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2 Samuel 2

To know Him and Make Him Known

Every day of the week, Jesus Christ is rejected. People from all over the world reject and rebel against Him. Despite His claim to be the Son of God, the Savior and Messiah of the world, some people simply do not accept His claim. They either reject the idea that God could exist or reject that God has a Son whom he sent into the world in the person of Jesus Christ. Accepting the fact that Jesus Christ came into the world to secure righteousness by living the *Perfect, Ideal Life* and to die upon the cross as the *Ideal Sacrifice* for our sins—accepting such a wonderful truth is foreign to the minds of many people. They cannot accept the claim of Jesus Christ that He is the anointed of God, the very person appointed to provide salvation for the human race. Gripped by hearts of unbelief, they reject and rebel against Jesus Christ, *God's anointed* Savior and Messiah of the world.

In this present Scripture David is finally anointed as king. As *God's anointed king*, David is a type of *God's Ideal Anointed King*, the Lord Jesus Christ. Even as David's kingship was rejected, so is the rule of Christ rejected and rebelled against. This is the subject of this important passage of Scripture: *The Anointing of David As King of Judah and the Crowning of a Rival King over Israel: A Picture of Christ—God's Anointed—Being Rejected and Rebelled Against*, 2:1–32.

1. The return of David to Israel and his public crowning as king of Judah, not Israel: a lesson on seeking God for guidance (vv. 1–7).
2. The crowning of a rival king—King Ish-bosheth, son of Saul—by Abner: a picture of rejecting, rebelling against God's anointed, Christ (vv. 8–11).
3. The attempt by Abner to enlarge his king's rule and the eruption of conflict with David: a lesson on pride and ambition (vv. 12–24).
4. The end of the first conflict between Judah and Israel: the answer to ending conflict and war—a sense of brotherhood (vv. 25–32).

1) A Lesson on Seeking God For Guidance- vs. 1-7

a) David returned to Israel and was publicly crowned king of Judah, but not of Israel.
b) King Saul was now dead, and he had been the only barrier to David's return to Israel.
c) So David was now free to leave Philistine territory and return to his homeland to assume the kingship for which he had earlier been appointed.
d) Remember that he had many contacts throughout his own tribe of Judah, friends who would rally their support behind his claim to be king (1 S. 30:26–31).
e) But a lingering question remained: was it time for David to return to Israel?
f) Was now the time God had appointed for him to be crowned king?
g) There was only one way for David to know the answer.
h) Note what he did:

i) David Prayed For Guidance--vs. 1

i) David prayed, asking God for guidance
ii) He needed the answer to two questions:
iii) Should he return to Israel?
iv) If he returned to Israel, where should he go?

v) To what town?

j) God Instructed David To Move--vs. 2-3

i) As always, the LORD answered the prayer of His seeking servant.
ii) He told David to immediately leave Ziklag and return to Hebron (vv. 2–3).
iii) Hearing that he could now freely return to his homeland was bound to arouse excitement and great hope within David.
iv) For he had been a fugitive for over seven years, being forced to flee for his life and to move from place to place, never being able to settle down and live in peace.
v) But now, finally, he could return home safely, settle down, and begin the task for which he had been appointed, that of ruling as king over God's people.
vi) Obeying the instructions of the LORD, David took his two wives and his 600 men with their families and moved to Hebron in the tribe of Judah.
vii) They settled in Hebron and its surrounding towns.
viii) Hebron was an ideal location for David to reestablish himself in Israel.
ix) The city had a distinguished history in that it had been conquered and had become part of the inheritance of Caleb and later established as one of the cities of refuge, meaning that it was a safe haven for any person falsely accused of murder (Ge. 13:18; 23:2; Jos. 14:14; 15:13–15; 21:13; 1 S. 30:26–31).
x) Hebron was also centrally located within the territory of Judah, about twenty miles south of Jerusalem, an ideal location for becoming the capital of Judah during the early years of David's reign.

k) The Word Spread--vs. 4

i) Word that David had returned and settled in Hebron soon spread throughout the entire tribe of Judah.
ii) No doubt great excitement was stirred among the people, for David was known to be a heroic warrior (1 S. 18:6–7, 13–16, 30; 30:26–31).
iii) David was the natural person to lead the people, to be crowned king and protector of the nation.
iv) Eventually the excitement of the people over David's return grew to such a feverish pitch that the leaders of Judah went to Hebron and crowned David king of the tribe of Judah (v. 4).
v) Remember, when David had been just a young boy, Samuel had secretly anointed him to be king (1 S. 16:1–13).
vi) At the first anointing, only David's immediate family had been present. But here God had moved events to bring about the public anointing of David.
vii) At long last the young boy who had been destined to become king was now set up on the throne for which he had been appointed.
viii) But note his rule extended only over Judah, not over Israel.

l) David Enlarged His Territory--vs. 5-7

i) One of the first diplomatic moves by David was to enlarge his territory (vv. 5–7).
ii) Hearing about the courageous act of Jabesh-Gilead in rescuing and burying the body of Saul, David sent messengers to commend them for their loyalty and kindness to the former king.
iii) David assured them of God's blessing and faithfulness because of their loyalty.
iv) Moreover he offered his own favor, extending a treaty of friendship to them (v. 6).

v) He challenged them to be strong and brave in facing and accepting the death of King Saul.
vi) Finally, David announced that the tribe of Judah had crowned him king over them.
vii) Through this diplomatic approach to Jabesh-Gilead, David was attempting to secure their loyal support of his kingship.
viii) But as will be seen in the next few verses, Gilead was to support a rival king, Ish-bosheth, a son of Saul (vv. 8–11).

m) Hear Is A thought

i) Seeking God's guidance is the major lesson for us to learn from this passage. After Saul's death, David did not know what to do. Should he return to Israel? And if so, where should he go? There was only one way he could secure the answers to these questions: through prayer. He had to seek the face of God, seek guidance from God.
ii) Often we find ourselves in uncertain situations. We do not know what to do. Some trial, problem, or difficult situation confronts us and we do not know how to handle the circumstance. But in the midst of whatever confronts us, there is always prayer. And God will hear our prayers. God will show us what to do, how to conquer the trial or solve the problem or walk through the difficult situation. God will guide us, no matter the circumstance or hardship or misfortune. Whenever we seek guidance, God promises to guide us. This is the promise of God's Holy Word:
    (i) **"Through the tender mercy of our God; whereby the dayspring from on high hath visited us, To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace" (Lu. 1:78–79)**.
    (ii) **"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will show you things to come" (Jn. 16:13)**.
    (iii) **"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, *and* to prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no" (De. 8:2)**.
    (iv) **"Lead me, O LORD, in thy righteousness because of mine enemies; make thy way straight before my face" (Ps. 5:8)**.
    (v) **"The LORD *is* my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou *art* with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever" (Ps. 23:1–6)**.
    (vi) **"Lead me in thy truth, and teach me: for thou *art* the God of my salvation; on thee do I wait all the day" (Ps. 25:5)**.

(vii) **"The meek will he guide in judgment: and the meek will he teach his way" (Ps. 25:9)**.

(viii) **"Teach me thy way, O LORD, and lead me in a plain path, because of mine enemies" (Ps. 27:11)**.

(ix) **"For this God *is* our God for ever and ever: he will be our guide *even* unto death" (Ps. 48:14)**.

(x) **"Thou shalt guide me with thy counsel, and afterward receive me *to* glory" (Ps. 73:24)**.

(xi) **"*If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea; Even there shall thy hand lead me, and thy right hand shall hold me" (Ps. 139:9–10)**.

(xii) **"And thine ears shall hear a word behind thee, saying, This *is* the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Is. 30:21)**.

(xiii) **"And I will bring the blind by a way *that* they knew not; I will lead them in paths *that* they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Is. 42:16)**.

2) Rebelling Against God's Anointed--vs. 8-11

a) **T**here was the crowning of a rival king to David, King Ish-bosheth who was the only surviving son of Saul.

b) When Saul was killed upon the battlefield, a power vacuum was created; thus Abner, who was Saul's commander-in-chief, quickly moved to place Saul's only surviving son upon the throne of Israel.

c) Obviously this was both an attempt to maintain stability and to secure his own personal power base as commander of the armed forces (2 S. 3:6–11; 4:1).

d) Abner brought Ish-bosheth to the city of Mahanaim, the capital of Gilead.

e) There he had him crowned king, the ruler over the territories of Gilead, Ashuri, Jezreel, Ephraim, and Benjamin.

f) He also laid claim to the kingship over *all Israel* except for the tribe of Judah. Ish-bosheth was forty years old when he became king over Israel, but he ruled for only two years before he was brutally murdered (2 S. 4:5–8).

g) Note that David ruled over Judah for seven years and six months.

h) Apparently it took this long for David to secure the support of all the tribes of Israel.

i) It should be noted that some commentators hold that it took several years for Abner to rally the support of Israel to crown Ish-bosheth.

j) If this was the case, Ish-bosheth's reign would correspond to the sixth and seventh years of David's reign in Hebron.

k) Here is A Thought

i) The lesson for us is important: we must not reject *God's anointed*, the Lord Jesus Christ. David had been anointed by God to succeed King Saul as king. But Abner rejected and rebelled against God's appointed leader. He set up a rival king to rule over God's people. This is a clear picture of rejecting, rebelling against *God's appointed* leader.

ii) Jesus Christ is *God's anointed*, the Messiah and Savior of the world. God appointed His Son to bring peace and reconciliation to the world. If we reject or rebel against

his Son, we doom ourselves. Time and again, God warns us that we must accept His Son and be reconciled to God, that we must accept Jesus Christ as the crown prince of the universe. We must follow His example of living in love and peace with our fellow man. If we reject or rebel against Christ and His message of reconciliation, we will perish. We will suffer the hand of God's judgment. This is the strong declaration of God's Holy Word:

(i) **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (Jn. 3:16–18)**.

(ii) **"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (Jn. 3:36)**.

(iii) **"I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am *he*, ye shall die in your sins" (Jn. 8:24)**.

(iv) **"He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day" (Jn. 12:48)**.

(v) **"That they all might be damned who believed not the truth, but had pleasure in unrighteousness" (2 Th. 2:12)**.

(vi) **"So I sware in my wrath, They shall not enter into my rest.) Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (He. 3:11–12)**.

(vii) **"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Re. 21:8)**.

3) A Lesson on Pride--vs. 12-24

a) There was the attempt by Abner to enlarge Ish-bosheth's territory and the eruption of conflict with David.

b) Just when Abner initiated the military action is not known, but the events that followed are high drama at its best:

c) A March To Gibeon--vs. 12

i) Abner marched to Gibeon, which is in the territory of Benjamin about six miles northwest of Jerusalem.

ii) Apparently the Philistines had not occupied Gibeon, so Abner was making an attempt to bring it under Ish-bosheth's control.

d) Confronting Abner--vs. 13

i) As soon as David heard about the military action initiated by Abner, he sent his commander to confront Abner (v. 13).

ii) The two armies met at the pool of Gibeon where they faced off against each other, reaching an impasse.

iii) Note that the two armies were actually sitting down at the pool, facing each other from opposite sides.

e) Challenging Abner--vs. 14-16

i) Eventually the impasse was broken by a challenge from Abner that the two armies have a deadly, hand-to-hand contest between selected soldiers (vv. 14–16).
ii) He suggested that twelve of the strongest, most courageous warriors be chosen to represent each king (v. 15).
iii) Note that the purpose for the contest is not stated by Scripture.
iv) Perhaps it was meant to be just a friendly wrestling-type contest, or perhaps it was meant to be a representative combat in which the loser would surrender his territory to the king of the victorious soldiers (1 S. 17:8–9).
v) However, it is difficult to understand why David would agree to place the fate of his kingdom in the hands of a few men, especially when he was apparently not there.
vi) For this reason, the challenge of Abner probably referred to the first possibility: namely, that of having a wrestling-type contest.
vii) Whatever the case, the combat was quick and ultimately deadly (v. 16).
viii) All twenty-four warriors grabbed their opponents by the hair of their heads and withdrew their daggers, attacking and killing their opponents.
ix) All twenty-four warriors were fatally wounded.
x) Note that the place was memorialized: it was named Helkath-Hazzurim, which means "the field of daggers or hostilities."

f) The Escalation--vs. 17

i) As a result of the deadly contest, a full-scale battle broke out between the two armies (v. 17).
ii) Quickly David's force gained the upper hand and soundly defeated Abner and his troops, sending them fleeing for their lives.
iii) Joab's two brothers, Abishai and Asahel—both cousins of David—were engaged in the battle, fighting side-by-side with Joab.

g) Abner Flees--vs. 18-23

i) Seeing Abner flee for his life, Asahel set out in a determined pursuit to catch the commander (vv. 18–23).
ii) Note that Asahel was light-footed and extremely fast: he could run as fast as a deer or a wild gazelle.
iii) As he chased Abner, he was focused on catching the enemy commander, turning neither to the right nor to the left as he pursued him.
iv) He was determined to eliminate the power behind the rival throne of Ish-bosheth.
v) When he caught up with Abner, the commander attempted to avoid fighting Asahel (vv. 20–22).
vi) He asked the younger warrior to stop the pursuit, to turn and fight someone else and strip the other soldier of his weapons as a trophy.
vii) But Asahel refused and continued his fierce pursuit.
viii) Again Abner appealed to Asahel, warning him and declaring his wish not to kill Joab's brother.
ix) He wanted to avoid a blood feud with Joab, a bitter spirit of revenge that would be aroused within Joab if Abner killed his brother.
x) But again Asahel refused to give up the chase, continuing his angry pursuit.

xi) He was running with such force that when Abner raised the blunt end of his spear, the spear thrust all the way through Asahel's body, entering his stomach and coming out his back.

xii) The fact that Abner had raised the blunt end of his spear probably indicates that he hoped to only temporarily disable Asahel so that he could prevent a blood feud with Joab.

xiii) Note that the soldiers who passed by Asahel's body stopped and stood still for a few moments to observe him lying there. But not Joab and Abishai.

xiv) They continued their fierce pursuit of Abner, chasing him until sundown, all the way to the wasteland of Gibeon (v. 24).

h) Here Is A Thought

i) The lesson for us is clear: we must not be gripped by selfish pride and arrogance.

ii) Abner sought to expand the territory of Ish-bosheth, the illegitimate king of Israel.

iii) Being filled with pride and selfish ambition, Abner was driven by lust for power.

iv) He was the power behind a weak king, and he wanted more and more territory to rule.

v) How often do we allow a spirit of pride and selfish ambition to grip our hearts?

vi) How often do we …

(1) exalt ourselves over someone else?

(2) think that we are better, more righteous than another person?

(3) consider ourselves to be better looking or more attractive than another person?

(4) look down upon or degrade someone else?

(5) feel that we deserve the attention or recognition instead of someone else?

(6) act haughty or above someone else?

(7) fail to give recognition or honor to a person because of jealousy or self-interest?

vii) A spirit of pride and selfish ambition can grip the heart of any one of us. We can become consumed with exalting ourselves and exerting authority over others. We can selfishly seek more and more until we trample over the lives and rights of others. God warns us against pride and selfish ambition:

(i) **"And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted" (Mt. 23:12)**.

(ii) **"And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory" (Mk. 10:35–37)**.

(iii) **"How can ye believe, which receive honour one of another, and seek not the honour that *cometh* from God only" (Jn. 5:44)**.

(iv) **"Love not the world, neither the things *that are* in the world. If any man love the world, the love of the Father is not in him. For all that *is* in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world" (1 Jn. 2:15–16)**.

(v) **"The wicked in *his* pride doth persecute the poor: let them be taken in the devices that they have imagined" (Ps. 10:2)**.

(vi) **"Therefore pride compasseth them about as a chain; violence covereth them *as* a garment" (Ps. 73:6)**.

(vii) **"Thou hast rebuked the proud *that are* cursed, which do err from thy commandments" (Ps. 119:21)**.

(viii) **"These six *things* doth the LORD hate: yea, seven *are* an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, An heart that deviseth wicked imaginations, feet that be swift in running to mischief, A false witness *that* speaketh lies, and he that soweth discord among brethren" (Pr. 6:16–19)**.

(ix) **"*When* pride cometh, then cometh shame: but with the lowly *is* wisdom" (Pr. 11:2)**.

(x) **"Pride *goeth* before destruction, and an haughty spirit before a fall" (Pr. 16:18)**.

(xi) **"He loveth transgression that loveth strife: *and* he that exalteth his gate seeketh destruction" (Pr. 17:19)**.

(xii) **"An high look, and a proud heart, *and* the plowing of the wicked, *is* sin" (Pr. 21:4)**.

(xiii) **"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit" (Is. 14:13–15)**.

(xiv) **"Son of man, say unto the prince of Tyrus, Thus saith the LORD GOD; Because thine heart *is* lifted up, and thou hast said, I *am* a God, I sit *in* the seat of God, in the midst of the seas; yet thou *art* a man, and not God, though thou set thine heart as the heart of God: Behold, thou *art* wiser than Daniel; there is no secret that they can hide from thee: With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures: By thy great wisdom *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches: Therefore thus saith the LORD GOD; Because thou hast set thine heart as the heart of God; Behold, therefore I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas" (Eze. 28:2–8)**.

(xv) **"Though thou exalt *thyself* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD" (Ob. 4)**.

4) A Sense of Brotherhood--vs. 25-32

a) There was the end of the first conflict between Judah and Israel. This is a clear picture of how to end conflict and war between two parties—brothers, families, political parties,

nations. Conflict can be resolved by establishing a sense of brotherhood between the parties.

b) Note what happened:

c) The Rally On The Hill--vs. 25

i) The army of Abner, mainly from Benjamin, rallied on top of a hill, forming a strong defensive position (v. 25).

ii) Obviously Abner and his troops saw no hope of escape, so they sought the best strategic and defensive position they could—the top of a hill, a vantage point from which they could more easily defend themselves.

d) The Shout of Reason--vs. 26

i) Looking down upon Joab and his troops as they approached, Abner realized the hopelessness of his situation.

ii) Knowing that he would be soundly defeated, he shouted out a proposal that the conflict be stopped right then and there (v. 26).

iii) Abner gave two reasons for his proposal:

iv) because of the danger of bitterness becoming deep-seated with the nation

v) because they were all "brothers," fellow citizens of Israel

e) Speaking From The Heart--vs. 27-28

i) Apparently the reasoning of Abner spoke to the heart of Joab, for he responded favorably (vv. 27–28).

ii) He shouted back that he had determined to pursue Abner till morning, that he would accept the fact of their brotherhood and cease his pursuit.

iii) So Joab ordered a halt to his troops and the fighting stopped.

f) The Cloak of Darkness--vs. 29

i) All that night Abner and his troops retreated under the cloak of darkness (v. 29).

ii) Not knowing if he could fully trust Joab, Abner even led his troops to undertake the dangerous mission of crossing the Jordan in the dark.

iii) Succeeding in this difficult task, they made their way back to their capital of Mahanaim in East Jordan.

g) Joab's Promise--vs. 30-31

i) Joab kept his promise to cease hostilities and reassembled his troops.

ii) In counting the casualties of the battle, he discovered that he had only nineteen soldiers missing and that his forces had killed 360 of Abner's men.

iii) Once the count had been finished, Joab took the body of Asahel and had it buried in the family tomb at Bethlehem.

h) The March Back--vs. 32

i) Joab then mobilized his troops and began the march back to Hebron, the capital of David's kingdom (v. 32).

ii) Note that they marched all night and arrived back at the kingdom by daybreak.

i) Here Is A Thought

i) Brotherhood is the important lesson to be gleaned from this event. It was a sense of brotherhood that gripped Joab and led him to stop his fierce pursuit of Abner. Under God the world is a neighborhood. We are all neighbors one of another, and the first great commandment is this: that we should love God with our whole heart. But the second great commandment is this: that we should love our neighbors as ourselves. In God's eyes we are brothers and sisters bound together as human beings. God created

us to live together as brothers and sisters in love, peace, and care—reaching out to help one another when there is need. We are not to fight or wage war, be angry or divisive. We are not to abuse or mistreat, deceive or seduce, subject or enslave, assault or murder any person.

(1) Such evil behavior is the very opposite of what God commands. Evil motives and behavior do not exist between true brothers and sisters. A genuine brother or sister will love, take care of, and look after his blood relations. And it is the blood of humanity that flows through all our veins, the common blood given by God that makes us brothers and sisters of the human race. This is the clear teaching of God's Holy Word:

(i) **"And the second *is* like, *namely* this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mk. 12:31)**.

(ii) **"And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Ac. 17:26)**.

(iii) **"And he looked round about on them which sat about him, and said, Behold my mother and my brethren" (Mk. 3:34)**.

(iv) **"*Be* kindly affectioned one to another with brotherly love; in honour preferring one another" (Ro. 12:10)**.

(v) **"Love worketh no ill to his neighbour: therefore love *is* the fulfilling of the law" (Ro. 13:10)**.

(vi) **"Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in *his* brother's way" (Ro. 14:13)**.

(vii) **"We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please *his* neighbour for *his* good to edification" (Ro. 15:1–2)**.

(viii) **"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend" (1 Co. 8:13)**.

(ix) **"For all the law is fulfilled in one word, *even* in this; Thou shalt love thy neighbour as thyself" (Ga. 5:14)**.

(x) **"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Ep. 4:32)**.

(xi) **"If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well" (Js. 2:8)**.

(xii) **"The rich and poor meet together: the LORD *is* the maker of them all" (Pr. 22:2)**.

(xiii) **"Have we not all one father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of our fathers" (Mal. 2:10)**.