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From the Jordan to the Throne of Saul



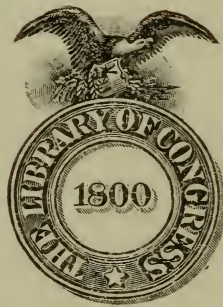
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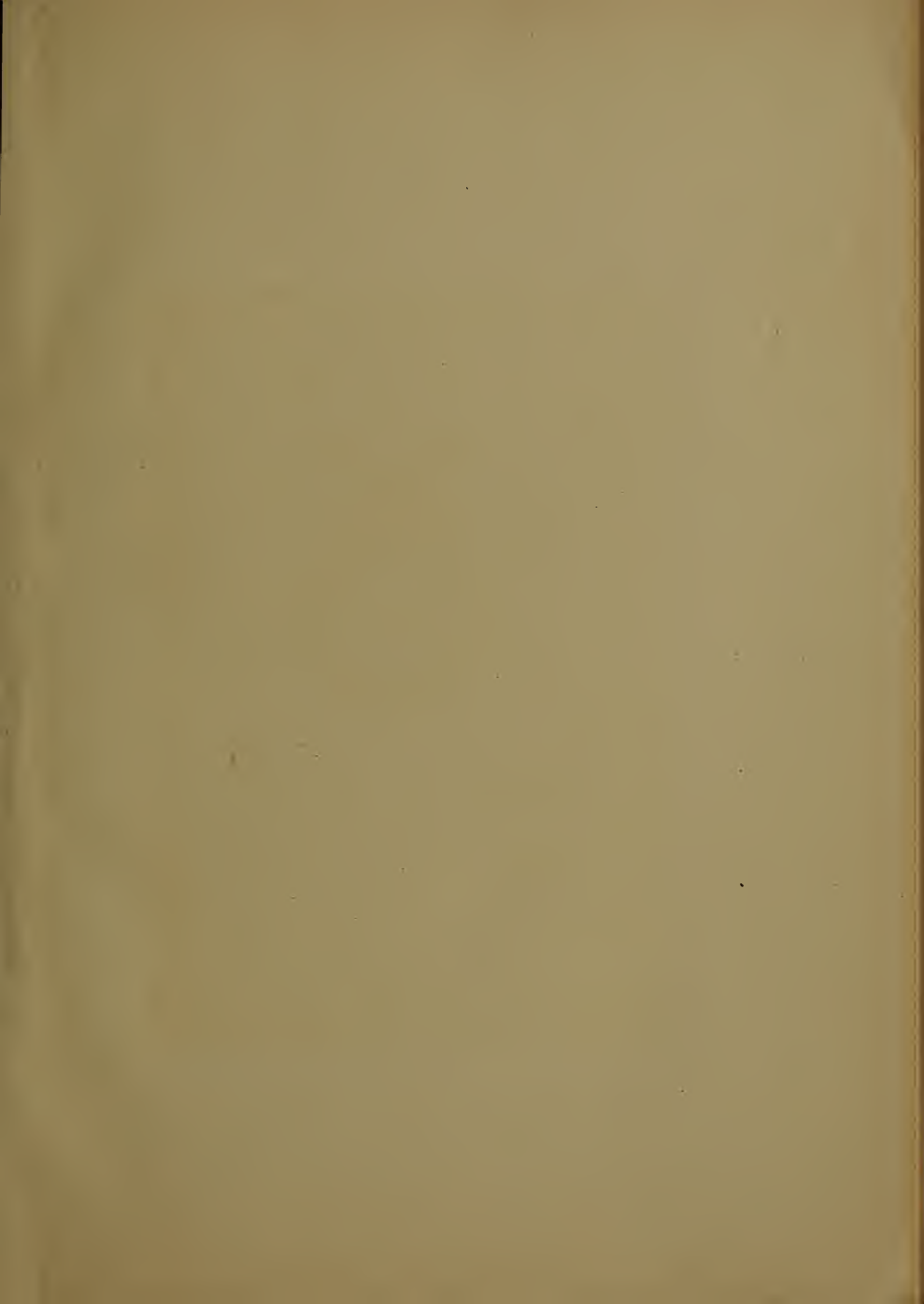
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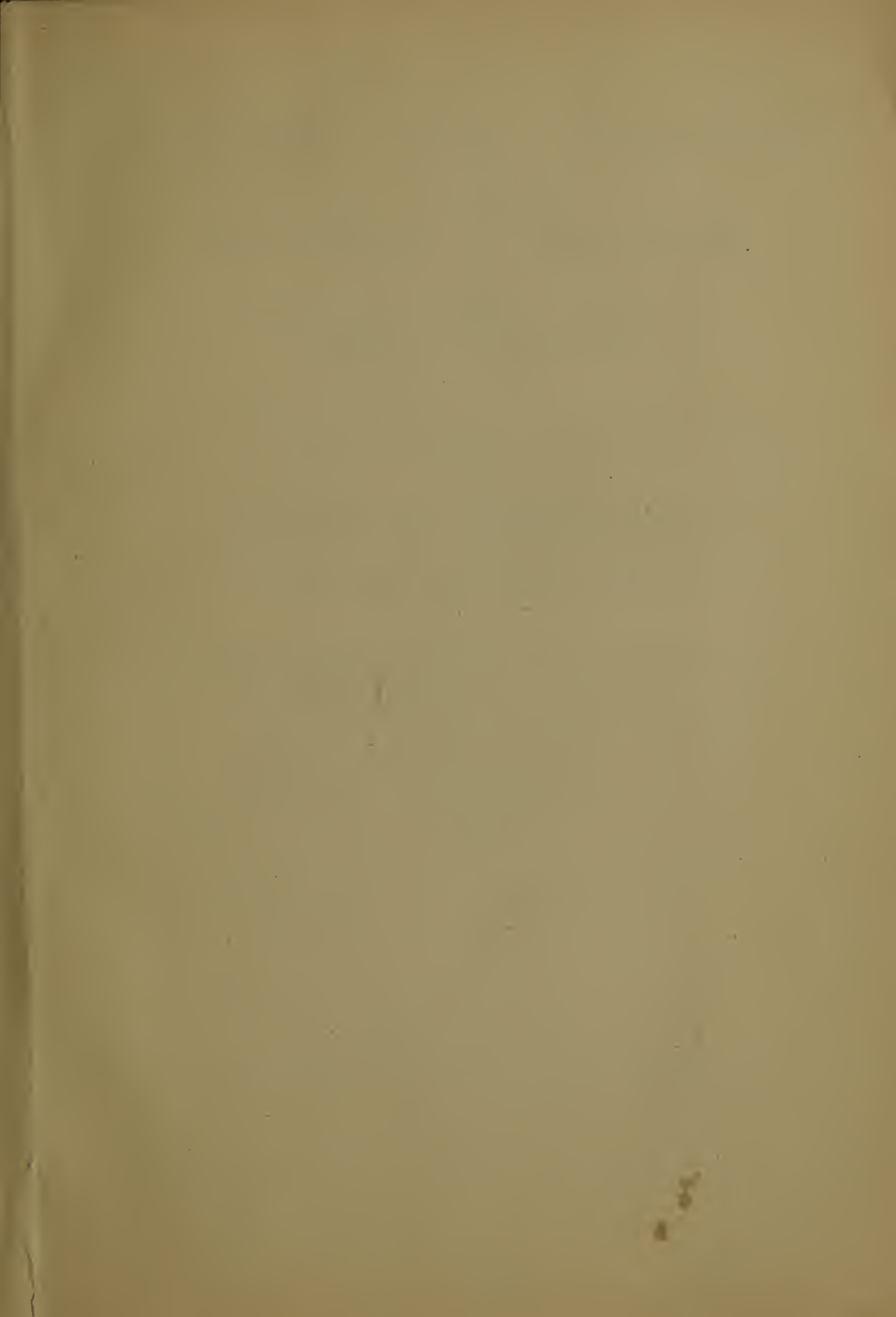


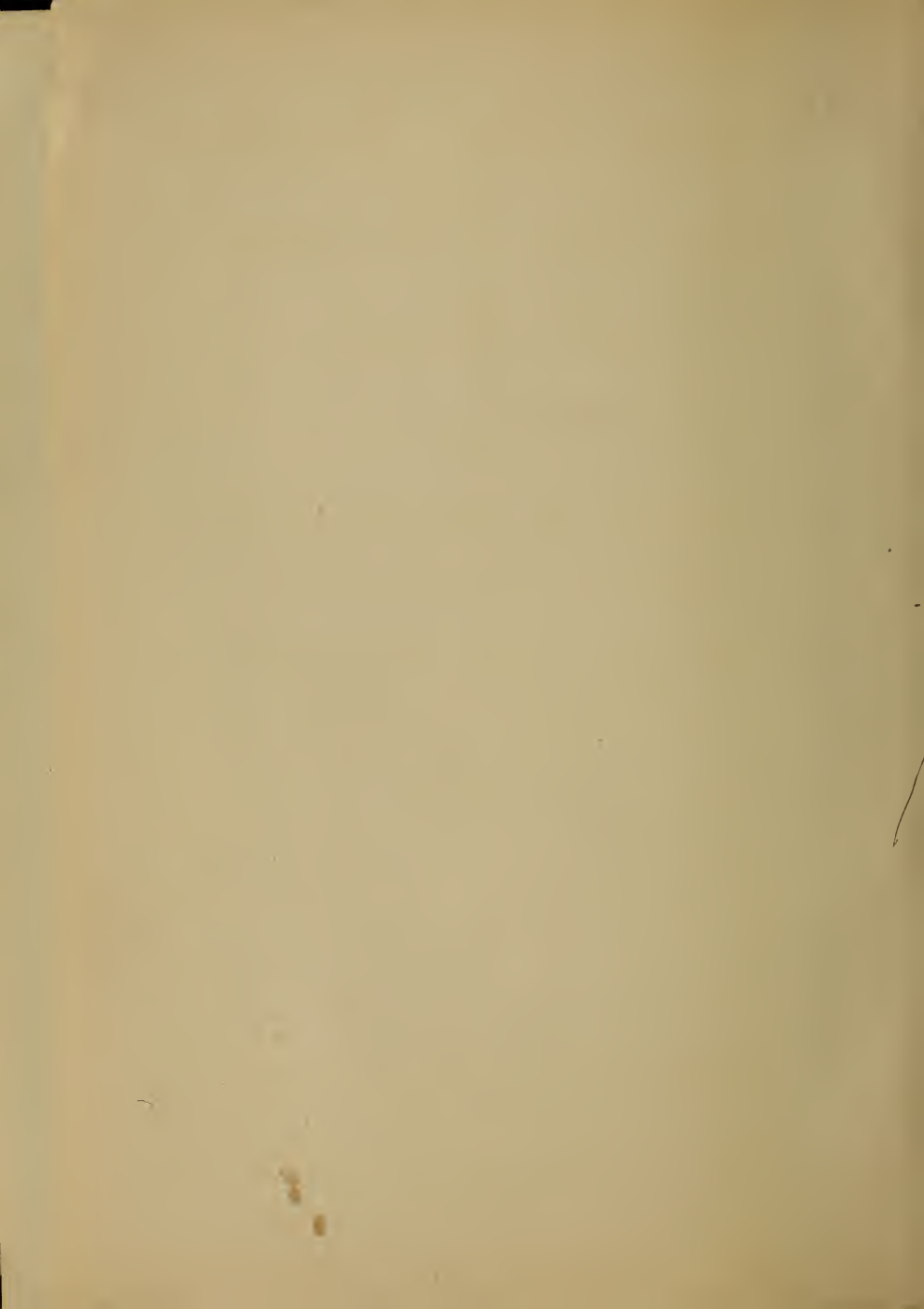
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From the Jordan to the Throne of Saul

By

CHAS. S. MEDBURY

Author of "From Eden to Jordan"

For ADVANCED TEACHER-
TRAINING CLASSES,
ADULT BIBLE
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ETC.



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NOTE BOOK WORK

In connection with the study of this book some genuine note book work should be done. To make it possible for this work to be conducted systematically we prepared a

NOTE BOOK

which is especially suited for the note book work assigned at the end of each lesson. These note books are 15 cents per copy, post paid. Lots of a dozen or more 10 cents each not post paid.

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INTRODUCTORY WORD.

The little volume "From Eden to the Jordan" carried pupils in an outline course through the Pentateuch. The present book, "From the Jordan to the Throne of Saul," covers a second stage in the sacred journey we have undertaken from Eden to Bethlehem.

The thought of these lessons is to thread our way through the entire Old Testament narrative in a way that will make clearer to many the ongoings of our God. There is no pretense to anything but A. B. C. outline work, which, however, has its vital place. Indeed, without it there is no understanding of the Scriptures.

We want to stop at real places where men and women used of God, stopped, and at these real places take our reckoning. We want to meet real people and study their experiences. We want to note with profoundest reverence God's revelation to man, however given, and see Him, as face to face, as He prepares for the better day and better ministry. We want to come to Bethlehem by divinely ordered pathways blazed by prophets of the Most High! We want to meet *the Christ of the Scriptures* by and by and believe we shall know Him when we do! We are heeding the "tutor" whose guidance is unerring! (Gal. 3: 23-29.)

The first lesson of the present book is quite largely a review, with just enough forecasting of the work ahead to quicken interest. It seemed necessary to chart the course from the beginning that all might start together in the study of the advance lessons.

From the Jordan to the Throne of Saul.

LESSON I.

Charting the Course

I. OUTLINE OF THE SCRIPTURES.

1. First Period.

(1) *Name.* The first period of Old Testament history is termed the period of *Probation*.

(2) *Extent.* The first period extends from the Creation to the Deluge.

(3) *Scripture.* The Scripture of the first period is Gen. 1: 1-8: 14.

2. Second Period.

(1) *Name.* The second period of Old Testament history is termed the period of *Preparation*.

(2) *Extent.* The second period extends from the Deluge to the Exodus.

(3) *Scripture.* The Scripture of the second period is Gen. 8: 15-Ex. 14: 31.

3. Third Period.

(1) *Name.* The third period of Old Testament history is termed the period of *Conquest*.

(2) *Extent.* The third period extends from the Exodus to the Coronation of Saul.

(3) *Scripture.* The Scripture of the third period is Exodus 15-40, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and the first ten chapters of 1 Samuel.

II. BOOKS OF THE THREE PERIODS.

Time and space do not permit us to study in detail the books from which our lessons are taken, but it is important that each book should have its own distinct identity in the pupil's mind.

Reviewing in part and then glancing forward, let the following be noted:

1. Genesis. The book of beginnings.
2. Exodus. The book descriptive of Israel's going forth from the land of bondage.
3. Leviticus. The spiritual statute-book of Israel.
4. Numbers. The book of Israel's census.
5. Deuteronomy. The book which restates the law with emphasis upon its spiritual application.
6. Joshua. The record of Israel's conquests in Canaan.
7. Judges. The book descriptive of "The Dark Ages of Jewish History."
8. Ruth. A story of faith in setting of faithlessness.
9. 1 Samuel. Life and labors of the last of the Judges and first of the Prophets, introducing the Kingdom of Israel.

KEYWORDS FOR THE BOOKS.

Genesis	Beginnings.
Exodus	Wilderness Life.
Leviticus	Priesthood.
Numbers	Census.
Deuteronomy.....	Law's Restatement.
Joshua	Conquest.
Judges.....	Dark Ages.
Ruth	Faithfulness.
1 Samuel.....	The Rise of the Kingdom.

III. STOPPING-PLACES EN ROUTE.

We can but note, largely in review, some mountain peaks of human experience.

1. *Eden*—Garden of delights—the first home of the race.
2. *Ararat*—Resting-place of the ark.
3. *Ur*—Home of Terah and Abram.
4. *Haran*—First stop of Abram on the way to Palestine.
5. *Shechem*—First stop of Abram within the borders of Palestine.
6. *Bethel and Hebron*—Homes of Abram within the promised land.
7. *Egypt*—Scene of striking experiences in lives of Joseph and Moses.
8. *Wilderness*—The land of Israel's teaching and discipline.
9. And *Canaan* on before!

IV. ACQUAINTANCES BY THE WAY.

1. In our wondrous journey from Eden to Bethlehem, we are meeting great souls used of God.

- (1) *Adam*. The first man.
- (2) *Noah*. Preacher of righteousness.
- (3) *Abraham*. Father of the faithful.
- (4) *Joseph*. Victor in prison and upon the throne.
- (5) *Moses*. Israel's great lawgiver.

2. *And waiting to greet us:—*

- (6) *Joshua*. The hero of the period of Conquest.
- (7) *Gideon*. Intrepid leader of the three hundred.
- (8) *Samuel*. Last of the judges—first of the prophets.

3. *And associated with these and emphasizing good or evil in the narrative:—*

- (1) *Eve, Cain, Abel and Seth*, of the first home.
- (2) *Shem, Ham and Japheth*, sons of Noah.
- (3) *Sarah, Lot, Isaac and Jacob*, recalling incidents both glad and sad in relation to Abram.
- (4) *The brothers of Joseph and the Pharaoh of Egypt*.

(5) *Jethro, Aaron, Nadab*, of Moses' day.

(6) And on or before us noble *Caleb*; *Achan*, man of sin; *Samson*, man of might; *Ruth*, gentle ancestress of Jesus; *Hannah*, the devoted mother of Samuel; *Eli*, whose worthy intent pleads against his weakness; and many others whom to know makes our journey meaningful.

V. FOREGLEAMS.

As travelers on long journeys are cheered by word of those returning, telling of beauties on before, so we in journeying toward Bethlehem have been stirred to the depths by tidings from prophets *who have seen before* the glories that await us!

1. Gen. 3:15. The seed of the woman shall bruise the serpent's head.

2. Gen. 4:4. The lamb in altar sacrifice foretells the Lamb of God.

3. Gen. 12:1-3. One is coming of Abram's seed in whom "all families of the earth" are to be blessed.

4. Gen. 49:10. From tribe of Judah, Shiloh is to come.

5. Deut. 18:15-19. We are to find a prophet "like unto Moses."

The way is brightening all the time. He whom we seek will be in a peculiar sense "born of woman" and of Abram's line and tribe of Judah, and He will be like unto Moses and His life shall be crowned with His sacrificial death—both life and death telling for boons to all mankind. What further word of promise is in store?

TOPICS FOR CLASS DISCUSSION.

1. The journey we are undertaking—from Eden to Bethlehem.

2. Name three ways in which Old Testament study is important.

3. Why should one who regards the New Testa-

ment as authoritative spend time trying to master the Old Testament?

4. What was Jesus' attitude toward the Old Testament?

5. Places we have stopped and people we have met thus far on our journey.

LESSON NUGGET.

Comradship with the noble makes life's journey great.

NOTE-BOOK WORK.

On page 2 of your Note-Book make a chart of the keywords of the books from Genesis to 1 Samuel, inclusive. Also, on page 3, reproduce the chart on page 11 of this book.

BLACKBOARD WORK.

Period.	Extent.	Scripture.
I. Probation.	Creation to Deluge.	Gen. 1: 1-8: 14.
II. Preparation.	Deluge to Exodus.	Gen. 8: 15—Ex. 14: 31.
III. Conquest.	Exodus to Coronation of Saul.	Ex. 15-40, Lev., Num., Deut., Josh., Judges, Ruth, 1 Sam., 1-10.

NOTE.—“*From Eden to the Jordan*” carried us through the Pentateuch. The present book covers the remainder of the Scriptures of the third period, taking us to the close of the era of Conquest and introducing us to Israel's first king.

I. OUTLINE OF THE SCRIPTURES.

1. Fi. Per. (1) N. (2) Ex. (3) Scrip.
2. Sec. Per. (1) N. (2) Ex. (3) Scrip.
3. Thi. Per. (1) N. (2) Ex. (3) Scrip.

II. BOOKS OF THE THREE PERIODS.

1. Genesis—Beginnings.
2. Exodus—Wilderness Life.
3. Leviticus—Priesthood.
4. Numbers—Census.
5. Deuteronomy—Law's Restatement.
6. Joshua—Conquest.
7. Judges—Dark Ages.
8. Ruth—Faithfulness.
9. Samuel—The Rise of the Kingdom.

III. STOPPING-PLACES EN ROUTE.

1. Eden—Garden of Delight.
2. Ararat—Resting-place of Ark.
3. Ur—Home of Terah and Abram.
4. Haran—First Stop of Abram on way to Palestine.
5. Shechem—First Stop of Abram Within Borders of Palestine.
6. Bethel and Hebron—Homes of Abram Within the Promised Land.
7. Egypt—Scene of Striking Experiences in Lives of Joseph and Moses.
8. Wilderness—The Land of Israel's Teaching and Discipline.
9. Canaan on Before.

IV. ACQUAINTANCES BY THE WAY.

1. Meeting.
 - (1) Ad. (2) No. (3) Abr. (4) Jos. (5) Mos.
2. Greeting.
 - (6) Josh. (7) Gid. (8) Sam.
3. Associates.
 - (1) Eve, Ca., Ab., Se.
 - (2) Sh., Ha., Jap.,
 - (3) Sar., Lo., Is., Jac.
 - (4) Bro. of Jo. and Phar. of Egy.
 - (5) Jet., Aar., Nad.
 - (6) Cal., Ach., Sam., Eli.

V. FOREGLEAMS.

1. Seed of Woman (Gen. 3: 15).
2. Lamb in Altar Sacrifice (Gen. 4: 4).
3. One is Coming of Abram's Seed (Gen. 12: 1-3).
4. From Tribe of Judah (Gen. 49: 10).
5. A Prophet "Like unto Moses" (Deut. 18 18: 15-19).

LESSON II.

Israel's New Leader

(Josh. 1: 1-9.)

I. INTRODUCTION TO JOSHUA.

1. Descendant of Joseph.—Joshua's life line leads back directly to the household of Joseph. (1 Chron. 7: 20-27).

2. Worldly Connections Disregarded.—Having in mind Joseph's wife, Joshua might have boasted of connections with the great of earth. (Genesis 41: 4.) But nothing is said of this. "The glory of high connections with the heathen counted for nothing; it was eclipsed by the glory of the chosen seed. To be born of the household of God was higher than to be born of kings."

3. In Charge of Remains of Joseph.—Before his death Joseph took an oath of the people that they would carry his bones out of Egypt. (Gen. 50: 22-26.) In the discharge of this sacred trust it is thought likely that Elishama, Joshua's grandfather, who was head of the tribe of Ephraim (Num. 2: 18), would have the remains of Joseph in his care. If so, the young man Joshua would have constant reminder of the great life and work of his ancestor, and, as one has suggested, the coffin of Joseph must have seemed ever to preach this sermon—"God will surely visit you."

4. Early Choice of Moses.—Joshua's standing in the camp of Israel is indicated by the fact that Moses

chose him to lead forces against Amalek. (Ex. 17: 8-16.)

5. Companion of Moses at Sinai.—That Joshua's open life of loyalty to Israel and to Israel's God bound him to the heart of Moses is amply evident. When the great hour of the lawgiver's life came and he was summoned to meet Jehovah upon the mountain, it was Joshua who went farthest with him into the highlands and Joshua who first greeted him when he returned at the end of forty days from "the midst of the cloud" of glory. (Ex. 24: 12-18; 32: 15-20.)

6. One of the Twelve Spies.—When a deputation is sent into Canaan to "spy out the land" it is Joshua, the son of Nun, who represents Ephraim. (Num. 13: 8).

7. A Proved Man.—What has been noted above explains the call of Joshua to Israel's leadership.

- | | | |
|----------------|---|---------------------------------------|
| Joshua— | { | 1. Joined to Joseph. |
| | | 2. Dangerous connections disregarded. |
| | | 3. Reminder through Joseph's remains. |
| | | 4. Brave in battle. |
| | | 5. Comrade for communion. |
| | | 6. Choice in counsel. |
| | | 7. Tested and trusted. |

II. A LEADER CALLED OF GOD.

1. Moses' Successor.—Realizing that the end of his own work was near at hand, Moses petitioned God to "appoint a man over the congregation" that the people "be not as sheep which have no shepherd." In re-

sponse to this prayer of Moses' heart Joshua is indicated as *the choice of God!* (Num. 27: 15-23.)

2. The Direct Charge.—Summoned to the tent of meeting, Moses and Joshua present themselves before God. A deeply significant hour! Reviewing, briefly, the past, Jehovah foretells the evil conduct of Israel, but fortifies the new leader by the charge, "Be strong and of good courage; for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee." (Deut. 31: 14-23.)

3. Distinct Step Forward.—The life and work of Moses now close. His task is done—well done—and responsibility passes to another. With the entrance of Joshua upon the scene, we who are journeying toward Bethlehem take a distinct step forward in the unfolding of the Bible narrative.

III. THE NEW BOOK OF RECORD.

1. Conquest Book.—From the Pentateuch we now turn to the sixth book of the Old Testament, which bears the name of the hero of the period of Conquest—Joshua.

2. Book Outline.—A simple outline of the book of Joshua follows:

Part 1. Conquest of Western Palestine. Chapters 1-12.

Part II. Division of the land among the tribes. Chapters 13-21.

Part III. Settlements east of the Jordan. Chapter 22.

Part IV. Last days and words of Joshua. Chapters 23, 24.

IV. UNDER DIVINE COMMISSION.**(Josh. 1:1-9.)**

1. Renewal of the Covenant.—The thoughtful must be impressed as we journey on that there is marked unity in the narrative before us. Again and again, to Abraham, Isaac, Jacob, Joseph, Moses, and now to Joshua, Israel's covenant God reveals His holy purposes. As guide-posts on the highway direct the traveler, so the repeated promise of Jehovah has blazed the way for us from far-away Chaldea till now we stand on the borders of Canaan! And here, again, that we may be sure we are right, God speaks and bids Israel "go over this Jordan . . . unto the land which I do give them."

2. Assurance of Victory.—Israel was not organized as a nation of warriors. They were not as an invading host. Women and children were with them and social and religious rites marked their daily life. The new leader was a man of martial spirit, but Moses had been a man of peace. Beyond Jordan, however, the nations they faced, had been reported as "giants" in whose sight men of Israel were as "grasshoppers." There was need, therefore, for the heartening word "There shall not any man be able to stand before thee." The people, more than Joshua himself, would need this positive assurance. It would be exceedingly precious, however, for the new leader to hear God say, "As I was with Moses, so will I be with thee: I will not fail thee nor forsake thee."

3. Conditions of Blessing.—God was not going to do it all. Joshua must be "strong and of good

courage." He had his vital part. He must plan well and execute fearlessly. He must not only be brave in the field of battle, but "very courageous" in enforcing obedience to "all the law" handed down by Moses! Israel's *dependence* even in martial era was to be more in God than in armed men. "Good success" was to crown them if they turned not from the law of God "to the right hand or to the left."

4. The Place of "the Book of the Law."—Verse 8 is in most striking emphasis of what has gone before. *It sounds the depths of the new leader's life!* The word of God is not to depart out of his mouth. He is to meditate upon it—*day and night*. He is to do this that he may be able to "observe to do" what God has said. "Then," and only then, is his way to be "prosperous" and "good success" to attend him! Hear ye—rulers of to-day—hear ye!

5. The Final Word.—What more can the God of all the earth say to strengthen His chosen messenger? "Have not I commanded thee?" If so, what else is there? The resources of the Infinite are pledged! "Be strong," Joshua, "and of good courage; be not affrighted, neither be thou dismayed; for Jehovah thy God is with thee whithersoever thou goest."

The way opens—the new leader is here and under commission—a new stage in the wondrous journey beckons our eager thought!

**THREE
PROMISES.**

- | | |
|---|---|
| { | 1. All the land promised the fathers. |
| | 2. No man able to stand before Israel. |
| | 3. The constant presence and blessing of God. |

**THREE
CONDI-
TIONS**

1. Courage in battle.
2. Loyalty in peace.
3. The insistent observance of "all the law."

**THREE
AIMS OF
GOD.**

1. To manifest His own faithfulness and teach men their real dependence.
2. To win victories on character levels.
3. To preserve Israel a righteous nation maintaining the divine law for the good of all men.

TOPICS FOR DISCUSSION.

1. Is there greater title than that given Moses—"my servant"?
2. When God wants great leaders where does He find them?
3. How shall a man get ready to do "big things"?
4. How is a man called of God?
5. Should a lawyer or physician be as much called of God for their work as a minister for his?
6. Can a man be saved unless he is willing to save others? Why or why not?
7. Outline the Book of Joshua.
8. Give and explain three promises of the lesson.
9. Give and explain three conditions in this lesson.
10. Give and explain three aims of God as mentioned in this lesson.
11. Are all God's promises conditional, and, if so, why?
12. Is there any reason to waive verse 8 as we

commission men to do mighty things for God and man now?

13. What would be some results of our reply "meditating" upon the word of God "day and night"?

14. Are you willing to accept God's gracious promises upon his own wise conditions now?

15. What is courage?

16. Are you to be a Joshua to any Moses?

LESSON NUGGET.

The riches of heaven are subject to the sight draft of faith.

NOTE-BOOK WORK.

On page 4 of your Note-Book make an outline of Joshua's life, using these three headings: I. His Home Influence; II. His Education; III. His Active Ministry.

BLACKBOARD WORK.

I. INTRO. TO JOSH

1. Des. of Jos.
2. Wor. Con. Disre.
3. In Ch. of Rem. of Jos.
4. Ear. Cho. of Mos.
5. Comp. of Mos. at Sin.
6. One of Twe. Spl.
7. A Prov. Man.

II. A LEAD. CAL. OF GOD.

1. Mos. Suc.
2. The Dir. Cha.
3. Dist. Ste. For.

III. THE NE. BO. OF REC.

1. Conq. Bo.
2. Bo. Out.

IV. UND. DIV. COM.

1. Ren. of Cov.
2. Assur. of Vic.
3. Cond. of Bless.
4. Pl. of Bo. of La.
5. Fin. Wo.

THRE. PROM.

1. Al. La. Prom. Fath.
2. No. Ma. Sta. Bef. Is.
3. Con. Pres. and Bles. of God.

THRE. COND.

1. Cour. in Bat.
2. Loy. in Pea.
3. Ins. Obs. of All the La.

THRE. AI. OF GOD.

1. Man. Fait. and Te. Real Dep.
2. Win. Vic. on Char. Lev.
3. Pres. Isr. a Right. Nat.

LESSON III.

Into the Land of Promise

(Josh. 1: 10-4: 24.)

I. PREPARATION FOR THE FORWARD MOVEMENT.

(1: 10-2: 24.)

1. Prompt Action.—The word “then” with which verse 10 opens, is the life link between the command of God and the obedience of Joshua! The new leader moves *immediately* to carry out his commission.

2. Prudence as to Man’s Part.—Because the resources of heaven were pledged to him, Joshua did not forget the part that was his to provide. Hence the people were told to lay by in store three days’ provisions. The obligations of God did not fall due till their own were discharged! What they themselves could do, they must do!

3. Faith as to God’s Part.—There is the ring of absolute confidence in Joshua’s word, “For within three days ye are to pass over this Jordan.” How—he is not asking! That is the Lord’s part! The land has been given. It is theirs to move forward to possess it. There is nothing in the way of first steps. The pathway of next steps will open when reached.

4. The Rallying of All Forces.—By arrangement with Moses, the tribes of Reuben and Gad and half

the tribe of Manasseh were assigned lands east of the Jordan. At the present juncture, however, Joshua reminds them that a part of the agreement was to the effect that the armed men of these tribes should assist those who were to locate west of the Jordan until the latter's possessions were secure. To this word of the leader the men of Reuben, Gad and Manasseh at once assent, saying, "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go." There was no disposition to shirk responsibility or to take advantage. "They kept their word at no small cost of toil and danger" and in splendid unity the entire twelve tribes are committed to the tasks before them. Joshua now has his forces well in hand. He is proving himself a general indeed—the man the hour demands.

5. Within the Enemy's Lines.—The next move of Joshua is strictly in harmony with lines of military procedure. With forces well provisioned and unity in the ranks, a commander is ready for advance movements, but information as to the enemy is well-nigh a necessity. What of their location, strength and spirit? Moving in this way, Israel's leader sends spies to "view the land and Jericho."

6. In Rahab's House.—There is no reason to suppose that the spies from Israel's ranks went to Rahab's house for purposes of sin. Rather may we think of them as "in too serious peril, in too devout a mood, and in too high strung a state of nerve to be at the mercy of any Delilah that might wish to lure them to careless pleasure." Indeed, everything indicates that

Rahab herself was facing God in these fateful hours and in no humor for evil. Then, too, we are to remember that in the degraded condition of life in Canaan, Rahab's house would not stand out marked as a resort of the base, as in our day. There need be no surprise that information was sought in this household. Who knows indeed but that the men were guided there where God's truth had already found acceptance, to so large a degree, in a struggling woman's life?

7. The Open Door of Canaan.—Rahab gives the spies information of the greatest value. The fear of the Lord is upon Canaan. Already her people are disarmed. They know that the Lord has given Israel the land. Terror possesses them. They have in mind how the Lord dried up the water of the Red Sea before his people and led them to repeated victories. Their hearts have melted and there remains no spirit in any man. What tidings for Joshua! God has prepared the way. "Giants" and "walled cities" have already fallen. The spies are right as they report, "Truly the Lord hath delivered into our hands all the land."

II. CROSSING THE JORDAN.

(3: 1-17.)

1. Sanctifying the People.—The day has dawned when promise yields to its fulfillment. The land which was in the mind of God when Abram was called from Ur of the Chaldees is just beyond Jordan.

"Early in the morning" of the appointed day Israel breaks camp and moves to the banks of the river. Direc-

tions are given as to the following of the priests who bear the ark, and then the people are told to "sanctify themselves" in preparation for the wondrous events of the morrow. "They were to wash themselves and their garments, and abstain from everything that might indispose their minds from a profitable attention to the miracle about to be wrought in their behalf." What a night in the camp of Israel!

2. Word from on High.—The Lord God is at hand! Heaven is moved as His will is done in earth! To Joshua comes the wondrous word, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." Beyond this there is the command of Heaven that when the priests come to "the brink of the waters," they shall stand still in Jordan! Faith must carry Israel to the very limit of what men can do, and then—God will open the way!

3. The Pathway of God.—With priests bearing the ark standing in the very waters of the Jordan—two thousand cubits from the people that all might see clearly—Israel stands for a moment awed by an experience hardly equaled in the annals of men. Every preparation for crossing to Canaan—calm confidence in every life—and yet the flood of waters rolls between! Is the nation mad or are they only—trusting God?

Joshua speaks of coming conquests, provides men to obtain memorial stones from the deep bed of the Jordan, and the movement forward is begun. And "the waters which came down from above stood, and rose up in one heap, a great way off . . . and those that went

down toward the sea . . . were wholly cut off, and the people passed over right against Jericho."

The promises of God stand fast! "Those historians who bring it (the Book of Joshua) down to the level of a mere record of an invasion, and who leave out of account its bearing on Divine transactions so far back as the days of Abraham, spoil it of its chief glory and value for the church in every age. There is nothing of more importance than . . . a firm conviction, such as the Book of Joshua emphatically supplies, that long delays on God's part involve no forgetfulness of His promises, but that whenever the destined moment comes 'no good thing will fail of all that He hath spoken.'"

III. MEMORIAL STONES.

(4: 1-24.)

1. Deliberate Movements.—While Joshua rose "early in the morning" to begin his work for God, and the people "hastened and passed over" Jordan, it is interesting and significant to note that on the Lord's part there was that deliberate order in all His movements that speaks of the abundant margin of His power. It was not until the nation was "clean passed over" that directions were given as to the memorial stones. There was time, too, for Joshua, in the spirit of the Lord's command, to mark the very place where the priests stood by a second memorial pile. Nor did the priests move from their position until ordered to do so. In the very midst of Jordan they were fearless as the hand of Jehovah held the waters. And when they did

leave the river bed it was not until their feet were upon the dry ground of the river's bank that the Jordan returned to its course! It is rest for the soul of the tried to note the quiet and limitless power of God!

2. Faith's Fortifications.—Heaven stoops low to help. Our God is glad to give us the "reason" we may voice for the faith we cherish. In the study before us He not only keeps covenant with the Israel crossing the Jordan, but has thought for nations yet unborn. Twelve stones on Jordan's bank will provoke questions and the answer will speak of divine power. His works declare His glory. And these memorial piles are everywhere! What mean ye by inscriptions upon monuments and tombs of kings? What mean ye by ruins of cities now coming to light whose doom was spoken by prophets? What mean ye by the church itself, its ordinances and emblems? There is no answer save in this, *that God has passed this way!*

THE TRIBUTE OF THE PSALMIST.

(Ps. 114.)

When Israel went forth out of Egypt,
The house of Jacob from a people of strange language;

Judah became his sanctuary,

Israel his dominion.

The sea saw it, and fled;

The Jordan was driven back.

The mountains skipped like rams,

The little hills like lambs.

What aileth thee, O thou sea, that thou fleest?
 Thou Jordan, that thou turnest back?
 Ye mountains, that ye skip like rams;
 Ye little hills, like lambs?
 Tremble, thou earth, at the presence of the Lord,
 At the presence of the God of Jacob,
 Who turned the rock into a pool of water,
 The flint into a fountain of waters.

TOPICS FOR DISCUSSION.

1. Contrasts between Moses and Joshua.
2. When did Moses show greatest faith?
3. To what extent are we to "take thought for to-morrow"?
4. How does Joshua show himself to be a hero?
5. Tell why it is well that we can not see too far ahead.
6. What must man do to obtain promised blessings?
7. What do you understand by the phrase, "Man's extremity is God's opportunity"?
8. Name three advantages of responsibility.
9. Are we to send spies to "view the enemies' country" to-day?
10. Will the truth of God reach the Rahabs of our day?
11. Is there any demand for us to "sanctify" ourselves to-day? Why? When? How?
12. How do the people show great faith?
13. When may we expect to find a pathway through our Jordans?

14. Can we rear any memorial piles to-day?
15. What is the best kind of a memorial to leave?

DEBATE.

Resolved, That Moses was a man of greater faith than Joshua.

HAND-WORK.

Draw a map of the Holy Land locating the tribes of Reuben, Gad and the eastern half-tribe of Manasseh.

LESSON NUGGET.

A man alone, sees barriers; with God there are none.

NOTE-BOOK WORK.

On page 5 of your Note-Book make an outline of the book of Joshua.

BLACKBOARD WORK.

I. PREP. FOR FOR. MOV.

1. Prompt Action.
2. Pru. as to Man's Pa.
3. Fa. as to God's Pa.
4. Ral. of Al. Fore.
5. Wit. the Ene. Lin.
6. In Rah. Ho.
7. The Op. Do. of Can.

II. CROS. THE JORD.

1. Sanc. Peop.
2. Wo. Fro. on Hi.
3. Path. of God.

III. MEM. STON.

1. Del. Move.
2. Fai. Fort.
3. Trib. of the Psalmist.

LESSON IV.

First Days in Canaan

(5: 1-6: 27.)

I. IN CAMP AT GILGAL.

(5: 1-6: 5.)

1. Spirit of the Canaanites.—Tidings of Israel's miraculous passage of the Jordan spread dismay in Canaan. If Rahab had spoken truly at an earlier day, the truth now found emphasis that the heart of the people melted at thought of Israel and there was no spirit in them any more.

2. Circumcision.—For different reasons (see commentaries) the rite of circumcision had not been observed, at least for many years, during the wilderness life. Its suspension, on whatever grounds, subjected Israel to reproach. Now, in the new life of the promised land this token of the covenant relations between God and His people is again given place. The restoring of the rite gives name to the first camp of Israel.

3. At Gilgal.—This first camp of Israel in Canaan must be fixed in memory. It has importance in the record. Joshua used it as sort of base of supplies, returning to it again and again after different expeditions. Perhaps the women and children tarried here all during the wars of conquest. In later history we will meet Saul, Israel's first king, here. The camp at Gilgal marks the end of the giving of manna to Israel.

4. The Captain of the Lord's Host.—Few have ever entered, with appreciation, into the life of Joshua at the present point in the narrative. He has had glorious days, but what is on before? Honor is his, but, with it, crushing responsibility. With such a force as his, how shall he take the walled cities that confront him? Perhaps alone, he walks by proud Jericho! Its strength mocks him save as he rests in God. But how would God have him proceed? It is an hour of extremity—the hour in which heaven never fails. (1 Cor. 10: 13.)

An armed soldier, with sword drawn, confronts him. With the instinct of a soldier—as a picket on guard cries, "Halt! who goes there?"—Joshua challenges the one before him—"Art thou for us or for our adversaries?" The answer brings him to the ground. It is a messenger from the Great Commander! Eagerly the loyal subordinate seeks directions and when sandals are removed, as becometh holy ground, the plan of campaign is revealed.

5. The Movement Against Jericho.—How strange the plan announced of heaven! What a challenge to faith! Not a blow is to be struck and yet the city is to fall! Once each day for six days the walls of Jericho are to be compassed by Israel's men of war. Seven priests shall bear trumpets of rams' horns before the ark. The people shall march in silence. The seventh day the city shall be compassed seven times and the priests shall blow with the trumpets, and at the last there shall be a long blast of the ram's horn and all the people shall shout with a great shout. At this "the

wall of the city shall fall down flat." Such is the announcement of the Captain of the Lord's host.

II. THE CAPTURE OF JERICHO.

(6: 6-20.)

1. The City.—Everything indicates Jericho's wealth. "No such rich record of spoil" is found in connection with other campaigns of Israel. Its wealth indicates its importance in the eyes of the people of the day. It was a walled city and at the time we are studying it "straitly shut up because of the children of Israel."

2. Joshua's Characteristic Promptness.—Israel's leader no sooner receives instructions from on high than he moves to execute them. At once calling the priests, their instructions are given them. The people also are directed and the plan of heaven is under way. We are not told that Joshua gave the people word of his vision and its accompanying promise. The intimation is that he did not. They are to do as he says, be silent till ordered and then, when directed, to shout. There is faith in the new leader and faith in God in the camp of Israel!

3. The March About the Walls to Victory.—Seeing Israel approach, Jericho doubtless prepared for attack. Imagine the city's surprise when the only demonstration was a movement about the city and a return to encampment. The trifling would shake off the nervousness of earlier days and ridicule the whole thing. As days passed and nothing more was done, perhaps the

company of such would increase, and, doubtless, jeering greeted Israel. But many others would note the ark, strangely related in all reports that had reached them, to the mighty works of Israel's God. The silence of the people would come to be ominous rather than otherwise and the revelation of the purpose of it all would be awaited with increasing awe and fear. The pressure—the suspense—would be terrible to bear.

Finally, when the seventh day revealed a change, it brought relief both to Jericho and Israel. And yet, the men within the doomed city could but ask in undefined dread, the meaning of it all. Once about the walls, but no return to camp. Twice about the walls and then again and still again. Jericho's heart indeed is melted now and her spirit is dead within her. Some awful fate is about to be meted out, but what is it, how and when will it come? But Israel makes no answer. The tramp of her armed men continues, the blast of the trumpets seems endless, and people can but look to unyielding walls in wonderment and question while Joshua waits the moment of destiny. Five times about the city and there is no change within or without. Six times about the city and everything is as in "early morning" when the march began. The seventh circuit begins. Think of Joshua in such an hour! He watches as one stationed of the Infinite! Now the round is complete, conditions have been met and the leader cries in tense voice one can almost hear, "Shout, for the Lord hath given you the city!" "So the people shouted, and the priests blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, that the people shouted

with a great shout, and the wall fell down flat, so that the people went up into the city, every man straight before him; and they took the city." Israel's God had kept faith with His people!

III. THE PROBLEMS OF CONQUEST.

(6: 21-27.)

1. The Record of Destruction.—When Israel entered Jericho we are told that they "utterly destroyed all that was in the city, both man and woman, both young and old, and ox and sheep and ass." To this the only exceptions were Rahab and her people, to whom the spies had given pledge of safety, which Joshua honored. Beyond this the city itself was completely destroyed and a curse pronounced upon him who should attempt to rebuild it. And in 1 Kings 16: 34 is the sad record of the fulfillment of this curse. It was surely the mind of heaven that Jericho should be blotted out and the miserable village that marks its site to-day but emphasizes the woeful unfolding of prophecy against it. Truly the word of our God is yea and amen!

2. The Blight of Sin.—Those who shudder most at thought of God wiping out a great city, often shudder least at thought of sin. Canaan, before the conquest, was sinful in a way well-nigh beyond our grasp. It could be said of her people as of those at the first, that the imaginations of their hearts were only evil and that continually. She was a tutor of death to other nations, who, learning of her, died. But God bore len-

iently with Canaan, waiting long. He stayed the hand of recompense of sin because the "iniquity of the Amorites was not yet full." He did nothing till the fruit of life was rotten to the core and then made effort to remove the corrupting mass lest it imperil all. As God's people move against Canaan don't forget heaven's view of sin! Even *we* cut off the diseased member of the body and banish from our midst the leper—whose awful state but typifies sin.

3. Saving God's People and His Law.—The paragraph above looks at one side of the problem before us. There is another, only hinted at, above. The blotting out of an evil race was not in bitterness toward any, but in love toward all. It was no mercy to continue the days of the utterly defiled. It was mercy to others to remove them. Had heaven not insisted upon the clearing of the promised land, of evil, the people of God, and His law itself, would have been lost to the world. The truth of this is seen in the fact that Israel did obey God only in part, sparing many Canaanites and intermarrying with them, with the result that the dark period of the Judges follows the era of Conquest, hazarding the light from the throne! The record before us therefore does not reveal God as vindictive, unfeeling, cruel. The blows of divine justice fell heavily upon those who utterly scorned his law, but it was an act of mercy to plan to lift the contaminating blight of Canaan's life from millions yet unborn. The little stretch of country we are studying was the narrow theater of the greatest struggle known in earth. The issue was the life or the death of God's law among

men! This viewpoint may help solve some of the problems of the Conquest.

TABLE OF EVENTS IN CANAAN—1.

1. Three days' provision.
2. Rallying of forces.
3. Spies in Rahab's house.
4. Report of broken spirit of Canaanites.
5. Sanctifying the people.
6. Word of cheer from on high.
7. Crossing the Jordan.
8. Memorial stones.
9. In camp at Gilgal.
10. Restoring rite of circumcision.
11. Captain of the Lord's hosts.
12. The capture of Jericho.

TOPICS FOR DISCUSSION.

1. What help will God give in emergencies now?
2. Why is Gilgal of importance?
3. Name three characteristics of Joshua as a soldier.
4. What was the object in going about Jericho so many times?
5. What plan was revealed to Joshua for conquering Jericho?
6. Name some walls that will fall before obedient faith to-day.
7. Name some problems that follow victory.
8. Was God cruel in the destruction of Jericho?

9. Give in a few words a truth taught in Josh. 5: 1-6: 27.

10. Give an illustration based on some verse in Josh. 5: 1-6: 27.

11. Tests of faith in obedience to God?

LESSON NUGGET.

"Not by might, nor by power, but by my spirit saith the Lord of hosts."

NOTE-BOOK WORK.

On page 6 of your Note-Book answer Numbers 3, 4, 6 and 9 in the "Topics for Discussion" above.

BLACKBOARD WORK.

I. IN CAM. AT GILG.

1. Spir. of Cap.
2. Circumc.
3. At Gilg.
4. Capt. of the Lord's Hos.
5. Mov. Ag. Jer.

II. CAPT. OF JER.

1. Ci.
2. Josh. Char. Promp.
3. Mar. Ab. Wal. to Vic.

III. PROB. OF CONQ.

1. Rec. of Des.
2. Bli. of Sin.
3. Sav. God's Peo. and Hi. La.

LESSON V.

Completing the Conquest

(7: 1-12: 24.)

I. DEFEAT AT AI.

(7: 1-26.)

1. **Sin in the Camp.**—By the express command of Joshua the wealth of Jericho was "devoted" to the service of God. (6: 17-19.) In the face of the command, however, and in spite of the warning that per-

sonal dishonor would "trouble" all Israel, Achan appropriated to himself certain treasure that came to his hand.

2. Plans Against Ai.—In ignorance of Achan's sin and the consequent disfavor of God resting upon Israel, Joshua plans to follow up the success at Jericho by further aggressive campaigning. Spies are sent to Ai who report that not more than two or three thousand men will be needed for this attack, for they (of Ai) "are but few." A first suggestion of dependence upon their own valor instead of the arm of God!

3. Attack and Defeat.—The movement against Ai is an utter failure. Israel's forces are not only unable to take the place, but the men of little Ai, not content with defensive tactics, actually chase Israel from before the gate, smiting them as they retreat. No wonder "the hearts of the people melted, and became as water." Jericho, with God, is one thing! Ai, without Him, quite another!

4. Joshua's Burden.—Israel's leader is borne to the earth! With rent garments and upon his face before the ark, he spends hours in prayer to God. Strangely enough, he almost censures Him whose hand has led Israel to Canaan. His wail of distress is an echo of the old cry for the fleshpots of Egypt. But we must be charitable. Upon Joshua rested the responsibility for a great people in a strange land. Enemies were all about. And now every tribe will be emboldened. If "the few" of little Ai can defeat Israel, none need fear! So the leader of the hosts of God argued, trying, the while, to make himself believe that his anxiety

was for the "great name" of Jehovah! But it never occurred to him that defeat was to be charged to Israel and not to God!

5. Reason for Defeat.—God speaks and His first word calls Joshua to his feet. It is not the hour to have the face to the earth. In just a word—a burning word—heaven makes known the trouble at Ai. *Israel hath sinned!* Sin cancels promises of favor. God can not be bound to bless where His law is disregarded. Israel's foretold prosperity in the era of conquest all hinged upon their loyalty to Him who led them forth. Rightly, the boons of God are conditional. It was so of old. It is so now.

6. Locating Guilt.—There is something dreadful about the unerring steps taken in placing responsibility for Israel's defeat and sorrow. As the lines narrow about him one almost wonders that Achan did not rush into the midst of the people, declaring his guilt, long before he was personally singled out. What a night he must have spent! And then "early in the morning" the definite inquiry began. First the tribe was taken, by method unknown to us, but probably by lot, then the family, and then the individual! Step by step, approach was made to Achan until guilt was fastened upon him. By the very relentlessness of truth the guilty was made known to man. *God had known him all the time!* "Thou God seest me."

7. A Pitiful Memorial.—Joshua is kind in word to the miserable man before him. "My son" is his tender greeting. "give, I pray thee, glory to the Lord, the God of Israel, and make confession unto Him; and tell

me now what thou hast done; hide it not from me." And immediately Achan confesses his guilt. The price of his sorrow and shame—the price of the monument of dishonor that was to cover his bones, was a pretty Babylonish mantle, a bit of silver and a wedge of gold! They seemed so much when seen in Jericho! In the midst of saddened Israel they seem so little! How sin blinds us to values—utterly perverting judgment.

II. VICTORY AT AI.

(8: 1-29.)

1. Cheer for Joshua.—Now that Israel has cleansed itself of defilement, the Lord bids Joshua not to fear or be dismayed, but to proceed against Ai.

2. The Plan.—(1) All the force of Israel's armed men is to be taken. (2) Part of the force was to lie in ambush around the city. (3) Others were to approach, make the attack and then flee as before. (4) Men of Ai would thus be drawn out of the city in pursuit. (5) Those in ambush would enter Ai and set it on fire. (6) The troops, apparently in flight, would face about and (7) men of Ai be involved with forces of Israel in both front and rear.

3. Success of the Plan.—The issue of the second movement against Ai was complete success. The prestige of Israel was restored in the land, and nothing now stood in the way of their possessing Canaan.

III. READING THE LAW.

(8: 30-35.)

1. Setting of the Incident.—The striking incident here recorded has its setting in the provision

Moses made for it. (Deut. 27.) It is most deeply interesting to feel as we enter the beautiful valley of Shechem—returning where Abram led us long ago—that under Joshua we are keeping faith with Israel's great lawgiver, who "being dead, yet speaketh."

2. Blessings and Curses.—Blessings of God have attended Israel. It is right that a great service of thanksgiving should be held. The people therefore gather and take stations upon Ebal and Gerizim—six tribes upon each mountain, just as Moses directed. An altar is reared and Israel praises God. Then Joshua writes the law, or prescribes portions of it, upon unknown stones. Later, the priests, stationed in the valley between the mountains, read the blessings and curses. As blessings are read the people upon Gerizim respond with a solemn amen, and those upon Ebal set like seal upon the curses proclaimed. By the hallowed services of the wondrous day the holy covenant between Israel and Jehovah is renewed and this in the very place where Abram first, in Palestine, "built an altar unto the Lord."

IV. YEARS OF TRIUMPH.

(9: 1-12: 23.)

1. Combination Against Israel.—The narrative moves rapidly now, to the close of the conquest, though several years are involved in the record. First is noted a combination of the stronger peoples. 'It was a combination, too, of considerable strength. Israel's one defeat at Ai was Canaan's one ground of hope for the future. And they cherished it.

2. Strategy of Gibeonites.—Awed by Israel's record of conquests, the city of Gibeon withheld itself from alliance with others, and with motives of self-preservation moved on a line of its own. Steps in the story are as follows: (1) With worn clothes, old sacks and mouldy provision they present themselves before Joshua. (2) They represent themselves as from a "very far country." (3) They desire a covenant of peace with Israel. (4) When questioned they maintain themselves successfully, contending that the fame of the name of Jehovah has led them forth. (5) Joshua made peace with them. (6) The deception detected, Israel keeps its word of peace and spares the city, but made the people slaves. (7) The pitiful people, thankful for life, 'bondag without complaint!

3. Attack upon Gibeon.—Outraged by Gibeon's alliance with Israel, kings of the section make an attack upon the city. Not so much, perhaps, in defense of Gibeon, but to shatter hopes of Canaan's peoples in the strength of their combinations, Joshua at once heeds the appeal of help sent to him, marching all night from Gilgal. The quick movement, the tremendous pressure of the attack, the overwhelming victory and particularly the signs of divine co-operation with Joshua, must have dismayed the heathen peoples utterly and hastened the end.

4. Jehovah Fighting for Israel.—Note verse 8, with its definite promise. Note verse 11, where a great hail storm is sent of God to add terrors to the retreat of the attacking force. And then note—verses 12-14—the marked interposition of the Ruler of the

universe in behalf of His people. Not entering into controversy as to this battleground passage of Scripture, let William Garden Blaikie, of New College, Edinburgh, be heard. Quoting only in part, Dr. Blaikie says: "We can understand the objection that God, having adjusted all the forces of nature, leaves them to operate by themselves in a uniform way without disturbance or interference; but we can hardly comprehend the reasonableness of the position that if it is His pleasure miraculously to modify one arrangement, He is unable to adjust all relative arrangements, and make all conspire harmoniously to the end desired." Still further this same scholar affirms: "Whatever allowance we may make for poetical license of speech, it is hardly possible not to perceive that the words as they stand imply a miracle of extraordinary sublimity; nor do we see any sufficient ground for resisting the common belief that in whatsoever way it was effected, there was a supernatural extension of the period of light, to allow Joshua to finish his work." *And why not, if God is?*

5. Final Victories.—(1) The five kings are put to death at the cave of Makkedah. (2) Makkedah falls before Joshua. (3) And Libnah. (4) And Lachish. (5) And Horam, king of Gezer. (6) And Eglon. (7) Hebron. (8) And Debir. (9) "All the land, the hill country, and the South and the lowland and the slopes and all their kings" are vanquished. (10) And then the scene of warfare shifts to the North, where a confederacy has made a stand at the waters of Merom. (11) Encouraged of God, Israel's triumphs are continued and extended until the north region also is made conquest.

(12) "And the land had rest from war." (13) Chapter 12 is but a recapitulation of Israel's victories, and needs no comment here.

THE BATTLE RECORD.

1. Jericho.
2. Ai.
3. Gibeon.
4. Makkedah.
5. Libnah.
6. Lachish.
7. King of Gezer.
8. Eglon.
9. Hebron.
10. Debir.
11. All the land of the South.
12. Merom—to Sidon and Valley of Mizpeh.
13. Hazor.
14. All the hill country of the North.
15. East of Jordan lands were made conquest by Moses.

CHRISTWARD.

While there are no definite words of prophecy as to our Christ in this portion of Scripture, the whole history speaks of Him. Two comments follow.

"According to the apostle Paul (Heb. 4: 8), Joshua himself was a type of Christ; the promised land, of the kingdom of heaven; the victories which he gained, of the victory and triumph of Christ; and the rest he procured for Israel, of the state of blessedness at the right hand of God" (*Clarke*).

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“We are weary of the din of arms and come at last to the refreshing statement: ‘And the land rested from war.’ The annals of peace are always more brief than the annals of war; and when we reach this short but welcome clause we might wish that it were so expanded as to fill our eyes and our hearts with the blessings which peace scatters with her kindly hand. For that impression we need only to turn to another page of our Bible, and read of the campaigns of another Joshua. ‘And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among all the people.’ The contrast is very glorious. In His Galilean journeys Jesus traversed the very region where Joshua had drawn his sword against confederate kings. Joshua pursued them as far as Sidon, leaving marks of bloodshed along the whole way; Jesus, when He departed to the coasts of Tyre and Sidon, went to reward faith, to dispossess devils and to kindle in a desolate heart thanksgiving and joy” (*Blaikie*).

TOPICS FOR DISCUSSION.

1. Does sin betray men and nations now?
2. Tell of the defeat at Ai.
3. What effect did the defeat at Ai have upon Joshua?
4. What is the significance of Israel's defeat at Ai immediately after the victory at Jericho?
5. Can a man cover up his guilt?

6. Which would you rather have know your sin—
God or man?
7. Can a man ever get something for nothing?
8. Tell of the successful plan of taking Ai.
9. Tell of Gibeon's strategy.
10. What about Joshua making the sun to stand
still?
11. What verse do you like best in Josh. 7: 1-12:
24?
12. Give concisely a truth based on some verse or
verses in Josh. 7: 1-12: 24.
13. Give an illustration based upon some verse or
verses in Josh. 7: 1-12: 24.

NOTE-BOOK WORK.

Draw a map locating Jericho. Put in all places under "The Battle Record." Use page 7 of your Note-Book.

LESSON NUGGET.

Sin cancels promises of favor.

BLACKBOARD WORK.

I. DEF. AT AI.

1. Sin in Ca.
2. Pla. Ah. Ai.
3. Att. and Def.
4. Josh's Bur.
5. Rea. for Def.
6. Lock Gui.
1. Pit. Mem.

II. VIC. at AI.

1. Che. for Josh.
2. Pla.
3. Succ. of Pla.

III. READ THE L.A.

1. Set. of Inc.
2. Bles. and Cur.

IV. YEA. OF TRI.

1. Com. Ag. Is.
2. Strat. of Gib.
3. Att. Up. Gib.
4. Jeh. Fl. for Is
5. Fin. Vic.

LESSON VI.

Division of the Land

(13: 1-21: 44.)

I. UNCONQUERED TERRITORY.

(13: 1-7.)

1. The Word to Joshua.—The word spoken to Joshua at his time has more of tenderness in it than yet to be done for which the aged leader was unfitted. While there was warrant for speaking of Israel's conquests in "all the land," there yet remained important sections unsubdued. It was not for Joshua to carry the war farther. God wished him to partition the land among the tribes, and this work would crown his life.

2. Sections Unpossessed.—Minute description is here given. Let maps and commentaries be studied. The compass of our work does not permit treating such matters in detail. The most notable foe of Israel named in this list is perhaps the Philistines. We shall have much to do with this people later.

II. ASSIGNMENTS EAST OF THE JORDAN.

(13: 8-33.)

1. By Arrangement with Moses.—The tribes locating east of Jordan did so by reason of a long-standing agreement with Moses, which Joshua ratified. (Num. 32: 1-32.)

2. Tribes of the East.—Those located "beyond

Jordan," as those west of the river would speak it, were Reuben, Gad and the half tribe of Manasseh.

III. ASSIGNMENTS WEST OF THE JORDAN.

(14: 1-19: 51.)

1. Number of Tribes.—The tribes were divided by the river, two and one-half to the east and nine and one-half to the west, Levi having no inheritance except cities, and two assignments being made the descendants of Joseph.

2. Assignments by Lot.—Many conflicting interests would enter into such a settlement of boundary lines as now occupies Joshua. There was room for the play of great selfishness. There seems to have been marked absence of contention, however. The lot was taken as final.

3. Appeal of Caleb.—An exception to the plan of distribution by lot was made in the case of Caleb—representing the tribe of Judah. This venerable and valiant soul, quoting a promise of Moses (Num. 14: 24; Deut. 1: 36) lays claim to the southland, with all its hazards of occupancy, and there are none to dispute his right. He deserved what he asked, for "he wholly followed Jehovah, the God of Israel."

4. The Children of Joseph.—In the assigning of land Joseph counts two, and this, seemingly, without the question of others. It was doubtless in deference to the blessing of the patriarch Jacob (Gen. 48: 8-22), in which he gave special recognition to Ephraim, though Manasseh was the firstborn, and in which he also said plainly to Joseph, "Moreover, I have given thee one portion

above thy brethren." So do different portions of the Scripture bear upon one another! So is the unity of all clearly seen!

5. Signs of Weakness.—A significant item is noted in relation to the tribe of Manasseh (17: 12, 13). At first they could not, as they thought, drive out the Canaanites. Later they would not. They liked the idea of having slaves to do their work. Later still inter-marriages are noted between Israel and the people of Canaan. God knew best how to preserve His people!

6. A Note of Discord.—The children of Joseph are the ones to raise the question as to their territory. The very ones who should not. They claimed to be "a great people" needing more than the lot gave them. Joshua, taking them at their word, told them that, being a great people, they should provide for themselves out of unappropriated woodland and by driving the Canaanite wholly from their midst.

7. In Camp at Shiloh.—All through the seven year period of conquest the center of Israel's life has been Gilgal. There the ark has rested. Now there is an important change (18: 1) and Shiloh, some twenty miles north of Jerusalem, comes to be the sacred gathering-place of Israel. The tent of meeting is set up and the ark of God within the Most Holy Place. "A touch of heaven is imparted to the rude and primitive settlement." In our journeying we will return to Shiloh again and again, noting vital days and happenings in the unfolding life of the people of God.

8. Completing the Task.—Impatient at delay, Joshua now urges the seven remaining tribes to take

prompt action in locating and in possessing their sections of the land. Three men from each tribe are taken, a survey of the land is made, and lots are then cast. By this means all the tribes are located and "they made an end of dividing the land."

IV. CITIES OF REFUGE.

(20: 1-9.)

1. A Provision of the Law.—The command to establish cities of refuge recalls definite teaching of earlier days. (Ex. 21: 12.) It is of wonderful interest to read (Num. 35: 9), "When ye pass over the Jordan into the land of Canaan, then ye shall appoint cities of refuge for you." In our journey we have gone that far! We have now passed over Jordan! And we now note the setting apart of the prescribed cities of refuge! How the journey is *charted of God!* Surely we are walking in His pathways!

2. Operation of the Law.—(See Num. 35: 9-34.) (1) The patriarchal law gave to the nearest of kin the right to *avenge the blood* of one killed. (2) But justice demanded a way of escape for the one who killed another unintentionally. Hence the cities of refuge. (3) "They were not designed to screen criminals, but only to afford the homicide protection" until the case could be passed upon. (4) Fleeing to a city of refuge and gaining its gates, the one pursued was secure in all his rights of trial. (5) If adjudged guilty, he was surrendered to the hand and power of the avenger of blood. (6) If innocent, he was protected in his life,

but must remain within the walls of the city of refuge until the death of the high priest. (7) In it all there was a wholesome teaching as to the sanctity of human life in a day that sadly needed such lessons.

3. The Cities Chosen.—Mercy dictated the locating of cities of refuge in territory within reach of all. And the dictates of mercy were heeded. West of Jordan *Kadesh* is in the north, *Hebron* in the south and *Shechem* central. East of Jordan the same thing is seen in the location of *Bezer* in the north, *Golan* in the south and *Ramoth* in central section.

V. THE INHERITANCE OF THE LEVITES.

(21: 1-45.)

1. Their Marked Distinction.—The Levites were chosen for spiritual ministry. They were not on a footing with other tribes as to possession of lands. In a peculiar sense the Lord God Himself was their inheritance. (13: 33.)

2. Families of the Tribe.—A three-fold family division, corresponding to the sons of Levi, Kohath, Gershon and Merari, marked the tribe which was chosen for sacred service.

3. Duties of Families.—The Kohathites not only furnished the priests—the household of Aaron—but to others of this family specially sacred tasks were assigned. When Israel moved from place to place the Kohathites had the care of the ark, with other sacred furniture of the tabernacle. (Num. 4: 1-20.) The Gershonites bore the tent of meeting itself, curtains and coverings.

(Num. 4: 21-28.) The Merarites were in charge of the boards and bars and pillars. (Num. 4: 29-33.)

4. Temporal Support.—While ministering in sacred things and thus denied opportunities given to others in the way of securing worldly possessions, the Levites were not left without support. They were to receive tithes from Israel (Num. 18: 21-24) and cities were to be assigned for their residence. (Num. 35: 1-8.)

5. Honoring the Claim of Levi.—In the chapter before us the Levites ask for the assignment provided by the word of the Lord to Moses, and as an expression of fraternity among the tribes and of reverence for the law of God it is a pleasure to read that “Israel gave unto the Levites, out of their inheritance, according to the commandment of Jehovah.” Forty-eight cities—in many instances our word “villages” would better describe them—were set apart as their homes. Their occupancy of these was not an exclusive occupancy, however, but within them they were protected in defined property rights.

THE TRIBES OF ISRAEL.

MT. GERIZIM	{	Simeon.	
		Levi—No possession.	
		Judah.	
		Issachar.	
		Joseph	In tribal division of land represented by Ephraim and Manasseh.
		Benjamin.	

MT. EBAL

Reuben With half tribe of
Manasseh east of
the Jordan.

Gad.
Asher.
Zebulon.
Dan.
Naphtali.

CITIES OF REFUGE.**WEST OF JORDAN**

Kadesh.
Hebron.
Shechem.

EAST OF JORDAN.

Bezer.
Golan.
Ramoath.

TOPICS FOR DISCUSSION.

1. How was Israel crippled by failure to obey God to the full in driving out Canaanites?
2. Is compromise with sin ever to be encouraged?
3. Beauty of the service to which Levi was called.
4. God's thought for order in all His work.
5. The better place of refuge.
6. What tribes were located east of the Jordan?
Why?
7. What tribes were located west of the Jordan?
Why?
8. What are the cities of refuge? Why? How many? When?

9. What kind of courts of justice did they have in Joshua's time?

10. Give illustrations as to how Christianity lays value upon human life.

11. What distinction marked the Levites?

12. When the tabernacle was moved from place to place, what part did the following families have: The Kohathites? The Gershonites? The Merarites?

13. How were the Levites supported?

LESSON NUGGET.

Complete conquest, alone warrants "rest from war."

NOTE-BOOK WORK.

On page 8 of your Note-Book draw a map of Palestine, locating the tribes of Israel and the six cities of refuge.

BLACKBOARD WORK.

I. UNC. TER.

1. Wo. to Josh.
2. Sec. Unposs.

II. ASSIGN. EA. OF JOR.

1. By Arr. wi. Mos.
2. Trib. of Ea.

III. ASSIGN. WE. OF JOR.

1. Num. of Trib.
2. Assign. by Lo.
3. App. of Cal.
4. Chil. of Jos.
5. Sig. of Weak.
6. Note of Disc.
7. In Ca. at Shil.
8. Com. Ta.

IV. CIT. OF REF.

1. Prov. of La.
2. Op. of La.
3. Cit. Chos.

V. INHER. OF LEV.

1. Mar. Dist.
2. Fam. of Tri.
3. Dut. of Fam.
4. Temp. Sup.
5. Hon. Cla. of Lev.

LESSON VII.

Last Days and Last Words of Joshua

(22: 1-24: 33.)

I. TRIBES OF THE EAST.

(22: 1-34.)

1. The Reward of Faithfulness.—The lands of the west have been apportioned. United Israel has wrought out national problems. Now Joshua recalls the agreement with Reuben, Gad and the half tribe of Manasseh, calls them into his presence, commends their loyalty and dismisses them to their own territory with honor.

2. Brotherhood in Israel.—Moving to the east and actuated only by holiest motives, the transjordanic tribes build an altar. Israel west of the Jordan is dismayed. Are the tribes that have just left them deserting Shiloh? They hardly ask the question, but wrongly assume that this is true. Their impetuous and most unhappy approach is met in splendid spirit by the supposed offenders. The newly erected altar speaks of loyalty, and not rebellion. It is for the safety and instruction of those separated from the immediate influences of the sacred tent of meeting. The incident, promising most unhappy strife, is turned to good, and the altar comes to new significance as a witness between tribes of east and west that "Jehovah is God."

II. SURRENDERING THE COMMISSION. (23: 1-16.)

1. The Dignity and Beauty of Age.—The leader with whom we opened the great era of conquest has grown old. Yesterday he was mighty before walled cities. To-day he breathes forth a benediction. There is the ring of old heroic times, however, in the quiet, uncomplaining word, "I am old and well stricken in years."

2. The Glad Review.—The veteran recalls to faithful followers victories granted of God. Nations have been overthrown and their lands are now the possession of Israel. "Not one thing hath failed of all the good things which Jehovah your God spake concerning you."

3. The Glad Promise.—Conditioned upon their loyalty, Jehovah will bless Israel until there are none to question their advance.

4. Passing on the Word of God.—Verse 6 is but a repetition of the charge given Joshua himself. (1: 1-9.) The great soul has cherished the commission all the intervening days, and now lays it upon those who are to follow him. And what an appeal in his own example!

5. Warnings.—If true to God, one man of Israel shall chase a thousand. But if disloyal, corrupted by unholy alliances and thus ensnared, Israel will perish "from off this good land which Jehovah your God hath given." No words could be plainer! Boons of the past constitute no mortgage upon the land for the future!

III. WORDS OF FAREWELL

(24: 1-33.)

1. **Again at Shechem.**—Some would weave the twenty-third and twenty-fourth chapters of Joshua into one farewell address. Others think the twenty-third chapter an informal word spoken at Shiloh, while the twenty-fourth is the deliberate last word of the great leader which he made the occasion of a special assembly at Shechem.

2. **A Review of God's Leadings.**—Speaking for Jehovah, Joshua brings to the mind of Israel the wondrous days of the past. The record of the years is the story of the presence of the Lord in their midst.

3. **The Aged Leader's Appeal.**—How the heart of Joshua reveals itself in the narrative before us! He lives over marvelous history, which is *His story*, and then, with such a basis for appeal, cries out, "*Now therefore* fear Jehovah, and serve him in sincerity and in truth." The word "therefore," linking with Israel's past, weighs a ton! Out from such a record, loyalty is the only *reasonable* thing to be expected. A nation or individual must be mad to turn from such a Leader!

4. **The Necessary Choice.**—The matter Joshua presses home upon the people is not one that can be evaded. *Some stand must be taken.* Will the people serve Jehovah? If not, then let choice be made from those gods of other nations who have not been able to stand before Jehovah for a day! Oh, the fascination of sin that could make possible a single moment's hesitation!

5. Superb Leadership.—Joshua takes a position! Would God all leaders might! He never seemed greater than now. Hear him as he cries—after having put God's promises to a thousand tests—"As for me and my house, we will serve Jehovah."

6. Steadying the People.—Moved deeply by the review of the past and by Joshua's tender personal appeal, the people answer feelingly, "Far be it from us that we should forsake Jehovah, to serve other gods." But Joshua knew the fickle hearts of many. He knew that the strongest would be sorely tempted. So he held them aloof—challenging the strength of their resolution—by exclaiming, "Ye cannot serve Jehovah." And then he speaks of His holy attributes and of what his exalted character demands. Meeting his challenge and now moved even more deeply, the people commit themselves unreservedly in the cry, "Nay; but we will serve Jehovah." "Ye are witnesses against yourselves," exclaims Joshua, and Israel answers, "We are witnesses." It is a scene of most dramatic interest as the aged man of God, in fear for the future, tries to steady his people in exalted purposes.

7. The Solemn Covenant.—Demanding that they put away any foreign gods they may be cherishing, Joshua bids Israel "incline" their hearts unto the Lord. They pledge him again that they will serve Jehovah and hearken to His voice.

And now we come to the last recorded act of Israel's great leader! He is not thinking of himself, but of his people. He is faithful to his stewardship to the last hour. Making sacred record of the day's covenant,

he then "took a great stone," and in harmony with a significant Oriental custom that meant much to the people, constituted it a witness of their pledge to God. He could do no more. In truest sense his work is *finished*. He has been true to the trust reposed in him. He has kept the faith. The people are now sent away, "every man to his inheritance," and the great leader turns away, too, to his inheritance—an inheritance in the Canaan of our God!

TABLE OF EVENTS IN CANAAN—II

1. Defeat at Ai.
2. Sanctifying Israel
3. Victory at Ai.
4. Reading the Law in Valley of Shechem.
5. Strategy of Gibeonites.
6. Victory at Gibeon.
7. Victories in the South.
8. Victories in the North.
9. Rest from War.
10. The Division of the Land.
11. In Camp at Shiloh.
12. Cities of Refuge.
13. Provision for Levites.
14. Averted Strife.
15. Farewell Words and Death of Joshua

FUNDAMENTAL LESSON OF THE BOOK OF JOSHUA.

"It is a noble illustration of the truth that, in the great causes of God upon the earth, the leaders, how-

ever supreme and solitary they seem, are themselves led. There is a rock higher than they; their shoulders, however broad, have not to bear alone the burden of responsibility."

TRIBUTE TO JOSHUA THE MAN.

"Joshua retires only from labor when there is no more work to be done, and no more dangers to be encountered. He was the first in the field and the last out of it; and never attempted to take rest till all the tribes of Israel had their possessions and were settled in their inheritances. Of him it might be truly said, as of Cæsar, "He considered nothing done, while anything remained undone."

"Behold this man retiring from office and from life without any kind of emolument! The greatest man of all the tribes of Israel; the most patriotic and the most serviceable; and yet the worst provided for! Statesmen! Naval and military commanders! Look Joshua in the face; read his history, and learn from it what true patriotism means. That man alone who truly fears and loves God, credits his revelation and is made a partaker of His Spirit is capable of performing *disinterested* services to his country and to mankind" (*Joshua as type of Christ*).

TOPICS FOR DISCUSSION.

1. Methods of approach to those we think in error.
2. How the past tells on the present.
3. How the present is making the future—the history of to-morrow being the life of to-day.
4. What associations cluster about Shechem?
chem?

5. The glory of the closing days of a life well lived.
6. The value of old age to growing youth.
7. What of the educational value of making choices.
8. Why is it necessary for every one either to decide for or against Christ?

9. What reasons did Joshua give to get his people to choose the true God?

10. What are some of the reasons given to-day for choosing to serve Satan?

11. What are some of the reasons given to-day for choosing to serve Christ?

12. Why can we not serve two masters?

13. Why should we take a *firm* stand for the right?

14. What do you like best about Joshua?

LESSON NUGGET.

He best leads men who best follows God.

NOTE-BOOK WORK.

On page 9 of your Note-Book make an outline of an address on "*Choices*," under these two heads:

- I. Five Excuses for Choosing to Serve Satan
- II. Five Reasons for Serving Christ.

BLACKBOARD WORK.

I. TRIB. OF EA.

1. Rew. of Fai.
2. Bro. in Is.

II. SUR. COM.

1. Dig. and Beau. of Ag.
2. Gla. Rev.
3. Gla. Prom.
4. Pass. on Wo. of God.
5. Warn.

III. WO. OF FARE.

1. Ag. at Shech.
2. Rev. of God's Lead.
3. Ag. Lead's App.
4. Nec. Choi.
5. Sup. Lead.
6. Stead. Peop.
7. Sol. Cov.

LESSON VIII.

Israel's Apostasy
(Judg. 1: 1-3: 6.)

I. PERIOD OF THE JUDGES.

1. Character of the Period.—From days of light under the splendid leadership of Joshua we now turn to what has been termed, appropriately, the dark ages of Jewish history.

2. Life of the Period.—The words of Judg. 17: 6 are fairly descriptive of the life of the whole period: "In those days there was no king in Israel: every man did that which was right in his own eyes." Others have spoken of Amos' strong statement (8: 11) as appropriately descriptive of this day in Israel's history—there was a famine of the words of Jehovah!

3. Extent of the Period.—The period of the Judges extends from the death of Joshua (1400 B. C.) to the coronation of Saul (1095 B. C.).

4. The Literature of the Period.—The record of the period is found in the Books of Judges and Ruth and the first ten chapters of 1 Samuel.

5. Outline of the Book of Judges.—A common outline of the Book of Judges is as follows:

Part I. Introduction—the Apostasy (1: 1-3: 6).

Part II. Israel under the Judges (3: 7-16: 31).

Part III. Local History (17-21).

II. EARLY CONQUEST.

1: 1-26.)

1. Seeking a Leader.—Not long after the death of Joshua, the people raised the question as to their leadership in further wars of conquest. By direction of Jehovah, Judah was chosen, and the latter asks and obtains the assistance of Simeon.

2. Victory at Bezek.—The first victory of record is over Canaanites and Perizzites at Bezek—a place of uncertain location, but within the borders of Judah.

3. Overthrow of Adoni-bezek.—The name "Adoni-bezek" means, literally, lord of Bezek, and this petty ruler had terrorized the whole surrounding country. He ruled over seventy cities or towns whose kings he had captured and horribly mutilated. His own death must be viewed as a matter of "retributive justice." He himself viewed it so and submitted without complaint. Then, too, so complete a victory over a foe so formidable, would enhance Israel's reputation. Alien peoples would realize that, while Joshua was dead, the God of Israel was still with His people.

4. Victory at Jerusalem.—From Bezek the forces of Judah turned to Jerusalem, where Jebusites dwelt in strength. The city proper was taken and burned, but later history indicates that the fort or citadel, on Mt. Zion, remained in possession of the native peoples.

5. Victory at Hebron.—Pressing southward, Judah's arms are victorious in and around Hebron—the hill country of the South.

6. Victory at Debir.—The account of operations

against Debir seems to be a restatement of the record given in Joshua. (15: 13-19.)

7. Victory at Zephath or Hormah.—After the glance of a moment at domestic affairs as related to care for the descendants of Moses' father-in-law, the condensed martial record is resumed and Zephath is added to the roll of Israel's conquests. The name of the place was changed to Hormah.

8. Other Victories.—Continuing in warfare, Judah wrenched *Gaza*, *Ashkelon* and *Ekron* from the hands of Israel's inveterate foes, the Philistines.

9. Discounts.—The victories, many of them, are neither complete nor lasting. The Philistines at an early date seem to have regained cities taken from them, distrust of God's power made it impossible for Israel to drive out inhabitants of the valley who had *chariots of iron*, and Jebusites retained a grip upon Jerusalem. The atmosphere is far different than under the leadership of Joshua! With pathways through the Red Sea and Jordan in mind, *iron chariots* seem ridiculous as barriers to the progress of the people of God!

10. Bethel Taken.—Descendants of Joseph from east of Jordan cross the river, and by strategy gain entrance to Bethel and add it to Israel's conquest territory.

III. EARLY DISOBEDIENCE.

(1: 27-2: 5.)

1. False to Pledges.—While Israel's sacred pledge to Joshua is still ringing in our ears, we find ourselves but little surprised at the record unfolding before us.

We shared Joshua's eager anxiety as he exclaimed, "Ye cannot serve Jehovah." Now the truth of that statement appears. Low motives control in the camp of many of the tribes of the people of God.

2. The Roll of the Disloyal.

(1) "Manasseh did not drive out inhabitants of Bethshean."

(2) "Ephraim drove not out the Canaanites that dwelt in Gezer."

(3) "Zebulon drove not out the inhabitants of Kitron."

(4) "Asher drove not out the inhabitants of Acco."

(5) "Naphthali drove not out the inhabitants of Beth-Shemesh."

(6) Dan is forced by Amorites into the hill country.

(7) Six of Israel's tribes mocking by present life the glorious records of the past.

3. Pitiful Motives.—(1) *Indolence and pride.* When Israel became strong, their weakness was revealed. Instead of driving out Canaanites in harmony with the will of God, they retained these alien peoples as their slaves.

(2) *Cowardice.* The moral hazard of contaminating peace was welcomed rather than the physical hazard of war. Blind to the one, they were fully awake to the other.

4. The Call of God.—At this point in the narrative the angel of Jehovah appears remonstrating with Israel. Oh, the sacred watch-care of Heaven! Israel weeps, but there is not life transformation. We may look forward, therefore, to the nations of Canaan being "as thorns" in the sides of the chosen people.

IV. THE COMPLETE LAPSE OF LOYALTY.

(2: 11-3: 7.)

1. A Pitiful Record.—Recalling the unnumbered blessings of God that have gladdened the years, it makes the heart sick to read of the chosen people that “the children of Israel did that which was evil in the sight of Jehovah, and served the Balaam: and they forsook Jehovah, the God of their fathers, who brought them out of the land of Egypt, and followed other gods, of the gods of the peoples that were round about them, and bowed themselves down unto them; and they provoked Jehovah to anger.” The scene at Jericho—an hour of triumphant faith—is but yesterday. How strange the fickleness of human hearts.

2. The Favor of God Withdrawn.—Instead of being all-needed strength to Israel, Jehovah now permits them to be despoiled by their enemies. It is the just recompense of sin. It is the last resort of love!

3. Yet Leaders Provided.—Marvelous mercy of God! Hardly is the record made of Israel being given over to their foes until we read, “Jehovah raised up judges who saved them out of the hand of those that despoiled them.”

4. Continued Effort to Save.—The closing paragraph of the second chapter is a most pathetic representation of the eager yearning of God for the good of men. Repeated opportunities were given Israel. Only that the people might be *brought to themselves*, was the power of the Infinite withheld and nations of Canaan spared to put them to needed tests.

5. The Proving of Israel.—“As the divine plan is

unfolded, it is seen that not by undivided possession of the Promised Land, not by swift and fierce clearing away of opponents, was Israel to reach its glory and become Jehovah's witness, but in the way of patient fidelity amidst temptations, by long struggle and arduous discipline."

6. Israel's Foes in Canaan.—The peoples remaining in Canaan which were to be used of God in "proving" Israel were the Philistines and Sidonians, and the following included under the general term "Canaanites"—Hivites, Amorites, Perizzites and Jebusites. (See Bible dictionaries.)

7. Israel's Sin.—Intermarrying with these alien people, Israel was led to worship false gods, *forgetting*—this the point of emphasis—the One who had chosen them to be His peculiar possession. Apostasy was complete.

TABLE OF EARLY CONQUESTS.

Bezek.
 Jerusalem.
 Hebron.
 Debir.
 Hormah.
 Gaza.
 Ashkelon.
 Ekron.
 Bethel.

"THORNS IN THE FLESH."

Philistines—Southwestern seaboard. Gaza, Ashdod, Gath.

Sidonians—Northwestern seaboard. Phœnicians.

Hivites—North and northeast. Lebanon.

Hittites—South country. Hebron.

Amorites—Southwest. Later, east of Jordan.

Perizzites—Central. About Bethel and Shechem.

Jebusites—In and about Jerusalem.

TOPICS FOR RESEARCH AND DISCUSSION.

1. What does the word "apostasy" mean?
2. Give an outline of the Book of Genesis.
3. Give an outline of the Book of Exodus.
4. Give an outline of the Book of Leviticus.
5. Give an outline of the Book of Numbers.
6. Give an outline of the Book of Deuteronomy.
7. Give an outline of the Book of Joshua.
8. Give an outline of the Book of Judges.
9. How would we get along to-day if laws of God and men were set aside and every man were to do what was right in his own eyes?
10. What is a coward?
11. What will bring on "dark ages" for any nation?
12. The significance of Judah's leadership in relation to Messianic promises.
13. When do "chariots of iron" frighten the people of God and what are some of to-day's "chariots"?
14. The rolls our names are on.
15. Israel's life comments upon the passage of Scripture—"Let him that thinketh he standeth, take heed lest he fall."

16. Give an illustration of the loving mercy of God to the fickle and sinful.

LESSON NUGGET.

Apostasy from God always leads to "dark ages."

NOTE-BOOK WORK.

On pages 10 to 15 make outlines of the following books: Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Judges. In case you cannot outline all of them now, put the outline of Judges on page 15 and fill in the other pages later.

BLACKBOARD WORK.

I. PER. OF JUDG.

1. Char. of Per.
2. Li. of Per.
3. Ex. of Per.
4. Lit. of Per.
5. Out. of Bo. of Judg.

II. EAR. CONQ.

1. Se. Lead.
2. Vic. at Bez.
3. Ov. of Ad.-bez.
4. Vic. at Jer.
5. Vic. at Heb.
6. Vic. at Deb.
7. Vic. at Zep. or Hor.
8. Oth. Vict.
9. Disc.
10. Beth. Tak.

III. EAR. DISOB.

1. Fal. to Pled.
2. Ro. of Disl. (1) Man.
(2) Eph. (3) Zeb.
(4) Asher (5) Naph.
(6) Dan. (7) Six
Trib.
3. Pit. Mot. (1) Ind. and
Pri. (2) Cow.
4. Call of God.

IV. COM. LAP. OF LOY.

1. Pit. Rec.
2. Fav. of God. Wi.
3. Yet Lead. Prov.
4. Cont. Ef. to Sav.
5. Prov. of Is.
6. Is.'s Fo. in Can.
7. Is.'s Sin.

LESSON IX.

The First of the Judges

(3:7-5:31.)

I. THE DAYS OF OTHNIEL.

(3:7-11.)

1. Israel in Captivity.—As a just recompense of sin, we find Israel in bondage to the Mesopotamians. In early history this was a great people, but in the era of which we are now studying, Assyria was pressing upon their eastern boundaries, and this may account for the invasion of Cushan-rishathaim in a land as far to the west as Palestine.

2. Israel's Cry to Jehovah.—"What the faithful servants of God urged in vain, the iron heel of Cush-rishathaim made them remember," and Israel cried unto Jehovah for a deliverer.

3. Israel's Deliverer.—True to the spirit of all His dealings with His people, of old and of to-day, Jehovah heeds the cry of their distress and raises up a savior in the person of Othniel, son of Kenaz, Caleb's younger brother. The first of the Judges is of good stock!

4. The Work of Othniel.—Scripture tells us that the Spirit of Jehovah came upon the new leader, and that he judged Israel and went to war. "Significant is the order of these statements. . . . The people had to be healed before they could fight. Hopeless, invariably, have been the efforts of oppressed peoples

to deliver themselves unless some trust in a divine power has given them heart for the struggle. . . . Othniel's first care was to suppress idolatry, to teach Israelites anew the forgotten name and law of God and their destiny as a nation." Then the armed men moved, and under the favor of God Israel found deliverance, and for forty years the land had rest from war. .

II. SAD STORY OF THE YEARS.

(3: 12-31.)

1. The Fickleness of Israel.—Left without the inspiration of a great spiritual leader, Israel again faces away from Jehovah. Weakened by sin and without the favor of the Lord, they fall an easy prey to surrounding nations. This time it is Eglon of Moab, with allies, who reduces the chosen people to bondage.

2. The Faithfulness of God.—The promises of Jehovah stand fast. He foretold deliverance into the hands of their enemies as a penalty for sin; and favor always links with penitence. So, when, at the death of Othniel, we read of Israel doing that which was evil, we are not surprised at the record of their overthrow. And now, when they cry unto Jehovah, we look for a savior, and Ehud is granted.

3. Overthrow of Moabites.—There is no defense for Ehud's line of conduct. But it must not be charged to Jehovah. The assassination of Eglon was his own act. God never called a man to perfidy in defense of truth. Strategy has its legitimate place and war countenances a thousand cruelties, but Ehud's act has

no warrant. He thought he was doing the divine will, and in later open warfare he was favored for Israel's sake and the hand of the oppressor was lifted.

4. Ehud's Successor.—A single verse tells of the service of Shamgar, third of the Judges, whose Samson-like deed in struggle with the Philistines is made a matter of record. The era is dark indeed. Heroism is upon a low plane. But if it requires patience of us to study the narrative, what of the patience of God in keeping alive the light of His law during such days! What of the temptation to turn from the promise of old! (Gen. 8: 21, 22.) What confidence in man, to think still of the better day! (Gen. 12: 3.)

III. THE DAYS OF DEBORAH.

(4: 1-5: 31.)

1. The Old Story.—“And the children of Israel again did that which was evil in the sight of Jéhovah.” This is one step. “And Jehovah sold [or delivered] them into the hand of Jabin, king of Canaan”—the second step. “And the children of Israel cried unto Jehovah”—the third step. “And Jehovah raised them up a savior”—the fourth step. Such is the record of the Book of Judges, an old commentary upon the “seventy times seven” teachings of Jesus!

2. The Woman Judge.—One woman's name has place in the list of Israel's Judges—Deborah, a prophetess. It was a day of extreme darkness in Israel. The very cities that had yielded to them in earlier days were now their oppressors. The “promised land,” through no fault of Him who promised it, had become

a land of servitude. "But there was a way then, as there is always a way, for the high-spirited to save life from barrenness and desolation; and Deborah found her path."

3. A Leader Called.—As though speaking with authority none could question, Deborah summons Barak to the leadership of the forces of Israel. She promises certain victory over the forces of Jabin.

4. A Condition Made.—Barak, without the faith or vision of Deborah, and yet eager to do his duty, accepts the leadership with but one condition. Deborah is to accompany him. To this she assents, but reminds him that in his request he yields the honors of the expedition to a woman.

5. The Victory.—The overthrow of Sisera, Jabin's general, is complete. His nine hundred chariots of iron avail nothing. Utterly discomfited, Sisera deserts his forces, seeking personal safety.

6. The Murder of Sisera.—There are ways to explain Jael's conduct, but no way to excuse it. She stands condemned as Ehud. "That Jael should thus have betrayed Sisera, and that Deborah should have praised her act, are characteristics of the barbarous age in which they lived. An enemy was, in those days, no more than the wild beast that wastes a land, and to snare him by deceit was thought as little amiss as to prepare a pitfall for a wolf, or to spread tempting bait to lure it to its death. Christianity was then thirteen hundred years in the future." Let all students have in mind clearly that the place of such a narrative in the Bible by no means suggests divine approval. We have

here an inspired *record*, but much of the *conduct* is of the earth, earthy!

7. The Song of Thanksgiving.—Deborah's song is the voice of the day's eager patriotism. She glories in Israel's triumphs, and we can understand, at least, her unrestrained exultation over Israel's defeated foes, who had pressed upon her people untold miseries. Nor can we wish change in her last words:

“So perish all thine enemies, Jehovah!

But let those that love thee

Be as the sun going forth in his strength.”

THE OFFICE OF JUDGE.

“The name ‘judge’ implies chiefly, but not only, judicial activity in the strict sense. Some of them (*i. e.*, Samson) were probably not judges at all; but, on the other hand, others were (*i. e.*, Deborah, Samuel and his sons). Again, the ‘judge’ was not hereditary ruler, not king; but he was divinely appointed ruler, and had the piety of the people in charge. But the ‘judge’ was always the savior of his country.” (*Schaff-Herzog.*)

CHRONOLOGY.

“The period extends from the death of Joshua to the anointing of Saul as king over Israel. . . . The whole period is devoid of certain dates. . . . It has always appeared probable that some of the Judges were contemporaries, and not successors or predecessors of the rest.” (*Hastings.*)

FIRST FOUR JUDGES.

Othniel.		Shamgar.
Ehud.		Deborah.

TOPICS FOR RESEARCH AND DISCUSSION.

1. What bearing did the captivity have upon reformation?

2. What was the most important work of the Judges?

3. What is a monarchy?

4. What is an oligarchy?

5. What is a republic?

6. Is there any warrant for treachery?

7. Characteristics of Deborah.

8. Value of Deborah's song.

9. Name five important women in Old Testament history previous to Deborah.

10. Give one great truth taught by the history covered in this lesson.

LESSON NUGGET.

"The Lord is not slack concerning his promise, as some count slackness; but is long suffering to you-ward, not wishing that any should perish, but that all should come to repentance."

NOTE-BOOK WORK.

In your Note-Book on page 16 make a list of twenty important Old Testament women who lived previous to Deborah, and write one fact concerning each.

BLACKBOARD WORK.**I. DAYS OF OTHN.**

1. Is. in Capt.
2. Is.'s Cry to Jeh.
3. Is.'s Del.
4. Work of Othn.

II. SA. ST. OF YE.

1. Fick. of Is.
2. Fal. of God.
3. Over. of Moab.
4. Ehud's Suc.

III. DA. OF DEB.

- | | |
|---|---|
| <ol style="list-style-type: none"> 1. Ol. Sto. 2. Wom. Judg. 3. Lead. Cal. | <ol style="list-style-type: none"> 4. Cond. Ma. 5. Vic. 6. Mur. of Sis. 7. So. of Than. |
|---|---|

LESSON X.

Review

Use Questions 1 to 252 in back of the book.

LESSON XI.

Heroic Days of Gideon

(6: 1-8: 32.)

I. THE CALL OF GIDEON.

(6: 1-14.)

1. Israel Oppressed by Midianites.—Following Deborah's rule and the years of "rest" it granted, the familiar record is repeated: "And the children of Israel did that which was evil in the sight of Jehovah." For their sins they are delivered into the hands of the Midianites, under whom they suffer seven weary years of bondage.

2. Extent of Israel's Burdens.—The powerful Midianites brought Israel "very low." Dens and caves in the mountains were their homes, and the crops of their fields and their cattle were destroyed or confiscated. As locusts, the Midianites spread themselves over the land, leaving "no sustenance" in Israel.

3. A Message from God.—From sorrow of heart and burden of life, Israel once more cries unto Jehovah. This time, before a savior is raised up for the people, the heart of Heaven is revealed in loving protest against the people's conduct. They are reminded of the wondrous days when they were brought forth out of the house of bondage, and the land of promise given them. "But ye have not hearkened unto my voice." This last word was the key to all disasters, the explanation of their miseries.

4. The New Leader Called.—God never loses sight of the man fit for His service. “Southwest from Shechem, among the hills of Manasseh, at Ophrah of the Abiezrites, lived a family that had suffered keenly at the hands of Midian. Some members of the family had been slain near Tabor, and the rest had as a cause of war not only constant robberies from field and homestead, but also the duty of blood revenge. The deepest sense of injury, the keenest resentment, fell to the share of one Gideon, son of Joash, a young man of nobler temper than most Hebrews of his time. . . . Look at him, and you are struck with his stalwart proportions and his bearing: he is like the son of a king! Observe more closely, and the fire of a troubled, yet resolute, soul is seen in his eye. He represents the best Hebrew blood, the finest spirit and intelligence of the nation; but as yet he is a strong man bound.” To such a superb man the angel of Jehovah appeared, saying: “Jehovah is with thee, thou mighty man of valor.” It is the dawning of another splendid day in Israel’s history!

5. The Response to the Call.—Hardly realizing at the first the character of his visitor, or in but half consciousness of anything unusual in a salutation so perfectly chording with his own reveries, Gideon exclaims in very soul cry: “O my lord, if Jehovah is with us, why then is all this befallen us?” Where are His great works? Why does Midian prevail? The look now turned upon him pierces his very soul as the messenger from Israel’s God *answers doubt with a command for service*, bidding Gideon go and save Israel

from the hand of Midian! "Jehovah's representative has done his mediatorial work. Gideon desires a sign; but his wish is a note of habitual caution, not of disbelief, and in the sacrifice he finds what he needs."

II. A LEADER FORTIFIED.

(6: 15-40.)

1. Direct Assurance of Favor.—The Lord is glad to equip a man for the task to which he calls him. Fortification of soul is not denied. Faith is not weak that asks to be *doubly sure* before embarking upon an enterprise for God. In the lesson before us, Gideon first shrinks in humility from the duty laid upon him, but the direct assurance is given. "Surely I will be with thee, and thou shalt smite the Midianites as one man."

2. Assurance at Altar of Sacrifice.—Beseeching the messenger to tarry until he could make a suitable offering, Gideon brings appropriate gifts to the altar. The angel then calls forth fire from the rock to consume the offering, and by this Gideon is made certain of his being face to face with the angel of Jehovah! No peril attends this experience, however, but rather peace!

3. Assurance in Victory over Baal.—The command to overthrow the altar of Baal, at which his own father worshiped, was not an easy command for Gideon to obey. But he "did as Jehovah had spoken unto him." To his glad surprise, doubtless, his father comes to his defense. The latter deserts a god unable to defend himself, and the son must feel that choice favor of Jehovah is attending him.

4. The Assurance of Signs.—In condescension

to human longings, Heaven stoops low to confirm the faith of Gideon. Jehovah knew how exceedingly difficult it was for the new leader to realize that the resources of the Infinite were *actually* pledged to him! So when Gideon—not really doubting, yet eager to have faith confirmed—says, “If thou wilt save Israel by my hand, as thou hast spoken”—if this indeed be true—“then let these signs be granted,” Jehovah, without question, yields to the request. First, a fleece placed by Gideon upon the threshing-floor gathers dew while all about remains dry, and then—to make assurance doubly sure—a further trial is made, and the fleece remains dry while all the ground is wet with the dew of heaven. Gideon is content. There is not another moment of hesitation. The man of God is fortified for his task!

III. MEN FOR GOD'S SERVICE.

(7: 1-8.)

1. Prompt Movement.—Out from counsel with God Gideon turns at once to fields of conquest. He and all the people “rose up early” and encamped beside the spring of Harod—vantage-ground for operations against Midian.

2. A Test of Warriors.—Looking to His people in camp, Jehovah tells Gideon that there are too many. Victory won by such a host would be counted as their own and not of God. Directions were given, therefore, to all the fearful and trembling to depart, and the significance of the name of the camp—Harod, “trebling”—is seen when, out of thirty-two thousand men, twenty-two thousand face toward the rear. To a less valorous

soul than Gideon such a movement would have brought dismay, but he whose life we are studying has faith to stand a far severer test.

3. The Severer Test.—What can Jehovah mean? Midianites cover the land like locusts, but ten thousand men are “too many” to go against them! A stream is before them—in their pathway. Nine thousand seven hundred lie upon their faces or stoop to drink, deliberately. Three hundred hardly slacken their pace, but rush through the waters carrying drink to their lips in the hollow of the hand. And “it is no haphazard division that is made by the test of the stream.” Type of life and service is declared! Ninety-seven hundred men are ordered to return to their tents! Three hundred men face Midian!

IV. THE DEFEAT OF MIDIAN.

(7:9-25.)

1. The Promise of Victory.—Directed of God, Gideon spies out the camp of Midian. Hearing the dream of one in the enemies’ camp and the interpretation of it, he knows that fear has already disarmed his foes.

2. The Telling Stratagem.—“Dividing the band of heroes into three companies, Gideon gave each man a trumpet, an empty earthen pitcher, and a lamp to be concealed in the pitcher till the right moment. . . . Sending the three companies of a hundred each, by secret paths over the hills, out of sight from the plain, he directed them to lie hidden till they heard the blast of his own trumpet. They were then, each, to blow a wild blast, to break the pitchers and expose their lights, and

to rush forward on the enemy thus rudely waked from careless sleep, to the cry of "The sword of Jehovah and of Gideon?"

3. The Rout of Israel's Foes.—Already of fearful hearts, as above noted, the Midianites awake in panic. The hills seem alive with the forces of that God whose name had not ceased to be a terror to the alien races. Midian thinks only of safety in flight. Gideon's faith has its reward. The promises of Jehovah stand fast.

V. LAST DAYS OF GIDEON.

(8: 1-32.)

1. Difficulties with Brethren.--(1) Men of Ephraim complain because Gideon had not specially called them to engage in battle. Triumph had come. They wished to share it. Gideon does not say, in reply, many things that might have been said with seeming justice. Rather, he pacifies them by alluding to service they had rendered in the capture of princes of Midian and by discounting what he himself had accomplished.

(2) "Faint, yet pursuing"—a glorious tribute—Gideon and his men come to Succoth and Penuel, and the valiant man, battling for all Israel, asks bread for his heroic followers. Insolent refusals of those who were afraid to show him favor for fear of the vengeance of Midianites, cut him to the heart. He declares that they shall pay heavily for what to him is treason, and the later record reveals the truth of his word.

2. Final Victories over Midian.—Continuing in pursuit, Gideon withholds not his hand until the two kings of Midian are taken and the entire host utterly

discomfited. Before he puts the kings to death they pay him personal tribute and recognize the justice of his vengeance.

3. True to His God.—The people, in admiration and gratitude, would place Gideon upon a throne. Turning from any such thought, his loyal heart exclaims, "Jehovah shall rule over you."

4. The Close of the Record.—Last days are at hand. An innocent request for gifts of gold to make an ephod for legitimate uses proves to be a mistake. It is almost *beyond belief* that Israel would so soon—so pitifully soon—do violence to Jehovah. The fact of this disloyalty is sadly out of harmony with the glad record of Israel's complete freedom from Midian and the land's long rest from war. Family relationships of the dark day also cloud our hero's life as he is judged by present standards, but charity bids us forget that he was not all we could wish. He was great for his time, and God used him. He merits his place in the catalogue of the faithful. (Heb. 11: 32.)

JUDGES TO LESSON XI.

Othniel. Shamgar.

Ehud. Deborah.

Gideon.

TOPICS FOR RESEARCH AND DISCUSSION.

1. How do besetting sins often bring us "very low"?
2. Is the eye of God upon men for special service now?
3. What assurances or fortifications of soul are granted us now?
4. If Christians were called to life tests now, how many would turn back? What would *you* do?

5. What are some of the life-tests God makes to-day?
6. How can a thing be right in Gideon's time and wrong now?
7. Name some people to-day who are like Gideon's "three hundred."
8. Name three strong points in Gideon's character.
9. Tell about the traveling-men's association called "The Gideons."
10. How should Gideon's victory give us hope in our fight against the saloon?
11. Give a great truth taught by the history covered in this lesson.

LESSON NUGGET.

"One man of you shall chase a thousand: for the Lord your God, he it is that fighteth for you."

NOTE-BOOK WORK.

On page 17 of your *Note-book* write a full page on either Nos. 5, 6 or 8 in the "Topics for Research and Discussion."

BLACKBOARD WORK.

I. CA. OF GID.

1. Is. Opp. by Mid.
2. Ex. of Is.'s Bur.
3. Mess. fr. God.
4. Ne. Lead. Cal.
5. Res. to Cal.

II. LEAD. FORT.

1. Di. Assur. of Fav.
2. Assur. at Al. of Sac.
3. Assur. in Vic. ov. Ba.
4. Assur. of Si.

III. ME. FO. GOD'S SER.

1. Pro. Mov.
2. Tess. of Warr.
3. Sev. Te.

IV. DEF. OF MID.

1. Pro. of Vic.
2. Tell. Strat.
3. Ro. of Is.'s Fo.

V. LA. DA. OF GID.

- | | |
|--|--|
| <ol style="list-style-type: none"> 1. Dif. wi. Bre. (1) Eph.
(2) Gid. 2. Fi. Vic. ov. Mid. | <ol style="list-style-type: none"> 3. Tru. to His God. 4. Clo. of Rec. |
|--|--|

LESSON XII.

The Last of the Judges

(8: 33-16: 31.)

I. FURTHER APOSTASY.

(8: 33-35.)

1. **Untrue to God.**—Heroic days of Gideon yield to another period of weakness and sin. Israel turns to false gods.

2. **Untrue to Gideon's Memory.**—Not only did Israel prove false in worship, but the hateful influence of their sin led them to despise the memory of the one who had just served them with such marked faithfulness. Their base conduct has emphasis in Scripture. "Neither showed they kindness to the house of Gideon."

II. CONSPIRACY OF ABIMELECH.

(9: 1-21.)

1. **Shrewd Plan.**—The record moves forward on a low plane. The mere adventurer is at the front. Born to Gideon of a woman of Shechem, Abimelech appeals to his townsmen's personal interests and obtains their backing. Gideon had scorned kingly honors for himself

and family. But Abimelech ascribes ambitions of royalty to all Gideon's sons, and Shechem decides for one against seventy and that one their own.

2. Cost of a Throne.—The adventurer shrinks from no crime. Abimelech puts to death all his brothers save Jotham, who escapes him. Murder has purchased many a crown, but it never gave the wearer peace or power.

3. Jotham's Parable.—The one son of Gideon who escaped the hand of Abimelech cries out to men of Shechem a message of reproach. "What was this man to whom Shechem had sworn fealty? An olive, a fig tree, fruitful, and therefore to be sought after? Was he a vine capable of rising on popular support to useful and honorable service? Not he. It was the bramble they had chosen, the poor, groveling, jagged thornbush, that tears the flesh, whose end is to feed the fire of the oven. Who ever heard of a good or heroic deed Abimelech had done?" The righteous protest was voiced but to little purpose, for Jotham fled in fear.

III. THE CONSPIRATOR OVERTHROWN.

(9: 22-57.)

1. Rebellion of Shechem.—Those who had first supported Abimelech now turn against him. "God permitted disorders to punish the complicated crimes of the royal fratricide and idolatrous usurper."

2. Defeat of Gaal.—Scripture tells us that the blood of the brothers of Abimelech was to be upon

Abimelech, and "upon the men of Shechem which strengthened his hands to slay his brethren." (9: 24.) Hence the latter are involved in disasters of which the present chapter treats. Gaal proves to be a boastful weakling, is caught in ambush, the city taken and sowed with salt! Even those retreating to the city's tower for safety were utterly destroyed by the relentless Abimelech.

3. Death of Abimelech.—The victorious career of Abimelech was short-lived. Attacking a city near Shechem, and resorting to the same device of destroying by fire those in the tower, a woman drops a stone upon him, inflicting a death-wound. To save himself from the reproach of being slain by a woman, Abimelech calls hastily to one of his soldiers to put him to death. "Thus God requited the wickedness of Abimelech."

IV. NEW LEADERS.

(10: 1-5.)

1. Days of Tola.—Another of the Judges, successor to Abimelech, judging Israel twenty-three years.

2. Days of Jair.—Successor to Tola. Judged Israel twenty-two years.

V. PHILISTINES AND AMMONITES.

(10: 6-12: 7.)

1. Israel's Sin.—Again Israel is pictured as doing "that which was evil in the sight of the Lord." Idolatry is again their curse, and further divine displeasure their merited portion.

2. Israel's Distress.—Philistines and Ammonites oppress the people of God grievously. East and west of the Jordan the war wages. Israel is "sore distressed."

3. Israel's Penitence.—Though we can but feel that Israel is moved more by the dread consequences of sin than by remorse for sin itself, God hears their cry. Before bringing about their deliverance, however, He reminds them of their poor response to His repeated mercies of the past. Out of their distress Israel admits grievous sin, bids God do with them as He will, but begs Him "only" to "deliver us this day." And they "put away strange gods from among them and served the Lord."

4. Israel's Pardon.—A marvelous word now comes to us out of this sad, sad record of the long ago. Not only does God hear His people, but "his soul was grieved for the misery of Israel." He "grieves for the miseries to which his creatures are reduced by their own sins." "Be astonished, ye heavens, at this; and shout for joy, all ye inhabitants of the earth!" It is such love that brings to us, by and by, the Redeemer!

5. Israel's Deliverance.—(1) Israel, in need of a leader against Philistines and Ammonites, recalls Jephthah to serve them. (2) He was "a mighty man of valor." (3) He first appeals to the king of Ammon, presenting the justice of Israel's cause. (4) His overtures rejected, Jephthah prepares for battle, first making a vow to God that later involves him pitifully. (5) Victory is granted him. The Ammonites are subdued. (6) Ephraim, without cause, turns against Jephthah. (7) They are overthrown. (8) Jephthah judges Israel a period of six years.

VI. INCONSPICUOUS LEADERS.**(12: 8-15.)**

1. Days of Ibzan.—The next of the Judges following Jephthah was Ibzan, whose period of service was seven years.

2. Days of Elon.—Following Ibzan, Elon judged Israel for a period of ten years.

3. Days of Abdon.—The last of the Judges in this inconspicuous era was Abdon, whose service covered eight years.

VII. DAYS OF SAMSON.**(13: 1-16: 31.)**

1. Birth Foretold.—The thirteenth chapter opens with the record of a further apostasy, and the trying history of forty years' oppression at the hands of the Philistines is condensed into the simple statement of that fact. Following this we have the account of the appearance of an angel of the Lord to the wife of Manoah, announcing the birth of a son who should be "a Nazarite unto God."

2. The Child Samson.—Heeding Manoah's petition, the Lord sends His messenger a second time. Manoah and his wife are further instructed as to the care of the child. The chapter closes with the record of the birth of Samson, and the statement that the blessing of God was upon him.

3. First Exploits.—“Samson is pre-eminently the popular hero” of his day. “In rude giant strength and wild daring he stands alone against the enemies of Israel, contemptuous of their power and their plots.”

His very first recorded move is in seeking a wife from among the Philistines as “an occasion” against the latter people. In the midst of the woman’s friends he puts forth a riddle growing out of his remarkable experience with a lion. The Philistines induce his wife to secure the answer from Samson, declaring they will burn her and her father’s house if she refuses. She finally succeeds. Samson detects the plot, and pays his wager debt with the raiment of thirty Philistines whom he slew.

4. The Weakness of Strength.—Angered by the gift of his wife to another, Samson plans to destroy the crops of the Philistines. The blazing fields of grain attest his prowess, but leave him without defense. The madness of the day continues as the household of Samson’s wife is destroyed, and Samson in return vengeance smites the Philistines “hip and thigh with a great slaughter.”

5. Overthrow of Philistines.—(1) The Philistines demand that Judah deliver up Samson. (2) Men of Judah, in fear of Philistines, bind Samson to surrender him to his foes. (3) Brought, bound, into the presence of the Philistines, Samson hears their shout of triumph. (4) “The Spirit of the Lord came mightily upon him,” and the new ropes that bound him “became as flax.” (5) In mighty power he attacks the Philistines and smites a thousand men.

6. The Play to the Death.—(1) “By courage and energy Samson so distinguished himself in his own tribe and in the Philistine border that he was recognized as judge. Government of any kind was a boon, and he kept rude order, as much perhaps by overawing the restless enemy as by administering justice in Israel.”

(2) But the end is at hand. He who has abundant strength to slay his foes has not sufficient strength to save himself from sin.

(3) Entrapped at Gaza, he is able to release himself by destroying the gate of the city, but, returning, he falls a victim to the wiles of Delilah.

(4) Taken by the Philistines, Samson is reduced to a state most pitiable. He is blinded, bound with fetters of brass, and put to work grinding grain in the prison house—the task of women and slaves.

(5) The Philistines gather for a great religious feast. Samson was brought out to make sport for them.

(6) A pathetic prayer for strength “only this once, O God!” reaches the throne of the Infinite. In granting it we may not think Heaven was moved by Samson’s motive—vengeance for his personal blindness—but rather that God was manifesting His power to save His people. Without the terrific rebuke of this incident, Philistine arrogance would have known no bounds and the prestige of Jehovah would have been at an end.

(7) The one thing commendable in Samson’s conduct in the hour is the absence of a plea for himself. He was content to die with the Philistines.

JUDGES TO LESSON XII.

Othniel.	Tola.
Ehud.	Jair.
Shamgar.	Jephthah.
Deborah.	Ibzan.
Barak.	Elon.
Gideon.	Abdon.
Abimelech.	Samson.

TOPICS FOR RESEARCH AND DISCUSSION.

1. Give a review of Gideon's life.
2. Why preserve so dark a record in the Bible?
3. Character estimate of the Judges as a class.
4. What was the "conspiracy of Abimelech"?
5. What was Jotham's parable?
6. Tell of the work of Tola.
7. Tell of the work of Jair.
8. Tell of the work of Ibzan.
9. Tell of the work of Elon.
10. Tell of the work of Abdon.
11. Tell of the work of Samson.
12. Are there Delilahs of temptation to-day?
13. How does it come that the strong are sometimes so weak?
14. What is the secret of mighty strength to-day?
15. What will take away mighty strength?
16. How can you explain the cruelty of the time of the Judges?
17. What is the great value in studying this history?

LESSON NUGGET.

True standards of courage await the coming of Christ.

NOTE-BOOK WORK.

On page 18 of your *Note-book* make a character study outline of Samson, giving: I. His Opportunities; II. His Mistakes; III. His Elements of Strength.

BLACKBOARD WORK.

I. FUR. APOS.

1. Unt. to God.
2. Unt. to Gid.'s Mem.

II. CON. OF ABIM.

1. Shr. Pl.
2. Co. of Thr.
3. Jot.'s Par.

III. CONS. OVER.

1. Reb. of Shech.
2. Def. of Ga.
3. De. of Abim.

VII. DA. OF SAM.

1. Bi. Fo.
 2. Chi. Sam.
 3. Fi. Expl.
 4. We. of Str.
 5. Ov. of Phil.
 6. Pl. of De.
- (1) Judg.

IV. NE. LEAD.

1. Da. of To.
2. Da. of Ja.

V. PHIL. AND AM.

1. Is.'s Si.
2. Is.'s Dis.
3. Is.'s Pen.
4. Is.'s Par.
5. Is.'s Del.

VI. INC. LEAD.

1. Da. of Ib.
2. Da. of Fl.
3. Da. of Abd.

- (2) End.
- (3) Vict.
- (4) Bli. and Impris.
- (5) At Rel. Fea.
- (6) Pray.
- (7) Abs. of Plea.

LESSON XIII.

Local History

(17: 1-21: 25.)

I. TIME OF EVENTS.

“The portion of the Book of Judges which begins with the seventeenth chapter and extends to the close is not in immediate connection with that which has gone before. . . . It is evident that we are carried back to the time immediately following the conquest of Canaan by Joshua, when Othniel was settling in the South and the tribes were endeavoring to establish themselves in the districts allotted to them.”

II. CHARACTER OF TIME.

No matter just when the events are placed, this much we know, they are part of the record of a dark day when “there was no king in Israel; every man did that which was right in his own eyes.” (17: 6.)

III. THE CASE OF MICAH.

(17: 1-13.)

1. The Confession.—The narrative of this chapter is of uncertain significance. In the first paragraph Micah confesses to his mother the theft of certain money. In return for his confession she lifts a curse she had pronounced, and, instead, bestows a blessing.

2. The Levite Priest.—The second paragraph tells of the reception of a wandering Levite into the home of Micah, who, in some sense, became the priest of the place.

3. An Apostate Household.—In spite of a certain type of reverence toward the true God marking the conduct of Micah and his mother, it is evident we have entered a household where religion has yielded to superstition at least, if not to idolatry.

IV. THE DANITES.

(18: 1-31.)

1. Seeking Territory.—Certain families of the tribe of Dan, having secured what they deem insufficient land, send spies to search out opportunities of conquest. They come within the borders of Ephraim and to the house of Micah. Pressing on, they note defenseless Laish and return to report in favor of its possession.

2. Dishonor as to Micah.—Upon the coming of the Danites in their expedition of conquest, they cause the weakling priest to desert Micah, carrying away also the latter's ephod and images. Micah and his men pursue, but soon see that the Danites are too strong for them, and return home.

3. A City Established.—Laish falls, and the city of Dan, noted as fixing one of the boundaries of Palestine, takes its place in history.

V. THE OUTRAGE AT GIBEAH.

(19: 1-20: 48.)

1. Striking Introduction.—The terrible narrative that follows is introduced by the repeated apologetic

phrase, "There was no king in Israel." It would seem that the writer wanted to remind us that these dreadful happenings are in a day of unusual disorder.

2. A Broken Home.—A Levite and his concubine have parted. Theirs had been "no disreputable connection, for a nuptial engagement with a concubine wife . . . possessed the true essence of marriage." But trouble had arisen, and the woman returned to her home.

3. Promise of Better Days.—Doubtless carrying out his intent to "speak kindly" to his estranged wife, the Levite wins again her confidence, and joys mark the life of several days in her father's home. They finally face away together.

4. A Night of Horror.—Attacked by base men of Gibeah, the life of the Levite is spared, but untold brutality marks the treatment of his wife. We scorn him for *living* while she died *so miserably*, but standards of his day acquitted him. And we may not know all. Israel's conduct in response to his striking but awful appeal is an indication much in his favor.

5. Confession at Mizpah.—Aroused Israel meets but to condemn the Benjaminites. It is good to see them so stirred by a great wrong! But they think to win without God!

6. Defeats and Victory.—How strange that God's favor was withheld and thousands upon thousands sacrificed! But it was necessary. Had fickle Israel won in its own strength, its victory would have made them count God needless. It was love to restrain them from themselves! In spite of the righteousness of their cause,

they must be humbled. Two defeats bring them to their knees, and then victory is granted.

VI. THE PATHOS OF GODLESSNESS.

(21: 1-25.)

1. Israel in Tears.—Surely it was a time for weeping! The heart aches that studies this narrative! The hand falters that traces it for others! In righteous anger against Gibeah, Israel had gone to wholly unwarranted lengths. Now realizing that they have practically blotted out a tribe from Israel, the people are in great sorrow.

2. Wicked Procedure.—How pitifully dark is the way of the man without God! His impulses of good are the impulses of the blind! To provide wives for the remnant of Benjamin, an abominable oath standing as they thought in the way of other lines of conduct, Israel keeps a second vicious oath and slaughters men and married women of Jabesh-gilead. Four hundred young women are obtained from the desolated camp as wives for Benjaminites. Later an outrageous device in connection with a feast at Shiloh yields the two hundred more who are needed. God pity the race if thus left to itself!

3. The One Explanation.—We entered the period of the Judges with it defined as the dark ages of Jewish history. No student of these lessons will now question the appropriateness of this descriptive title! The record closes, as it should, with the one word which enables us to understand at all. "In those days there

was no king in Israel: every man did that which was right in his own eyes."

TOPICS FOR DISCUSSION.

1. What is sin?
2. Why does God permit man to go to such terrible depths of sin?
3. Why does God often use sinful men?
4. The inability of the corrupted life to plan and execute good things.
5. Pitiful helplessness of characterless resolve.

LESSON NUGGET.

Moral and spiritual anarchy come in whenever the laws of God go out.

NOTE-BOOK WORK.

On page 19 of your *Note-book* answer these three questions:

1. What is sin?
2. What is the argument for the "moral man" for not becoming a Christian?
3. Name three values of "dark ages."

BLACKBOARD WORK.

I. TI. OF EV.

II. CHAR. OF TI.

III. CA. OF MIC.

1. Con.
2. Lev. Prl.
3. Apos. Ho.

IV. DAN.

1. Se. Te.
2. Dis. to Mic.
3. Ci. Est.

V. OU. AT GIB.

1. Stri. Int.
2. Bro. Ho.
3. Pro. of Be. Da.
4. Ni. of Hor.
5. Con. at Miz.
6. Def. and Vic.

VI. PA. OF GODL.

1. Is. in Te.
2. Wi. Pro.
3. On Expl.

LESSON XIV.

An Ancestress of Jesus

(Ruth 1: 1-22.)

I. INTRODUCTION.

1. Contrasts.—It is relief indeed to turn from the petty wars of the Book of Judges to the peace scenes of the Book of Ruth—from the tempest of public dishonor to the calm of domestic loyalty.

2. No Complete Break.—It is gladdening to note that while the nation, as such, is distracted and fickle in its faith, there are homes where the Lord is still enthroned, the lights of constant faith still burning. Earth is never without the leaven of righteousness! From the first, there has never been a complete break in the chain of belief!

3. Tributes to the Book of Ruth.—“It is a sketch from the love and labor of simple life.” . . . “It is rich in examples of faith, patience, industry and tender affection.” . . . It grants “a moment of sunshine through thick clouds.”

4. Tributes to Ruth.—“The story of her life stands at the portal of the life of David and at the gates of the gospel. . . . In a country where dissolute sensuality formed one of the elements of idol worship, a woman appears as wife and daughter chaste as the rose of spring and unsurpassed in these relations by any other character of Holy Writ.”

II. SORROWS IN MOAB.

(1: 1-5.)

1. The Household of Elimelech.—The study before us centers in the sacred home circle of Elimelech. His wife's name is Naomi, and their two sons, Mahlon and Chilion. They live in Bethlehem of Judea!

2. Famine.—In the dark period “when the judges judged”—perhaps in the days of Deborah and Barak—“there was a famine in the land.” It was this that impelled Elimelech to move.

3. Settlement in Moab.—There will be few to justify Elimelech's removal to the alien land of Moab. But an *emergency* was upon him! *He “had to have” bread! He did not mean to turn his back upon God!* Others, in far later days, have taken their children to godless sections of earth, seeking only more land! A view of fertile fields often blinds the eyes to barren surroundings for the soul!

4. Elimelech's Death.—Elimelech probably planned to return to Judea after the famine, but the alien land held him by its “advantages.” He not only moved to Moab, but, the narrative states significantly, “continued there.” Finally, in Moab, he dies.

5. Marriage of Sons.—Not only bereaved of her husband, Naomi is next forced to see her sons marry heathen wives—Orpah and Ruth.

6. Death of Sons.—Sorrow upon sorrow comes to Naomi as death next robs her of both Mahlon and Chilion. She is desolate indeed in an alien land and sorely bereaved! “Yet all is not shadow. Life never is

entirely dark unless with those who have ceased to trust in God and care for man."

III. FACING HOMEWARD.

(1: 6-15.)

1. Tidings from Judea.—Her heart turning naturally to the old home, Naomi is reassured by the word that there are now no conditions of famine there. The Lord has "visited his people" and given bread.

2. Considerate Farewell.—Orpah and Ruth accompany Naomi to the borders of their home. She then bids them return, bespeaking the favor of Jehovah as a reward for their kindness to the dead. Kissing them, in a love that is beautiful to note, the three tried women are all moved to tears. Their common loves and common sorrows have bound them together more than even they, perhaps, had realized before.

3. Orpah's Decision.—At first both Orpah and Ruth dissent from the suggestions of Naomi that they return to their own home. "Nay, but we will return with thee unto thy people," is the exclamation of their hearts. But finally, counting the cost more fully, "Orpah kissed her mother-in-law" and faced toward Moab. As she turns from the sacred scene before us she withdraws her name from human records! We hear of her no more! It is not hard to believe, however, that while the more usual motives of life prevailed with her, she lived in lines of worth to the close of her days, impressed indelibly by the character of Naomi.

IV. TRIUMPH OF NAOMI'S FAITH.

(1:16-18.)

1. Ruth's Decision.—Naomi has spoken plainly, and, heeding her word, Orpah has gone away. But Ruth cleaves to her mother-in-law, registering a decision to abide with her.

2. Naomi's Appeal.—Naomi, true to herself and Ruth, almost pleads with the latter to return home. The future shall hold no censure. If Ruth leaves country and kindred and the gods of Moab, it shall be by her own deliberate choice. It is significant that Naomi in such an hour, when she must have longed for Ruth's companionship and been thrilled by the thought of winning her to the true God, yet makes the cost so clear. Every appeal, social and religious, is in her earnest word, "Behold, thy sister-in-law is gone back unto her people and unto her gods." Ruth must burn the bridges behind her if she follows Naomi.

3. The Final Word of Committal.—The whole world has sounded the praises of Ruth and been moved by the beautiful words of her committal: "Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me."

4. The Reward of Faith.—Ruth is glorious, but the world must not forget Naomi! Without a Naomi there would have been no Ruth! Hers was not an ordinary character wrought out in an alien land, bearing

woful burdens of sorrow and yet keeping the lights of faith so burning that God was constantly revealed! Naomi, from worldly standpoints, had much to excuse rebellion, but loyalty marks her to the end and Ruth is her reward! Little did this humble woman realize that God would use her to lead, into the light of the world's grateful thought, an ancestress of the Messiah!

V. THE RETURN TO BETHLEHEM.

(1:19-22.)

1. Within the Borders of Home.—Most pathetic the picture! Naomi, after the years, returns to Bethlehem with the marks of age and sorrow so upon her that the people, gathering about her, ask, "Is this Naomi?" Doubtless grief that was controlled in Moab lives afresh as this strong woman faces old friends and recalls the loved ones about her when the farewells were spoken years before.

2. The Wail of the Stricken.—True to the Jewish thought which ascribed everything directly to God, Naomi answers, "Call me not Naomi [*pleasant*], but Mara [*bitter*], for the Almighty hath dealt very bitterly with me." Yet, feeling as she does, Naomi cherished her faith. Hers is the spirit of Job, who cried, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

3. At Home in Bethlehem.—The home life of the two, Naomi and Ruth, opens "in the beginning of barley harvest."

ON THE BORDER-LINE.

Moab.

False gods.
 Family ties.
 Temporal interests.
 Orpah.
 A name that points a moral.

Judea.

Jehovah.
 Obligations to God.
 Eternal interests.
 Ruth.
 A name that lives.

TOPICS FOR RESEARCH AND DISCUSSION.

1. Is there a bright side to every cloud? Illustrate.
2. Who were the following: Elimelech? Mahlon? Chilion?
3. Should a Christian ever marry an unbeliever?
4. What do you like best about Naomi?
5. What do you like best about Orpah?
6. What do you like best about Ruth?
7. Where was Moab? What kind of a country?
8. Tell of the conditions of widowhood in different countries.
9. Which is the greater character, Naomi or Ruth?
10. Will not Naomis of to-day find more Ruths to bless the world?
11. What temptations to disloyalty did Naomi withstand?
12. What sacrifices did Ruth make?
13. What great lesson do you learn from this history?
14. What verse of Scripture do you like best in Ruth 1: 1-22?

LESSON NUGGET.

Faith like Naomi's will still yield lives like Ruth's.

NOTE-BOOK WORK.

On page 20 of your *Note-book* make an outline of the Book of Ruth.

BLACKBOARD WORK.

<p>I. INT.</p> <ol style="list-style-type: none"> 1. Con. 2. No Com. Bre. 3. Trib. to Bo. of Ru. 4. Trib. to Ru. 	<p>III. FAC. HO.</p> <ol style="list-style-type: none"> 1. Ti. fr. Jud. 2. Cons. Far. 3. Or.'s Dec.
<p>II. SOR. IN MO.</p> <ol style="list-style-type: none"> 1. Ho. of Elim. 2. Fam. 3. Set in Mo. 4. Elim.'s De. 5. Mar. of So. 6. De. of So. 	<p>IV. TRI. OF. NAO.'S FA.</p> <ol style="list-style-type: none"> 1. Ru.'s Dec. 2. Na.'s App. 3. Fi. Wo. of Com. 4. Rew. of Fa. <p>V. RET. OF BETH.</p> <ol style="list-style-type: none"> 1. Wi. Bor. of Ho. 2. Wa. of Stri. 3. Ho. in Beth.

LESSON XV.**In the Fields of Boaz**

(Ruth 2: 1-4: 22.)

I. THE OPENING OF THE WAY.

(2: 1-23.)

1. Ruth's Disposition.—Ruth is no idle, emotional dreamer. Her religion is of the practical turn. She does not lean heavily upon Naomi, but, rather, plans to support. Her first request is for consent to glean in the fields "after the reapers," taking that portion which the humane provisions of the law reserved for the poor.

2. Guided by Favor.—The narrative says, simply, that “her hap was to light on the portion of the field belonging unto Boaz.” Who questions the providence of God in this?

3. Conversation with Boaz.—Dramatic interest attaches to the unfolding narrative. The future is at stake! Boaz, discovering Ruth, asks about her and at once provides for her safety and comfort. She is moved deeply by his kindness, and asks why she has found favor in his sight. In answer, Boaz reveals the good heart of a loyal man, whom the period of the Judges has not led into pathways of alienation from Israel’s God. He has heard of Ruth’s kindness to Naomi and of her turning from her own people to strangers. Piously he exclaims, “Jehovah recompense thy work, and a full reward be given thee of Jehovah, the God of Israel, under whose wings thou art come to take refuge.” What a message of peace!

4. Special Favors.—At mealtime Boaz makes special plans for Ruth. She shares the lunch of the reapers. More than this, the reapers are told not only to let her glean among them, but even to drop some grain purposely that would thus come to her hand.

5. Report to Naomi.—The simple story unfolds in thrilling beauty. When Ruth left the humble home of Naomi in the morning, it was to face a trying day. Naomi was anxious through all the hours. Now the evening brings glad and grateful word from Ruth, and Naomi praises God. Ruth tells of her favored service, shows the grain and gives Naomi—a tender touch in the scene—a portion of the noon luncheon which had

been beyond her own needs. Naomi first exclaims, "Blessed be he that did take knowledge of thee," but when she finds out that it was Boaz, her heart turns from man to God, and she sees in Boaz a redeemer sent "of Jehovah" to help them in their need.

6. Obligations of Kinsmen.—Naomi's word, "The man is nigh of kin to us," was word of hope and promise. "The office of the next of kin was threefold: 1. It belonged to him to buy back the forfeited inheritance, or the liberty of him who had been obliged to sell himself for a servant. 2. It was his right to avenge the blood of any of the family who had been killed, by killing the murderer. 3. It belonged to him to take the widow of a deceased brother, or relative, if he died childless. If the nearest akin in any case refused, he was treated with indignity, lost his right to the inheritance, and the next of kin to him might come forward and take the widow, as in the case of Boaz."

7. Continued Labor.—Ruth rejoices to tell Naomi that she has not only been favored this one day, but like privileges were to be hers to the end of harvest. Naomi, pleased with this, cautions her not to leave the fields of Boaz, and the work continues.

II. THE PLAN OF NAOMI.

(3: 1-5.)

1. Naomi's Anxiety.—Naomi's heart can be understood, but her line of action can not be approved. Her plan is not of faith. It is the device of the shrewd. And yet, remembering all her experiences, and her loyalty through them, censure is forbidden. Now her

heart is to provide well for Ruth, and the law as to next of kin prompts her to take unusual steps to secure its advantages.

2. Steps to be Taken.—Ruth is to wash and anoint herself and go to the threshing-floor. When Boaz retires she is to lie down at his feet—"a position in which Eastern servants frequently sleep in the same chamber or tent with their master." Not that women did this, but Ruth, in doing it, took a servant's place.

3. Ruth's Obedience.—Ruth at once assents to Naomi's plan. Some have questioned her because of this. But the censure that may be deserved attaches to Naomi. She had told Ruth much of the claims upon the nearest of kin. The latter knew nothing of lines of procedure. She acted wholly upon Naomi's advice. More than this, Boaz had only shown the noble. She had no reason to fear him. Still more, her own character was a protest against the thought of unworthiness. We can not sanction Naomi's plan, but it must not involve in dishonor. The clear light of God reveals no sin, even though darkness of earth gave opportunity. Boaz and Ruth ring true.

III. THE RESPONSE OF BOAZ.

(3: 6-18.)

1. The Discovery of Ruth.—At midnight Boaz is startled to find some one at his feet. Asking who it is, Ruth answers with the claim for his protection as a near kinsman. It is, to the righteous man of old, a sacred appeal. The one at his feet reminds him of his right to redeem!

2. The Claim Admitted.—It is great to hear Boaz in an hour that might have challenged passion. The things of God move him instead. “Blessed be thou of Jehovah, my daughter,” he exclaims, and later adds, “Fear not; I will do thee all that thou sayest.” Then there is the tribute voiced, “All the city of my people doth know that thou art a worthy woman.” Then he tells her, however, that while it is true that he is a near kinsman, there is one nearer. He must be reckoned with first. If he does not do a kinsman’s part, Boaz assures Ruth that he will.

3. Caution.—In early morning hours Boaz bids Ruth leave the threshing-floor. This for the protection of their names from the unjust criticism of those unable to believe in the purity of the scene we have witnessed. Again let it be noted that the hazard was far too great to warrant Naomi’s plan, but Boaz and Ruth come through unscathed!

IV. THE KINSMAN’S PART.

(4: 1-22.)

1. Conference at the Gate.—At the gate of the city the issues are joined. Boaz calls the one nearer of kin than himself, and asks ten of the elders of the city to judge between them. He then states the whole case and awaits the answer.

2. Right of Redemption Surrendered.—The near kinsman at once surrenders his privileges. He would “mar” his own inheritance through property or marriage entanglements if he were to act upon his right of redemption. There was no dishonor in his conduct,

for Boaz had given him choice in the matter. Yet, as a pledge of the transaction, he removed his shoe and gave it to Boaz. Boaz then calls upon all to witness the agreement, and their response, "We are witnesses," closes the matter.

3. Good Wishes.—The religious setting is again to be noted. It is beautiful to see life wrought out in the felt presence of God. The exclamation of the elders as to the favor of Jehovah attending the woman who was to come to the house of Boaz recalls the old and better days of Israel.

4. The Wife of Boaz.—Ruth, the Moabitess, is wife of Boaz. But she comes to him as one believing in Israel's God. The women congratulate Naomi, crying, "Blessed be Jehovah, who hath not left thee this day without a near kinsman." And as the child is born to Ruth, they exclaim in happy prophecy, "Let his name be famous in Israel." And the scene closes with the worn and bereaved Naomi clad in gladness of life again! If she were to speak now, she would say, "Call me no more Mara [bitter], but Naomi. [pleasant]!"

5. The Line of David.—The heart is thrilled as the lesson closes. We are taking a long step forward. Messiah is coming clearly into view. Not only of Abram's seed and out from Judah, but from David's family, we know One is to come whose kingdom is to have no end. And our journey has led us into view of David. The child Obed nestles in the bosom of gentle Ruth. Obed is the father of Jesse, and Jesse of David. Interest quickens! We press forward eagerly!

TOPICS FOR RESEARCH AND DISCUSSION.

1. Who was Boaz?
2. Name some trials of Ruth in the new land.
3. Tell of the beauty of Ruth's relationship to Naomi.
4. Tell of the humane provisions of the law.
5. Tell of the dignity and honor of Boaz.
7. What was the kinsman's part?
6. How far is Naomi to be condemned for her plan as to Boaz and Ruth?
8. Why is the life of Ruth of special importance?
9. What great truth do you learn from this study?
10. What verse do you like best in Ruth 2: 1-4: 22?

LESSON NUGGET.

There is large place for life with God in fields of human toil.

NOTE-BOOK WORK.

On page 21 in your *Note-book* draw a map locating Bethlehem, Jerusalem, Jericho, and the land of Moab. Below your map write three incidents connected with Bethlehem.

BLACKBOARD WORK.

I. OP. OF WA.

1. Ru.'s Disp.
2. Gui. by Fav.
3. Con. wi. Bo.
4. Spe. Fav.
5. Rep. to Na.
6. Ob. of Kin.
7. Cont. Lab.

II. PLA. OF NA.

1. Na.'s Anx.
2. Ste. to be Tak.
3. Ru.'s Obed.

III. RES. OF BO.

1. Disc. of Ru.
2. Cla. Ad.
3. Cau.

IV. KIN'S PAR.

1. Con. at Ga.
2. Ri. of Red. Surr.
3. Go. Wish.
4. Wi. of Bo.
5. Li. of Dav.

LESSON XVI.

A Mother's Gift to Jehovah.

(1 Sam. 1:1-2:21.)

I. THE HOUSEHOLD OF ELKANAH.

(1:1-8.)

1. **A Levite.**—Without much question the Elkanah of 1 Chron. 6:33, 34 is the Elkanah of this narrative, but we have no mention of any priestly service of any kind in relation to his life.

2. **A Polygamist.**—Elkanah had two wives, Peninah and Hannah. Customs of the times permitted this, but the result was always sad. It was not of God. "In the beginning it was not so."

3. **A Devout Man.**—In ritualistic religious life at least, Elkanah was devout. He was regular in his attendance upon the feasts of his people at Shiloh. It is greatly to his credit that he did not allow himself to be turned from the worship of God by the fact that the officiating priests, Hophni and Phinehas, were unworthy.

4. **Hannah the Favorite.**—When Elkanah made his peace offerings, the greater part was returned to him, as only the blood was poured out at the foot of the altar, the fat consumed by the fire and the breast and right shoulder given to the priest. "It was out of these consecrated viands Elkanah gave portions to all

the members of his family, and unto Hannah a larger choice, according to the Eastern fashion of showing regard to beloved or distinguished guests." This he did because of his special love for her.

5. Family Jealousies.—Irritated by Elkanah's partial love for Hannah, Peninnah seeks to make the latter miserable, and succeeds. She taunts her with being childless, which to the Jewish woman was a matter of sorrow and reproach. Finally matters go so far that Hannah is unable to eat and turns from the others in tears. The record charges her with no bitter word. Patient under sore trial, her life is beautiful. She is of right spirit to approach the Lord, as the narrative next reveals her.

II. HANNAH'S PRAYER.

(1: 9-18.)

1. Direct Approach to God.—Hannah found no refuge in her home and when home fails the heart the portion is very bitter. Peninnah ceaselessly tormented her, and her husband did not, could not, understand her. *She is driven to her God* and from these strange, sad, yet glorious hours, the earth has received many a rich contribution!

2. The Cry of Distress.—The deeps were broken up. Hannah's whole life cried and prayed itself out before Jehovah. It was one of those wonderful "last resort" hours of life when one lets go all else but God! And in His mercy He never turns away at such a time nor chides because we have not come before!

3. The Petition and the Vow.—There is a rare

wealth of heart in Hannah's words: "O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head."

4. The Motives.—Hannah must not be borne in mind as one seeking nothing more than personal gratification in the joy of motherhood or as one anxious merely to still a rival's voice. Everything in the record calls to higher plane. The best and truest of Jewish womanhood speaks through her as she longs for a child to dedicate to the service of Jehovah. She wants to feel that God's face is not against her. She wants to be in line with gracious promises as to coming days of Israel's glory when "all families" are to be blessed. The child she asks is not to be cherished as her own, but dedicated as a Nazarite to the service of God. He is to be kept for Jehovah's use! Oh for more such motherhood!

5. Eli's Benediction.—Seeing her lips move, but hearing no voice, Eli at first thinks Hannah's prayer but the mouthings of the drunken. Her defense is in words almost as beautiful as the noted utterance of Ruth. "No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah." At this the aged high priest bids her "go in peace," and himself petitions the God of Israel in her behalf. Hannah's burden of heart is lifted. She feels that Jehovah has heard and "her countenance was no more sad."

III. THE BIRTH OF SAMUEL.

(1: 19-23.)

1. An Hour of Worship.—Before starting upon the return journey from Shiloh the household of Elkanah worships God.

2. The Answer to Prayer.—The yearning of Hannah for the joys of motherhood is granted. A child is born, and in remembrance of the prayer hour at Shiloh he is called Samuel—asked of God.

3. Loyalty to a Sacred Vow.—When the time comes to go to Shiloh again for the yearly sacrifice Elkanah goes alone. Hannah plans to tarry at home in motherhood ministry “until the child be weaned.” Then, in the deep devotion of her life she will “bring him that he may appear before Jehovah, and there abide forever.”

IV. THE GIFT TO JEHOVAH.

(1: 24-2: 11.)

1. Walking with God.—Hannah has a mother’s heart. The surrender of the child even in harmony with a sacred vow to God is not easy. The journey from home to Shiloh when Samuel was probably about three years old is a journey of wondrous life reaches. Home ties of tenderest type are to be broken, but ties to God strengthened. Hannah has planned to make her first visit to Shiloh, after Samuel’s birth, deeply significant. Eli is to be reminded of her pledge as she presents the loved little one for the perpetual service

of Jehovah! On the way the home scene seems first sad, then glorious, as most sacred interests of earth yield to interests of heaven. It is a walk with God to Shiloh!

2. The Presentation to Eli.—After the offering of appropriate sacrifices, the child Samuel is brought to the aged high priest and presented to him as Jehovah's representative, for service "as long as he liveth." If the question is raised, How was Hannah able to do this? let the following discerning words answer: "For three years that child had been her constant companion, had lain in her bosom, had warmed her heart with his smiles, had amused her with his prattle, had charmed her with all his engaging little ways. How was she able to part with him? Would he not miss her too, as much as she would miss him? Shiloh was not a very attractive place, Eli was old and feeble, Hophni and Phinehas were beasts, the atmosphere was offensive and pernicious. Nevertheless, it was God's house, and if a little child should be brought to it, capable of rendering to God real service, God would take care of the child. Already he was God's child. Asked of God, and heard of God, he bore already the mark of his Master." And how gloriously the sequel vindicates such faith!

3. The Song of Thanksgiving.—Not in mourning, but in exaltation of spirit, the Jewish mother turns from the temple of God. She is not thinking of herself as losing the child, but of God as having him! What rebuke for much of modern, selfish, godless parenthood!

V. CONTRASTED SCENES WITHIN THE TEMPLE.

(2: 12-21.)

1. Sin.—Eli's sons are a blot upon the narrative. In utter irreverence they allow their selfish greed to lead them to take for themselves what belonged to others and "they would serve themselves before God was served." Their sin "was very great before Jehovah."

2. Righteousness.—How sweet the very word! How sacred the scene it stands for! Two paragraphs adjoining, but *worlds* between them! It rests the soul to turn from Hophni and Phinehas to the child Samuel who "ministered before Jehovah." And how beautiful the tender love that the "little robe" stands for! No wonder that God blessed this home and that the childless Hannah, with so true a woman's heart, was granted further joy!

3. Promise.—The lesson closes with the word of cheer, "and the child Samuel grew before Jehovah." We shall find out, later, the significance of this mother's precious gift to God!

TOPICS FOR DISCUSSION.

1. Analysis of the character of Elkanah.
2. What are some of the causes of family discords?
3. What is the glory of true womanhood?
4. Do we have correct views as to the relationship of our children to God now?
5. What was hard about leaving Samuel at the temple?
6. What joys were there in giving the child to temple service?

7. Does the world need more Samuels? If so, how are they to be obtained?

8. What rebuke in the lesson with regard to the withholding of children from Christian work?

9. Would it not compensate for all loss to have tidings borne to parents, and the child's growing *before Jehovah?*

10. When should we consecrate our children to God?

11. What verse in 1 Sam. 1: 1-2: 21 do you like best?

12. Give a thought-gem gathered from this lesson.

13. Why should we be anxious to have the children active in the church work?

LESSON NUGGET.

"A mother is a mother still, the holiest thing alive."

NOTE-BOOK WORK.

On page 22 of your *Note-book* make an outline of 1 Samuel. Write below your outline a thought-gem gathered from the book.

BLACKBOARD WORK.

I. HO. OF ELK.

1. Lev.
2. Pol.
3. Dev. Ma.
4. Ha. Fav.
5. Fam. Jeal.

II. HA. PRAY.

1. Dir. App. to Go.
2. Cry of Dis.
3. Pet. and Vo.
4. Mot.
5. El.'s Ben.

III. BI. OF SAM.

1. Ho. of Wor.
2. Ans. to Pray.
3. Loy. to Sa. Vo.

IV. GI. TO JEH.

1. Wal. wi. Go.
2. Pre. to EL.
3. So. of Tha.

V. CON. SCE. WI. TEM.

1. Si.
2. Rig.
3. Prom.

LESSON XVII.

The First of the Prophets.

(1 Sam. 2: 22-3: 21.)

I. CHARACTER CONTRASTS.

(2: 22-26.)

1. **Hophni and Phinehas.**—The lesson opens with a description of the flagrantly sinful lives of the sons of Eli. Neither the admonitions of their father nor the natural restraints of the holy place of God kept them from outrageous evil.

2. **Samuel.**—Over against the base lives of the sons of Eli it is refreshing to read of Samuel, who “grew on, and increased in favor both with Jehovah, and also with men.”

3. **The Cost of Sin.**—Doubtless Hophni and Phinehas boasted of their “independence,” counted themselves “having a good time” and scouted the wholesome piety of Samuel. Yet they lost the favor of both God and man, and live to-day only to emphasize an appeal to the righteousness which they despised. Instead of being “independent,” they were slaves; instead of a “good time,” their days brought miseries to themselves and others; and the piety they scorned is coming to be understood by the whole world as the only way of peace and joy and hope.

II. PROPHECY AGAINST HOUSE OF ELI. (2: 27-36.)

1. The Man of God.—A messenger from God is sent to Eli. The time of reproof is at hand.

2. The Priesthood.—The man of God first traces the beginnings of the priesthood. He goes back to the time when Israel was in Egypt, and Aaron—spoken of as Eli's "father," but removed several generations—was made the first high priest. The idea was to impress Eli once again with the great honor God had bestowed upon his house and to remind him also of the assured provision granted him and his. The more shame in present conditions at Shiloh!

3. The Reproof.—"Why kick ye at my sacrifices?" Why "honorest thy sons above me"? Hophni and Phinehas, as we have learned, were taking of the sacrifices not only what God's law provided, but whatever portion they pleased. And Eli in his weak parental indulgence permitted this, thus giving them favor above God himself. But the eye of Heaven notes our conduct and finally we reckon with God!

4. The Penalty.—Not reproof alone, but penalty, attaches to Eli's weakness and the sins of his house. Jehovah has covenanted with Aaron that his house should enjoy the privileges of an abiding priesthood, but disloyalty cancels obligations. God's promises always have the condition, expressed or implied, that His name shall be honored. Now therefore affliction is to come upon Eli's house. His sons, to succeeding generations, shall die without reaching old age, and, worse than all, the priesthood shall pass to another. The sign of the truth of these words—the pitiful sign Eli himself shall

see—is the death of his two sons in a single day. “Oh, sin, what a brood of sorrows dost thou bring forth!”

5. The Fulfillment.—The death of Hophni and Phinehas is recorded within our present lesson and the passing of the priesthood from the house of Eli is noted in 1 Kings 2: 27-35, where Abiathar, the last of his descendants, is thrust out by King Saul, and Zadok installed in his place.

III. THE CALL OF SAMUEL.

(3: 1-18.)

1. A Precious Ministry.—Turning from Hophni and Phinehas to Samuel is always turning from the darkness to the light. Uninfluenced by the evil about him, the consecrated boy grows to glorious early manhood ministering unto Jehovah before Eli. Days of preparation are now passed. The door to larger service is opening before the son of Hannah. We know what is on ahead. But to Samuel, that last day before his call was just as other days. *Yet God was about to speak to him, rewarding days of holy life and ministry!*

2. The First Call.—The silence of night is upon Shiloh. All is darkness except within the apartments of Eli, where a dim light burns. Samuel is asleep near the aged high priest, perhaps in an adjoining room. Our God is looking on. The moment is big with meaning. At length He who inhabiteth eternity, speaks, calling Samuel by name. The young man simply answers, promptly, “Here am I.” and runs to Eli. He knows not that he has heard the voice of God. When Eli tells him that he wants nothing Samuel returns to his rest.

3. The Second Call.—Again hearing his name, Samuel goes to Eli, saying, "Here am I, for thou callest me." The old man only answers kindly, "I called not, my son; lie down again."

4. The Third Call.—A third time the name upon the heart of God is spoken. Even yet Samuel has no thought of any voice beyond Eli's, calling, though he must be marveling. But Eli "perceived that Jehovah had called the child." How the heart is thrilled by such a thought! Now Samuel is told to lie down again and if the call comes once more he is to answer, "Speak, Jehovah; for thy servant heareth." No one can know his feelings as he turns this third time from Eli, waiting now—to hear from God!

5. The Message from on High.—Not long would Heaven keep the chosen one in waiting. Soon the name is spoken, spoken twice—"Samuel, Samuel"—. God knows the one who years ago was asked of Him! Samuel answers as Eli had told him and then the Judge of all the earth reveals to him the decreed desolation of the house of Eli. The purposes of Jehovah are shared with Hannah's son!

6. Dread Tidings for Eli.—Awed in heart both by the experiences of the night and the awful knowledge that is his, Samuel does not rise till morning, fearing to show Eli his vision. But Eli knows much of what is impending and wants to know all. He is indeed a pathetic sight as he pleads for information God has given Samuel, the "child" beneath his roof. Heaven has passed by him to speak to another, but in unquestioning loyalty he bows to Heaven's will without complaint, cherishing no bitterness toward the one

avored of God. And Samuel tells him, at length, "every whit." Then the aged man, in noblest resignation exclaims, "It is Jehovah: let him do what seemeth him good."

IV. THE PROPHET OF GOD. (3: 19-21.)

1. Samuel's Place.—Last of the judges and first of the prophets as Samuel is often called, he certainly fills a unique place in Israel's history. "Like the book which bears his name, Samuel comes in as a connecting link between the judges and the kings of Israel. He belongs to a transition period. It was appointed to him to pilot the nation between two stages of its history: from a republic to a monarchy; from a condition of somewhat casual and indefinite arrangements to one of more systematic and orderly government. The great object of his life was to secure that this change should be made in the way most beneficial to the nation, and especially most beneficial for its spiritual interests."

2. Samuel's Power.—God was with him we are told, and let none of his words fall to the ground! All Israel recognized that he was established a prophet of Jehovah. The Lord appeared to him in repeated visions and his word came to all Israel! We have met a great man fitted of God for a large place!

3. Samuel's Relation to the Prophets.—"Before his day, the prophetic office was but a casual illumination; under him it becomes a more steady and systematic light. He was the first of a succession of prophets whom God placed side by side with the kings and priests of Israel to supply that fresh moral and spiritual force which the prevailing worldliness of the

one and formalism of the other rendered so necessary for the great ends for which Israel was chosen."

TOPICS FOR RESEARCH AND DISCUSSION.

1. What are some of the sorrows brought on by a thankless and godless child?
2. What are some of the joys a worthy child brings to the parents?
3. Does it pay, here and now, to do right?
4. Are sinful men really "free"—"independent"?
5. Does God know us by name now?
6. What would *you* answer if He should call?
7. What sort of a place do you want to be in and what do you want to be doing when God calls?
8. How does God call men to-day?
9. What verse in 1 Sam. 2:22-3:21?
10. Give a great truth taught in to-day's lesson.

LESSON NUGGET.

"The wages of sin is death."

NOTE-BOOK WORK.

On page 23 of your *Note-book* answer Nos. 1, 2, 6, 8, 9, and 10 of the "Topics for Research and Discussion."

BLACKBOARD WORK.

I. CHAR. CONT.

1. Hop. and Phin.
2. Sam.
3. Co. of Si.

PRO. AG. HO. OF EL.

1. Ma. of Go.
2. Pries.
3. Rep.
4. Pen.
5. Ful.

III. CA. OF SAM.

1. Prec. Min.
2. Fi. Ca.
3. Sec. Ca.
4. Thi. Ca.
5. Mes. fr. on Hi.
6. Dre. Tid. for EL.

IV. PRO. OF GO.

1. Sam.'s Pla.
2. Sam.'s Pow.
3. Sam.'s Rel. to Pro.

LESSON XVIII.

The Ministry of Samuel.

(1 Sam. 4: 1-7: 17.)

I. PHILISTINE TRIUMPHS.

(4: 1-21.)

1. **The First Battle.**—Israel's age-long foe is again at the front. The Philistines are massed against them. When battle is joined Israel goes down in defeat.

2. **The Cause of Israel's Defeat.**—After yielding to the Philistines the elders of Israel ask, "Wherefore hath Jehovah smitten us?" The answer was apparent, but they were blind to it. It was not a superior force that had overwhelmed Israel, but Israel's own sins had been their undoing.

3. **The Device of the Faithless.**—It was not faith that led the leaders of Israel to suggest taking the ark into the midst of the battle. It was lack of faith. Faith would have borne them to their knees in penitence that would have brought favor. Superstition only, or practical idolatry, could induce them to think that the ark itself would bring blessings when borne by unworthy hands.

4. **The Acclaim of the Irreverent.**—Not stopping to think of what is involved in taking the ark, unbidden of God, into the camp of warriors, the men of Israel shout with a great shout as they see in their midst this emblem of the presence and power of God.

5. The Dismay of Israel's Foes.—Israel's superstitious joy is only equaled by the superstitious dread of the Philistines when the ark is discerned. At first it seemed that the forces of the foes of the people of God could not be held together. "Woe unto us" is their cry. But undaunted leaders finally rally their men by picturing bondage to Israel as the penalty of defeat.

6. The Second Battle.—Again the issues are joined in battle and again Israel goes down in defeat. The day is a noted one, for prophecy is fulfilled in the death of both Hophni and Phinehas, and a marvelous thing befalls Israel in the capture of the ark. What can this mean? Has God forsaken His people?

7. The Death of Eli.—Eli, the aged priest of God, awaits, in fear, tidings from the battle. Finally the news is borne to him.

First, Israel has fled before her enemies.

Second, There has been great slaughter among the people.

Third, Thy two sons also, Hophni and Phinehas, are dead.

Fourth, And what a catalogue of sorrows—The ark of God is taken!

It is too much! At mention of the taking of the ark, the poor old man, well meaning but weak, falls backward to his death. He felt, in the language of the daughter-in-law whose death marks the same dread day, that the glory was departed from Israel, and the shock was too great to bear.

II. PHILISTINE HUMILIATIONS.**(5: 1-7: 2.)**

1. The Ark in the House of Dagon.—Jubilant because of their capture of the ark, the Philistines place it in the temple of Dagon, the chief deity of their people. By this they meant honor to Dagon at Jehovah's expense and the utmost shame to Israel.

2. The False God Overthrown.—Pride and joy yield to humiliation and terror when, the next morning following the placing of the ark in the temple of Dagon, the idol is found fallen upon its face. Hardly realizing what has happened, Dagon is replaced, but again, the following morning, he is found fallen and mutilated, before the ark of God. The priests, and all others, in dread, desert the place.

3. Afflictions at Ashdod.—Not only is the temple at Ashdod thus desolated, but the people of the city now suffer grievous plagues. Finally they cry out against the ark remaining in their midst, for they are convinced that the hand of Israel's God is sore upon them. They are learning that while Jehovah would not uphold Israel's unwarranted use of the ark, neither will He suffer shame upon His name at the hand of aliens. Philistines must understand that in capturing Israel's ark they won no victory over Israel's God!

4. The Ark a Burden.—From Ashdod the ark is taken to Gath. Afflictions follow. The next removal is to Ekron, but the people there protest. Even in the hour of their protestation, however, the hand of God is heavy upon them. The Philistines are sorely perplexed. Days of Egyptian plagues are recalled. (6: 6.)

5. The Device for Relief.—Priests and diviners are called for. The question is how to send the ark back to its place. First, it is advised that trespass offerings be sent. Second, that a new cart be made. Third, that two milch kine be taken as the beasts of burden, their calves to be withheld from them. Fourth, the ark is to be placed upon the cart and jewels in a coffer by its side, and then the cattle started, but allowed to choose their own way. If, drawn by their calves or the more familiar pathways, the cattle turn homeward, Philistines are to be assured that all their afflictions have come by “chance,” but, if otherwise, they are to know that Israel’s God has laid His hand upon them. The result brings Philistines face to face with the greater than Dagon—the Jehovah of Israel!

6. The Ark in Beth-shemesh.—Facing southward the milch kine draw the ark toward the territory of Israel. “Their frequent lowing attested their ardent longing for their young, and at the same time the supernatural influence that controlled this movement in a contrary direction.” Finally Beth-shemesh is reached and men of Israel, reaping in the fields, rejoice deeply as they see the ark. A service of thanksgiving ends the day and Philistines face away toward their own lands and people. *How could they turn away?*

7. The Ark at Kiriath-Jearim.—All was not joy at Beth-shemesh. Forgetting how sacredly the ark was guarded under the provisions of the law, seventy men (the “fifty thousand” seems an assured interpolation) pay the penalty of life for irreverent curiosity.

It seems hard, but careless Israel needs hard lessons. Bowed down by their local sorrow, Beth-shemesh sends to Kiriath-jearim for men to take the ark away. To the latter place it is taken, therefore, and there it remains twenty years.

III. SAMUEL THE JUDGE.

(7: 3-17.)

1. An Appeal for Reconsecration.—In the condensed narrative before us, many things are omitted. Thus far we have heard nothing in detail as to Samuel's influence, but we know that his word "came to all Israel" (3: 19-4: 1) and that his word was always for the good. Now we find him pleading with God's people to "return unto Jehovah" and to "put away foreign gods." It is a glimpse of the darkness against which the prophet stood all his days. Happily, in this instance his appeals win over Israel to avowed loyalty.

2. The Conference at Mizpah.—We return to Mizpah for another striking incident of our journey. With the people all about him, and in penitent mood too, the great leader, in solemn service, commits them unto God. A few verses tell the story, but *not all of it*. Only heaven understands the reaches of a scene where men cry out, "We have sinned against Jehovah!"

3. The Philistines Discomfited.—Noting Israel's assemblage and fearful of what it involved, the Philistines move forward to attack them. Israel had no cause for alarm! The place of prayer has wondrous fortifications! In answer to Samuel's petition in Israel's behalf, a great storm beats upon the Philistines,

awing and disorganizing them and giving them as prey to the hand of Israel. Nor did they rally during the days of Samuel.

4. Eben-ezer.—As a memorial of God's goodness a stone is placed at Mizpah and called Eben-ezer—The stone of help.

5. Gracious Ministry.—While many incidents of his life are recorded later, it is good to come upon the word just here (7:15) that "Samuel judged Israel all the days of his life." Going from place to place in an established circuit, he administered justice and spoke for God among the people. Ramah was his settled home and there "he built an altar unto Jehovah."

TOPICS FOR DISCUSSION.

1. What is one sure cause of defeat?
2. To how many phases of life does sin's cursing influence apply?
3. Are there still substitutes for righteousness?
4. How do you feel about events at Beth-shemesh?
5. Where is the safest place in all the world?
6. Have you placed any stones of help along life's journey?
7. How about an altar at your Ramah?
8. What verse in 1 Sam. 4: 1-7: 17 do you like best?
9. Give a great truth taught in this lesson.
10. Is reconsecration possible?

LESSON NUGGET.

"The citadel of prayer baffles all foes."

NOTE-BOOK WORK.

On page 24 in your *Note-book* make a summary of Israel's condition during the period of the Judges, and give some of the good and bad effects of those "dark days."

BLACKBOARD WORK.**I. PHIL. TRI.**

1. Fi. Bat.
2. Ca. of Is.'s Def.
3. Dev. of Faith.
4. Acc. of Irrev.
5. Dis. of Is. Fo.
6. Sec. Batt.
7. Dea. of El.

II. PHIL. HUM.

1. Ar. in Ho. of Dag.
2. Fa. Go. Ov.
3. Afflic. at Ash.
4. Ar. at Bur.
5. Dev. for Rel.
6. Ar. at Be-sh.
7. Ar. at Kir.-jear.

III. SAM. THE JUD.

- | | |
|--------------------|-----------------|
| 1. App. for Recon. | 4. Eb. |
| 2. Conf. at Miz. | 5. Grac. Minis. |
| 3. Phil. Discom. | |

LESSON XIX.**The Throne of Saul.**

(8: 1-10: 27.)

I. THE SONS OF SAMUEL.

(8: 1-3.)

1. Their Names.—When Samuel came to old age he made his sons judges over Israel. Their names were Joel and Abijah.

2. Their Character.—These men, like Eli's sons, were unworthy their father. They walked not in the

ways of Samuel, but were thoroughly dishonorable, taking bribes and perverting justice.

II. THE DEMAND FOR A KING

(8: 4-22.)

1. A Kind Word of Protest.—The people decide that there must be a change. They honor Samuel, but resent being under his sons. The elders therefore visit the prophet at Ramah and remind him of his incapacity for service, owing to his age, and of the unworthiness of his sons.

2. The Trying Request.—Not only did the elders, however, seek to better conditions. They had a new plan, a plan of their own, to present. They ask the venerable judge and prophet to make way for a king! Israel would be “like all the nations.”

3. Samuel's Displeasure.—The request of the people was in every way displeasing to Samuel. He could but recall the glory days of Israel's history and marvel that any Israelite should wish to turn from the theocracy, that had granted the mighty men and yielded the mighty deeds of the past, to any other form of government. While it is true that their new plan did not contemplate a complete subverting of the theocratic government, it was equally true that “the appointment of a visible monarch would necessarily tend to throw out of view their unseen King and Head.”

4. The Divine Consent.—Jehovah bids Samuel yield to the desire of the people. He reminds him that they are not rejecting him, but God. It is one more step in their ingratitude and disloyalty. Never-

theless, the plan is to be approved, but Samuel is to give warning as to what a king will mean.

5. The Divine Warning.—In harmony with his instructions Samuel tells the people what they may expect if one is placed upon a throne to rule over them. Their sons and daughters will be demanded for menial service, and for his armies and the display of his splendor. Their fields, vineyards and olive yards will be the king's at his pleasure. They will be summoned to do his work and a tithe of all they have will go to his enrichment. Yea, they shall cry out for relief, but Jehovah will not answer.

6. The Blindness of Israel.—All Samuel's words are in vain. The glitter of their ideal has blinded Israel. "Nay; but we will have a king," they answer. They are fascinated with the thought of royal splendor and the King of all the earth yields!

III. THE SON OF KISH.

(9: 1-14.)

1. A Stalwart Man.—At this point in our journey we meet a marked man, Saul, son of Kish, of the tribe of Benjamin. He is a mighty man of valor. He is of great height, standing "from his shoulders and upward" above those about him. He is of kingly type!

2. A Lowly Task.—The son of Kish is seeking his father's asses. A careful search is fruitless, however, and in consideration for his father he suggests a return home.

3. Seeking Guidance.—Saul's servant knew of Samuel and suggested consultation with him as to their

quest. How *naturally* things are working out to bring Saul to lines of life of which he has not faintest dream! Who can say God is not leading? Finding that the servant has gifts to present as a token of respect, Saul consents to the plan of going to the seer and they start to find him. With Saul the pathway is the pathway of unconscious steps to a throne!

IV. THE PROPHET OF GOD.

(9: 15-10: 16.)

1. Jehovah's Guidance.—We have seen Saul journeying toward Samuel. Now we see the latter all prepared for Saul's coming. When the two men meet, Jehovah reveals the definite purpose in mind by pointing out Saul as the one who shall have authority over all Israel.

2. In the Prophet's Presence.—Not knowing Samuel, Saul asks him where the seer's house is. In answer Samuel declares himself and bids him come to his house. Saul is to eat with him to-day. To-morrow he will tell him all. To relieve him of care as to his father's asses, however, Samuel tells the young man they are found. Next in the conversation Samuel asks the significant question, "For whom is all that is desirable in Israel?" And at once answering the question himself, he adds, "Is it not for thee, and for all thy father's house?" How much Saul discerned in this we may not know, but he speaks in most becoming modesty as to himself, his family and his tribe.

3. At the Feast.—Each hour brings a surprise to the son of Kish. He now finds himself an honored

guest at a feast in the midst of about thirty prominent men. Every attention is shown him. Some think that even the table service has significance and that the *shoulder* is given Saul, "not because it was the *best part*, but because it was an emblem of the *government* to which he was now called." (Isa. 9: 6.)

4. Hearing the Word of God.—After the feast Samuel and Saul commune alone upon the housetop. Here doubtless Saul slept through the night. In the morning early, Samuel calls him and they start out in the road together. At the limits of the city Samuel asks Saul to send his servant on ahead, but bids him tarry that he may cause him "to hear the word of God." How sacred the prophet's place—spokesman for the Infinite!

5. The Anointing.—Now is a moment of vital bearing upon all history! First pouring oil upon Saul's head. Samuel kisses the stalwart young man and asks, "Is it not that Jehovah hath anointed thee to be prince over his inheritance?" Samuel is *great* in this moment, for it is now his to decrease while Saul increases in the view of Israel!

6. The Confirmation.—Not questioning Samuel, there would yet come to the mind of Saul a desire for the confirmation of the prophet's word. Where so much is involved he has every right to positive assurance. Three signs are therefore given. (1) He is to meet men voicing his father's anxiety for his son. (2) He is to meet men going up to Bethel and they will salute him and give him provision. (3) He is to meet a company

of prophets and the Spirit of God will so come upon him that he will take his place among them, also prophesying. All these things coming to pass make Saul know that Samuel indeed had power to speak for God. In his own heart he is satisfied, but reaching home he says nothing of things pertaining to the kingdom.

V. THE KING OF ISRAEL.

(10: 17-27.)

1. Gathering at Mizpah.—Israel is once more called to Mizpah. In the assembly of the people Samuel reviews briefly God's leading of the past and reminds them that in their cry for a king they are rejecting Him who, hitherto, hath saved them out of all their calamities and distresses. Yet, as spokesman for God, he is ready to yield to their will.

2. Casting Lots.—The people are taken first by tribes and the lot falls to Benjamin. Then families are taken and the family of Matri is taken, and when they seek the individual the lot falls to Saul, the son of Kish.

3. Israel's King.—Shrinking from responsibilities that he already knew were to be his, Saul is in hiding. Finally brought forth, however, the people note his kingly stature and are pleased. Physically "he is every inch a king" and in his marked personality there is strong and satisfying appeal to the imagination of Israel. In loyalty to the will of God, though pained deeply by Israel's conduct, Samuel buries his sorrows and upholds the throne of Saul!

"See ye him," he cries, "whom Jehovah hath chosen, that there is none like him among all the people." Then

rang out in Israel's camp a new shout for the people of God—"Long live the king!" Israel has become "like other nations!"

TOPICS FOR DISCUSSION.

1. What do you understand by a "kingdom"?
2. Why did Israel want a king?
3. Are we moved to-day by the same motives?
4. Can you see any of the leadings of God in human history?
5. Character study of Samuel—prophet of God.
6. What are three of the strongest elements in Samuel's character?
7. Character study of Saul—king of Israel.
8. What are some of the qualifications of a Christian ruler?
9. Can we always know what God's will is concerning any matter?
10. What verse in 1 Sam. 8: 1-10: 27 do you like best?
11. Give a great truth learned from this lesson.

THE OLD AND THE NEW.

The incidents of this intermediate period of Old Testament history are far less a part of the New Testament narrative than incidents of the earlier days covered by our first book or incidents of later days that will be before us in subsequent studies. There are, however, some New Testament confirmations of the Old Testament to be noted.

1. The fact of Joshua's conquest of Jericho in manner described in Old Testament. (Heb. 11: 30.)

2. The fact of Rahab's favor to the spies and her own subsequent safety. (Heb. 11: 31; Jas. 2: 25.)

3. The fact of judges being raised up of God. (Acts 13: 20.)

4. The fact of the lives of Gideon, Barak, Samson, Jephthah and Samuel—judges of Israel. (Heb. 11: 32.)

5. The fact of Boaz and Ruth. (Matt. 1: 5.)

6. The fact of Israel's request for a king. (Acts 13: 21.)

7. The fact of Saul, son of Kish, tribe of Benjamin, being made king. (Acts 13: 21.)

CHRISTWARD.

In Lesson I. of this little book are noted foregleams of the Messiah gathered from last year's study. A few more pointings Christward are here to be gathered up.

1. The Life and Work of Joshua.—While too much may be made of Joshua as a type of Christ, it is certainly not pressing matters too far to note a few things of marked significance.

(1) The names mean the same—Joshua, Jesus—Savior.

(2) Joshua led Israel across the Jordan into the Promised Land. Christ leads to the heavenly Canaan.

(3) Joshua led Israel to the conquest of their enemies. Jesus is the Captain of our salvation.

2. The Descent of Jesus from Boaz and Ruth.—The Book of Ruth tells of the marriage of Ruth and Boaz. From these the genealogy leads to David and from David to Messiah. (Matt. 2: 5-16.)

3. The Perpetual Priesthood.—In 1 Sam. 2:

35, 36 there is the word that God will raise up "a faithful priest that shall do according to that which is in my heart and in my mind: and I will build him a sure house; and he shall walk before mine anointed forever." While this prophecy finds direct fulfillment in the person and descendants of Zadok, many feel that in general terms it reaches forward to the glad Messianic period and to our blessed High Priest who indeed always does that which is in the heart and mind of God!

ON TO BETHLEHEM.

Two stages in our journey are of the past. We have traveled together from Eden to the throne of Saul. Of late the pathway has led us many times in ways that were hard and sad and dark. But our God has never been responsible for the burden or the darkness. Men put out the lights of faith by sin.

We look forward hopefully. He who has saved Israel from such days as we have seen, bearing and forbearing far beyond all human mercy, must have good things in store. He seems unwilling that His people should deny themselves the boons He longs to give. He will not be turned from His purpose of blessing. Another Joshua will come! Ruth's line of loyalty will reproclaim itself! A High Priest will be revealed whose offering will break the heart of the world and turn it unto God! The glory days of Israel's kings will yield to far more wondrous days of Israel's King! Faith blazes the way clear through to Bethlehem!

LESSON NUGGET.

A longing to be "like others" often dethrones God in human life that petty sovereigns may rule.

NOTE-BOOK WORK.

In your *Note-book* on page 25 give a brief character-study of Samuel.

BLACKBOARD WORK.**I. SO. OF SAM.**

1. The. Nam.
2. The. Char.

II. DEM. FOR A KI.

1. Ki. Wo. of Prot.
2. Try. Req.
3. Sam.'s Displ.
4. Div. Cons.
5. Div. Warn.
6. Blin. of Isr.

III. SO. OF KI.

1. Stal. Ma.
2. Lo. Ta.
3. Se. Guid.

IV. PROP. OF GO.

1. Jeh.'s Guid.
2. In Proph.'s Pres.
3. At Fea.
4. Hear. Wo. of Go.
5. Anoin.
6. Conf.

V. KI. OF ISR.

1. Ga. at Miz.
2. Ca. Lo.
3. Is.'s Ki.

LESSON XX.

Review.

Use Questions 1 to 491 in back of book.

NOTE-BOOK WORK.

In your *Note-book* make the following:

Page 26.—Chart of Old Testament History giving the sixteen leading characters, six periods, three events in each of the first four periods, two epochs in the fifth period and five epochs in the sixth period. Also give the four Old Testament institutions of worship.

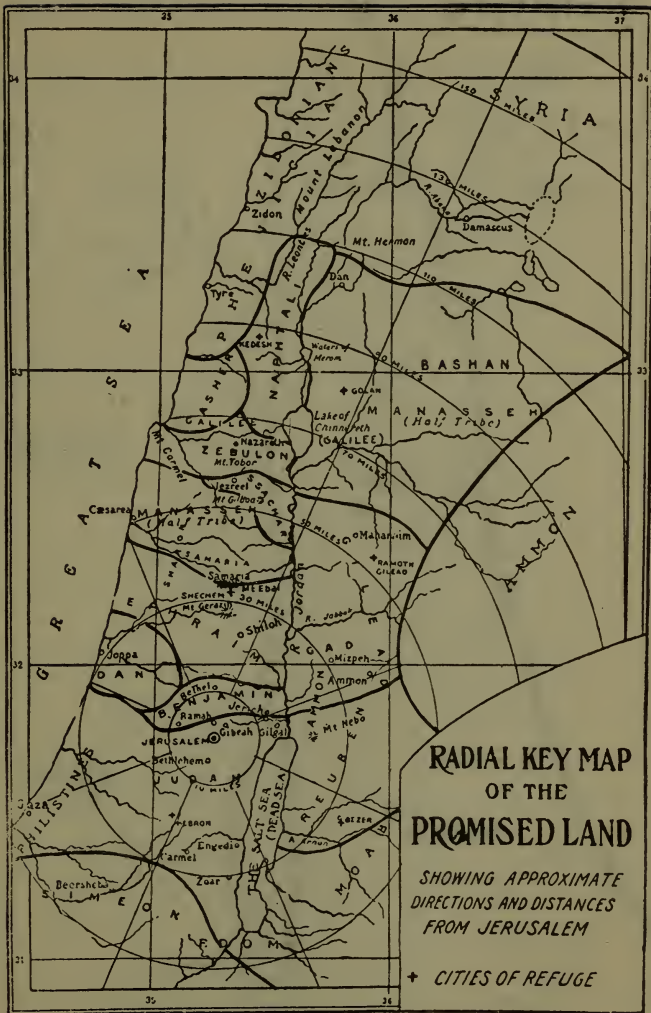
Page 27.—Map Showing Saul's Kingdom.

Page 28.—One Thought-gem each from the first nine books of the Old Testament.

Page 29.—Compare Joshua and Christ.

Pages 30 and 31.—Write Answers to Trial Examination Questions furnished by your teacher.

Page 32.—Do Something Original.



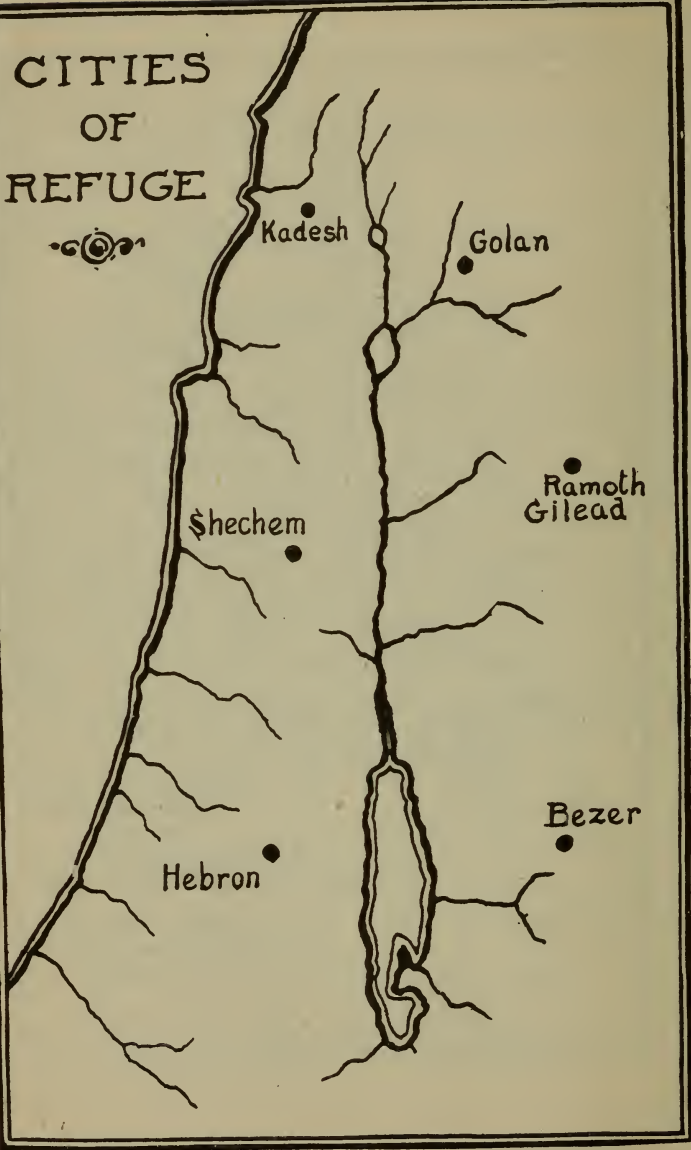
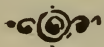
**RADIAL KEY MAP
OF THE
PROMISED LAND**

SHOWING APPROXIMATE
DIRECTIONS AND DISTANCES
FROM JERUSALEM

+ CITIES OF REFUGE

ENGRAVED ESPECIALLY FOR THE STANDARD LESSON SERIES

CITIES OF REFUGE



NATURAL
DIVISIONS
OF
PALESTINE



DRILL QUESTIONS.

1. How far in our Old Testament journey did the first year's book carry us?
2. What is the reach of the present volume?
3. What is the extent of our entire journey?
4. What is the first period of Old Testament history?
5. What is the extent of the period of probation?
6. What is the Scripture of the period of probation?
7. What is the second period of Old Testament history?
8. What is the extent of the period of preparation?
9. What is the Scripture of the period of preparation?
10. What is the third period of Old Testament history?
11. What is the extent of the period of conquest?
12. What is the Scripture of the period of conquest?
13. What Scripture did the first year's book cover?
14. What was the keynote of the first book?
15. What Scripture is covered by the present volume?
16. What is the keynote of the present volume?
17. What is the distinctive place of the book of Genesis?
18. What is the distinctive place of the book of Exodus?

ANSWERS TO DRILL QUESTIONS.

1. From Eden to the Jordan.
2. From the Jordan to the throne of Saul.
3. From Eden to Bethlehem.
4. Period of Probation.
5. From Creation to Deluge.
6. Gen. 1: 1-8: 14.
7. Period of Preparation.
8. From Deluge to Exodus.
9. Gen. 8: 15-50: 26; Exodus Chapters 1-14.
10. The period of Conquest.
11. From the Exodus to Coronation of Saul.
12. Exodus 15-40, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth and the first ten chapters of 1 Samuel.
13. The Pentateuch.
14. All history is mystery until it is understood as His story.
15. Joshua, Judges, Ruth and 1 Samuel 1-10; completing period of Conquest.
16. Loyalty to God's word is the secret of conquest.
17. The book of beginnings.
18. The book descriptive of Israel's going forth from the land of bondage.

19. What is the distinctive place of the book of Leviticus?

20. What is the distinctive place of the book of Numbers?

21. What is the distinctive place of the book of Deuteronomy?

22. What is the distinctive place of the book of Joshua?

23. What is the distinctive place of the book of Judges?

24. What is the distinctive place of the book of Ruth?

25. What is the distinctive place of the book of First Samuel?

26. Give key words for the books of the Old Testament—Genesis to First Samuel inclusive.

27. Give stopping places of our journey thus far.

28. Name noted acquaintances made by the way.

29. Name others we have met.

30. What foregleam of Christ is given in Genesis 3: 15?

31. What type of Christ in Genesis 4: 4?

32. What promise in Genesis 12: 1-3?

33. What Scripture tells that the Messiah shall come from the tribe?

34. What Scripture tells of the prophet to come "like unto Moses"?

35. As we study the great characters of the Old Testament, what nugget of truth may be picked up?

19. The spiritual statute book of Israel.
20. The census book of Israel.
21. The book which restates the law with emphasis upon its spiritual application.
22. The record of Israel's conquests in Canaan.
23. The book descriptive of "the dark ages of Jewish history."
24. A story of faith in a setting of faithlessness.
25. Life and labors of the last of the Judges and first of the Prophets introducing the kingdom of Israel.
26. Genesis, *Beginnings*; Exodus, *Wilderness*; Leviticus, *Priesthood*; Numbers, *Census*; Deuteronomy, *Restatement*; Joshua, *Conquest*; Judges, *Dark Ages*; Ruth, *Faithfulness*; First Samuel, *Kingdom*.
27. Eden, Mt. Ararat, Ur, Haran, Shechem, Bethel, Hebron, Egypt, The Wilderness, and Canaan on before.
28. Adam, Noah, Abraham, Joseph, Moses, and, waiting to greet us, Joshua, Gidcon, and Samuel.
29. Eve, Cain, Abel, Seth, Shem, Ham, Japheth, Sarah, Lot, Isaac, the brothers of Joseph and the Pharaohs of Egypt, Jethro, Aaron, Nadab, and on before us, Caleb, Achan, Samson, Ruth, Hannah and Eli.
30. The promise that the seed of the woman shall bruise the serpent's head.
31. Abel's lamb offered in sacrifice.
32. That in Abram's seed "all families" of the earth are to be blessed.
33. Gen. 49: 10.
34. Deut. 18: 15-19.
35. Comradeship with the noble makes life's journey great.

36. What is Israel's new leader?
37. From whom is Joshua descended?
38. What sacred charge was in the hands of the family of Joshua?
39. What indicates Joshua's high standing in the camp of Israel?
40. Give seven characteristics of Joshua.
41. What is Moses' prayer to God?
42. What does Jehovah foretell to Joshua?
43. How does He notify the new leader for his tasks?
44. To what book of the Bible do we now turn?
45. Give outline of the book of Joshua.
46. What reveals the unity of Scripture?
47. What command to the Israel of Joshua's day brings long standing promises into view?
48. How does God cheer the new leader?

36. Joshua.

37. Joseph.

38. The remains of Joseph.

39. Being chosen to lead forces against Amalek and later, as one of the twelve spies.

40. (1) Nurtured in home of faith. (2) Untainted by worldly relationships. (3) Patriotic. (4) Brave. (5) Godly. (6) Wise. (7) Trustworthy and useful.

41. For the appointment of a man over the congregation that the people be not as sheep which have no shepherd.

42. Israel's evil conduct.

43. By the charge to be strong and of good courage and the promise that he shall bring the Children of Israel into Canaan.

44. Book of Joshua.

45. Part I. Conquest of Western Palestine. Chapters 1-12.

Part II. Division of the land among the tribes. Chapters 13-21.

Part III. Settlements East of the Jordan. Chapter 22.

Part IV. Last days and last words of Joshua. Chapters 23, 24.

46. The thread of sacred promise running through all.

47. "Go over this Jordan * * unto the land which I do give them."

48. By the word, "There shall not any man be able to stand before thee" and the further personal assurance "As I was with Moses so will I be with thee; I will not fail thee nor forsake thee."

49. Were these promises without conditions?

50. What was Joshua's part?

51. Upon what does his prosperity and "good success" depend?

52. What is the final assurance of Joshua's commission?

53. Name three promises given Joshua.

54. Name three conditions.

55. Name three aims of God.

56. As we study the Lord's promises to Joshua upon entering the land of Canaan, what nugget may be picked up?

57. What are two marked characteristics of Joshua?

58. What tribes were assigned lands East of the Jordan?

59. What is now demanded of them however?

60. What is their splendid word of loyalty?

61. What is Joshua's next move?

62. Who gives them information and protects them?

63. What are conditions in Canaan?

49. They were not.

50. (1) He must be "strong and of good courage."
(2) He must plan well and execute fearlessly. (3) He must enforce "all the law" handed down by Moses.

51. Upon his loyalty to the word of God.

52. "Jehovah thy God is with thee whithersoever thou goest."

53. (1) All the land promised the fathers. (2) No man able to stand before Israel. (3) The constant presence and blessing of God.

54. (1) Courage in battle. (2) Loyalty in peace. (3) The insistent observance of all the law.

55. (1) To manifest his own faithfulness and teach men their real dependence. (2) To win victories on character levels. (3) To preserve Israel as a means of blessing all men.

56. The riches of heaven are subject to the sight draft of faith.

57. (1) Promptness in obedience to God's commands. (2) Faith as to God's part.

58. Reuben, God and the half tribe of Manasseh.

59. That their armed men go with others to the conquest of territory West of Jordan.

60. "All that thou hast commanded us we will do, and whithersoever thou sendest us we will go."

61. He sends spies "to view the land and Jericho."

62. Rahab.

63. The terror of Israel's God is upon them. Their hearts have melted and there remains no spirit in any man

64. What is the true report of the spies?
65. Before moving forward what were the people commanded to do?
66. What word from Jehovah comes to Joshua?
67. How far are priests to go before stopping?
68. How far are the priests in advance of the people?
69. What was the condition of the river?
70. Describe the making of Israel's pathway through the river?
71. What marks the steps of God this wondrous day?
72. What is erected on the banks of Jordan?
73. What is the purpose of this memorial?
74. When we study the Lord's leadings as Joshua enters Canaan, what nugget of truth may be picked up?
75. What is the effect, upon the Canaanites, of the miracle at the Jordan?
76. What rite is now restored?
77. What is Israel's first camp in Canaan?
78. How does Joshua use Gilgal?
79. Who appears to Joshua at the time?
80. Why this vision at just this time?
81. What is the first city Israel moves against?
82. Who plans the attack?

64. "Truly the Lord hath delivered into our hands all the land."

65. To sanctify themselves.

66. "This day will I begin to magnify thee in the sight of all Israel."

67. To "the brink of the waters."

68. Two thousand cubits.

69. Overflowing its banks.

70. "The waters which came down from above stood, and rose up in one heap, a great way off * * * and those that went down toward the sea * * * were wholly cut off and Israel passed over right against Jericho."

71. Deliberate order and limitless power.

72. A memorial pile of twelve stones.

73. To call out questions and reinforce the teaching of later generations.

74. A man alone, sees barriers; with God, there are none.

75. There is dismay everywhere "because of the children of Israel."

76. Circumcision.

77. Gilgal.

78. As headquarters or base of supplies.

79. The Captain of the Lord's host.

80. To cheer a chosen man facing a tremendous task.

81. Jericho.

82. Jehovah.

83. What are the steps in the attack?
84. What of Jericho's standing?
85. How does Joshua receive such a plan of attack?
86. What is the result?
87. Whose lives are spared?
88. What of Jericho's future?
89. What is one great lesson taught by the destruction of the Canaanites?
90. What are further motives of God in such lines of action?
91. Name six incidents just before the crossing of the Jordan.
92. Name five incidents immediately following the crossing of the Jordan.
93. What nugget may be picked up in the study of Israel's "First Days in Canaan?"
94. Who sinned at Jericho?
95. What was the sin?
96. What is the second city Israel plans to attack?
97. What do spies report about Ai?

83. (1) Once each day for six days the walls of Jericho are to be compassed by Israel's men of war. (2) Seven priests are to bear trumpets before the ark. (3) The seventh day the city is to be compassed seven times. (4) At the last there is to be a long blast of the ram's horn and a great shout by the people. (5) At this the walls are to fall.

84. A city of wealth, promise and sin.

85. Only to execute the plan in its every detail, promptly.

86. The fall of Jericho and the complete conquest of its people.

87. Rahab and her people.

88. The curse of God rests upon him who shall attempt to rebuilt it.

89. The exceeding sinfulness of sin.

90. The saving of his people and his law that generations to the end of time may be blessed.

91. (1) Three days' provision. (2) Rallying of forces. (3) Spies in Rahab's house. (4) Report of broken spirit of Canaanites. (5) Sanctifying the people. (6) Cheer from on high.

92. (1) Memorial stones. (2) Camp at Gilgal. (3) Circumcision. (4) Captain of Lord's host. (5) Capture of Jericho.

93. "Not by might nor by power but my spirit saith the Lord of hosts."

94. Achan.

95. The theft of treasure devoted to God.

96. Ai.

97. Not more than two or three thousand armed men will be needed for they of Ai "are but few."

98. What does this report suggest?
99. What is the result of attack upon Ai?
100. What of Israel's feelings now?
101. What does Joshua do?
102. What consideration particularly moved him?
103. Who reveals the cause of defeat at Ai?
104. How did He state the cause?
105. What cancels promises of favor?
106. How is the guilty man detected?
107. Who had known about the guilt all the time?
108. What was the price of Achan's honor and life.
109. What penalty was visited upon Achan?
110. At this stage, who cheers Joshua?
111. What force is taken?
112. How was the force divided?
113. What strategy was practiced?
114. What of the outcome on the strategy?
115. What incident is noted in the valley of Shechem?
116. Between what mountains is the valley of Shechem?

98. Israel's feeling of independence.

99. Israel's disastrous defeat.

100. "The hearts of the people melted and became as water."

101. He cries before God lamenting that Israel has crossed the Jordan.

102. The emboldening of all the people of Canaan by Israel's defeat at little Ai.

103. Jehovah.

104. "Israel hath sinned."

105. Sin.

106. By lot.

107. God and, Achan.

108. A pretty Babylonish mantle, a bit of silver and a wedge of gold.

109. Death.

110. The Lord himself bidding him have no fear but to proceed against Ai.

111. All Israel's armed men.

112. Half for attack in front; half to lie in ambush in rear of city.

113. (1) Men in front are to attack and turn and flee. (2) Men of Ai drawn out in pursuit will leave city open to Israel's force in ambush. (3) This force, entering the city, will set it on fire. (4) Israel's attacking force will then face about and Ai will be cut to pieces between two armies.

114. Israel's complete success—restoring prestige in Canaan.

115. A great service of thanksgiving.

116. Ebal and Gerizim.

117. Who planned the gathering in this valley?
118. How are the tribes to be stationed?
119. Who reads the law?
120. Which mountain was the mountain of blessings?
121. Which the mountain of curses?
122. Why so called?
123. Who combine against Israel?
124. Who secure, by strategy, a covenant with Israel?
125. How is Gibeon threatened?
126. Who hurries to Gibeon's relief?
127. Why?
128. Who fights for Israel?
129. The result?
130. What final victories complete the record of conquest?
131. What glad record is made?
132. When we read of Achan's sin in entering into the land of Canaan, what nugget of truth may we pick up?
133. Is conquest actually complete when the land rests from war?
134. What word comes from God to Joshua?
135. What leads some of the tribes to locate East of Jordan?
136. What tribes locate East of Jordan?
137. How many tribes locate West of Jordan?
138. What assignment is given the priestly tribe of Levi?
139. Why is no land assigned the Levites?

117. Moses.
118. Six upon each mountain.
119. Priests standing in valley between the mountains.
120. Gerizim.
121. Ebal.
122. Because tribes stationed upon these mountains respectively set seal of approval upon blessings and cures of the law by a loud *Amen*.
123. The stronger peoples of Canaan.
124. Gibeonites.
125. By attack of other peoples outraged by her alliance with Israel.
126. Joshua.
127. To keep covenant with Gibeon and to shatter hopes of Canaanites in strength of their combinations.
128. Jehovah.
129. The complete overthrow of Israel's foes.
130. (1) Many cities of the West. (2) All the land of the South. (3) All the hill country of the North.
131. "And the land had rest from war."
132. Sin cancels promises of favor.
133. It is not.
134. "There remaineth yet much land to be possessed."
135. An agreement with Moses which Joshua ratified.
136. Rueben, Gad and the half tribe of Manasseh.
137. Nine and one-half.
138. None, except cities of residence.
139. They were occupied with priestly duties.

140. How are lands distributed?
141. What exception to this?
142. Why this exception?
143. Why was this promise made to Caleb?
144. Who was the other man whose faith did not fail when the twelve spies were sent into Canaan?
145. How long had Caleb cherished the promise of Moses?
146. Whose descendants count two in the division of the land?
147. Why this favor?
148. What tribe shows weakness?
149. What marks them unfavorably?
150. Who raises question as to territory assigned them?
151. Who, particularly, should have raised no question?
152. What do they assign as reason for complaint?
153. What is, in effect, Joshua's answer?
154. Where was land available?
155. Where has Israel's camp been during all seven years of conquest?
156. To what place does Israel move at this stage of the narrative?
157. What is set up at Shiloh?
158. How many tribes have yet to take possession of territory assigned them?
159. What steps are taken?

140. By lot.

141. The case of Caleb, representing the tribe of Judah.

142. Caleb made claim upon a promise of Moses which all Israel respected.

143. Because "he wholly followed Jehovah, the God of Israel" at the time the twelve were sent to spy out the land of Canaan.

144. Joshua.

145. Forty-five years.

146. Joseph's.

147. Probably in deference to Jacob's word of blessing in which he promised "one portion above thy brethren."

148. Manasseh.

149. Incomplete conquest and the use of Canaanites as slaves. And later in common with other tribes, intermarrying with alien peoples.

150. Descendants of Joseph.

151. Descendants of Joseph.

152. A "great people" needs more room.

153. A "great people should be able to acquire more land."

154. Woodland not counted in the division and possessions still in hands of Canaanites.

155. At Gilgal.

156. To Shiloh.

157. The tabernacle.

158. Seven.

159. Joshua urges haste, surveys are made, boundaries fixed and lots cast.

160. What special cities was Israel to appoint after crossing the Jordan?
161. What was the purpose of cities of refuge?
162. If proved guilty what action was taken?
163. If innocent what was the line of procedure?
164. How many cities of refuge are chosen?
165. How many East of the Jordan?
166. What are they?
167. How many West of the Jordan?
168. What are they?
169. What is the threefold family division of the tribe of Levi?
170. What were the duties of the Kohathites?
171. What were the special duties of the Gershonites?
172. What were the special duties of the Mirarites?
173. What temporal support comes to the Levites?
174. How many cities or villages are assigned them?
175. What nugget may be picked up in studying Israel's "Completing the Conquest?"
176. What is Joshua's word to Reuben, Gad and the half tribe of Manasseh?
177. What is built by these Transjordanic tribes?

160. Cities of refuge.

161. To provide a haven of safety to a man slayer pending trial.

162. The man slayer was surrendered to the avenger of blood and his own life paid the penalty of his crime.

163. The homicide was protected in his life but must remain in the city of refuge until the death of the high priest.

164. Six.

165. Three.

166. Bezer, Golan and Ramoth.

167. Three.

168. Kadesh, Hebron and Shechem.

169. According to sons of Levi,—Kohath, Gershon and Merari.

170. They furnished the priests—the household—of Aaron—and had care of the ark and other sacred furniture of the ark when Israel moved from place to place.

171. In time of moving they bore the tent of meeting itself and its curtains and coverings.

172. In time of moving they had charge of the boards, bars and pillars of the tabernacle.

173. Cities for residence and tithes from other tribes.

174. Forty-eight.

175. Complete conquest alone warrants "rest from war."

176. Commendation and dismissal to their territory beyond the Jordan.

177. An altar.

178. What is their motive?
179. How did tribes West of Jordan interpret the building of the ark?
180. Who show commendable spirit?
181. What noted word now comes from the lips of Joshua?
182. What does he review?
183. What is condition of future favor?
184. What does Joshua pass on to the people?
185. What warning is voiced?
186. Where are the tribes assembled for the great leader's farewell?
187. What is Joshua's great appeal?
188. What is necessary and unavoidable for Israel?
189. What is the superb announcement of Joshua's own choice?
190. What is the first cry of the people?
191. What does Joshua answer?
192. What is the people's earnest protestation?
193. What closes the striking scene?
194. What is Joshua's last act of record?
195. Give five incidents following the fall of Jericho.

178. The safety and instruction of their people in relation to Jehovah.

179. As rebellion in the desertion of Shiloh.

180. Tribes East of Jordan.

181. "I am old and well stricken in years."

182. The triumphant days of God's leadings and the absolute certainty of His promises.

183. Israel's loyalty.

184. His own commission with its injunction of loyalty to the Word of God.

185. If Israel is disloyal the nation will perish.

186. Shechem.

187. "Now therefore fear Jehovah and serve him in sincerity and in truth."

188. A choice between Jehovah and the gods of other nations.

189. "As for me and my house, we will serve Jehovah."

190. "Far be it from us that we should forsake Jehovah to serve other gods."

191. "Ye cannot serve Jehovah."

192. "Nay but we will serve Jehovah."

193. Joshua's exclamation, "Ye are witnesses against yourselves" and the people's rejoinder, "We are witnesses."

194. The fixing of a stone of memorial as a seal of Israel's pledge to Jehovah.

195. (1) Defeat at Ai. (2) Sanctify Israel. (3) Victory at Ai. (4) Reading the law in the valley of Shechem. (5) Strategy of Gibeonites.

196. Give five results following the five incidents just mentioned.

197. Give five closing incidents of the record of Joshua.

198. What nugget of truth may be picked up in the study of the "Last Days and Last Words of Joshua?"

199. What descriptive name has been applied to the period of the judges?

200. What does the Scripture state as to the character standard of the time?

201. What is the extent of the period of the judges?

202. What part of the Bible gives the history of the period of the judges?

203. Give outline of the book of Judges.

204. Who is the first leader chosen after Joshua?

205. Whom does Judah secure to assist him?

206. Over whom and where is first victory?

207. What ruler is captured and put to death?

208. Over whom and where is second victory?

209. Give list of other recorded victories.

210. Were victories complete and lasting?

211. What one people was a specially troublesome enemy of Israel through long years?

212. What inhabitants of the valleys did Israel fail to drive out?

213. Who retained the citadel of Jerusalem?

214. What place of note is taken by descendents of Joseph?

196. (1) Victory at Gibeon. (2) Victories in the South. (3) Victories in the North. (4) Rest from war. (5) Division of the land.

197. (1) In camp at Shiloh. (2) Cities of Refuge. (3) Provision for Levites. (4) Averted strife. (5) Farewell words of Joshua.

198. He best leads men who best follows God.

199. The dark ages of Jewish history.

200. In those days there was no king in Israel; every man did that which was right in his own eyes.

201. From the death of Joshua to the coronation of Saul.

202. The books of Judges and Ruth and first ten chapters of First Samuel.

203. Part I. Introduction—The Apostasy. 1: 1-3: 6.

Part II. Israel under the Judges. 3: 7-16: 31.

Part III. Local history. 17-21.

204. Judah.

205. Simeon.

206. Canaanites and Perizzites at Bezek.

207. Adoni-bezek who held seventy cities in subjection.

208. Jebuzites in Jerusalem.

209. Hebron, Debir, Hormah, Gaza, Ashkelon and Ekron.

210. They were not.

211. The Philistines.

212. Those having chariots of iron.

213. Jebuzites.

214. Bethel.

215. How many of the tribes fail to do full duty in lines of conquest?

216. What motives prompt to disobedience?

217. Who pleads with Israel for better life?

218. What was the result of Jehovah's appeal?

219. What is the penalty of Israel's persistent sin?

220. How completely did Israel turn from Jehovah?

221. What the just recompense of sin?

222. What indication of the marvelous mercy of God?

223. What peoples were left in Canaan to "prove" Israel?

224. What one thing particularly involved Israel with the people of Canaan?

225. Where were Philistines located?

226. Where were Sidonians located?

227. Where were Hivites located?

228. Where were Hittites located?

229. Where were Amorites located?

230. Where were Perizzites located?

231. Where were Jebuzites located?

232. What nugget may be picked up from the study of "Israel's Apostasy?"

233. What people of the East holds Israel in bondage?

234. Who is their leader?

235. Whom does God raise up as first of the Judges to deliver Israel?

236. What relationship does he sustain to a noble character?

237. What was Israel's first work?

238. What was next step?

215. Six.
216. Indolence, pride, lust and cowardice.
217. Jehovah.
218. Tears but no reformation.
219. God leaves native tribes as thorns in the side of Israel.
220. They forsook Him utterly bowing down to gods of peoples about them.
221. Israel is despoiled by their enemies.
222. In spite of Israel's disloyalty and outrageous violations of the divine law He raises up Judges to save them from their enemies.
223. The Philistines, Sidonians and various tribes included under the general term Canaanites.
224. Intermarrying.
225. Southwestern seaboard.
226. Northwestern seaboard.
227. North and Northeast—Lebanon district.
228. South country—Hebron district.
229. Southwest and later East of Jordan.
230. Central section, about Bethel and Shechem.
231. In and about Jerusalem.
232. Apostasy from God always leads to "dark ages."
233. Mesopotamians.
234. Cushan-rishathaim.
235. Othniel.
236. Nephew of Caleb.
237. To suppress idolatry and teach Israel anew the name and law of God.
238. Victorious war against Mesopotamians.

239. What followed Othniel's death?
240. By whom is Israel next reduced to bondage?
241. Who is raised up as a deliverer?
242. Who is third of the Judges?
243. What "old story" is repeated?
244. What woman judge is now raised up?
245. Whom does Deborah call as leader of Israel's forces?
246. What condition does Barak impose?
247. What does Deborah tell him this involves?
248. Over whom does Barak win a complete victory?
249. What happens to Sisera?
250. What of Deborah's feelings over the victory?
251. Name the first five Judges.
252. What lesson nugget may be picked up in the study of "The First Judges?"
253. Who are the next oppressors of Israel?
254. What of Israel's condition?
255. Before a deliverer is granted this time, what happens?
256. Who is called as deliverer?
257. What of Gideon's character?
258. What does the angel of the Lord call him?
259. What are Gideon's first words in response to the call?

239. Further Apostasy.
240. Eglon of Moab.
241. Ehud, second of the Judges.
242. Shamgar.
243. Story of Israel's sin, their just oppression, their cry to God and His deliverance.
244. Deborah.
245. Barak.
246. Deborah must accompany him in his expedition.
247. The surrender of honors to a woman.
248. Sisera, general of forces of Jabin.
249. Deserting his forces and seeking personal safety he is murdered by Joel.
250. She voices a song of triumphant thanksgiving.
251. Othniel, Ehud, Shamgar, Deborah and Barak.
252. The Lord is not slack concerning his promise, as some count slackness; but is longsuffering toward you, not wishing that any should perish, but that all should come to repentance."
253. The Midianites.
254. They were brought "very low."
255. God voices protest against their conduct reminding them of all His favors of the past.
256. Gideon.
257. "He represents the best Hebrew blood, the finest spirit and intelligence of the nations."
258. A mighty man of valor.
259. Oh my Lord, if Jehovah is with us, why then is all this befallen us? Where are his great works? Why does Midian prevail?

170 *FROM JORDAN TO THRONE OF SAUL.*

260. How are his doubts answered?
261. How is Gideon fortified for his task?
262. How is he farther assured?
263. What altars did Gideon overthrow?
264. What the effect of this upon his father?
265. What signs further confirmed Gideon's call?
266. What indicates that Gideon is of the type for leadership?
267. How many men are in Gideon's army?
268. What does God say of this number?
269. Why "too many"?
270. What first test was applied to the army?
271. How many turned back?
272. What does God say of the remaining force of ten thousand?
273. What further test is applied?
274. How many stand this test?
275. What does Gideon discover by spying upon the camp of Midian?

260. By a command for service.

261. By the divine assurance, "Surely I will be with thee, and thou shalt smite the Midianites as one man."

262. By the angel's calling forth fire from the rock to consume his offering.

263. Altars of Baal at which his own father worshiped.

264. He upholds his son, deserting a god unable to defend himself.

265. The signs of the fleece.

266. His *immediate* obedience. He *rises up early* to begin the work of God.

267. Thirty-two thousand.

268. There are "too many."

269. Victory won by such a host would be credited to their own power or valor. The name of God would find no honor.

270. Opportunity, without dishonor, was given all the fearful and the trembling to depart.

271. Twenty-two thousand.

272. There are yet "too many" though Midianites cover the land like locusts!

273. Only those who rush through a stream that crosses their pathway without slacking speed for drink are to accompany Gideon.

274. Three hundred.

275. That fear has already disarmed his foes.

276. To what effective strategy does he resort?
277. What is the result?
278. Who complains to Gideon?
279. Why does Ephraim complain?
280. How are they pacified?
281. What is said of the persistent courage of Gideon and his men?
282. What is the final outcome?
283. What do the people offer Gideon?
284. What is his answer?
285. How is Gideon involved in later days?
286. What the final estimate of Gideon?
287. What lesson nugget may be picked up from the study of the "Heroic Days of Gideon?"
288. What marks Israel's life after death of Gideon?
289. What of the attitude toward the house of Gideon?
290. What conspirator obtains the leadership?
291. What great crime does he commit?

276. His force is divided into three companies scattered over the hills above the camp of Midian. Upon the blast of his own trumpet each man is to blow a wild blast, break his pitcher and expose the light of a torch. From every side they are then to rush toward the camp below them.

277. Midianites are panic stricken and flee in terror from "the sword of the Lord and Gideon."

278. Men of Ephraim.

279. Gideon did not use them in attacking Midian and they wished to share the glory of the victory.

280. By being reminded of other important services they had rendered and by Gideon's unselfish estimate of himself.

281. As Midian retreated these heroes were "faint yet pursuing."

282. Midian is utterly discomfited.

283. To make him king.

284. Jehovah shall rule over you.

285. By Israel's perverted attitude toward the epoch he made and by family relationships.

286. He was great for his time and God used him. He merits his place in the catalogue of the faithful.

287. "One man of you shall chase a thousand; for the Lord your God, he it is that fighteth for you."

288. A further apostasy.

289. "Neither showed their kindness to the house of Gideon."

290. Abimelech.

291. Murders all his brothers except Jotham who escapes him.

292. Who finally rebels against Abimelech?
293. Who is welcomed as a leader against Abimelech?
294. In the engagement who are overthrown?
295. Why was Shechem involved in disaster?
296. How does Abimelech meet his death?
297. What new judges are next named?
298. Who are next found oppressing Israel?
299. What pitiful cry does Israel raise?
300. What wonderful revelation of the heart of God?
301. Who is raised up to deliver?
302. How is he described?
303. What is his first step?
304. What was the result of these overtures?
305. Next steps?
306. Name three inconspicuous leaders next raised up?
307. What remarkable man is next introduced?
308. What did the angel declare he was to be?
309. What is his first exploit?
310. What next?
311. What of the vengeance of the Philistines?
312. What of Samson's return vengeance?
313. Who delivers up Samson?

292. His own city, Shechem.
293. Caal.
294. Gaal and the Shechemites.
295. Because men of that city strengthened the hands of Abimelech to slay his brethren.
296. He is wounded fatally by a stone dropped upon him from a tower, by the hand of a woman. To save himself from reproach he calls a soldier to put him to death.
297. Tola and Jair.
298. Philistines and Ammonites.
299. "Only deliver us this day."
300. "His soul was grieved for the misery of Israel."
301. Jephthah.
302. As "a mighty man of valor."
303. An appeal to the king of Ammon presenting the justice of Israel's cause.
304. They were rejected.
305. War and the overthrow of Ammonites.
306. Ibzan, Elon and Abdon.
307. Samson.
308. "A Nazarite unto God."
309. The murder of thirty Philistines to pay a riddle wager.
310. Destruction of the grain fields of the Philistines.
311. They destroy the household of the woman Samson sought for his wife.
312. He smites the Philistines "hip and thigh" with great slaughter.
313. Men of Judah.

314. The result?
315. Who is finally his undoing?
316. What of his treatment?
317. What of his final vengeance upon his own foes and the enemies of the people of God?
318. How many judged Israel?
319. How many thus far introduced?
320. Name them.
321. Whom will we yet meet?
322. What nugget may be picked up in studying "The Last of the Judges?"
323. What do the last chapters of Judges deal with?
324. Purpose of the narrative?
325. Whose household is introduced?
326. What tribe seeks more territory?
327. What city is overthrown?
328. What city takes its place?
329. What woful record is here introduced?
330. What tribe is involved in this outrage?
331. What is the first step of other tribes?
332. Results of first battles?
333. Why?

314. He breaks all bonds and, attacking the Philistines, smites a thousand men.

315. Delilah.

316. He is blinded, bound with fetters, and put to the slave's task of grinding grain.

317. The heathen temple is pulled down upon assembled thousands, Samson perishing with the others.

318. Fifteen.

319. Fourteen.

320. Othniel, Ehud, Shamgar, Deborah, Barak, Gideon, Abimelech, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson.

321. Samuel, last of the judges and first of the prophets.

322. True standards of courage await the coming of Christ.

323. Local history.

324. To further picture the darkness of a day when, the laws of God forgotten, every man does that which is right in his own eyes.

325. Household of Micah.

326. Dan.

327. Laish.

328. Dan.

329. Record of the outrage of Gilbeah.

330. Benjamin.

331. A conference at Mizpah and condemnation of Benjamites.

332. Defeat of the tribes.

333. Fought in their own strength.

334. Next developments?

335. Why Israel in sorrow?

336. What is done?

337. What is the only explanation of the dreadful narrative?

338. What nugget of truth may be picked up when we study the sinful condition of the "Period of the Judges?"

339. To what change of scene do we turn in the book of Ruth?

340. Of what great fact does the book assure us?

341. Give a tribute to the book of Ruth.

342. Give a tribute to Ruth herself.

343. With what household of Judea do we deal?

344. The name of Elimelech's wife?

345. Names of their sons?

346. What special burden pressed upon them?

347. To what country did they move?

348. What sorrow comes to the home?

349. Whom did the sons marry?

350. What added sorrow comes to Naomi?

351. What word comes to her from the old home of Judea?

352. What does she plan?

353. Who accompany her for a distance on the way?

334. From their knees, the men of Israel move forward in conquest. Benjamin is overthrown.

335. It dawns upon them that they have gone to unwarranted lengths. A tribe of Israel has been blotted out.

336. By wicked devices wives are secured for the remnant of the tribe of Benjamin.

337. Men, careless of God, were doing what was right in their own eyes.

338. Moral and spiritual anarchy come in whenever the laws of God go out.

339. From petty wars to realm of peace, from tempest of public dishonor to calm of domestic loyalty.

340. There has never been a complete break in the chain of belief.

341. "It grants a moment of sunshine through thick clouds."

342. She appears as Wife and Daughter chaste as the Rose of Spring and unsurpassed in these relations by any other character of holy writ."

343. The house of Elimelech.

344. Naomi.

345. Mahlon and Chilion.

346. Famine.

347. Moab.

348. Elimelech's Death.

349. Orpah and Ruth.

350. Death of the two sons.

351. That the Lord hath visited his people and given bread.

352. To return to Judea.

353. Both daughters-in-law.

354. When farewells are spoken which of the daughters turns back?

355. What is Ruth's decision?

356. Give her beautiful words of committal.

357. Of whose unwavering faith is Ruth the reward?

358. To what point in Judea do Naomi and Ruth return?

359. What is the question of old neighbors and friends?

360. What the answer?

361. What motives turned Orpah back to Moab?

362. What motives led Ruth to Judea?

363. What of Orpah's name now?

364. What of Ruth's name now?

365. What nugget of truth may be picked up in the study of Naomi's life?

366. What trait is at once discerned in Ruth?

367. In whose fields does Ruth begin gleaning the portion of the poor?

368. How is Boaz impressed by her?

369. What predisposes him in her favor?

370. What is his word of devout good will?

354. Orpah.

355. To go to Judea with Naomi.

356. "Entreat me to leave thee, and to return from following after thee; for whither thou goest I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God; where thou diest, will I die, and there will I be buried: Jehovah do so to me and more also, if aught but death part thee and me."

357. Naomi's

358. Bethlehem.

359. Is this Naomi?

360. "Call me not Naomi but Mara for the Almighty hath dealt very bitterly with me."

361. (1) False gods. (2) Family ties. (3) Temporal interests.

362. (1) Jehovah. (2) Obligation to God. (3) Eternal interests.

363. It points a moral.

364. It lives.

365. Faith like Naomi's will still yield lives like Ruth's.

366. Industry.

367. The fields of Boaz.

368. Most unfavorably.

369. Knowledge of her kindness to Naomi and her turning from her own people to strangers.

370. "Jehovah recompense thy work, and a full reward be given thee of Jehovah the God of Israel under whose wings thou art come to take refuge."

371. What special favors does he provide for her?
372. What is Naomi's heartfelt exclamation when Ruth bears report of the day?
373. What does she see in Boaz?
374. What were the privileges and duties of the nearest of kin?
375. What caution does Naomi give Ruth?
376. What is Naomi's plan?
377. Where does Ruth make her claim to his protection as nearest of kin?
378. What of Boaz?
379. The reservation?
380. Where does Boaz call a conference?
381. Who are asked to judge between him and the one nearer of kin?
382. What is the result of the conference?
383. The next step?
384. What child is born to Boaz and Ruth?
385. Who is his grandson?
386. Of what line is the Messiah?
387. Whom do we face in the person of Ruth?
388. What nugget may be gathered up in the study of Ruth "In the Fields of Boaz?"
389. To whose household does the book of First Samuel first introduce us?

371. (1) She is to share the lunch with his reapers.
(2) The reapers are told not only to allow her to glean after them undisturbed but to drop some grain purposely for her benefit.

372. "Blessed be he that did take knowledge of thee."

373. A redeemer sent to them "of Jehovah."

374. (1) To buy back forfeited inheritance or liberty. (2) To average the blood of the murdered. (3) To take widow of a deceased brother if he died childless.

375. Not to leave the fields of Boaz.

376. To have Boaz marry Ruth.

377. In the scene at the threshing floor.

378. He admits his obligation as near of kin and calls down the blessings of Jehovah upon Ruth.

379. Boaz reminds Ruth that there is one nearer of kin than himself. If he does not do a kinsman's part Boaz will.

380. At the city gate.

381. Ten of the elders of the city.

382. The one nearer of kin than Boaz surrenders his privileges.

383. Ruth becomes the wife of Boaz.

384. Obed.

385. David.

386. The line of David.

387. An ancestress of Jesus.

388. There is large place for life with God in fields of human toil.

389. The household of Elkanah, a Levite.

390. What are the names of Elkanah's wives?
391. What is Hannah's sorrow?
392. Who taunts her with this fact?
393. Who tries to comfort?
394. To whom does Hannah turn in direct petition for a child?
395. Where is the prayer offered?
396. What does she promise.
397. What motives prompted her?
398. Eli's first thought?
399. Hannah's beautiful protest?
400. What of Eli's response?
401. What marks the household of Elkanah before facing homeward?
402. What child is born to Hannah?
403. When does the grateful Mother bear her child to Jehovah?
404. What is Hannah's spirit in the vital hour of the surrender of Samuel?
405. What contrasts in the household of Eli?
406. What of Samuel's growth?
407. What nugget of truth may we pick up in the study of "A Mother's Gift to Jehovah?"
408. What was the cost of sin in the cases of Hophni and Phinehas?
409. Who appears to Eli?
410. What is the pitiful characteristic of Eli?

390. Peninnah and Hannah.

391. She is childless.

392. Peninnah.

393. Elkanah, by assurance of his partial love.

394. To God.

395. In temple or tabernacle courts.

396. If a child is granted she will give him unto Jehovah for service all the days of his life.

397. (1) The crown of womanhood. (2) The sense of the favor of God. (3) In line with living promises of Jehovah.

398. That Hannah is drunken.

399. "No, my Lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but I poured out my soul before Jehovah."

400. A benediction of peace and promise.

401. An hour of worship.

402. Samuel, whose name signifies "Asked of God."

403. When he is, probably, about three years of age.

404. The spirit of exultation expressing itself in a song of thanksgiving.

405. The sin of Hophni and Phinehas over against the righteousness of Samuel.

406. He "grew before Jehovah."

407. "A mother is a mother still, the holiest thing alive."

408. The favor of both God and man and bondage instead of freedom they coveted.

409. The man of God voicing heaven's reproof.

410. Weakness.

411. What special sin in his sons did he overlook?
412. How did the messenger of God speak of this?
413. What penalties are foretold?
414. How are Samuel's early years spent?
415. How does God finally call him to larger life and labor?
416. What does Samuel do at first and second calls?
417. What does Eli direct?
418. When he reported to Eli the third time what came to Eli's mind?
419. What direction does he now give Samuel?
420. What is made known to Samuel?
421. What is the mind of Samuel?
422. What is Eli's insistence?
423. What of Eli's resignation?
424. What is Samuel's unique place?
425. What of God's favor to Samuel?
426. What of Israel's feeling toward him?
427. In the study of sin throughout the ages what great nugget of truth may be picked up?
428. What people gathers against Israel?
429. What was the cause of Israel's defeat?
430. To what device do they resort?
431. What the first effect of this upon their foes?
432. By what motive did leaders of Philistines stir their forces?
433. What are the issues of the second battle?

411. Misappropriation of altar sacrifices.
412. As honoring his sons above God.
413. (1) Affliction is to come upon Eli's house. (2) His sons, to succeeding generations, are to die without reaching old age. (3) The priesthood shall pass to another.
414. In ministering unto Jehovah before Eli.
415. By speaking his name.
416. Runs to Eli asking what is wanted.
417. That he return to his rest.
418. That God was calling Samuel.
419. To lie down and if the voice come again to answer, "Speak, Jehovah, for thy servant heareth."
420. The decreed desolation of the house of Eli.
421. He shrinks from telling Eli.
422. That he tell him "every whit."
423. He exclaims, "It is Jehovah: let him do what it seemeth him good."
424. Last of the judges and first of the prophets.
425. He was with him and "let none of his words fall to the ground."
426. All recognized that he was established a prophet of Jehovah.
427. "The wages of sin is death."
428. Philistines.
429. Israel's sin.
430. Taking the ark with them into battle.
431. Dismay.
432. The threat of bondage to Israel.
433. (1) Defeat of Israel. (2) Death of Hophni and Phinehas. (3) Capture of ark.

434. What effect do tidings have upon Eli?
435. Where do Philistines first place the ark?
436. What is their thought in this?
437. What occurs in the temple of Dagon?
438. What subsequent developments bring terror to Philistines?
439. What plan for testing the cause of the trouble?
440. What the result?
441. Where is the ark first received by Israel?
442. What the people's feelings?
443. What leads to great sorrow at Beth-shemesh?
444. Where is the ark taken?
445. How long is it kept there?
446. What appeal does Samuel voice to Israel?
447. What the result?
448. Where is a conference held?
449. What its purpose?
450. What do Philistines do?
451. What is the result of the attack?
452. Why was Israel invincible?
453. What memorial stone is reared?
454. Where was Samuel's settled home?
455. What of his ministry?

434. He falls backward to his death.
435. In the temple of Dagon.
436. To discredit Israel and Israel's God before all the people.
437. The altar is found upon its face and broken before the ark.
438. Dreadful afflictions wherever the ark is taken.
439. Placing the ark upon a new cart drawn by milch kind. If the latter face toward home all the sorrows have come by "chance." If otherwise, Philistines will know that the hand of Israel's God is against them.
440. The power of Jehovah is declared.
441. At Beth-shemesh.
442. They rejoice greatly.
443. Irreverent curiosity.
444. To Kiriath-jearim.
445. Twenty years.
446. To return unto Jehovah, putting away all foreign gods.
447. Israel professes penitence and a desire to return to loyalty.
448. At Mizpah.
449. To set a seal upon Israel's reconsecration to God.
450. Make an attack upon Israel at Mizpah.
451. The discomfiture of the Philistines.
452. Because in camp with Jehovah.
453. Eben-ezer.
454. Ramah.
455. All his days he judged Israel going from place to place in an established circuit—a spokesman for God.

456. What nugget may we pick up in the study of Samuel's dependence upon God?

457. What are the names of Samuel's sons?

458. What of their character?

459. What of the attitude of the people?

460. What request do they make?

461. What is the master motive?

462. What of Samuel's feelings?

463. What does Jehovah bid him do?

464. What are points in the warning given?

465. What is Israel's answer?

466. What marked man do we meet at this stage in our journey?

467. How is he described?

468. What is Saul doing when we first meet him?

469. What does his servant suggest?

470. How is Saul made known to Samuel?

471. What is the next step?

472. To put Saul at ease what does Samuel tell him?

473. What significant thing in Samuel's conversation?

474. What portion of meat is given Saul at the table?

456. The citadel of prayer baffles all foes.
457. Joel and Abijah.
458. Thoroughly dishonorable.
459. They honor Samuel but resent being under his unworthy sons.
460. They ask for a king.
461. That Israel may be "like all the nations."
462. He was much displeased.
463. Yield to the desire of the people after giving warning as to what a king will mean.
464. (1) Their sons and daughters will be demanded for menial service. (2) Armies will demand the young. (3) Their fields and olive yards will be the king's at his pleasure. (4) A tithe of all they have will go to the king's enrichment.
465. "Nay; but we will have a king.
466. Saul, son of Kish of tribe of Benjamin.
467. As a mighty man of valor, of great height, standing from his shoulders upward above all others.
468. Seeking his father's asses.
469. That they consult the seer—Samuel.
470. Jehovah reveals the fact that Saul is the one whom He hath chosen to rule over Israel.
471. Samuel asks Saul to eat with him at a feast.
472. That his father's asses have been found.
473. The question, "For whom is all that is desirable in Israel?" and the answer, "Is it not for thee and for all thy father's house?"
474. The shoulder, perhaps as an emblem of the government to which God was calling him.

475. Who is chosen as king of Israel?
 476. Where is Saul found?
 477. In what unselfish words does Samuel introduce him?
 478. What new cry is heard in the camp of Israel?
 479. What ideal of Israel is satisfied?
 480. What is the extent of our journey thus far?
 481. What is the destination on before?
 482. What nugget may be gathered from Israel's request for a king?
 483. Who is reigning in your life to-day?

ANSWERS.

475. Saul.
 476. In hiding.
 477. "See ye him whom Jehovah hath chosen, that there is none like him among all the people."
 478. "Long live the king."
 479. They are "like other nations."
 480. From Eden to the throne of Saul.
 481. Bethlehem.
 482. The longing to be "like others" often dethrones God in human life that petty sovereigns of earth may rule.
 483. God grant that the answer may be Jehovah.

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“WHAT’S THE ANSWER?”

Charley met his friend James upon the street and told him that he had been fishing. “How many fish did you catch?” asked James.

John replied: “If to the number of the books of the Old Testament you add the number of the books in the New Testament; multiply that by the number of apostles that were present at the transfiguration; divide by the number of the books written by Luke; subtract the number of times the Israelites marched around Jericho; multiply by the number of pieces of silver Judas received for betraying Christ; divide by the number of spies Moses sent into Canaan; add the number of letters in the name of the city in which a man climbed up a tree to see Christ; divide by the number of apostles that were called the ‘sons of thunder,’ the answer will be the number of fish I caught.”

The answer to this question is 111.

This is one of fifty-two interesting Bible problems found in a book called “What’s the Answer?” This book may be secured from the Standard Publishing Company, Cincinnati, O., for 25 cents, postpaid.

What One of These Problems Did

One of these problems was given to a boy who went home very enthusiastic about finding the answer. He got along all right until he came to the name of the city in which a man climbed up a tree to see Christ. He went to his mother and asked her if she knew what the man’s name was and in what city he lived. She did not want to say that she did not know, so she put him off until the next day. In the meantime, she called up her preacher, and he said he would look it up. The boy then went the next day to school and asked his public-school teacher. She said the incident was very familiar to her, but she would tell him the next day just where to find it. This public-school teacher went home and asked her mother, who said she had heard of the story, but could not locate it. This mother also called up her preacher, and that preacher said he would look it up. From this one question at least two mothers, one public-school teacher and two preachers were taught that Zaccheus was the man that climbed up a tree to see Christ, and that he lived in Jericho. Get these puzzle problems and try them in your class.

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