the Israelites defeated? **God was not fighting for them.**

Who were among the slain? **Saul's three sons.** Who was badly wounded? **Saul himself.**

What did he ask his armor-bearer to do? **To kill him.**

Why would the armor-bearer not do that? **He was afraid to kill his king.**

How did Saul die? **He took his sword and fell upon it.**

What did the Israelites do? **They fled from their cities.**

Who came and lived in their cities? **The Philistines.**

What did the Philistines do with Saul's body? **They fastened it to a wall.**

Who buried the bodies of Saul and his sons? **The men of Jabesh-gilead.**

What did they show in so doing? **Honor to their king.**

What does Saul's life teach us? **The danger of forsaking God.**

Words with Little People.

The wages of sin is death.

But

The gift of God is eternal life.

THE LESSON CATECHISM.

[For the entire school.]

1. What caused the death of Saul? **Defeat by the Philistines.**

2. Who else perished in the battle? **Three of his sons.**

3. How much of the country was gained by the Philistines by this battle? **All northern Palestine.**
4. By whom was Saul's body buried? **By the men of Jabesh-gilead.**
5. What prophecy was fulfilled by this battle? **That God hath rejected Saul.**
6. What great truth was thus emphasized afresh? **"The face of the Lord is," etc.**

CATECHISM QUESTION.

44. What is meant by saying that God is gracious and merciful?
 That He is full of compassion, slow to punish sin, and ready to forgive.
 The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth.—Exodus xxxiv. 6.

THIRD QUARTERLY REVIEW.

Sept. 29.

HOME READINGS.

M. 1 Sam. 3, 1-10. Th. 1 Sam. 12, 6-15. W. 1 Sam. 1, 16-26. Th. 1 Sam. 16, 1-13. F. 1 Sam. 17, 38-51. S. 1 Sam. 30, 1-13. S. 1 Sam. 24, 1-17.

REVIEW SERVICE FOR SENIOR STUDENTS.

1. These lessons cover more than forty years of time, include the geography of the whole of Palestine, and deal with three great characters. Each of these particulars should come into the study for this review.
2. Make a list of ten prominent men of this period.
2. Make a list of the decisive battles that were fought in it.
4. Write out the chief events of Saul's reign.
5. Commit to memory all the Golden Texts, and repeat them every day.
6. Repeat daily the Titles and Doctrinal Suggestions of the twelve lessons of the quarter.
7. Write a brief history of the life of Samuel.
8. Write a similar history of the life of Saul.
9. Write the chief events in David's life during this epoch.
10. How many men were anointed to be king?
11. If Jonathan and David had children during this epoch, what was their relation?
12. What lesson is recalled in your mind by an army assembled around a golden chest and raising a great shout?
 What by a man in a cave cutting off another one's skirt?
 What by a man running toward his foe with only a sling for a weapon?
 What by two old men sitting together while seven young men pass by them?
 What by cattle lowing and sheep bleating?
 What by an old man making a farewell address?
13. Make word pictures that will recall to your mind Lessons I, III, V, XII, X, and VII.
14. What lessons are recalled by the following symbols, one for each: a sling—an ark—a horn of oil—a house-top—a fast of seven days—two men in a field?
 15. Give three elements of the character of Saul.
 16. Name the great virtue of Samuel.
 17. Give the chief defects in the character of Eli.
 18. Read over afresh all the Practical Teachings, and commit to memory those which touch your life.

REVIEW SCHEME FOR INTERMEDIATE SCHOLARS.

- I. Recall the Titles of the lessons from the following catch words:



1. Samuel an— 7. Saul reject—
2. The sorrow— 8. The anoint—
3. Samuel, the— 9. David and—
4. Israel ask— 10. David and—
5. Saul chosen— 11. David spar—
6. Samuel's far— 12. Death of—

- II. Recall the GOLDEN TEXTS in the same way:

1. Then Samuel an— 7. Because thou hast—
2. His sons made— 8. Man looketh on—

3. Cease to do— 9. If God be for—
4. Nevertheless the pro— 10. There is a Friend—
5. By me kings— 11. Be not overcome—
6. Only fear the Lord— 12. The face of the Lord

- III. Tell the story of a picture in each lesson.
 1. Of a child in church.
 2. Of a defeated army and a dead priest.
 3. Of a praying prophet and a victorious army.
 4. Of a dis-astisfied people and an indignant prophet.
 5. Of a prophet's feast in honor of one guest.
 6. Of an old man advising a nation.
 7. Of a prophet rebuking a king.
 8. Of a shepherd boy selected to be king.
 9. Of a shepherd boy slaying a giant.
 10. Of two friends planning escape from danger.
 11. Of an outlaw saving a king's life.
 12. Of a defeated host and a dead king.

- IV. State a duty which is taught in each lesson.
 1. When God speaks to us.
 2. When we see others doing wrong.
 3. When we have done wrong ourselves.
 4. When we are in doubt whether a thing is right.
 5. When God bids us do any thing.
 6. When we know what is God's will.
 7. When we are warned of our sins.
 8. When we judge of the fitness of God's servants.
 9. When we are called to face danger in God's cause.
 10. When a friend in need seeks our help.
 11. When an enemy is in our power.
 12. When we have a chance to repay a kindness.

REVIEW SCHEME FOR YOUNGER SCHOLARS.

LESSON I. *Golden Text.* Then Samuel answered, Speak; for thy servant heareth. 1 Sam. 3, 10. *Questions.* Tell what you can about the childhood of Samuel. Why did he live in the temple with Eli? How did he answer when the Lord called him? Who calls children in these days? *Golden Thought.* When Jesus calls, O may I say, "speak, Lord, thy servant will obey."

LESSON II. *Golden Text.* His sons made themselves vile, and he restrained them not. 1 Sam. 3, 13. *Questions.* Tell what kind of a father Eli was. What kind of sons had he? Why was God displeased with him? Tell about the death of Eli, and what part his sons had in it. *Golden Thought.* Wicked children bring great sorrow upon their parents.

LESSON III. *Golden Text.* Cease to do evil; learn to do well. Isa. 1, 16, 17. *Questions.* Of what was the ark a symbol? What did the Israelites lose when the ark went away? Why did the Philistines send it back to the Israelites? What was the stone of help called? *Golden Thought.* God is our present help.

LESSON IV. *Golden Text.* Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us. 1 Sam. 8, 19. *Questions.* Why did the people of Israel want a king? Who was their heavenly King? Is God pleased when we seek another king than himself? *Golden Thought.* God, our King, wants us to be satisfied with him.

LESSON V. *Golden Text.* By me kings reign and princes decree justice. Prov. 8, 15. *Questions.* Describe Saul. For what did God choose him? Who chooses? For what kingdom does he choose us? *Golden Thought.* "Chosen to be saints." A saint is greater than a king.

LESSON VI. *Golden Text.* Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you. 1 Sam. 12, 24. *Questions.* To what great meeting did Samuel call the Israelites? How had he lived among them? When did he begin to do right? Why did the people trust him? *Golden Thought.* Obedience brings happiness. Disobedience brings sorrow.

LESSON VII. *Golden Text.* Because thou hast rejected the word of the Lord, he has also rejected thee from being king. 1 Sam. 15, 23. *Questions.* Tell how Saul disobeyed the Lord. Whose way is always best? What does the Lord say is always better than sacrifice? What does God ask of his children? *Golden Thought.* Nothing is so pleasing to God as simple obedience.

LESSON VIII. *Golden Text.* Man looketh on the outward appearance, but the Lord looketh on the heart. 1 Sam. 16, 7. *Questions.* Why did God reject Saul? To what does disobedience always lead? To what family did God send Samuel? What was he to choose from this family? Why is God's choice always best? *Golden Thought.* God chooses me. Do I choose God?

LESSON IX. *Golden Text.* If God be for us, who can be against us? Rom. 8, 31. *Questions.* What was

the name of the Philistine giant? Who slew him? Who gave strength to David? Who can give us strength to slay our enemies? *Golden Thought.* Self-will is a giant; only God can slay it.

LESSON X. *Golden Text.* There is a friend that sticketh closer than a brother. Prov. 18, 24. *Questions.* Who was Jonathan? To whom was he a true friend? Who was David's bitter enemy? Who knows how to conquer our enemies for us? What Friend always wants to help us? *Golden Thought.* There is no Friend so wise, so strong, so good as Jesus.

LESSON XI. *Golden Text.* Be not overcome of evil, but

overcome evil with good. Rom. 12, 21. *Questions.* Who met in a cave in the wilderness? How did David show himself like Jesus? Who teaches us to love our enemies? What made Saul ashamed of his cruel conduct? *Golden Thought.* Love is God's conquering weapon; little soldier, use it.

LESSON XII. *Golden Text.* The face of the Lord is against them that do evil. Psa. 34, 16. *Questions.* How did Saul die? Who was killed in the same battle? Why did not God fight for Israel? If self-will killed Saul, will it not kill us? *Golden Thought.* There is danger and loss in going away from God.

B. C. 1060.]

TEMPERANCE LESSON.

[Sept. 29.]

Authorized Version.

1 Sam. 25, 23-31, and 35-38.

23 And when Abi-gail saw Da-vid, she hasted, and lighted off her ass, and fell before Da-vid on her face, and bowed herself to the ground.

24 And fell at his feet, and said, Upon me, my lord, upon me let this iniquity be; and let thine handmaid, I pray thee, speak in thine audience, and hear the words of thine handmaid.

25 Let not my lord, I pray thee, regard this man of Be'-li-al, even Na'-bal: for as his name is, so is he; Na'-bal is his name, and folly is with him; but I thine handmaid saw not the young men of my lord, whom thou didst send.

26 Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from coming to shed blood, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Na'-bal.

27 And now this blessing which thine handmaid hath brought unto my lord, let it even be given unto the young men that follow me thy lord.

28 I pray thee, forgive me the trespass of thine handmaid: for the LORD will certainly make my lord a sure house: because my lord fighteth the battles of the LORD, and evil hath not been found in thee all thy days.

29 Yet a man is risen to pursue thee, and to seek thy soul: but the soul of my lord shall be bound in the bundle of life with the LORD thy God: and the souls of thine enemies, them shall he sling out, as out of the middle of a sling.

30 And it shall come to pass, when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee ruler over Is'-ra-el;

31 That this shall be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself: but when the LORD shall have dealt well with my lord, then remember thine handmaid.

32 So Da-vid received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abi-gail came to Na'-bal; and, behold, he held a feast in his house, like the feast of a king; and Na'-bal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light.

37 But it came to pass in the morning, when the wine was gone out of Na'-bal, and his wife had told him these things, that his heart died within him, and he became as a stone.

38 And it came to pass about ten days after, that the LORD smote Na'-bal, that he died.

Revised Version.

23 And when Abi-gail saw Da-vid, she hastened, and lighted off her ass, and fell before Da-vid on her face, and bowed herself to the ground. And she fell at his feet, and said, Upon me, my lord, upon me be the iniquity; and let thine handmaid, I pray thee,

speak in thine ears, and hear thou the words of thine handmaid. Let not my lord, I pray thee, regard this man of Be'-li-al, even Na'-bal: for as his name is, so is he; Na'-bal is his name, and folly is with him; but I thine handmaid saw not the young men of my lord,

whom thou didst send. Now therefore, my lord, as the LORD liveth, and as thy soul liveth, seeing the LORD hath withholden thee from bloodguiltiness, and from avenging thyself with thine own hand, now therefore let thine enemies, and them that seek evil to my lord, be as Na'-bal. And now this present which thy servant hath brought unto my lord, let it be given

unto the young men that follow my lord. Forgive, I pray thee, the trespass of thine handmaid: for the LORD will certainly make my lord a sure house, because my lord fighteth the battles of the LORD; and evil shall not be found in thee all thy days.

28 And though man be risen up to pursue thee, and to seek thy soul, yet the soul of my lord shall be bound in the bundle of life with the LORD thy God; and the souls of thine enemies, them shall he sling out, as from the hollow of a sling. And it shall come to pass,

when the LORD shall have done to my lord according to all the good that he hath spoken concerning thee, and shall have appointed thee prince over Israel;

31 that this shall be no grief unto thee, nor offense of heart unto my lord, either that thou hast shed blood causeless, or that my lord hath avenged himself; and when the LORD shall have dealt well with my lord,

32 then remember thine handmaid. So David received of her hand that which she had brought him; and he said unto her, Go up in peace to thine house; see, I have hearkened to thy voice, and have accepted thy person.

36 And Abi-gail came to Na'-bal; and, behold, he held a feast in his house, like the feast of a king; and Na'-bal's heart was merry within him, for he was very drunken: wherefore she told him nothing, less or more, until the morning light. And it came to pass

in the morning, when the wine was gone out of Na'-bal, that his wife told him these things, and his heart died within him, and he became as a stone.

38 And it came to pass about ten days after, that the LORD smote Na'-bal, that he died.

EXPOSITORY NOTES.

Introductory. The twenty-fifth chapter of 1 Sam. furnishes us a sort of inside view of David's life during the period of his wanderings as a fugitive from Saul. We here learn that he was not idle nor useless during those years. He employed his band of warlike men to defend the quiet shepherds of the mountains and valleys and protect them from harm. Here we find it recorded that these men, who rallied about David like a band of outlaws (see chap. 22, 2) "were a wall unto" the shepherds—"both by night and day." Ver. 16. They never interfered with the place and property of those who were engaged in lawful pursuits, but rather protected them in their rights. But the customs of those lands made it eminently proper for those who had been

of such service to a wealthy shepherd to expect some friendly present in return. When, therefore, Nabal, the owner of three thousand sheep and one thousand goats, provided for his shepherds the usual festive meal at the time of sheep-shearing, David sent his greetings, and according to Oriental customs reasonably expected some liberal response. The scene is in Carmel, one of the cities of the land of Judah (Josh. 15, 55), about six miles south of Hebron, and one mile north of Maon, where Saul erected his monument, Chap. 15, 12. Hence it is to be distinguished from the noted promontory of this name on the western coast of central Palestine.

23, Abi-gail. The wife of the wealthy Nabal. See ver. 3. The preceding verses show how she had made

haste to offset the churlish and ungrateful conduct of her husband by bringing David a worthy token of regard. **Saw...hasted...lighted off...fell... bowed.** These words afford a very vivid word-picture.

21. Fell at his feet. Or, "she fell upon his feet." She placed herself in the posture of most abject humiliation, as one who felt that a grievous offense had been committed against David and his men, and they did well to be angry. **Upon me.** She makes herself a vicarious atonement, assuming the iniquity so as to meet its blame and suffering. **In thine audience.** Literally, "in thy ears;" that is, in thy hearing.

25. This man of Belial. She speaks of her husband as of one for whom she has no reverence or respect. His evil habits and disposition had alienated her affection. **His name...folly.** The Hebrew word *Nabal* means "folly," and has an evil signification, including the idea of wicked disposition and character. **Saw not.** Else they would not have been turned away so contemptuously as they were by Nabal. See vers. 9-11.

26. The Lord hath witholden thee. She assumes that her coming with a timely and suitable present is a providential interposition to deter David from any acts of bloody violence which he was meditating. **Be as Nabal.** Be as foolish and impotent as he. Thus she seeks to assure David that Nabal is not able to do him harm, and his own miserable folly is a curse in itself.

27. This blessing. The items of which are enumerated above in ver. 18. The grace and real dignity of this presentation are worthy of admiration.

28. Forgive the trespass of thine handmaid. Thus again assuming, as in ver. 24, that she felt the insolence with which his men had been treated as if it were a transgression of her own. Her own coming to him might also seem like a trespass, as if it were an unwarrantable interference with his purposes. **Make my lord a sure house.** Here she confesses her faith in the great future awaiting the house of David. Compare the faith of Rahab as confessed in Josh. 2, 9-13. Her words show that she was acquainted with David's history, and knew that he had fought the battles of the Lord, and was innocent of all the evil which designing enemies had charged against him. Comp. 24, 9.

29. A man is risen to pursue thee. The reference is to Saul. **Soul...bound in the bundle of life.** Here is one of those profound intimations of immortality which he developed in several passages of the Old Testament. The image of something exceedingly precious, bound up in a bag so as not to be lost, in contrast with a common and comparatively worthless stone, to be slung out of the middle of a sling, is well suited to enhance the preciousness of true souls before God.

30. Spoken concerning thee... ruler over Israel. From these words it is evident that Abigail had learned the facts of David's life and the prophecies of his future elevation to royalty. It has been reasonably believed that she herself may have had personal interviews with some of the prophets associated with Samuel, if not with Samuel himself, and from them had learned what she here speaks of with so much assurance. Distinguished women sometimes went to consult prophets. See 2 Kings 4, 23-25.

31. No grief. Rather, "No stumbling-block," such as would trouble David to remember in after years. **Offense of heart.** Conscientious scruple; nearly synonymous with the preceding expression. **Shed blood causeless...avenged.** See ver. 26 above. Thus she suggests that taking bloody vengeance on Nabal might at some future time cause David troubles of conscience.

35. David received. He could not have done otherwise without exhibiting the most execrable love of ven-

geance. **Go up in peace.** Her home was higher up in the mountains. Comp. ver. 20. David's words assured her that her action had been thoroughly effectual.

36. Like the feast of a king. The festive revelry here depicted seems to have been during the shearing time the nightly delight of the servants of Nabal, and master and servants enjoyed it together. He seems to have been almost prodigal of his gifts, and treated his men royally. **He was very drunken.** This fact shows his dissolute nature, and illustrates what is said of him in vers. 3 and 17. Comp. also the words of Prov. 23, 20, 21, 29-32. **She told him nothing.** For he was too drunk to comprehend or appreciate what she had to say.

37. His heart died within him. Surprise, vexation, terror, and anger, probably all at once asserted themselves in his passionate nature, and brought on a fit of apoplexy, so that he became as a stone. The paralysis continued for ten days and ended fatally.

For a temperance lesson we here observe:

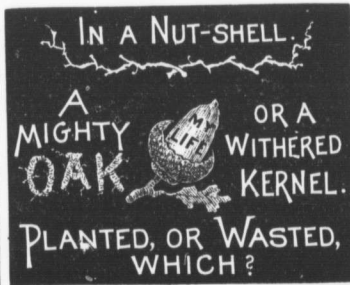
1. Habits of intoxication tend to produce churlishness and an evil disposition. 2. Such habits in the head of a household are a source of trouble and danger to many. 3. The habitual drunkard often misunderstands and abuses his best friends. 4. The drunkard generally meets with an untimely and miserable death. 5. "Drunkards shall not inherit the kingdom of God." 1 Cor. 6, 10.

Berean Methods. The Teachers' Meeting.

Conduct this very interesting study upon two entirely distinct lines. Bring out this very romantic incident in all its historic beauty. Be sure to explain those passages which might be misunderstood. Then bring out the temperance lessons. See Thoughts for Young People.

References. FREEMAN, Ver. 23: Mark of respect, 38. Ver. 29: The sling, 256.

Blackboard.



The blackboard design is a twofold one, and may be used in a review or a temperance lesson. We frequently sum up a statement by saying "Here is the whole thing in a nut-shell." The acorn is used here to symbolize this thought. For the review use it to illustrate the lives of the principal persons mentioned during the quarter. Rightly used, there is within the acorn-shell that which will develop into a mighty oak; but if the acorn be thrown aside on stony ground, where it cannot be planted, it will waste and wither away. Ask the scholars to name the persons who grew and prospered, and those who wasted their opportunities and failed.

For a temperance illustration it shows how a life may expand, and grow, and become great and useful; but if that which is within us is dwarfed and ruined by intemperance, it is a wasted life.

THOUGHTS FOR YOUNG PEOPLE.

Some Effects of Alcohol.

Nabal is a convenient illustration of some very common effects of poisoning one's self by alcohol.

1. *Silly good humor.* His boisterous celebration of the harvest vintage with his employees was of the same character as the maudlin singing and shouting with which we are so sadly familiar.

2. *Bad humor.* The good humor that comes from drunkenness is inevitably succeeded by moroseness. The intoxicated man simply uses up in an hour the normal good humor which he otherwise would have distributed over a week.

3. *Stolidity.* The common sense of generals has for many years kept all intoxicants from armies in action. Quick movement is not expected from beer-drinkers.

4. *Imbecility.* This is simply the next stage. There is nobody and nothing more idiotic in all this world than a drunken man.

5. *Death.* Nabal died apparently as a consequence of the sudden revulsion of feeling caused by his wife's message.

HOME READINGS.

M. 1 Sam. 3, 1-10. Tu. 1 Sam. 12, 6-15. W. 1 Sam. 15, 16-26. Th. 1 Sam. 16, 1-13. F. 1 Sam. 17, 38-51. S. 1 Sam. 20, 1-13. 8. 1 Sam. 24, 1-17.

GOLDEN TEXT.

And be not drunk with wine, wherein is excess. Eph. 5, 18.

TIME.—1060 B. C.

PLACE.—Carmel, a city of southern Judah.

DOCTRINAL SUGGESTION.—The sin of selfishness.

LESSON HYMNS.

No. 50, Dominion Hymnal.

Wand'rer, come, there's room for thee
At the cross of Jesus.

No. 88, Dominion Hymnal.

Rescue the perishing,
Care for the dying.

No. 100, Dominion Hymnal.

Yield not to temptation,
For yielding is sin.

QUESTIONS FOR SENIOR STUDENTS.

1. Selfishness.

Whose character furnishes the illustration of selfishness?

What can you tell about this man?

What prevented David from committing an act of vengeance far in excess of his cause?

In what was Nabal selfish?

What do you say about the act of Abigail?

What prompted her?

In what respect was her speech a prophecy?

Was there any hint of selfishness in the thought of David?

2. Drunkenness.

What was the result of Abigail's mission?

While Abigail was thus occupied, what occupied her husband?

What were the things which Abigail told Nabal in the morning?

Why did she not tell him on the same night?

What difference would Nabal's condition make as to her telling?

In what respects does drunkenness then and now appear similar?

What was the effect upon Nabal of his wife's tidings?

Practical Teachings.

Selfishness forbids every benefit received from others. Nabal knew who David was. He pretended not to know. Selfishness made him a liar.

Hospitality to the stranger is an Oriental peculiarity. Selfishness made him inhospitable. Selfishness made him feast in his house while others might perish. Selfishness made him drunken.

Drunkenness left him weakened and debauched, and

fear added the blow which stunned him. He is not the last man who has died from excessive drink. Be generous. Be hospitable. Be sober.

Hints for Home Study.

1. Read the whole chapter carefully.
2. What place has this incident in David's history.
3. Trace in this story the hardening power of wine used to excess.
4. Trace the power of wine to sap the foundations of a constitution.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. Selfishness, vs. 23-31.

What homage was offered to David, and by whom?

What did the woman say about a man of folly?

What request had been made of Nabal? vs. 5-8.

What was his reply? vs. 10, 11.

What did David then resolve to do? vs. 13, 17.

What did this woman say about David's enemies?

What about a present which she had brought?

What reason did she urge for forgiveness?

What was said of David's safety and the overthrow of his enemies?

To what high office would the Lord exalt David?

Wherein does a liquor-drinker show selfishness?

2. Drunkenness, vs. 35-38.

How did David reply to the woman's gift and prayer?

How was Nabal engaged when his wife returned?

What was his condition?

Why may all wine-drinkers fitly be called "Nabal?" Prov. 20, 1.

When was he told what danger he had escaped?

What effect had the news?

What occurred a few days later?

What is sure about the future of a drunkard? 1 Cor. 6, 10.

Teachings of the Lesson.

Where in this lesson are we shown—

1. An example of self-debasement?
2. An example of courageous tact?
3. An example of self-conquest?

Home Work for Young Bereans.

Learn why Nabal is called a man of Bellal.

Learn about Abigail's after history.

Find evidence from the book of Proverbs that wine and strong drink will make men selfish and ugly.

QUESTIONS FOR YOUNGER SCHOLARS.

Why did David wander in the wilderness? For fear of Saul.

Of whom did he ask food at one time? Nabal, a rich man.

What kind of a man was Nabal? Cruel and selfish.

How did he treat David? Very rudely.

How did David feel about Nabal's anger? He became angry too.

Was this right? No; it was wrong.

What did David tell his men to do? To kill Nabal.

Who was Nabal's wife? Abigail.

What kind of a woman was she? Good and kind.

What did she take to David? Food.

What did she ask him to do? To forgive her husband.

Of what did she gently remind him? That it is wrong to be angry.

How did David receive her words? In the right way gave a great feast in his house? Nabal.

Why did not Abigail tell him at first what she had done? Because he was drunken.

What did Abigail know? That a drunken man cannot understand.

What happened to Nabal ten days after this? The Lord smote him, and he died.

What does a drunken man's life show? That God punishes selfishness.

To what does selfishness often lead? To habits of

Words with Little People.

TEMPERANCE LESSON.

Strong Drink makes foolish. Strong Drink confuses the mind. Strong Drink shuts up the heart. Strong Drink is an enemy to God.

THE LESSON CATECHISM.

1. What caused the interview described in our lesson? The wicked hostility of Nabal.

2. What service had David rendered to him? Cared for his property in the wilderness.

3. What stopped David in his mission of vengeance? The wisdom of Abigail.

4. While she was saving his life, what occupied Nabal at home? A drunken feast in his house.

5. What was the effect of his fear and debauch? He was stricken and died.

6. What lesson does his life teach? "He not drunk," etc.

Responsive Review Service for the Third Quarter.

BY LILY LATHBURY.

TOPIC FOR THE QUARTER.—Israel Under the First Hebrew King.

GOLDEN TEXT FOR THE QUARTER.—"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all."—1 Chron. 29. 11.

LESSON I.

Samuel Called of God.

Superintendent. In what part of the Old Testament are the lessons of this quarter?

School. In the first book of Samuel?

Supt. Of what is this book the history?

School. Of the lives of two great men; Samuel, Judge, reformer, and prophet of Israel, and Saul, the first Hebrew king.

Supt. What is our first glimpse of Samuel?

School. As a child, twelve years old, assisting the high-priest Eli in his sacred duties of the tabernacle.

Supt. How did God show Samuel he was chosen to be a prophet?

School. He appeared to him in a vision by night and revealed to him the awful judgment about to fall upon Eli and his house.

Supt. What was Samuel's answer to God's call?

School. "Speak, for thy servant heareth." (Golden Text.)

LESSON II.

The Sorrowful Death of Eli.

Supt. What is the story of this lesson?

School. The story of a long and bloody conflict between the Israelites and the Philistines. Of the defeat of the Israelites, the death of Eli's sons, the capture of the ark of God. Of the aged father and high-priest sitting in the gate of the tabernacle by the road-side waiting for news of the battle. Of a swift messenger running from the battle-field to the city with torn garments, and dust upon his head. Of Eli, heart-broken at the terrible tidings, falling from his seat dead.

Supt. What explanation of this sudden calamity to Eli is given in the Golden Text?

School. "His sons made themselves vile, and he restrained them not."

LESSON III.

Samuel the Reformer.

Supt. What is the first of the three events of this lesson?

Bible Class. The Israelites gather together in a great national assembly at Mizpeh to renounce their idolatry and repent before the Lord. Samuel offers sacrifice, and they join in a solemn public humiliation.

School. "Cease to do evil; learn to do well." (Golden Text.)

Supt. What is the second event?

Boys. The Philistines, fearing that the Israelites are preparing to throw off the yoke of their authority, send out a large army to disperse and subdue them.

School. "The wicked watcheth the righteous and seeketh to slay him."

Supt. What is the third event?

Girls. In answer to the prayer of Samuel for his unarmed and defenseless people, God sends a great storm of thunder and hail to smite the Philistines, and the Israelites win victory and peace for their country.

School. "Blessed be the Lord God.... of Israel, who only doeth wondrous things."

HYMN. (No. 231, Epworth Hymnal.)

"Fight the good fight."

LESSONS IV, V, AND VI.

Samuel the Judge.

Supt. Lesson fourth shows us Samuel listening to the request of the elders of Israel for "a king like other nations," and wisely trying to dissuade them from their purpose.

School. "Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us." (Golden Text.)

Supt. Troubled by this rebellious spirit, Samuel goes to the Lord, who tells him that he has "hearkened to the voice of the people," and chosen Saul, the son of Kish the Benjaminite, to be their king.

School. "By me kings reign and princes decree justice." (Golden Text.)

Supt. Obedient to God's command, Samuel anoints Saul king over Israel, calls the people together at Mizpeh, and presents him before them as their king.

School. His magnificent presence wins instant allegiance, and for the first time in Israel the air is filled with shouts of "God save the king."

Supt. Soon after this event the Israelites are again gathered together at Gilgal to celebrate the victories of their king, now become the "pride and glory of Israel." Here Samuel addresses them for the last time as ruler and judge. Of what does he remind them?

School. Of the mercies of God in the past, and their ungrateful demand for a king.

Supt. What does he ask them to do?

School. To recall his life among them and judge whether his rule has been just or unjust.

Supt. What did he receive from them?

School. Unanimous testimony as to his honest and righteous government.

Supt. What are his last words to them?

School. "Only fear the Lord and serve him in truth with all your heart; for consider how great things he hath done for you." (Golden Text.)

LESSONS VII AND VIII.

The Rejection of Saul and the Anointing of David.

Supt. What are the circumstances of Saul's rejection as king?

Bible Class. Saul is commanded by God to make war against the Amalekites and utterly destroy them and all their possessions. Summoning his army together, he wins an overwhelming victory, but, tempted by the great wealth of the Amalekites, keeps the best of the spoil and spares King Agag. Directed by God, Samuel rebukes Saul for his disobedience, and, reminding him that as the anointed head of Israel he is bound by covenant to obey God in all things, reveals to him the punishment to come upon him for his sin.

School. "Because thou hast rejected the word of the Lord, he hath also rejected thee from being king." (Golden Text.)

Supt. After the rejection of Saul, Samuel is sent to Bethlehem to anoint a king in the family of Jesse. He is pleased with the manly beauty and lofty stature of the eldest son, and says, "Surely this is the Lord's anointed."

School. "But the Lord said, Look not on his countenance or on the height of his stature.... for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (Golden Text.)

Supt. Samuel rejects all of the seven sons of Jesse before him and David, the youngest, is sent for and brought in, clad in his shepherd's dress.

Bible Class. "And the Lord said, Arise, anoint him, for this is he."

School. "Then Samuel took the horn of oil and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward."

HYMN. (No. 44, Epworth Hymnal.)

LESSON IX.

David and Goliath.

Supt. What is the story of David and Goliath?

School. "Two armies are drawn up in battle array. The Philistines send out their giant warrior Goliath to challenge the Israelites to a single combat. Saul, faithless and disobedient, has not the courage to go out against him, and not one of his army dare venture his life with so terrible a foe. David, coming into the camp on an errand, hears the insolent taunts of Goliath and pleads with the king to avenge the honor of Israel. Obtaining his consent, he goes to meet him with only his shepherd's staff and five smooth stones for his sling. Goliath advances upon him in haughty rage, only to fall by a stone from the despised sling.

Supt. What was the secret of David's courage and fearlessness?

School. Faith in the power of God. "If God be for us who can be against us?" (Golden Text.)

LESSON X.

David and Jonathan.

Supt. Who saw David's brave and gallant deed, and loved him with a great love?

School. Jonathan, the king's son.

Supt. How did Jonathan honor David?

School. He took off his cloak and put it upon him, armed him with his own sword and bow, and clasped around him his costly girdle.

Supt. How did he prove the greatness and fidelity of love.

School. He saved David's life many times, even at the risk of his own. "There is a friend that sticketh closer than a brother." (Golden Text.)

All. "Greater love hath no man than this, that a man lay down his life for his friends."

LESSON XI.

David Sparing Saul.

Supt. What are the particulars of this lesson?

School. Saul, possessed with an evil desire to kill David, pursues him with three thousand men to his hiding-place in the mountains. David, with his four hundred followers, takes refuge in the cave of Adullam. Weary and restless, Saul enters this cave and lies down to sleep, unaware that he is at the mercy of the man to whom he has shown neither mercy nor justice. But David is too honorable to take advantage of his king; and holding back his men he cuts a piece out of the skirt of his robe, and lets him go forth unarmed.

Supt. When Saul had escaped, David went out after him and told him all that had happened.

School. And Saul, touched by the noble spirit of David, repents, saying, "Thou art more righteous than I: for thou hast rewarded me good, whereas I have rewarded thee evil."

All. "Be not overcome of evil, but overcome evil with good." (Golden Text.)

LESSON XII.

Death of Saul and his Sons.

Supt. What is the last scene of these lessons?

School. The scene of Saul's terrible defeat by the Philistines. Of the flower of the youth of Israel dead upon the slopes of Gilboa. Of the king and his three sons lying slain upon the battle-field. Of the Philistines subduing the whole country, and becoming masters of Israel.

Supt. Why did Saul's reign, which began so brightly and victoriously, end in such darkness and defeat?

School. Because he was not obedient to the commands of God.

Supt. What is the special teaching of these twelve lessons?

School. "The face of the Lord is against them that do evil." (Golden Text.)

All. "The Lord our God be with us.... that he may incline our hearts unto him, to walk in all his ways, and to keep his commandments."

HYMN. (No. 156, Epworth Hymnal.)

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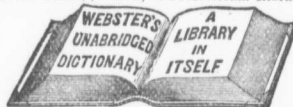
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