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Five tests of love, 1952.

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FIVE TESTS OF LOVE

November 30, 1952

My dear friends, last week, you will recall, I spoke to you on "Five Tests of Character" as revealed in the life of Abraham, the founder of our faith, the ancestor of our people. This morning I should like to speak to you on "Five Tests of Love", as revealed in another of the brilliant and unforgettable personalities of the Bible - David, King of Israel. There are some 41 chapters in the Bible in the Books of Samuel, I Kings, which are devoted to the story of David, and where the Bible records leave off, legend which is mankind's tribute to greatness carried on and embellished still further the life and labors of this fascinating man, who began his life humbly as a shepherd boy, fought his way to a throne, and established a dynasty which lasted for 500 years.

Through the many centuries this vibrant and heroic personality of David has appealed tremendously to men of religion, to historians, poets, sculptors, painters, playwrights and composers. David himself, you will recall, was an artist, a musician, a sweet-singer in Israel who played his harp, to heal King Saul of his melancholy, and to whom tradition ascribes the songs of the Book of Psalms, the psalms of David. Michael Angelo, Donatello, Verrochio sculptured David in glorious marble and bronze. Rembrandt, Rubens painted him on resplendent canvases. And great symphonies and oratorios voiced the glorious life of David in Music. The very name, David, means "the beloved" and David has been a beloved hero not only of the Jewish people, but of mankind. According to Jewish tradition the Messiah would be a descendant of King David, and the Christian tradition traces the ancestry of Jesus to David and to Abraham.

One may approach the life of David from many directions. He is a significant political figure in world history. He wrote a deathless chapter in Jewish history. In a sense he completed the work which Moses had begun. David united the Jewish people - the tribes of the North and the tribes of the South - and welded them into one nation. He conquered and destroyed the might of the Philistines who were forever threatening the very existence of Israel, and in a reign which lasted for 40 years, he built up a

powerful nation. He established Jerusalem as the capitol of the country. He helped to strengthen also and to organize the religious life of the people, and he prepared the way for the building of the great Temple in Jerusalem, the central sanctuary, although he himself was not privileged or permitted to build the Temple because, as the Bible has it, he had spilled too much blood during the many wars. David was a great king, a great warrior, a great statesman. The Biblical narrators, however, were not content to tell merely of King David's great achievements. They were also interested, and greatly interested, in the human side of the man, in the man himself, in David.

The genius of the Bible, my friends, is revealed in the fact that all of its heroes are portrayed full-length, as complete human beings, not as perfect men, not as saints, nor as men whose only significance lies in their historic achievements. A man is more than what he achieves. The Bible wants us to know the great men in their true humanity, with all their strength and all their weakness, their human frailties, their ambitions, where they failed and how they struggled to surmount their failures, and how they rose on the rungs of spiritual suffering and humiliation to higher levels and loftier conceptions of life, because the sternest battles which a man must wage in life are not the battles which he wages with nature or even the battles which he wages with other men; they are the battles which he has to wage with himself. The moral lapses of the Biblical heroes are never suppressed in the Bible, never excused. Their sins are never palliated. The heroes are held to strict accountability. Human beings in the Bible are portrayed realistically, with profound psychological insight frequently - human beings, men and women, as they are caught in the toils of the times and the circumstances, whipped and torn by passions and tormented by desires and ambitions, hurting and being hurt, some better than others, none above censure, and none beyond redemption, and all challenged to rise God-ward.

Accordingly, much attention is given in the Biblical narrative to David's private life, to David the friend, David the husband, David the father, David the man of great love and the man of great lust, the man of sin, and the man of broken-hearted repentance through whose regal years sorrow and tragedy and death stalked darkly, but whose humility was so great and whose generosity of spirit was so great and who served his people with such devotion and selflessness that they hoped and prayed through many generations that his dynasty would last forever.

Now, many types of love, dear friends, sacred as well as profane are found in the story of David - some noble, some ignoble, some love which is ^{pathetically} ~~prophetically~~ blind, some exalting, and others shattering in their frightening intensity.

There is, for example, the immortal love of David and Jonathan, the imperishable story of a friendship between a prince and a humble shepherd lad, a story which has come down undimmed through the ages and has warmed the hearts of countless generations of men. "The soul of Jonathan," says the Bible, "was knit with the soul of David, and Jonathan loved him as his own soul." It was a love which was sealed in a covenant of eternal friendship which was to outlive them and embrace also their descendants. And in defense of his friend, out of his boundless love for his friend was as dear to him as his own soul, Jonathan, pleading for him with his father to save David from banishment, to save David from death - Jonathan brought down upon himself the wrath and the condemnation of his own father whom he loved dearly, King Saul - a father who charged him with making an alliance with David against the King himself, his own father, a father who taunted him, Jonathan, his beloved son - taunted him. "Why, you are more devoted to your friend David than to your own interests, than to assure the succession of the throne for yourself and your descendants." Jonathan's love was greater than his own interests. He was prepared to take second place to his friend, David, whose extraordinary talents he understood and he felt that the future of the nation would be more secure in David's hands than in his own. And so, he says to David, "Fear not; for the hand of Saul my father shall not find you. You shall be King over Israel, and I shall be content to be next to you."

And when Jonathan died, slain on the field of battle fighting the Philistines, slain at the side of his father Saul, and when the news was brought to David of the death of his friend, David broke down and uttered that poignant lament over his fallen friend, a lament which has moved the hearts of men athward the countless centuries. "I am distressed for you, my brother Jonathan. Very pleasant have you been to me. Your love to me was wonderful, passing the love of women. How are the mighty fallen."

David and Jonathan had a capacity for great and noble friendship, for an unselfish love which asked for nothing and which gave everything, a love which was eternal commitment and perfect compensation. "A true friend loves at all times."

And so this is the first type of love which we find in the story of David in a superb test of real love. And woven into that large and colorful tapestry of David's life story is the account of two other loves to different kinds, types of love - loves which were selfish and brutally sensual, terribly destructive. One was his own love for Bath-Sheba, the wife of Uriah, the Hittite, and the other was the love of his son, Amnon, for his half-sister Tamar. Amnon became so infatuated with beautiful Tamar that he fell sick with longing for her, and a friend proposed a subterfuge to Amnon whereby Tamar would come to him to tend and to nurse him on the plea that he was ill, and so Tamar, at the request of King David, goes to Amnon, who makes shameful advances to her and she pleads with him to speak to the King. She was sure that the King would not withhold her from him in marriage. In those days seemingly the prohibition against marriage of half-brothers and sisters was still not in force, but Amnon would have none of it and, as we read in the Bible, "and being stronger than she, he forced her, and then Amnon hated her with very great hatred, so that the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, Arise, be gone. But she said to him; No, my brother, for the wrong in sending me away is greater than the other which you have done to me. But he would not listen to her. He called the young man who served him and said; Put this woman out of my presence, and bolt the door after her."

This sudden revulsion of feeling on the part of Amnon is not incomprehensible. He had suddenly ashamed and disgusted with himself for the contemptible thing which he had done and he had not the courage to face up to what he had done, to try to make amends. He wanted as quickly as possible to disassociate himself from the whole indecent incident, to erase it from his memory, to run away from its consequence, to get Tamar out of his sight, out of his presence, out of his life. But Tamar had a brother, Absalom who, when he heard what had happened to his beloved and beautiful sister, resolved to avenge himself on Amnon. He bided his time, he waited for two full years, and when Amnon's suspicions were allayed, he invited him one day to a sheep-shearing festival in the country and there had been murdered.

Absalom then fled to another country where he remained for three years in exile. And it was in all probability during these years of exile, brooding over his wrongs which had been done to him and to his sister, that Absalom conceived the idea of raising a revolt against his father David and seizing the throne, a resolve which finally led to his own death. Here was an illicit love which was not love at all, but unbridled passion which led to disaster. He was a love as strong and as destructive as death.

And that other love of King David himself was to bring sorrow and tragedy into his own life and into the life of his family - his love for Bath-Sheba. The story is all too well known to need retelling. King David had sinned with Bath-Sheba, the wife of Uriah, the Hittite, and when he could not cover up the crime which he had committed by stratagem, he had Uriah slain in battle, and then he married Bath-Sheba. It was a cruel and unspeakable deed, and the prophet Nathan, who represented the moral sense of the people, was quick to denounce the King for this shameless deed. "And the Lord sent Nathan to David and He came to him and said to him, There were two men in a certain city, one rich and other poor. The rich man had very many flocks and herds, but the poor man had nothing but one little yew-lamb which he had bought and he brought it up and it grew

up with him and his children. It used to eat of his morsel and drink from his cup and lie at his bosom and was like a daughter to him. Now there came a traveler to the rich man and the rich man was unwilling to take one of his flock in order to prepare for the wayfarer who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him. Then David's anger was greatly kindled against the man, and he said to Nathan: As the Lord lives, the man who has done this deserves to die. Then Nathan said to David: You are the man. Thus saith the Lord, the God of Israel: I anointed you King over Israel and delivered you out of the hand of Saul and gave you your master's house and gave you the House of Israel and of Judah, and if this were too little, I will add to you as much more. Why have you despised the word of the Lord to do what is evil in his sight? You have smitten Uriah the Hittite with a sword and have taken his wife to be your wife and have slain with the sword of the Ammonites. Now, therefore, the sword shall never depart from your house. Thus saith the Lord: Behold, I will raise up evil against you out of your own house, for you did it secretly, but I do this thing before all Israel and before the sun. And David said to Nathan: I have sinned against the Lord."

David acknowledged his guilt. He did not exculpate himself. He did not run away from his sin and his responsibility. Tragedy came into the life of David. The child that Uriah's wife, Bath-Sheba, bore him soon died and great sorrow came and darkness and spiritual confusion. There followed days and years of humble penitence and contrition before David found his way back to reconciliation with his God and with himself and peace of heart.

Here again was a love, which was not a love at all at first, but an uncontrolled imperious passion which blinded the judgment and dulled the moral sensibility even of a man as gentle and pious and generous in spirit as was David. And David failed also in his love for his children. He loved them dearly, especially Absalom and Adonijah, and he loved them so much that he indulged them in all things. Of his love for Adonijah it is said: His father had never at any time displeased him by asking: Why have you done thus and so." He was a very handsome man, as was Absalom.

David never rebuked his handsome children. He doted on them. He allowed them to do as they pleased. And so, of course, they were terribly spoiled. They developed no sense of responsibility, of respect, of restraint or of loyalty. An indulged child is never loyal, he is an exploiter who has been trained into exploiting and into selfishness. And so, both sons came to a tragic end; Adonijah attempting to usurp the succession of the throne for himself while his father was still alive, was killed even as he clung for sanctuary to the horns of the altar. And Absalom, you recall - Absalom raised a revolt against his old aging father, forced him to flee from his palace and his capital, forced him to wander weeping and barefoot with his head covered in shame and in mourning, compelled David to send his soldiers against his own son while begging all the time of his generals, even as he sent them out, to wage war against Absalom: "Deal gently, for my sake, with the lad Absalom." And it was Absalom who finally broke the heart of the father, who loved him so much. When news of Absalom's death, slain in battle at the hands of David's trusted general Joab, reached David, who was pacing impatiently, apprehensively, waiting for a word from the battlefield: "And behold the messenger came and the messenger declared: Good tidings for my lord, the King. For the Lord has delivered you this day from the power of all who rose up against you." David's forces had been triumphant. "The King said to the messenger: Is it well with the young man Absalom?" answered: "No, the enemies of my lord, the King, and all who rise up against you for evil, be like that young man. And the King was deeply moved. He went up to the chamber over the gate and wept. And as he went he said: O my son, Absalom, my son, my son Absalom. Would I had died instead of you, O Absalom, my son, my son."

There was yet one another love in the story of King David, a tragic deathless love, a mother's love, which sweeps like a revealing lightning flash in a single brief episode. In fact, one verse is devoted to that episode in the saga of David.

King David was compelled, because of the relentless code of his day, to perform a terribly duty. There had been a long famine in the land of Israel and many were dying. And the famine was ascribed to a blood guilt which rested upon the household of the dead King Saul, a blood guilt which had not been atoned for. Saul had broken a covenant, a covenant which had been made with the Israelites in the days of Joshua, a covenant between the Gibeonites and the people of Israel, that they were not to be attacked or any of their numbers killed by the Israelites. Saul did attack them and he slew many of them, and thus, a sacred covenant had been violated and the violation had to be avenged or to be atoned for. That was the code of the day. David asked the Gibeonites what he should do as a means of expiation. Would silver and gold be sufficient? He would give them anything they wanted. No, they wanted no gold or silver. They demanded seven of King Saul's descendants to be turned over to them, to be hung in Gibeon. David felt constrained to yield. He ~~spared~~ spared, the Bible says, the son of Jonathan because of their eternal covenant of friendship, but he had to turn over to the Gibeonites two of the sons of Rizpah which Rizpah bore to Saul, and five grandchildren of King Saul.

The Gibeonites took them. We read in the Bible: "They were put to death on the first date of harvest, at the beginning of the barley harvest. Then Rizpah, the daughter of Aiah, took sackcloth and spread it for herself on the rock from the beginning of harvest until rain fell upon them from the heavens and she did not allow the birds of the air to come upon them by day or the beasts of the field by night."

And so, for six long month the mother Rizpah kept her solitary vigil there on the rock, by night and by day, to keep the foul of the air and beast of the field from attacking the bodies of her dead sons. And when word finally reached King David, he was so moved that he provided for an honorable burial of their bodies in the family sepulchre along with the remains of Saul and Jonathan.

1) Last week - 5 Tests of Character - as revealed in life of abn - 1st (1)
This morning - 5 Tests of Love - as revealed in life of another of the
brilliant and unforgettable personality [B - David]

41 chapters - in Books, Savs. Things - devoted to D. -

And 18 were in I therm. -

And 18 were in I them. - which is wonderful to make
And where the Bib. record leaves off legend ~~came on~~
by ~~an~~ embellishing the life and labors of this fascinating ~~man~~
~~which~~ who began life humbly as a shepherd boy ~~who~~
~~rose to the throne~~ established a royal dynasty which
lasted ^{over} 500 yrs.

Through the centuries the vibrant and heroic D. has appeared
 tremendously to men & rejoiced, his torments, poets, sculptors,
 painters, dramatists and composers. D. himself was an
 artist & the sweet singer in Israel, - who played on his harp ~~for~~
~~to~~ to heal ~~his~~ his melancholy and to whom God's
 anointed the Psalms of the Bible.

Michaelangelo, Donatello and Verrocchio ^{sculpture} ~~sculpture~~ D. vs
plaster marble - or bronze.

- Reinhardt and Ruben painted him as reluctant cavaler.

— Symphonic and national - ried his plans of in music.

- His ~~name~~ very name 313 - mean "The Beloved" and he has been
a beloved here not only the J. people but mankind -

The Messiah, according to J. Brad, ~~was~~ ^{would be} a descendant of K. David²
and Chr. Tradition traces the ancestry of Jesus to David and Ab.

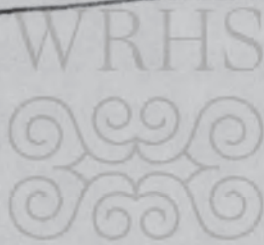
- 2/. One may approach the life of David from many directions.
He wrote a deathless chapter in J. history. In a sense he completed
the work which Moses had begun. He united the nation -
welded North & South together - conquered ~~the~~ and subdued the
enemy - the Philistines - who were for ever threatening the very
existence of Israel - ^{and in a period of 40 years} built up into a strong nation - ^{established Jerusalem as its capital}
He helped to strengthen also and organize its religious life -
prepared the way for the building of the Temple, the central
sanctuary in Jerusalem - altho he himself was not permitted
to build it - he - ~~was~~ ^{was} a great statesman - ^{who} ~~was~~ ^{was} a great pol.

~~great~~ administrator:

- 3/. The Bib. narrators, however, ^{was not content to tell merely of his achievements} were also interested in his ^{human} side - in the man himself -
The genius, the Bible is revealed in the fact that all of
its heroes are ^{portrayed} ~~perfect~~ full bred as human beings -
not as perfect men - as saints - ~~or~~ ^{as} men
whose sole significance lies in their historic achievement.
The Bible wants us to know the great men in their true
humanity - with all their strengths and their weaknesses -
their ^{human} frailties, and passions and ambitions - when they

(3)

failed and how they suffered for their sins and how they struggled
to surmount their ^{failures} and how they rose on the rungs of spiritual
humiliations ^{and suffering} to higher levels and loftier conceptions of life.
The sternest battles which man must wage are not with nature, or other men but with himself.
~~But~~ The moral lapses of the Biblical heroes are never suppressed,
never excused. Their sins are not palliated. They are held to
strict accountability. Human beings are portrayed realistically
in the Bible, with profound psychological insight - human beings
as they are caught in the toils of their times and circumstances,
whipped by passions and tormented by ~~frustrated~~ desires
and ambitions, hunting and being hunted, some better than
others, now above censure ~~on~~ beyond redemption - all
challenged to rise God-ward.



failed and how they suffered for their sins and how they struggled (4)
to overcome, and how they rose on the wings of ~~faith~~ ^{grace},
pain and prayer to higher levels - and loftier concepts
of life. Their faults are never suppressed, never excused, their sins are
never palliated. They are held to strict accountability.
It is this very light and shadow which draw them
so close to ~~our heart~~ ^{the heart} of humanity - We understand them,
because they are part of ~~us~~ ^{our} ~~own~~ ^{our} tribulation and destiny -

4. ~~Acquaintance~~
Much attention is given in the B.L. narrative to Dr.
private life - to D. the friend, the husband, the father,
the man, ~~great~~ ^{great} ~~but~~ ^{the man} ~~the man~~ ^{great} ~~but~~ ^{the man}
of sin, of ~~repentance~~ ^{brotherhood} ~~and~~ ^{whose} ~~there~~ ^{regard} ~~his~~ ^{sees} ~~life~~ ^{and} ~~for~~ ⁱⁿ
and tragedy and death, stalked ~~darkly~~ ^{darkly} - but whose humility
and generosity ~~is~~ ^{is} ~~great~~ ^{great}, and who served his people with
such utter devotion and selflessness, that they hoped and prayed
their own generation that his dynasty would last forever.

5. Many types of love - sacred and profane are found in the story
- some noble - some ignoble - some pathetically blind -
some exalting and others shattering - in their ~~intensity~~ ^{intensity}.

6. There is the immortal love of D. and Jonathan - the ~~infectious~~ ^{infectious}
story of a friendship bet. a prince and a humble shepherd
lad, which has come down undimmed ~~than~~ ^{than} the ~~ancient~~ ^{ancient}
and has warmed the hearts of ~~generations~~ ^{generations} of men.
"The soul of Jonathan was knit with the soul of D. - and Jonathan
loved him as his own soul"

It was a love which was sealed in a covenant & eternal (5)
friendship which was to outlive them - and ~~and also~~ ^{survive also} to
their descendants -

In defence, his friend, ~~Jon.~~ ^{Jon.} things done upon himself the
wrath drew the condemnation ^{his own father the King}
- who ~~groups him into making a bargain with D.~~ ^{as against the King}
who taught him! - You are more devoted to your friend
D - than to your own interest - ~~than to your success~~
to the throne! He was!

He was prepared to take second place to his friend - whose
extraordinary talents he understood - and ~~who~~ ^{whose} ~~he~~ ^{he} ~~also~~ ^{also} that the
future, the nation would be more secure in D's hands
than in his own. "Fear not; for the hand of Saul my father
shall not find you - You shall be King over Israel, and I
shall be next to you!"

And when Jonathan died, killed on the battlefield, by the
the Philistines slain at the side, his father, the King, and
was ~~was~~ ^{was} ~~lost~~ ^{lost} to D. - the death of his friend - he breaks
out in a poignant lament ^{or his father's friend} which has moved the hearts of
men throughout these many centuries.

"I am distressed for ~~the~~ ^{you} my brother Jonathan, very pleasant has
you been to me, your love to me was wonderful, passing the love of
I have as the mighty fallen."

D. & Jon. had a capacity for great & noble friendship - for
unselfish love which asked for nothing and gave everything -
which was eternal commitment - and ~~eternal~~ ^{eternal} perfect
compensation. "A friend loves at all times" - 227 221c 20 62

7/ Woven into the ~~large & colorful~~ story on the account of 2 loves (6) which were ~~secretly & surreptitiously~~ ~~secretly~~ and ~~destructive~~ — One was his own love for Bertha-Shela. and the other was the love of his son Amnon for his 1/2 sister Tamar.

② Amnon became ^{so} infatuated with beautiful Tamar — that he fell sick and, longing for her — A friend proposes a subterfuge whereby Tamar would come to him to tend and nurse him — on the plea that he was ill — Tamar, at the request of King D, ~~gave~~ ^{gave} Amnon — who ^{made} shamefully ~~attracted~~ ^{seduced} her — She pleased with him to speak to the King — She is sure that the King will not withhold her from him in marriage (for those days, surely, the prohibition against marriage, 1/2 brother & sister was still not in force). Amnon would not hear of it. — ~~What follows is not only a catastrophe~~

And being stronger than she, he forces her — And then — "Amnon hates her with very great hatred; so that the hatred with which he hated her was greater than the love with which he had loved her. — And Amnon said to her, "Arise, be gone. But she said to him, 'No, my brother, for this wrong in sending me away is greater than the other which you did to me. But he would not listen to her. He called the young man who served him and said: Put this woman out of my presence, and let the door of her be.' —

This sudden reversal of feeling ^{on part of Amnon} is ~~not~~ ^{is} inexplicable. He had suddenly become ashamed and disgusted with himself for the contemptible things which he had done. He had not

the courage to face up to it - to say & make amends - He ^{wanted to} ~~would~~ desavow the deed from the ^{moment} ~~incident~~ as gently as possible - Erase it from his memory - run away from all consequences - Get Tamar out of his sight - out of his life. -

But Tamar had a brother - Absalom - who, when he heard of the what had happened to his ^{beloved} sister, resolved to avenge her. He bided his time - waited 2 full yrs - and when Amnon's suspicions were allayed - invited him one day to a sheep-shearing festival in the country - and there had him murdered. -

Absalom then fled to another country where he remained for 3 yrs - It was, in all probability, ^{during those years} Exile, brooding over his wrongs - that Abs conceived the idea of revenge against his father - and seizing the throne - which finally led to his own death.

Here was an ^{unbridled} ~~unbridled~~ ^{passion} ~~passion~~ ^{which was not kept at all but} ~~that~~ ^{which led to disaster.}

8) King D. himself was to being sorrow and tragedy into his life and that of his household - by a fearful loss - his lovely Bath-Sheba - Story is too well known to need retelling -

① Swiss with Bath-Sheba - wife of Uriah, the Hittite - and when he could cover up the crime - he had Uriah slain (Joab) and married her -

It was a cruel and unspeakable deed
And the prophet Nathan was quick (Inst.) - l.i.d. > > x/c
And D. acknowledged his guilt - He did not exculpate himself -

He did not try to run away from his sin.
The child that Uriah's wife bore him - soon died - Great
sorrow came into his life - and darkness - + sp. confusion
Then followed ^{days} years of humble penitence + contrition. Before
he found his way back to reconciliation with himself
and his God - and peace of heart.

Here was a love - which was not a love at first at all but
an uncontrolled, unprincipled passion which blunted
the judgment and dulled the moral sensitiveness even of a
man as gentle and pure and generous as David.

9/. D. parted also in his love for his children -
He loved them dearly - Absalom and Adonijah - and
he indulged them in all things
of his love for Adonijah - it is said: "His father had never
at any time displeased him by asking: Why have you done
thus and so". He was a very handsome man, and he was next
after Absalom!
D. never rebuked his ^{handsome} children - He doted on them - He allowed
them to do as they pleased - And so they were terribly spoiled!
They developed no sense of responsibility - respect - restraint
or loyalty - They had no need to - They could do no wrong!

And both sons came to a tragic end. (86)
Adonijah - attempting to usurp the succession of the throne
while his father was still alive - was slain even
as he came for sanctuary to the house, the altar



(9)

circled in shame and in mourning -

forced him to send his ~~troops~~ ^{men} by his own ~~hand~~ ^{hand} -
all the while, his general -

Deal gently, for my sake, with the Lord also.

~~And~~ And broke his father's heart - when news of his Alb-death
and he was in the land of the living dead -

- And built his father's name -
- slain in battle by the hands, Disrupted peace Joah -

slain in battle by the hands of 15 & 16
reached him - (II Sam. 18:31-33) also in the car, his children
7 June 1947 - ~~under~~ ^{at} the

asked him - (II Sam. 18. ~~30~~ 33) also in the last time
 - D. feared to meet the ~~rest~~ ^{first} 7 June love - ~~what~~
 - He did not want them
 - out of his life
 - but he took the

10/ Yet another war - a tragedy, death has been - it's sad.

it another war - a tragic, death as here - it was
wrecks like a ^{repetition} ~~repetition~~ - flash, in a single episode ~~for~~ ^{as the}

~~Harry~~ says David -

~~that says~~ says David -
D. was compelled to
~~that~~ according to his rights and the numbers on his day, to

perform a humble duty.

There was a large famine in the land of Israel - and it came
ascended to a blood-guilt which rested upon the household, the
dead King Saul which had not been atoned for. When they were anathema with Ish-
baal had been given the Gibeonites.

Saul had broken a pledge which had been given him, ^{that they would be spared.} ~~and~~ Saul had ^{attached himself to} ~~lain~~ ^{there} ~~there~~ ^{men}, then. A sword covenant had been violated.

D. asked the Inherent - what shall he do for expiation? - Want
 take no rod or chain - demand seven Paul's sons and descendants

to hang them up at Gibeon -
D. had to yield. He spared the son of Jonathan - xl'2.0N
his. & their covenant of friendship. But he took away
other 2 sons, Rizzpah ~~here to~~ ^{the wife} of Saul. - & 5 ~~sons~~ ^{daughters}
Saul -

(- Just II Sam. 21. 9-11) - 6 long months - left solitary vigil
them on the rock by night & day until
by her weeping & sighs
When D. heard that he was so ~~weird~~ ^{in the family separation} that he provided
for the ~~burial~~ ^{interment} of their bodies, with the ~~remains~~ ^{remains} of Saul & Jonathan
Here is another love - a another love - which ~~makes~~ ^{overcomes} ~~overcomes~~
all life - and reaches beyond death - which would shelter even
in death - the bodies of her beloved. -

It was Tennyson who took the title "Rizzpah" for his poem
which tells a story similar to that, the Biblical Rizzpah -
and it was the artist ~~Leighton~~ ^{Leighton} who painted the ~~figure~~ ^{figure} Rizzpah
- watching over the bodies of her ~~two~~ ^{sons} -

10/ Great is love. - It sanctifies and exalts. - It inspires and dedicates.
It is the heart of religion - the love, God for man - the love, man
for God and for his fellowmen.

"The world was created by divine love"
"The will of God is done thru love".

But there is a love which saves, which cherishes, which protects
which elevates - 20/10 1/21 - a devoting responsible love
True tests, love

There is a love which indulges, which pamper, which exploits
which is self-love - purely sensual and: II.5.22
in purely sensual - which consumes & destroys