

COMPLETE SEVEN-YEAR BIBLE STUDY

Year Two

First Quarter

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FOREWORD

HOW TO UNDERSTAND THE BIBLE by A. Campbell

By the application of a few very simple, common-sense rules of interpretation used by scholarly commentators the ordinary student can come to an understanding of the meaning of the Bible.

1. On opening any book in the sacred Scriptures, consider first the historical circumstances of the book. These are the order, the title, the author, the date, the place, and the occasion of it.

2. In examining the contents of any book, in respect to precepts, promises, exhortations, etc., observe who it is that speaks, and under what dispensation he officiates. Is he a Patriarch, a Jew, an Israelite, or a Christian? Consider also the persons addressed, their prejudices, character, and religious relations. Are they Jews or Christians, believers or unbelievers, approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New Testament.

3. To understand the meaning of what is commanded, promised, taught, etc., the same philological principles, deduced from the nature of language, or the same laws of interpretation which are applied to the language of the other books, are to be applied to the language of the Bible.

4. Common usage, which can only be ascertained by testimony, must always decide the meaning of any words which has but one signification, but when words have, according to testimony (i.e., the dictionary), more meaning than one, whether literal or figurative, the scope, the context, or parallel passages must decide the meaning.

5. In all figurative language ascertain the point of resemblance, and judge the nature of the figure, and its kind, from the point of resemblance.

6. In the interpretation of symbols, types, allegories and parables, this rule is supreme: Ascertain the point to be illustrated; for comparison is never to be extended beyond that point to all the attributes, qualities, or circumstances of the symbol, type, allegory or parable.

7. He who would interpret the Oracles of God to the salvation of his soul must approach this volume with the humility and docility of a child. We must come within the understanding distance.

HOW TO STUDY THE BIBLE

The Old Testament has thirty-nine (39) books, 929 chapters. The New Testament has twenty-seven (27) books, 260 chapters. You can read the sixty-six (66) books of the Bible, 1189 chapters in less than one year by reading THREE (3) chapters per day in the Old Testament and ONE (1) in the New Testament.

Study the Bible with a regenerate mind (II Cor. 2:14), a willing mind (James 1:21, 22), a teachable mind (Matt. 11:25), an unprejudiced mind (Ex. 3:5), open eyes (Psa. 119:18) and REMEMBER IT IS GOD'S Word (I Thess. 2:13)!

YEAR 2-LESSON 1 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year II

First Quarter

Lesson 1
Joshua 1-5

Page 1
Memory Verse: Joshua 1:3

Memory Verse:

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9).

Public Reading: Joshua 1:1-9.

JOSHUA AND THE JORDAN

The book of Joshua in time and sequence of events links itself to the Pentateuch. "Now" (Joshua 1:1) is the connecting link. This book embraces a period of nearly twenty-five years, from the crossing of the Jordan River to the assignment of the country amongst the tribes, the covenant renewal at Shechem and the death of Joshua. Three simple divisions mark the book:

1. The Conquest (Joshua 1-12).
2. The Collocation or division of land (Joshua 13-22).
3. The Counsels (Joshua 23-24).

In the Amarna Tablets, about 400 clay tablets found at Amarna, halfway between Memphis and Thebes, written at that time from Palestine to Pharaoh in Egypt, is this reference to the rout of the king of Pella: "Ask Benjamin. Ask Tadaa. Ask Joshua." Now mostly in the Museums of London and Cairo, the tablets are from (2) to three (3) inches wide and three (3) to nine (9) inches long and inscribed on both sides. This definite historical allusion to Joshua, God's leader of Israel, is another proof of the truth of God's Word!

"Joshua had been an attendant of Moses all through the wilderness wanderings; commander in the battle with Amalek; was with Moses in Mt. Sinai; one of the twelve spies; eighty when he took command of the nation; died at 110; was buried in Timnath-serah in his inheritance in Ephraim." He was a great warrior; he disciplined his forces sent spies as act of faith to back up trust in God. He was an ancient example of "Trust God and keep your powder dry." This is a winning combination!

He began his work by making the people swear to his work by renewing the covenant. He was about seven years subduing the land. He lived after this twenty-three years in which he settled and strengthened the hold of Israel on the land.

I. Preparatory Measures (Joshua 1:1-2:24)

1. A charge to Joshua (Joshua 1:1-9),

"Joshua. . ." (Joshua 1:1): This is Joshua's CALL from the Lord, who also COMMISSIONS him (Joshua 1:2-9). His original name was "Oshea" (Number 13:8) which had been changed to Jehoshua or Joshua, meaning "God's Salvation." He was of the tribe of Ephraim. The Greek form of the name is "Jesus." See Acts 7:45.

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"Be strong . . . this book . . ." (Joshua 1:6, 8): God made a solemn promise to Joshua on the threshold of a gigantic task. Israel HAD A BOOK. He was to be guided by the words of that book. He gave heed. God honored him! What a lesson for church leaders today! Let us get back to the study of the Bible, God's Word. If we honor the Word of God, the God of the Word will honor us, even as he honored Joshua!

2. Provisions prepared (Joshua 1:10, 11).

"Prepare you . . ." (Joshua 1:11): The daily Manna was to cease (Joshua 5:12). "Victuals" (Joshua 1:11): corn, sheep good for a journey; they were secured from the conquered countries.

3. An order to the Two and a Half Tribes (Joshua 1:12-18).

"God had given you rest . . ." (Joshua 1:13): The Reubenites, the Gadites and the half tribe of Manasseh were given homes on the eastern side of the Jordan. The families and most of the men were to remain on the east side of the Jordan (Joshua 1:15). "About 40,000" (Joshua 4:13) accompanied Israel.

"All. . . we will do" (Joshua 1:16): This is cooperation PLUS.

4. Two spies sent into Jericho (Joshua 2:1-24).

"Sent. . . two men" (Joshua 2:1): This is faith in ACTION! He trusted God (James 2:22, 17), and exercised good military leadership. Jesus sent men out by twos (Luke 10:1), too.

"Jericho . . ." (Joshua 2:1): The name is derived from a word signifying "New moon," or "Moon-City," because of the crescent-like plain in which it stood. It is about six miles from Jordan, a strongly fortified, key city.

"Harlot's house . . ." (Joshua 2:1): She was an immoral woman as Hebrews 11:31 and James 2:25 make plain. The location of her house (Joshua 2:15) recommended itself to the spies who may have not known of the character of the inmates. Rahab was an ancestor of Jesus (Matthew 1:5).

"Hid them . . ." (Joshua 2:4): Her act saved her from death.

"Stalks of flax . . ." (Joshua 2:6): Placed there to dry.

"Hearts did melt . . ." (Joshua 2:11): The Scriptural heart not the physical organism in the breast. This heart is the intellect, emotions, conscience, and will. This means their courage, or spirit of resistance, was zero as chapter 7:5 illustrates. They GAVE UP.

"Scarlet line . . ." (Joshua 2:21): A color easily seen and which would remind Israel that the scarlet thread or shed blood, runs through her entire history (Ex. 12:13; Heb. 9:19, 22; Eph. 1:7; Col. 1:14; I Pet. 1:19). It suggested her sin; it pledged her redemption (Joshua 2:18-21).

II. The Passage of the Jordan (Joshua 3:1-5:15).

1. Orders for march (Joshua 3:1-13).

"Ark. . ." (Joshua 3:3): The symbol of Divine leadership. The priests would bear it, the people would "go after it."

"Two thousand cubits. . ." (Joshua 3:4): This distance suggested sacred respect. The ark would be visible to all. It signified the successes to be expected (Joshua 3:5-11).

2. The crossing (Joshua 3:14-17).

"Jordan overfloweth . . ." (Joshua 3:15): "In time of harvest" (our April or May) the river "fills all its banks," its channel, snow-fed by the Lebanon Mountains. It was "brimful" as the correct translation has it.

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The Jordan Valley is sixty-five miles long between the Lake of Galilee and the Dead Sea. This valley is from three to fourteen miles wide. Much of this valley is very fertile; the vegetation is abundant.

Down this valley there curves and twists a deeper, narrower bed, perhaps 150 feet deeper and from 200 yards to a mile broad. This is the breadth to which the Jordan rises in the flood, once a year. The Jordan itself is from ninety to one hundred ((100) feet broad. It was clear when we saw it in July. The depth varies from three (3) feet at some fords to ten or twelve.

"Waters . . . rose up" (Joshua 3:16): Undoubtedly this was a miraculous cutting off of the Jordan; the name means "The Descender." It plunges through twenty-seven rapids and cascades between the Sea of Galilee and the Dead Sea, a distance of sixty-five (65) miles. The fall is 610 feet, an average of fourteen (14) feet per mile.

At Adam, sixteen miles North of Jericho, in 1927 an earthquake caused the clay banks forty feet high on either side of the channel to collapse and cut off the flow of the Jordan for twenty-one hours! God could have used some such means to make the waters "stand" for Joshua. It was such a mighty miracle, at any rate, that it terrified the Canaanites (Joshua 5:1).

3. The monuments of clay (Joshua 4:9).

"Unto this day . . ." (Joshua 4:9): At the normal stage of the Jordan the stones could be seen; a large pile of them. This was at least twenty years later that they were seen.

4. The ark moves and the waters return (Joshua 4:10-18).

"The Ark . . . passed over . . ." (Joshua 4:11): The Ark was to guide them. The purpose of the miracle was to magnify Joshua's leadership (Joshua 3:7), back up God's promise to drive out the seven nations (Joshua 3:10); show all people God's might (Joshua 4:24) and destroy the fighting spirit of the heather nations (Joshua 5:1).

5. The monument of Gilgal (Joshua 4:19-24).

"What mean these stones . . ." (Joshua 4:21): God has a long-range purpose. Monuments are to give messages; true ones, too. This one caused children to ask: "What mean these stones?" God's care of them could then be told. The Lord's Supper and Baptism cause uninformed folk to ask: "What MEAN THESE. .? " Christians, use every chance to tell the story of redemption through Christ! (I Peter 2:9, 10; I Cor. 10:31).

6. The first act in the Promised Land (Joshua 5:1-12).

"Their heart melted . . ." (Joshua 5:1): The effect of the passage on the Canaanites was to demoralize them. It killed the fighting spirit in them.

"Circumcise again . . ." (Joshua 5:2): Circumcision had been neglected during the bondage and the wandering due to the disobedient "men of war" (Joshua 5:3-7). There could be no triumphal progress until this neglected command of God had been obeyed.

"Gilgal . . ." (Joshua 5:9): Circumcision was based on holiness and purity of physical life. It was the sign given to Abraham (Gen.17:7-14). The importance of its enforcement anew was vital. Gilgal means "rolling," referring to the rite of circumcision. It was a place in the Jordan valley not far from Jericho, called Geliloth (Joshua 18:17). Here the Israelites first encamped after they crossed the Jordan; here the twelve stones were set up as a memorial (Joshua 4:19, 20). Samuel judged here (I Samuel 7:16); Agag was slain here (I Samuel 15:33).

"Old corn . . ." (Joshua 5:11): Corn that had grown in Canaan. It was parched corn. Manna ceased (Joshua 5:12).

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7. A warning given to Joshua (Joshua 5:13-15).

"A man. . . sword drawn. . ." (Joshua 5:13): The Captain or Prince of the hosts of the Lord appeared to Joshua, and Joshua was made to recognize that his authority and leadership depended on his submission and obedience (Joshua 5:14). "Loose thy shoe . . . place. . . is holy" (Joshua 5:15) reminds one of the appearance of God to Moses at the burning bush (Exodus 3:5). Jesus is our Joshua, our Captain (Hebrews 2:10)

QUESTIONS

1. After whose death was Joshua told to arise and enter Canaan (Joshua 1:1, 2)?
2. What is the meaning of Joshua?
3. What promise did God make to Joshua (Joshua 1:3-5)?
4. What specific charge is given Joshua (Joshua 1:6-7), and what "book" was to guide him (Joshua 1:8, 9)?
5. As Joshua assumes command what did the two and one-half tribes promise him (Joshua 1:12-18)?
6. What is the meaning of Jericho, and what ancestor of our Lord lived there (Joshua 2:1; Matthew 1:5)?
7. Why did the Canaanites wish to capture the two spies (Joshua 2:2, 3, 9-11, 24; 5:1)?
8. Since Rahab "By faith" protected the spies, what promise was made to her (Joshua 2:4-24; Hebrews 11:31)?
9. Of what doctrine is the protection of Rahab by the scarlet line a picture (Compare Exodus 12:13 with Hebrews 9:19, 22; Ephesians 1:7; Colossians 1:14; I Peter 1:19)?
10. How was the ark used in crossing the Jordan (Joshua 3:3, 4, 6, 8, 11, 13-14; 4:10, 11)?
11. If Egypt represents the world and Canaan represents the sphere of Christian living and warfare what may the crossing of Jordan represent (Romans 5:1-11; Colossians 1:12, 13; 3:1-3)?
12. What happened when they who "bare the ark" touched the "brim of the water" with their feet (Joshua 3:15-17)?
13. Where did Joshua set up the two heaps of memorial stones (Joshua 4:9, 20)?
14. What was the purpose in the heap at Gilgal (Joshua 4:6, 7, 24-24)?
15. When others see the memorials you have set up, are they reminded of what God has done for you, what you have done for God, or of what you have done for yourself (I Peter 2:9; I Corinthians 10:31)?
16. What effect did the crossing of Jordan have on the enemies of Israel (Joshua 5:1)?
17. Which of the seven feats did Israel keep first after she entered Canaan (Joshua 5:10)?
18. Why were the children of Israel circumcised (Joshua 5:2-9; Gen.17:7-14)?
19. What change was made in the food of the Israelites after they entered Canaan (Joshua 5:11, 12)?
20. Who was the captain of the Lord's host that appeared to Joshua (Joshua 5:13-15; Hebrews 2:10)?

YEAR 2- LESSON 2 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year II

First Quarter

Lesson 2
Joshua 6,7

Page 1
Memory Verses: Exodus 20:15; Joshua 6:19

Memory Verses:

"Thou shalt not steal (Exodus 20:15).

"But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord: they shall come into the treasury of the Lord" (Joshua 6:19).

Public Reading: Joshua 6:11-20.

THE CONTEST OF JERICHO

Since Jehovah is Israel's God and Joshua the captain, no Jordan of difficulty will long separate God's people from "Canaan's fair and happy land." So, the Jordan divided, "was cut off and the people passed over right against Jericho" (Josh. 3:16). By the miraculous power of God they passed through the Jordan, even as by that power they had passed through the Red Sea (Hebrews 11:29).

The people of God no sooner pass through one difficulty than they face a danger --Jericho. (I Cor. 10:13).

I. Siege of Jericho (Joshua 6:1-27)

1. The plan of the siege (Joshua 6:1-7).

"I have given into thine hand Jericho . . ." (Joshua 6:2): Jericho was taken by the direct help of God to inspire the Israelites with confidence in beginning their conquest of more powerful peoples.

"Seven priests . . ." (Joshua 6:4): These men were to bear the ark with "men of war" (Joshua 6:3) and go round the city once each day for six days; on the seventh day they were to compass the city seven times (Joshua 6:4)-a total of thirteen times.

"Long blast. . . shout" (Joshua 6:5): The central truth here is that spiritual victories are won by means and upon principles utterly foolish in the view of human wisdom (I Corinthians 1:17-29; II Cor. 10:3-5).

When a ship-owner was amused at Robert Morrison going to China as a missionary, and said, "And so, Mr. Morrison, you really expect you will make an impression on the idolatry of the great Chinese Empire?" The answer was, "No, sir, but I expect God will!" God did! The Orient today is the world's biggest missionary opportunity and responsibility!

2. The march (Joshua 6:8-21).

"Not shout . . . UNTIL" (Joshua 6:10): The great procession marched around the city in silence" rather In FAITH for Hebrews 11:30 says "By faith the walls of Jericho fell down, after they were compassed about seven days." The army, people, and priests must walk and not fight. Doubtless the people of Jericho made fun of them; thought of them as "fools" (I Corinthians 4:10).-

"City shall be accursed. . ." (Joshua 6:17): This was devotion to UTTER DESTRUCTION (Deut. 7:2; 20:17). When such a man was pronounced against a city, the men and animals were killed; idols were burned (Deut. 7:25). Only gold and silver were to be consecrated to the sanctuary of Jehovah. The inhabitants had filled up their cup of iniquity; they had resisted God for the last time. They were to be

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destroyed (Genesis 6:3; Galatians 6:7).

"Keep yourselves from the accursed thing . . ." (Joshua 6:181: Toward the close of the seventh circuit, Joshua warned the people against taking any booty. The city and the people were to be destroyed, for the "Canaanites worshipped their gods by immoral indulgence in the presence of their gods, as a religious rite, and then by murdering their first-born child as a sacrifice to these same gods"! Does such a civilization, then or now, have a right to exist?

Dr. John Garstang, director of the British School of Archaeology in Jerusalem found at Jericho, 1929-1936, great layers of charcoal and ashes and wall ruins reddened by fire, with pottery and scarab evidence that the conflagration had occurred in the fourteenth century B. C. They "burnt the city with fire" (Joshua 6:24).

"Wall fell down flat . . ." (Joshua 6:20: When the city was compassed the seventh time, the priests blew the trumpets, and the people shouted (Josh. 6:16), "the wall fell down flat" (Joshua 6:20). Dr. Garstang found that this was literally true. The wall was double, the two walls being fifteen feet apart; the outer wall was six (6) feet thick; the inner wall twelve (12) feet thick; both were about thirty (30) feet high. They were built on faulty, insubstantial, and uneven foundation of brick four (4) inches thick and one (1) to two (2) feet long, laid in mortar. The two walls were linked together with houses built across the top, as Rahab's house "on the wall" (Joshua 2:15). "Dr. Garstang found that the outer wall FELL OUTWARDS, and down the hillside, dragging the inner wall and houses with it, the streak of bricks gradually getting thinner down the slope. The foundation walls of the palace, four (4) courses of stone high, remain, in situ, tilted outward. Dr. Garstang thinks there are indications that the wall was shaken down by an earthquake, of which traces may be seen" today. Of course, God could have used this method as easily as any other. In July, our Milligan College tour members walked around the ruins of Jericho. The wall of Jericho enclosed about seven (7) acres. It was an inner fortress city for the thick population surrounding the city.

New Testament Jericho was about a mile south of the ruins of Old Testament Jericho. The modern village of Jericho is about a mile to the southeast. Never had we seen such lush crops, larger fig and date trees loaded to the breaking point, and bananas in abundance as we found at modern Jericho.

Kathleen Kenyon is director of the British School of Archaeology in Jerusalem and with the American Schools of Oriental Research resumed in 1952 the excavations of Old Testament Jericho. In July we had the privilege of surveying the work under Kathleen Kenyon's direction.

"Joshua saved Rahab. . ." (Joshua 6:25): "Justified by works" (James 2:25) means, of course, that obedient faith follows God's will in every detail!" (Hebrew 11:31). Rahab kept her part of the agreement; Israel kept faith with her.

4. A curse on the rebuilders of Jericho (Joshua 6:26). This curse was accomplished 550 years after its denunciation (I Kings 16:34).

II. Sin in the Camp (Joshua 7:1-26)

1. The first attack (Joshua 7:1-9).

"Men. . . viewed Ai" (Joshua 7:2): After Jericho fell by the direct help of God, Ai was next to be attacked. This little city lies two miles East-southeast from Bethel (Genesis 12:8). Joshua was advised to send a small force (Joshua 7:3) to capture the city. Thirty-six men of Israel were killed (Joshua 7:5).

"Rent his clothes. ." (Joshua 7:6): Deeply troubled, Joshua didn't believe God would lead his people through Jordan, capture Jericho and now let his people become a spectacle before the heathen (Joshua 7:7-

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9). "O Lord God, wherefore . . .?" (Joshua 7:7). Who but has cried to God in time of defeat as did Joshua. There was a reason for "the anger of the Lord against the children of Israel" (Joshua 7:1).

2. Cause of the defeat (Joshua 7:10-15).

"Israel hath sinned . . ." (Joshua 7:11): Achan, descendant of Judah and Tamar, has his genealogy or family tree given to show that from a parentage so infamous the descendants would not be carefully trained in the fear of God! Achan's sin, his name means TROUBLER and its result show the great truth of the oneness of God's people (Joshua 7:11; I Corinthians 5:1-7; 12:12-14, 26). The sin, worldliness, or neglect of ONE believer in any church injures the whole cause of Christ! If you would grasp this principle, my friends, any church might double and treble its ministry during this year!

"Accursed thing . . . stolen" (Joshua 7:11): The city had been devoted to destruction; nothing was to be taken (Deuteronomy 7:26). God cannot bless willful sinners!

3. Achan detected and punished (Joshua 8:16-26).

"Joshua . . . brought Israel by their tribes" (Joshua 7:16): An investigation was made, Achan "was taken" (Joshua 7:18) and confessed his theft (Joshua 8:10, 21). Note the progress of sin in Achan's life: "I saw," "I coveted," "I took."

He was immediately judged and with his family and chattel put to death. Sin in the camp was removed; Israel could go on to victory. Coming right after the miraculous crossing of the Jordan, Achan's stoning was a terrible shock, but a disciplinary lesson. God was with them; but God demanded OBEDIENCE. He still does (Heb. 5:9)! In this story, we learn that:

1. Sin is gradual ("I saw . . . coveted. . . took" (Joshua 7:21).
2. No man sins to himself (Romans 14:7; Genesis 4:9).
3. Sin will find you out (Numbers 32:23).
4. The sin bill must be paid (Hebrews 2:2).

Characteristics of Joshua

1. Perfect faith in God.
2. Masterly courage.
3. Ability to lead men.
4. Lasting enthusiasm.
5. Unswerving fidelity in the discharge of his duties.

Joshua's Job Was to

1. Subdue the Canaanites. God works miracles; but his workers have a work to do.
2. Settle Israel in the Promised Land.

Character of the Canaanites

1. They were skilled warriors.
2. They had the arts of civilization as then known.
3. They had inhabited walled towns.
4. They had prepared themselves for stout resistance against the Israelites.
5. They were utterly corrupt morally. Falling into a hopeless apostasy, they were worshippers of the goddess of lust and practiced nameless vices.

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6. Warned by the destruction of Sodom and Gomorrah, they had been called to repentance by the example and teaching of the Patriarchs. They refused to take heed. The destruction of the Canaanites is as a punishment for their wickedness. Babylon, Ninevah, and Rome all received similar punishments when they became corrupt. The Israelites, God's chosen people, were given as spoil to other nations when they became evil. Is there a sadder chapter in history than the final destruction of Jerusalem by Titus in 70 A. D.?

Why This War?

1. The PURIFICATION of the Land, the Temple, and the Home.
2. CIVIL LIBERTY. This Israelite nation, under God (Remember the American flag pledge of allegiance?), was to govern itself as God's free nation. This was a new pattern of Government.
3. RELIGIOUS LIBERTY, with freedom from superstition, idolatry and vice.
4. THE WHOLE EARTH. In Israel, all nations were to be blessed. In this land, a SON OF THIS NATION, the MESSIAH, was to come!

QUESTIONS

1. Was Jericho captured by human strategy or by faith in a miracle working God (Joshua 6:2, 16, 20; 24:11; Hebrews 11:30)?
2. How was the ark used in the capture of Jericho (Joshua 6:4-11)?
3. How many priests bore the ark (Joshua 6:4)?
4. Did the priests "blow the trumpets" of rams' horns daily (Joshua 6:8, 13)?
5. How many times did Israel compass Jericho (Joshua 6:14, 15)?
6. When did the people shout (Joshua 6:16)?
7. In the destruction of Jericho, what only were the people told to spare (Joshua 6:17-19,22-25)?
8. Can you name the harlot who was spared (Joshua 6:17, 25)?
9. How did the destruction of Jericho's walls illustrate the Christian's method of breaking down obstacles to victory (Joshua 6:20; Hebrews 11:30; II Corinthians 10:4; I John 5:4)? How did the walls fall?
10. What curse was placed on the builder of Jericho (Joshua 6:17) and in whom was the curse fulfilled (I Kings 16:34)?
11. In Israel's first attempt to capture Ai, why did she fail (Joshua 7:1-21)?
12. How many men of Israel were killed (Joshua 7:5)?
13. Was Joshua discouraged by this defeat (Joshua 7:6-9)?
14. For what did God rebuke Joshua (Joshua 7:10, 11)?
15. By what method did God reveal the guilty person to Joshua (Joshua 7:14-18)?
16. Who was the guilty person, what was the meaning of his name, and where and how was he buried (Joshua 7:18,24,25,26)?
17. By comparing Achan's sin (Joshua 7:21) with that of Eve (Genesis 3:6-8), what points of similarity do you discover (I John 2:16)?
18. What does the severe judgment (Joshua 7:24-26) reveal as God's attitude toward (Habakkuk 1:13)?
19. If disobedient Christians today fail to judge themselves according to I Corinthians 11:31, what may be the result (I Corinthians 5:1-5; 11:30,32; Hebrews 12:3-11)?
20. Which hinders the progress of God's people most in any age, sinful outsiders or sinning insiders (Compare Joshua 1:5-7 with 7:5,11-13; Exodus 3:8 with Numbers 12:1, 15; I Corinthians 5:9, 10 with I Corinthians 5:11-13; I Corinthians 5:10 with II Timothy 2:20,21)?

YEAR 2- LESSON 3 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year II

First Quarter

Lesson 3
Joshua 23, 24

Page 1
Memory Verses: Joshua 24:15

Memory Verse: Joshua 14:15

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord" (Joshua 24:15).

Public Reading: Joshua 23:1-11.

THE COUNSELS AND DEATH OF JOSHUA

Even the great must die. We speak of Joshua as a great man. The references made to him (Exodus 24:13; 32:17; 33:11; Numbers 11:28; 13:8; 14:6) are not elaborate. From these references we learn that Joshua was the companion and minister of Moses, and absent from the camp when Aaron permitted the worship of the golden calf; that he stood with Caleb in a minority report on the promised land. Each instance gives a glimpse into a life that shows his soundness and his faithfulness to God.

Made commander of the people by the Lord at eighty, he was about seven years subduing Canaan and lived twenty-three years after this. Note his last charge to Israel (Joshua 24:15).

Men's last words are serious, and challenging. Here are some dying words of the lost: "Stay with me, for God's sake. I cannot bear to be left alone"-(Paine). "I'm taking a fearful leap into the dark"-(Hobbs).

Dying words of the saved: "I walk through the dark valley in peace. Meet me in heaven"-(M. Jones). "I've no fears. . . I know in whom I have believed"-(Brooks). "Lord Jesus, receive my spirit"-(Stephen).

I. The Closing Counsels of Joshua (Joshua 23:1-16)

1. He declares their dependence upon Divine Power (Joshua 23:1-3).

"Joshua waxed old . . . (Joshua 23:1): God's faithful servant had retired at Timnath-serah (Joshua 19:50).

This address is to the officers and elders of Israel. "All Israel" through its representatives met probably at Shiloh. The purpose of the meeting was, in view of his approaching death, for the solemn recalling of the people to faith and unchanging loyalty to God.

"Ye have seen all that the Lord your God hath done . . ." (Joshua 23:2): Youth is tempted to trust his own strength, but when age reveals life one sees how often the arm of flesh fails. One sees, too how often he is saved, sustained and given victory by Divine Power. Joshua gave God credit for Israel's victories!

The conquest of Ai (Joshua 8), the conquest of Canaan's thirty-one kings (Joshua 9-12) was God's victory given to Israel.

"I have divided unto you . . ." (Joshua 23:4): The boundaries of the land are indicated (Joshua 13). Nine and one-half tribes have their portion of the west side of Jordan and two and one-half on the east (Joshua 14-17). The tabernacle was set up at Shiloh (Joshua 18:1). Note the continued division of the land (Joshua 18:2-19:51). Six cities of refuge are appointed (Joshua 20), forty-eight cities were given to the

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Levites (Joshua 20-21), and the two and a half tribes depart for the east (Joshua 22). The altar by the Jordan (Joshua 22:10, 26-29, 33, 34) was intended as a token of national unity for a nation divided by a great river!

"Ye shall possess . . . as God promised" (Joshua 23:5): God had promised them the land (Joshua 13:6; Exodus 23:23). God would keep his promise, if the national will be true to God!

2. Israel is exhorted

1) To keep the Law of Moses (Joshua 23:6).

2) Not to serve idols (Joshua 23:7).

3) To refrain from intermarriage (Joshua 23:12; Exodus 34:16; Deuteronomy 9:3).

Failure to observe God's will in these matters would surely lead to their destruction from the land and the "anger of the Lord . . . against" them (Joshua 23:16).

If they would "love the Lord," the law would be fulfilled (Deuteronomy 6:5; 11:13; Matthew 22:37).

It is still true that when we forget the Word of God that we fellowship with the world and lose God. The language of Joshua is up-to-date and needed in this "crooked generation"! When youth despises the counsel of wise, Godly old age, youth can expect to suffer. Most of our sufferings come from our own sowing; by bowing down to the things which God has forbidden.

II. The Intensity of Joshua's Appeal (Joshua 24:1-28)

1. The old man was not content with mere counsel (Joshua 24:1- 14).

"Gathered all the tribes . . . to Shechem" (Joshua 24:1): The nation was before God!

In chapter twenty-three Joshua rehearsed the history of God's care of the nation and pled for them to show their appreciation to God by living for Him. Now, a new note is struck (Joshua 24:1, 2). Here he gives a "Thus saith the Lord" (Joshua 24:2ff). He reminds them of the call of Abraham and the promises made to his grandsons, Esau and Jacob of the rise of Moses and Aaron (Joshua 24:5); the redemption from Egypt (Joshua 24:6) and of many manifestations of God's care of them. He brings the history down to date.

It takes an old man to mark providential movements. His observation has been long enough to enable him to link one thing with another and to see the Lord in them all!

In all of this chapter Joshua is the spokesman for God. He concludes with a profound conviction (Joshua 24:14). He appeals to the nation to put away all idolatry.

2. Joshua faced them with a fair challenge (Joshua 24:15-28).

"As for me and my house . . . " (Joshua 24:15): What an appeal to one's nation!

The dramatic effect of this grand old man's words cannot be easily imagined. The people admit the truth of all he has said (Joshua 24:16) and rehearsed for themselves the same history Joshua had passed in review (Joshua 24:17,18)!

"The hornet . . ." (Joshua 24:12): A particular species of wasp, which swarms in warm countries, and is often a scourge. Many think of "the hornet" as a figurative expression for uncontrollable terror (Exodus 23:27, 28).

"Ye cannot serve the Lord . . . " (Joshua 24:19): They could not serve God and idols at the same time. Read Matthew 6:24; 12:30.

"Wrote these words. . ." (Joshua 24:26): Joshua registered the engagements of that solemn covenant in the book of sacred history (Joshua 24:25) and erected a monument to the occasion (Joshua 24:26).

Moses had made good use of "books." So did Joshua. He had the land surveyed with a "book." (Joshua 18:9). At Mount Ebal he "wrote on stones" a copy of the "law of Moses" (Joshua 8:32-35). He

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had something to do with the "book of the law of Moses" (Joshua 8: 34, 35). He had something to do with the "book of Jasher" (Joshua 10:13), which was probably a collection of sacred songs, like the "book of the Word of Jehovah" (Number 24:14) with which Moses was connected. Joshua "wrote" his exploits in the "book of the Law" (Joshua 24:26).

Paul loved and made use of books (II Timothy 4:13).

Will you faithfully study God's Book (II Timothy 2:15; Psalm 110:105, 11)?

This is the last time Israel will listen to this mighty man. May Israel never forget his words against idolatry and immorality with the Canaanites and their baby-murdering religion!

Some occasions make an indelible impression upon all that experience them. You can't be called to a father's bedside and feel his trembling hand and listen to his words about God and righteous living and ever forget them!

III. The Book of Joshua Concludes with a Record of Deaths and Burials (Joshua 24:29-33)

"Joshua... died" (Joshua 24:29): The man of God dies; but God marches on!

The brief but noble epitaph by the historian who concluded the book, is "Joshua, the servant of the Lord" (Joshua 24:29)! Truthful tribute! His work lived on through the faithful men he had trained (Joshua 24:31).

"The bones of Joseph..." (Joshua 24:32): The burial of Joseph was delayed, according to his dying charge (Genesis 50:24). He was buried in Shechem.

"Eleazar died..." (Joshua 24:33): We all shall (Hebrews 9:27).

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QUESTIONS

1. What three important things did Joshua do following the capture of Ai (Joshua 8:30-35)?
2. Why were Joshua and the other Israelites deceived by the Gibeonites (Joshua 9:14), and what lessons may we Christians learn (Isaiah 8:20; Jeremiah 8:9; Ephesians 6:11, 17)?
3. By what three miracles in nature did God give victory to Joshua (Joshua 10:11-13)?
4. How many kings did Joshua overthrow in Canaan (Joshua 12:24)?
5. Had the Israelites utterly driven out the people from the Promised Land before it was divided (Joshua 13:1-6, 13)?
6. Which of the tribes received their inheritance west of the Jordan River (Joshua 13:7)? East of the Jordan (Joshua 13:8)?
7. Which tribe received no inheritance (Joshua 13:14, 33; 14:5)?
8. What four reasons did Caleb give for asking Hebron for his possession (Joshua 14:6-14; compare Numbers 14:24; Deut 1:36)?
9. From a good Bible map, can you locate the portion given to each of the twelve tribes (Joshua 13-21)?
10. What method did Joshua use in assigning each of the tribes its portion (Joshua 14:1-3; 15:1; 16:1-14; 17:1; 18:2-7, 11; 19:1, 10, 17, 24, 32, 40; 21:1-42; compare Numbers 28:55; 33:54; 34:13)?
11. In what cities and before what building did Joshua divide the inheritance (Joshua 14:6; 18:1, 2; 19:51)?
12. How many of the tribes utterly drove out the enemy from their portion of their inheritance (Joshua 15:63; 16:10; 17:12-16; Judges 1:19, 21, 24-34)?
13. What was done with the tabernacle during the years of wandering and fighting in Canaan (Num. 16:18, 19, 42, 43; 17:1-4; 18:1-23; 19:1-4; 20:1-6; 25:1-6; 27:2; Josh 5:10; 18:1; Acts 7:44)?
14. What were the names of the cities of refuge, and for what purpose were these cities to be used (Joshua 20:1-9; Number 35:1-34; Deut. 4:41-43; 19:1-20)?
15. What was the advantage of distributing the Levites throughout all the tribes (Joshua 21)?
16. Can you name the true purpose of the great altar on the bank of the Jordan (Joshua 22:21-29)? Who misunderstood this purpose Joshua 22:10-22)?
17. To whom did Joshua give all the credit for Israel's victories (Joshua 23:3, 5, 9), and what three things did he exhort Israel to do (Joshua 23:6, 7, 11, 12)?
18. In Joshua 24:1-13 is there any mention of what Israel had done, or is it entirely what God had done for and through Israel?
19. What all-important thing is the nation urged to do, and what does Joshua affirm (Joshua 24:14-25)?
20. How many burials are recorded in the last chapter of Joshua (Joshua 24:29-33)?

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Year I	Fourth Quarter
Lesson 4	Page 1
Judges 1-3	Memory Verse: Judges 2:6

Memory Verse: "Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them" (Judges 2:16).

Public Reading: Judges 2:11-19

THE BEGINNING OF THE JUDGES

The Book of Judges continues the Book of Joshua. It covers historically a period from the death of Joshua to the judgeship of Samuel and the introduction of the monarchy in Saul. Notice that Judges opens almost identically with the book of Joshua (read 1:1 of each book). God always has His man chosen and His ministry mapped out! God never lets one man fall before He has chosen another.

Judges naturally divides itself into The Seven Apostasies, The Successive Judges and the Civil War.

The Key verses: 2:18; 21:25. These give the answer to the condition of Israel. The book takes its name from the leaders whom God raised up to deliver Israel in the time of disunity and confusion, which followed the death of Joshua. Through these men, God continued His personal government of Israel.

I. Trust in God Brings Victory (Judges 1:1-20)

1. Judah and Simeon defeat Adoni-Bezek (Judges 1:1-8).

"The Lord said, Judah shall go . . ." (Judges 1:2): Judah and Simeon, following God's choice, WENT UP TO VICTORY! When we follow God, He gives us victory. (I Corinthians 15:57). God's will was made known to them through the Urim (Numbers 27:21); we can know His will through His word and through prayer.

"The Lord delivered . ." (Judges 1:4): Judah had nothing to boast of; nor do we.

"Cut off his thumbs . . . great toes" (Judges 1:6): This would disable one from military service, and be a retaliation for Adoni-bezek's action (Judges 1:7). This method of punishment is still used in Arab countries, according to our Egyptian informant in Cairo.

2. Other conquests of the same tribes (Judges 1:9-20).

"Judah went down to fight . . ." (Judges 1:9): God had commanded Israel utterly to drive out or destroy the Canaanites (Deut. 7:2-4). If Israel had obeyed this command, the nation would have been spared a lot of trouble.

Note that when "Judah went" out in trust in God that victory resulted (Judges 1:10, 11, 17, 18)-

Chariots of iron . . ." (Judges 1:19): When Judah and Simeon looked at the "chariots of iron" instead of at God their victory march stopped. Let us see God! The difficulty will not then seem so great.

Judges 1:19 states that IRON IN POSSESSION of the Canaanites and Philistines was the reason the people were unable to drive out (cf. also Judges 4:3; Joshua 17:16-18; I Sam. 13:19-22). It was only after Saul and David broke the power the Canaanites and Philistines did iron come into use in Israel (II Sam. 12:31; I Chron. 22:3; 29:7).

Excavations have revealed many iron relics of 1100 B. C. in Philistia, but none in the hill country of Palestine till 1000 B. C.

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"Gave Hebron unto Caleb . . ." (Judges 1:20): While Hebron was given to Caleb as an inheritance, Othniel captured it in response to Caleb's challenge (Judges 1:13; Joshua 14:1, 6, 13. Note Achsah's request; it was granted (Judges 1:12, 14, 15).

II. Incomplete Trust Leads to Incomplete Victory (Judges 1:21-36)

"THEY DID NOT DRIVE OUT . . ." Judges 1:21, 27, 29, 30, 31, 33, 34). Incomplete trust, incomplete victory! It is always this way, too! God commanded Joshua to "DRIVE OUT" the inhabitants of Canaan (Joshua 23:5), not to mention the heathen gods (Joshua 23:7), not intermarry with them.

In studying the apostasies note three truths:

1. They resulted from failure to obey the command of God (Hebrews 5:9; I Samuel 15:22; II Corinthians 6:17).

2. They imperiled their souls by intermarriage with the heathen. You cannot, in most cases, live with a people and not become like them. Intermarriage of believers and unbelievers is almost certain to drag down the life of the believer to that of the unbeliever. Solomon found, to his horror, that marriage with the wrong one leads away from God and lost his kingdom (I Kings 11:11). Read II Corinthians 6:14-18.

3. Israel's restoration to God's favor rested upon genuine repentance. Judges records seven apostasies, seven judgments (each increasing in severity, revealing God's purpose to correct and save), even recoveries each of which is the result of repentance. God never looks upon a penitent man, people, church, or nation without compassion and with turning from His purpose of judgment. The Publican (Luke 18:13, 14), Pentecost (Acts 2:38), and David (Psa. 51) show that God takes no pleasure in the death of the wicked. He wants us to repent (II Peter 3:9; Acts 17:30, 31; Luke 13:3). For the sinner there is no royal road to God's favor; it is the way of repentance!

II. Israel Rebuked by An Angel (Judges 2:1-5)

"An angel . . . said" (Judges 2:1): The Angel of the Covenant, I think (Exodus 23:20; Joshua 5:14), who had appeared in human form as Captain of the Lord's Host.

"Bochim. . ." (Judges 2:5): Meaning "Weepers"; near Gilgal. God keeps his Word; too often men do not. Those whom the children had not driven out of Canaan would "be as thorns in your sides . . . their gods. . . snare unto you" (Judges 2:3).

IV. Joshua's Death and the Conduct of the Old and New Generations (Judges 2:6-3:11)

1. Joshua's death; the conduct of his generation (Judges 2:6-7).

"People served the Lord . . ." (Judges 2:7): "From shirt sleeves to shirt sleeves in three generations" describes economic poverty and plenty. It has moral implications also. It is a great tribute to Joshua and his teaching that those whom he taught were true to God's ward (Judges 2:6, 7). The hardy wilderness-bred generation conquered the land and died off. The new generation settled in a land of plenty, lacking central leadership, lapsed into the easy-going ways of their idolatrous neighbors whom God had left to be "Prove Israel" (Judges 2:22). The new generation knew the truth. They were careless about it, and disobedient!

"Joshua . . . died" (Judges 2:8): A faithful man, Joshua was patriotic in the highest sense. He was a warrior, fearless and blameless; as a judge, calm and impartial. He died at age 110, and was buried at Timnath-heres (Judges 2:9).

2. The conduct of subsequent generations (Judges 2:11-23).

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"Israel . . . served Baalim" (Judges 2:11): "Baalim" is the plural of Baal. The Canaanites worshipped their gods by immoral indulgence in the presence of their gods, as a religious rite. They murdered their first-born children as a sacrifice to the same gods. The chief god was El, a monster of wickedness. His son, Baal, the god of thunder, was no better. The three famous goddesses, Ashera, Anath and Ashtoreth were the patronesses of sex and war. Canaan was reduced to sordid depths.

At Gezer, Macalister of the Palestine Exploration Funds, 1904-1909, found in the Canaanite stratum which preceded Israelite occupation (about 1500 B. C.) the ruins of a "High Place" which had been the ruins of a temple where Baal and Ashtoreth (Astarte) were worshipped. The enclosure was 150 by 120 feet, surrounded by a wall, open to the sky, where the inhabitants held their religious festivals. Within the walls were ten rude stone pillars, five to eleven feet high before which the sacrifices were offered.

Under the debris in this "High Place," Macalister found great numbers of jars containing the remains of children who had been sacrificed to Baal. It was a cemetery for newborn babes! God ordered this debased people to be destroyed (Deut. 7:2, 3). Canaan had become a sort of Sodom and Gomorrah on a national scale.

"The Lord raised up judges . . ." (Judges 2:16): The "Theocracy" is the name of the system of government in the days of the judges. God directly, through the judges, governed the twelve tribes under a religious constitution. The people were indifferent to God, their one unifying force. Anarchy resulted; national development was slow. Disobedience to God brought disaster (Judges 2:17-23).

3. The nations that were left (Judges 3:1-6).

"Nations . . . left to prove Israel" (Judges 3:1): God left these stern, implacable foes of Israel to prove His people. Israel suffered for refusing to drive out the Canaanites (Judges 3:2-4). In direct violation of God's command, Israel "dwelt among the Canaanites . . . took their daughters to be their wives" (Judges 3:5, 6). This was the FIRST OPEN APOSTASY.

4. The career of Othniel (Judges 3:7-11): First Judge, 40 years.

"The Lord raised up. . . Othniel" (Judges 3:9): Israel suffered for her immorality and idolatry (Judges 3:7), and God "sold them" into eight years of servitude by the Mesopotamians. Othniel, son-in-law of Caleb was of Keriath Sepher in Judah. God gave him victory; he gave Israel peace "forty years" (Judges 3:10).

5. Ehud, the Second Judge: 80 years (Judges 3:12-30).

"Israel did evil . . ." (Judges 3:12): This old refrain runs throughout Judges. Oppressed in their second apostasy by the Moabites, Ammonites and Amalekites, Israel "cried unto the Lord" (Judges 3:15). When Israel served God, she prospered; when the nation disobeyed- God, she invariably suffered.

"Ehud . . ." (Judges 3:16): A descendant of Gera, a Benjamite (Gen. 46:21). God gave him victory over Eglon and Moab (Judges 3:17-30).

6. Shamgar, the Third Judge (Judges 3:31)

"Shamgar . . . an ox goad" (Judges 3:31): Israel was in a depressed state. Shamgar fought with "an ox goad." Compare I Sam 13:21. We do not know how long he served Israel.

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QUESTIONS

1. Why is this book called "Judges" (Judges 2:16-18; Ruth 1:1; Acts 13:19, 20)?
2. Who was king over Israel during the rule of the judges (I Samuel 8:7; 10:18, 19)?
3. For what purpose did God raise up the Judges (Judges 2:16-18)?
4. Who led the children of Israel after the death of Joshua (Judges 1:1, 2; Genesis 49:8; Numbers 2:3; 7:12; Judges 20:18; Hebrews 7:14)?
5. Did Judah wholly trust in God (Judges 1:1, 2, 19)?
6. How did they discover the will of God as they "asked of the Lord" (Judges 1:1; Num. 27:21)?
7. What does Judges 1:7 suggest regarding the justice of God in destroying the Canaanites (Deut. 9:1-5)?
8. What promise did Caleb make in Judges 1:12, and what did Achsah ask for and receive (Judges 1:13-15)?
9. Can you name the city that was given to Caleb for an inheritance (Judges 1:20)?
10. What phrase proves the disobedience of Israel (Judges 1:21, 27, 29, 30, 31, 33, 34; compare Judges 2:2, 3 with Numbers 33:51-55)?
11. What caused the people to weep (Judges 2:4), and did their sorrow result in a sincere turning to God (Judges 2:1-3, 11-15)?
12. How old was Joshua when he died (Judges 2:8)?
13. What was the cause and duration of Israel's first period of bondage after she entered Canaan (Judges 3:5-8; Deut. 7:2-6)?
14. Who was the first judge, and how long did the land have rest (Judges 3:9-11)?
15. Into what nation were they next sold, how long did they remain in servitude (Judges 3:12, 14)?
16. Who was the second judge of Israel (Judges 3:15)?
17. What was the advantage of his being left-handed (Judges 3:15, 21)?
18. How long did the land have rest when Moab was subdued (Judges 3:30)?
19. Who was the third judge and what was his weapon (Judges 3:31)?
20. If America continues to forsake God's Word and His Way, what do you think will happen judging from Judges 2:12-15, Proverbs 14:34, and Psalm 33:12?

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Year I		Fourth Quarter
Lesson 5	Page 1	
Judges 4,5	Memory Verse: Psalm 18:3	

Memory Verse: "I will call upon the Lord, who is worthy to be praised: so shall I be saved from mine enemies" (Psalm 18:3)

Public Reading: Judges 4:1-10.

DEBORAH AND BARAK

Deborah, meaning "a bee" was a prophetess, "the wife of Lapidoth," and judged Israel in connection with Barak (Judges 4:4). The judges were all men, except Deborah. Barak, "lightning," was the son of Abinoam of Kadesh, a city of refuge in the tribe of Naphtali (Judges 4.6).

The form of government in the days of the Judges is spoken of as the "Theocracy." This means that God himself was supposed to be the direct ruler of the nation. HOWEVER, the people did not take their God very seriously. They were continually falling away into idolatry. Recall that Judges records seven apostasies, seven servitudes to seven heathen nations, and seven deliverances as God raised up Judges over His nation.

Duration of the Judges?

The exact duration of the period of the Judges is uncertain. The years assigned to oppressions, 111, see below, and to Judges, with the periods of rest, 299, total 410. But some of these figures may overlap. Jephthah, who lived near the end of the period, spoke of it as 300 years, 11:26. And it is thought to have been, in round numbers, about 300 years; roughly, about 1400-1100 BC. From Exodus to Solomon, which includes also the periods of the Wilderness, and of Eli, Samuel, Saul, and David, is called, in I Kings 6:1, 480 years.

Oppressions by:	Judges	Periods of Rest:
Mesopotamians	8 yrs. Othniel, of Kiriath Sepher, in Judah	40 yrs.
Moabites Ammonites Amalekites	18 yrs. Ehud, of Benjamin	80 yrs.
Philistines Canaanites 20 yrs.	Shamgar Deborah, of Ephriam; Barak, of Naphtali	40 yrs.
Midianites 7 yrs. Amalekites	Gideon, of Manasseh Abimelech (usurper), of Manasseh Tola, of Issachar Jair, of Gilead, in E Manasseh	40 yrs. 3 yrs. 23 yrs. 22 yrs.
Ammonites	18 yrs. Jephthah, of Gilead, in E Manasseh Ibzan, of Bethlehem, in Judah (?) Elan, of Zebulun Abdon, of Ephraim	6 yrs. 7 yrs. 10 yrs. 8 yrs.
Philistines 40 yrs. Total periods 111 yrs	Samson, of Dan	20 yrs. 299 yrs.
There were also oppressions by Sidonians and Maonites, 10:12.		-Permission of H. H. Halley.

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If available, you might read "Chronology of the Period," page 619, in UNGER'S BIBLE DICTIONARY. Note that Reuben, Simeon, Gad and Asher supplied none of the judges.

Othniel, Deborah and Barak and Gideon are each said to have judged Israel forty years; Ehud, twice forty; Elie judged forty years. Saul, David, and Solomon each reigned forty years. "Forty years" seems to have been a round number denoting a generation. Forty is often used in the Bible: It rained forty days (Gen. 7:12); Moses fled Egypt at forty (Acts 7:23). He was in Midian forty years (Exodus 7:7), and on the mount forty days and nights (Exodus 24:18); Israel wandered forty years (Numbers 14:33) in the wilderness; Elijah fasted forty days (I Kings 19:8); forty days, respite was given Ninevah (Jonah 3:4); Jesus fasted forty days and "showed himself alive after his passion . . . forty days" (Acts 1:3; Matthew 4:2).

I. The Sin and Oppression (Judges 4:1-3)

"Israel . . . did evil" (Judges 4:1): The death of Ehud left the country without the restraint of religion. When men will not govern themselves, under God, tyrants will govern them.

"Sold. . ." (Judges 4:2): God let them be subjected to Jabin, He (God) understands, king of Hazor. Jabin is probably a royal title at Hazor, like Agag among the Amalakitcs. He organized a confederacy of the northern princes against the Israelites. Joshua had subdued the Canaanites some 100 years earlier. They had become powerful again and with their 900 chariots (Judge 4:3) were grinding the life out of Israel.

"Sisera . . ." (Judges 4:1): "Captain" of Jabin's host.

"Israel cried unto the Lord . . ." (Judges 4:3): "People are funny"! They do exactly what God tells them not to do, fry in the fat of their own choice, and then come to themselves (Luke 15:17) and cry and come to God! (II Peter 3:9). Moreover, if we COME TO GOD through Jesus Christ, He will "in no wise cast out" (John 6:37).

II. Deborah Calls Out an Army (Judges 4:4-11)

"And Deborah . . ." (Judges 4:4): Deborah was a woman of splendor; a "prophetess." When men go to sleep or grow indifferent, God can do nothing but raise up a Deborah, speak to a Joan of Arc, or place Victoria on the throne! Groaning for twenty years under the oppression of Jabin's 900 chariots, Deborah "judged Israel at that time." The story of God's deliverance is full of romance and poetry because it is associated with Deborah.

"She . . . called Barak" (Judges 4:6): Barak's name means "lightning," but a woman had to help him take the bushel off his lamp to let it shine! God had honored her judgeship. By virtue of her authority as a judge she "called" Barak.

"Hath not the Lord . . . commanded?" (Judges 4:6): This is reason enough to obey. A "Thus saith the Lord" 'is sufficient for all who love Him to obey Him (John 14:15; Hebrews 5:9). When we follow God's will and way, victory is certain (I Cor. 15:47; Judges 4:7).

"If thou will go with me, then I will go . . ." (Judges 4:8): Barak was inspired by Deborah's teaching, and she helped by his consecration, went forward and Israel was once more delivered from oppression. It took both, under God, to bring victory. This ancient WAC (woman soldier in the Women's Army Corps in WW II) would inspire valor in the troops, too; but she needed a man to help her. Barak was that man!

"Sell Sisera . . . hand of a woman" (Judges 4:9): This means that God would let Sisera be captured and slain by a woman. The honor would not go to General Barak, but to a lowly woman (Judges 4:21). The general assembled 10,000 men (Judges 4:10).

III. Barak's Victory, and Death of Sisera (Judges 4:12-24).

"They showed Sisera. . ." (Judges 4:12): He had a good spy system. Mt. Tabor is an isolated cone-shaped mountain of Galilee, in the northeast corner of the plain of Esdraelon. Tabor means "Purpose" or "Elevation." It is six miles east of Nazareth. We viewed the mountain from all sides in July. It rises 1350 feet above the plain, which itself is "400 feet above the Mediterranean Sea" (Unger, page 1067).

"900 chariots . . ." (Judges 4:13): A great force. He came to Kishon, a river that drains the valley of Jezreel and empties into the Mediterranean at the Bay of Acre, to the north of Mt. Carmel. It was a mere branch when he crossed it in July. Kishon is "bending, winding." It is also known as the "water of Megiddo" (Judges 5:19), and is a torrent or winter stream. The united channel is low and marshy. Heavy rains make it impassable.

"Lord hath delivered . . ." (Judges 4:14): God did give the victory; the army was thrown into confusion; disorder was produced by supernatural panic (Judges 5:20).

"Fled away on his feet. . ." (Judges 4:15): His large chariot betrayed his rank; the only way of escape was on foot (Judges 4:17).

"Not a man left. . ." (Judges 4:16): Complete victory was given of God to Barak.

"Jael . . ." (Judges 4:18): Jael means "climbing" or "wild goat"! The female goat was always used for the sin offering; here that which in it speaks of unworthiness is used of God to give His people liberty. She violated all notions of pastoral friendship and hospitality of the oriental mind, committing the sins of lying, treachery, and assassination. These are nowhere justified by God's word.

She probably acted from prudential motives. She saw that the Hebrews were victorious, she knew that her own people were at peace with Jabin and Sisera, and fearing vengeance for sheltering Sisera, she conceived the purpose of slaying the sleeping and helpless man.

V. The Song of Deborah (Judges 5:1-31)

1. The chant of confidence (Judges 5:1-11). "Then sang Deborah . . ." (Judges 5:1): Barak is associated with her, but the words are those of Deborah. This remarkable ode is a poetic version of the prose material in Judges 4. It is one of the few songs in the Old Testament, and the only one in Judges.

"Praise ye the Lord . . ." (Judges 5:2): God is the source of all victory. God uses people who "willingly offered themselves" in every age. "Let God arise, let his enemies be scattered" (Psalm 68:1; see Psalm 8:1). The majesty of God is rehearsed (Judges 5:4-5).

"Villages ceased . . ." (Judges 5:7): When the enemy threatens or the oppressor rules, the people must flee the villages, and concentrate in walled cities for better protection.

"They chose new gods . . . war in the gates" (Judges 5:8): This is the old heart departure from God. Idolatry is followed by war. Israel had no weapons. If we throw away the "whole armor of God," how shall we fight God's enemies?

"Governors . . . offered themselves" (Judges 5:9): When leaders willingly offer themselves, God is glorified, and the people are blessed with victory. To be God's leader demands work, prayer, firmness, love, responsibility, and STRENGTH EQUAL for each task!

2. The celebration of victory (Judges 5:12-27).

"Curse ye Meroz . . ." (Judges 5:23): Reuben the firstborn was the natural leader. He was not in his place when the battle was on! Are YOU WHERE GOD WANTS YOU, when the groundwork must be

YEAR 2- LESSON 5-PAGE 4

laid to enable him to give victory? Meroz, a place in northern Palestine, had people who might have helped against Sisera. Meroz failed to help. Those of Meroz dwelt in cedar palaces. Lowly Jael was in a tent. She is "Blessed above women" (Judges 5:24-26) as she struck the blow of death to the tyrant Sisera.

3. The Chanteuse rejoices over the death of the tyrant (Judges 5:27-31).

"He bowed . . . he fell dead" (Judges 5:27): The proud and mighty foe of God's people dies. The cry is summed up in Judge 5:31. "And the land had rest forty years."

QUESTIONS

1. What happened when Ehud died (Judges 4:1)?
2. Into whose hand did God then sell Israel (Judges 4:2)?
3. Who was Jabin's captain of the host?
4. What is the meaning of Jabin? Of Sisera?
5. How many "chariots of iron" did Jabin have (Judges 4: 3)?
6. For how many years did he oppress Israel?
7. What is the meaning of "Theocracy"?
8. What did the Israelites do each time before God delivered them (Judges 3:9, 15; 4:3)?
9. Who was judging Israel at that time (Judges 4:4), and where did she live (Judges 4:5)?
10. What two judges worked together in delivering Israel from the Canaanites (Judges 4:4-3)?
11. What tribes did Barak call to Kedesh (Judges 4:10)?
12. How many men did Barak have under his command?
13. What did Sisera's Central Intelligence Agency tell him (Judges 4:12)?
14. To what point did Sisera gather his chariots (Judges 4:13)?
15. From what vantagepoint did Barak attack Sisera (Judges 4:14), and who "discomfited Sisera" (Judges 4:15, 23; 5:20)?
16. How many of Sisera's men escaped (Judges 4:16)?
17. Where did Sisera go, and who killed him (Judges 4:17-24)?
18. Who is the source of all victory (Judges 5:1-5), and why was Israel sold into Jabin's hand (Judges 5:6-8)?
19. Why was Meroz cursed, and Jael "Blessed above women" (Judges 5:23, 24)?
20. How long did the land have rest, and how many times is forty listed in our discussion today (Judges 5:31)?

YEAR 2- LESSON 6 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 6

Page 1

Judges 13-16

Memory Verse: Romans 12:19

Memory Verse: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord" (Romans 12:19).

Public Reading: Judges 16:13-22.

CAREER OF SAMSON

Oppressed by the Philistines for forty years as a result of their seventh apostasy, God raised up Samson to deliver Israel from the seventh servitude. It is the story of a great opportunity and a disastrous failure of a man who might have brilliantly succeeded, but failed. Samson was and is a popular man! Why?

He was gifted with a happy disposition. His name means "Little sun." He had a cheerful nature. It is said that it takes only thirteen muscles to laugh, but sixty-five to frown! (Prov.17:22; John16:33). Why not "brighten the corner where you are"?

He was a fine physical specimen. He "slew thirty" (Judges 14:19), "rent a lion," (Judges 14:5,7,"his bands loosed from off his hands" (Judges 15:14),"Slew a thousand" (Judges 15:15) and "took doors of...the city" (Judges 16:3). This athletic individual would appeal to the multitudes.

I. The Birth of Samson (Judges 13:1-25)

1. Oppression by the Philistines (Judges 13:1).

"Israel did evil . . . Philistines forty years" (Judges 13:1): This is the seventh apostasy and the seventh servitude.

2. Account of the birth of Samson (Judges 13:2-25).

"Man of Zorah . . ." (Judges 13:2): A Danite town (Joshua 15:33) lying on the common boundary of Judah and Dan, near the Philistine border. It means stroke, scourge, or hornet. It was the birthplace and the burial place of Samson (Judges 13:2, 25; 16:31).

"Nazarite . . ." (Judges 13:5): It means "one separated." Numbers 6:1-21 gives the Mosaic directions for such a person. Everything was in Samson's favor. An angel foretold his birth. This would require rigid abstinence from "wine and strong drink" (Numbers 6:3), and demanded complete separation to God. Long hair, naturally a reproach to man (I Corinthians 11:14), was the visible sign of the Nazarite's separation and his willingness to bear reproach for the Lord's sake.

Samson's strength, therefore, was not the result of his training, but of his Nazarite vows (Judges 13:5, 14; 16:14). D. L. Moody once said: "God does not demand that we be vessels of gold or silver, but he does demand that we be clean vessels." Our body is the temple of the Holy Ghost" (I Corinthians 6:20). Let us, as Christians, use our bodies as a "vessel unto honor" (II Timothy 2:21).

"Manoah entreated the Lord . . ." (Judges 13:8): Manoah means "rest, quiet" is a wise father-to-be. Unnamed mother is wiser (Judges 13:23) than her husband. Both desire to follow God's will concerning Samson (Judges 13:24).

"The Spirit of the Lord began to move him . . ." (Judges 13:25): Had Samson but yielded to the impulses of the Spirit, how different a story might have resulted.

II. Beginning a Courtship: Its Results (Judges 14:1-15:20)

1. Samson's courtship (Judges 14:1-9).

"Samson . . . Timnah. . . saw a woman" (Judges 14:1): Samson went down to Timnath, "an allotted portion," now Tibnah, about three miles from Zorah.

"Get her for me . . ." (Judges 14:2): In the East parents did, and still do in many cases, make arrangements for the marriage of sons. The Philistines were not in the number of the seven devoted nations of Canaan with whom the law forbade an Israelite to marry. See Exodus 34:16; Deut. 7:1-4. The parents expressed surprise that he went outside his own tribe to find a wife (Judges 4:3).

"It was of the Lord . . ." (Judges 14:4): The Lord by a course of retributive proceeding was about to destroy the Philistine power. God will use one man to do this. A private quarrel between Samson and the enemy would provoke war and the enemy's destruction.

"A young lion roared against him . . ." (Judges 14:5): This is a figure used by I Peter 5:8 to describe Satan. Samson easily killed the lion with the help of the Spirit of the Lord (Judge 14:6, 7). In like manner can we cause the devil to flee (Zech. 4:6; James 4:7).

"Bees and honey in the carcass . . ." (Judges 14:8): In such a climate, says Rosenmuller, the sun "will dry up all the moisture of men or camels that have fallen dead, within twenty-four hours of their decease, without their passing into a state of decomposition and putrefaction, so that they remain for a time like mummies, without change and without stench." Samson ate some honey, and took some to his parents (Judges 14:9).

2. Samson's marriage feast and his riddle (Judges 14:10-20).

"Samson made there a feast . . ." (Judges 14:10): This was the usual custom. The riddle was put forth to entertain the guests, and contained a conditional promise (Judges 14:11-14). His unfaithful wife "nagged" the answer out of Samson (Judges 14:15-18), and the unfortunate groom slew thirty men of Ashkelon to pay the wager (Judges 14:19).

Samson's wife is given by her parents to the best man (Judges 14:20), an open insult to the bridegroom.

3. His wife is taken from Samson, and his revenue (Judges 15:1-8).

"Samson visited his wife . . ." (Judges 15:1): This was the end of our April, or early May. The treacherous father-in-law insulted Samson in his proposal (Judges 15:2), for such a marriage was expressly forbidden (Leviticus 18:18).

"300 foxes. . . firebrands" (Judges 15:4): Out of revenge for a personal injury, Samson trapped in some way 300 foxes and putting them together two by two burned the grain of the enemy. In a remarkable retribution, his wife who had sought to escape burning by betraying her husband (Judges 14:15) met her doom by fire (Judges 15:6).

4. Samson is taken and slays 1000 men (Judges 15:9-20).

"Bind thee . . . deliver thee . . ." (Judges 15:12): His revenge of the Philistines in the destruction of their property and their slaughter (Judges 15:9-11) served in the wider outlook to limit the oppression of the Philistine.

"Spirit . . . came mightily upon him" (Judges 15:14): Samson broke the bonds easily and armed only with a "new jawbone of an ass" slew 1000 Philistines. What could Samson have done had he been wholly yielded to the Spirit of God, instead of being largely governed by the fires of his own passion?

YEAR 2- LESSON 6-PAGE 3

"En-hakkore . . . Lehi" (Judges 15:19): Is the "Fountain of the crier," a spring which burst forth at the cry of Samson (Judges 15:17-19). It had been identified with Ayun Kara, near Zoreah. "And he judged Israel twenty years."

III. Samson Belittles His Nazarite Vow at Gaza (Judges 16:1-3)

"Samson . . . Gaza . . . harlot" (Judges 16:1: Samson's purpose in visiting Gaza is not commendable. It is the way of death, physical and spiritual (Proverbs 6:26-28, 32; I Corinthians 6:9). The men of Gaza planned to kill Samson, but Samson escaped by carrying off the city gates (Judges 16:3).

IV. Samson Is Betrayed, Captured, and Dies (Judges 16:4-31)

1. Samson and Delilah (Judges 16:4-21).

"Valley of Sorek . . . Delilah" (Judges 16:4): Sorek is about four miles from Jerusalem on the Joppa Road. Delilah means "the weak or pining one" and has been made famous in the oratorio by the name of "Samson and Delilah."

"Entice him . . . his great strength" (Judges 16:5): There are six downward steps by which Samson entirely lost his power as a Nazarite (Judges 16:4, 7, 11, 13, 17, 19). Samson's strength was NOT IN HIS HAIR but from his relation to God as a Zoraite of which the HAIR WAS A SIGN (Judges 16:17-19).

"He wist not . . . Lord was departed" (Judges 16:20): Because of his sin, Samson lost his strength. We must not "quench" (I Thess. 5:19), nor "grieve" (Eph. 4:30) the Holy Spirit who dwells in us (I Cor. 6:19, 20). How pathetic is Judges 16:21. See what Samson lost by sinning: strength, vision, freedom, and his life (Judges 16:20, 21a, 21b, 30)!

2. The death of Samson (Judges 16:22-31).

"O Lord God . . . remember. . . strengthen" (Judges 16:28): God had not forgotten Samson; Samson had forgotten God. Out of the depth of his degradation, he cried to God, and in his death struck the heaviest blow at the people from whose oppression he ought to have delivered his people. At this point ends the story of this Book. It is taken up again I Samuel. Romans 6:23 is still true – sin's wages IS death.

YEAR 2- LESSON 6-PAGE 4

QUESTIONS

1. With what man is this lesson chiefly concerned?
2. What nation was oppressing Israel at that time, and why (Judges 13:1)?
3. Who was Samson's father (Judges 13:2), and do we know his mother's name?
4. What accounted for Samson's supernatural strength (Judges 13:5; 16:17; Num. 6:1-6)?
5. By what three outward signs did the Nazarite show his separation to God (Numbers 6:1-6)?
6. Was Manoah a praying father (Judges 13:8), and was his wife God- fearing (Judges 13:22, 23)?
7. Who began to "move him at times" (Judges 13:25)?
8. What was Samson's first downward step (Judges 14:1-4; II Cor. 6:14-18)?
9. What attacked Samson when he set foot on the enemy's ground (Judges 14:5; I Pet. 5:8)?
10. How did Samson's entangling alliance with the Philistines increase (Judges 14:8-11)?
11. What was Samson's riddle (Judges 14:14)?
12. Why kill thirty men (Judges 14:19), and how did the Spirit of the Lord cause this (Judges 14:19, 4)?
13. What loose notions of marriage are seen in Judges 15:1-2)?
14. What was Samson's revenge, and why burn the woman and her father (Judges 15: 4-6)?
15. What did Samson do with the "jawbone of an ass" (Judges 15:15)?
16. Can you trace the six downward steps of Samson (Judges 16:4, 7, 11, 13, 17, 19)?
17. What supernatural feats were performed through Samson (Judges 14:6,19;15:15;16:3,9,12,14;16:29, 30).
18. What three women were instrumental in securing his downfall (Judges 16:21; 13:5; see I Cor. 9:27)?
20. Can you describe the last act and death of Samson (Judges 16:25-31)?

YEAR 2- LESSON 7 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 7

Page 1

Ruth 1-4

Memory Verse: Ruth 1:16, 17

Memory Verse:

"And Ruth said, entreat me not to leave thee, or 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: the Lord do so to me, and more also, if ought but death part thee and me" (Ruth 1:16, 17).

Public Reading: Ruth 1:1-10.

RUTH

Ruth appears where the book belongs. It is a piece of personal history occurring in the early period of the Judges. Ruth lived doubtless as a contemporary of Gideon. It is not known who wrote the book or when. It is a beautiful and charming picture of domestic life in a period when "every man did that which was right in his own eyes," a time of anarchy (Judges 21:25).

It is reported that Benjamin Franklin once read this book to a company of French infidels, telling them that he had discovered a very ancient manuscript and thought it might of value. Upon hearing the same read, as only Franklin could read, they went into raptures over it and advised that it be published straight way, whereupon Franklin gave them the laugh and charged their infidelity to their utter ignorance of the Book they had scorned -- the Holy Bible!

Ruth was the great grandmother of David. The Book is the beginning of the Messianic Family, within the Messianic Nation, in which 1100 years later, the Messiah was born.

I. The Misfortunes of Naomi and Ruth (Ruth 1:1-2:23)

1. The death of Elimelech and His Two Sons (Ruth 1:1-5).

"Elimelech . . ." (Ruth 1:2): The name means "My God is King." He emigrated with his family to Moab from Judah in time of famine. His wife was "Naomi": "Fair" or "Pleasant"; their two sons, Mahlon (sick) and Chilion (pining). This was a common occurrence (Genesis 12:10-11; 42-26) in the land.

"Ephrathites . . ." (Ruth 1:2): The ancient name of Bethlehem.(Genesis 35:19). Such migrations carry possibilities for good or evil. The Moabites were descendants of Lot (Gen. 19:37) thus distantly related to the Jews; but heathen. Their god, Chemosh, was worshipped by child sacrifice. If you rear boys and girls in a heathen atmosphere they will usually marry the heathen (Ruth 1:2-4). This is what Mahlon and Chilion did.

Ruth (Friendship, or Beauty) and Orpah (Hind or Fawn) were won to the worship of God. Their husbands died (Ruth 1:5).

2. Naomi returns to her own country (Ruth 1:6-18).

"... return from the country Moab" (Ruth 1:6): Hearing that Bethlehem enjoyed plentiful harvests again, Naomi's love of the old home country was too strong to be resisted. "There's No Place Like Home." What a conflict of emotions surged in this widow's heart! Should she stay with those whom she loved, or return to those of blood relationship? Back in Judea God was worshipped: in Moab He was not acknowledged. Who wants to live where God and right are not loved and respected?

YEAR 2- LESSON 7-PAGE 2

"Went on the way . . ." (Ruth 1:7): It was the custom to go a short distance with the traveler on his way. Naomi urges them to return to their homes and find a suitable husband. Orpah does so (Ruth 1:8-15). Ruth in a powerful and beautiful way expresses her determination to go to Bethlehem with her mother-in-law (Ruth 1:16, 17). Such in-laws are rare! The practice of the Golden Rule would increase such instances. The deepest note of the decision was struck when Ruth said, "THY God shall be my God" (Ruth 1:16).

2. The arrival in Bethlehem (Ruth 1:19-22).

"They came to Bethlehem" (Ruth 1:19): Although the journey involved was not more than fifty to one hundred miles, it involved more than a journey to Europe does in our day. It brought her to a civilization as far removed from Moab as China is from America.

"Call me Mara . . ." (Ruth 1:20): Mara means bitter." Famine three deaths in her family in ten years (Ruth 1:4) had left their mark on Naomi (pleasant). Naomi's homecoming language shows there was no rebellion, but recognition of chastisement; she had learned her lesson.

"Barley harvest . . ." (Ruth 1:22): End of our March; or early April.

3. Ruth goes out to glean (Ruth 2:1-3).

"Boaz . . . Ruth" (Ruth 2:1, 2): Ruth, a descendant of Lot, was a Moabitess. Boaz was the son of Rahab, the Canaanitish harlot (Matthew 1:5). David's great grandmother was Moabite, and his great-grandfather half Canaanite. This is an extremely interesting sidelight on the bloodline of the family from which Christ would come. Outside blood helped form the "Chosen Family within the Chosen Nation: foreshadow of a Messiah for ALL NATIONS."

The two women had to eat. Work was, and is, honorable. Our Master was a carpenter (Matt. 13:55)! Ruth gleaned in the field "belonging unto Boaz" (Ruth 2:3). This indicates the divine overruling-- God was guiding Ruth (I Peter 3:12).

4. The kind treatment of Boaz (Ruth 2:4-23).

"The Lord be with you . . . bless thee" (Ruth 2:4): Boaz delightful relation to his laborers in a dark, chaotic period is a superb picture. Such an attitude on the part of the employer, in any age, would create better conditions for the employee. He is solicitous of Ruth's welfare (Ruth 2:5, 6), and grants her request (Ruth 2:7-10).

Boaz states the cause of his kindness (Ruth 2:11, 12). It pays to be kind! It costs so little, and pays such rich dividends.

"Handfuls of purpose . . ." (Ruth 2:18: This is a deliberate command of the owner for his men to aid Ruth in gleaning. Her first days' labor netted her "an ephah" (Ruth 2:17), one bushel and three pints. It was better than begging or starvation (Ruth 2:18-19). Such an attitude toward work will succeed in any generation!

"Our next kinsmen . . ." (Ruth 2:20): That is, "one of our redeemers" on whom it falls to protect us, to purchase our lands, and marry you, the widow of his next kinsman. Naomi saw in the kindness of Boaz the germs of a strong affection. She wished to increase it (Ruth 2:21-23).

II. The Marriage of Ruth to Boaz (Ruth 3:1-4:22)

1. Naomi gives some directions to Ruth (Ruth 3:1-5)."Boaz . . . winnoweth barley to night" (Ruth 3:2): The wheat after being trodden upon, was thrown by a shovel into the air. The wind drove the chaff away. The level threshing-floor was in the grain field. The owner supervised the threshing, as Naomi well knew.

YEAR 2- LESSON 7-PAGE 3

"Lay thee down . . . (Ruth 3:4): Nothing immoral is involved. The custom of reminding the kinsmen of his duty was simply followed. Ruth lay crosswise at the feet of Boaz. Eastern servants, frequently sleep in the same chamber or tent with the master. If there was a covering, custom allows them that benefit from part of the covering on their master's bed. Sleeping in the same garments they wear during the day, the Oriental custom involves no indelicacy on the part of Ruth asking for a covering. Naomi had great confidence in Boaz. Her expedient must be judged in the light of the marriage customs of her day. Ruth agreed to the proposal (Ruth 3:5).

2. Directions followed and the result (Ruth 3:6-18).

"Who art thou . . .?" (Ruth 3:9): At midnight Boaz awakens (Ruth 3:6-8), and discovers Ruth.

Boaz blesses Ruth (Ruth 3:10-13) and promises to do the part of the kinsmen redeemer if he is permitted to do so by the nearest of kin (Ruth 3:13).

"A virtuous woman . . ." (Ruth 3:11): Such a woman is respected everywhere if even a spark of decency prevails. Boaz protected Ruth's virtue and sent her away in the early morning with a present of barley (Ruth 3:14, 15). Boaz means "fleetness," and from the Arabic "to be nimble." Naomi's faith in him will be justified, she feels (Ruth 3:16-18).

3. The right of redemption transferred to Boaz (Ruth 4:1-12).

"The kinsman . . . came by" (Ruth 4:1): Boaz found himself in love with Ruth. However, the kinsman who had the prior right by the law was given the privilege of redeeming the land, and of acquiring a wife. Before the city gate was the public forum where the public affairs of the city were discussed. Ten witnesses were called (Ruth 4:2). Boaz asks if the kinsman will "redeem" the land (Ruth 4:3-5). "I cannot redeem it" (Ruth 4:6) is the decision of the nearest of kin. Read Leviticus 25:10, 13-16, 24-28 and Deuteronomy 25:5ff for the redemption of land and the custom of Levirate marriage (Ruth 4:7-8).

"I have bought all . . . my wife" (Ruth 4:8, 10): Boaz was willing to assume the responsibility of redeeming the land, and fulfill all the obligations of the case. The witnesses ask God's blessings on his marriage (Ruth 4:1-12).

4. A son is born, and his genealogy is traced (Ruth 4:13-22).

"So Boaz took Ruth. . . wife" (Ruth 4:13): The whole story ends with poetic simplicity and beauty. God blessed them with "a son" who was named Obed, which means "Worshipper." How happy is the grandmother (Ruth 4:14-17). "Obed begat Jesse, and Jesse begat David" (Ruth 4:22). In these final words is made plain the divine movement in the history of God's chosen people. From this union would come, as to the flesh. Jesus the Messiah!

QUESTIONS

1. During what period in Israel's history did the events recorded in the book of Ruth occur (Ruth 1:1)?
2. Why is this book called Ruth?
3. Who went to sojourn in Moab (Ruth 1:1)?
4. Was Ruth a Jewess or a Gentile (Ruth 1:4; 4:10)?
5. Why was Naomi in Moab (Ruth 1:1)?
6. What sorrow came to Naomi that caused her to turn her face toward Canaan (Ruth 1:3-7)?
7. What advice did Naomi give her daughter-in-law (Ruth 1:8-14)?

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8. Can you show the difference between the faith of Orpah with that of Ruth (Ruth 1:15, 16; Psalms 46:11; 77:13, 14; 135:5)?
9. Upon her return to Bethlehem, what did Naomi tell the people to call her (Ruth 1:21)?
10. Who did Naomi say took her into Moab, and who brought her back (Ruth 1:21; Genesis 26:2, 3)?
11. What was the name of Naomi's wealthy kinsman (Ruth 2:1)?
12. How did Boaz assist Ruth in providing a livelihood (Ruth 2:13-16; Deut. 24:18-21)?
13. What did Boaz give as a reason for his special care (Ruth 2:11)?
14. How much barley did Ruth glean that day (Ruth 2:17), and with whom did she share it (Ruth 2:19-23)?
15. What was now Naomi's proposal (Ruth 3:1-6; 1:9, 22)?
16. What did Ruth desire of Boaz as the kinsman-redeemer (Ruth 3:12, 13; 4:1-10; compare Leviticus 25:25; Deut. 25:5-10)?
17. Did Ruth's nearest kinsman redeem the land (Ruth 4:1-8)?
18. Who is our Kinsman-Redeemer (Galatians 4:4, 5; I Peters 1:8)?
19. What great king descended from Ruth and Boaz (Ruth 4:17)?
20. What greater King descended from her (Matthew 1:1)?

PREVIEW TO I SAMUEL

Organization of the Kingdom

Samuel Saul David

Samuel was connecting link between Judges and the Kingdom.

Date, approximately 1100-1050 B C

Scene of Samuel's Ministry

Ramah, about 6 miles north of Jerusalem, was his birthplace, judicial residence, and place of burial, 1:19; 7:17; 25:1.

Bethel, about 5 miles north of Ramah, was Samuel's northern office. It was one of the four highest points in the land, the others being Mt Ebal, Hebron, and Mizpah. The view over the land from Bethel is magnificent. Here, 800 years before, Jacob had seen the heavenly ladder.

Mizpah, 3 miles west of Ramah, on Mt. Neby Samwil, was Samuel's western office. Here Samuel set up the "Ebenezer" stone, 7:12. On its northern slope was Gibeon, where Joshua had made the "sun stand still".

Gibeah (its modern name, Tell-el-Ful), about halfway between Ramah and Jerusalem, was Saul's home.

Bethlehem, David's birthplace, and, later, the birthplace of Jesus, was 12 miles south from Ramah.

Shiloh, about 15 miles north of Ramah, was abode of Tabernacle from Joshua to Samuel, where Samuel ministered as a child.

Kiriath-jearim, where Ark was kept after its return from Philistines, was about 8 miles southwest from Ramah.

YEAR 2- LESSON 8 -PAGE 1
WHOLE BIBLE STUDY COURSE

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Lesson 8	Page 1
I Samuel 1-3	Memory Verse: Proverbs 22:6

Memory Verse:

"Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6).

Public Reading: I Samuel 3:1-12.

THE CALL AND COMMISSION OF SAMUEL

Samuel is called the last "judge" and the first "prophet," the founder of the "Monarchy," the connecting link between the "Theocracy" of the judges and the "Kingdom," which began under Saul. He was sole ruler between Eli and Saul. His public and private acts are above reproach.

The Biblical narrative about war and rebuilding starts with the home of a baby boy! In like manner did the book of Exodus begin. God is the foundation of each book. God again needs a leader; God begins with the family in I Samuel. A revival of concern for religion was needed then and NOW!

I. The Birth and Consecration of Samuel (I Samuel 1:1-2:11)

1. The future leader is born into a religious home (I Samuel 1:1-81).

"A certain man . . . Elkanah" (I Samuel 1:1): God fixes our attention on one home. "Whom God has acquired" is the meaning of Elkanah. He was a Levite (I Chronicles 6:33, 34). He dwelt at Ramathaim-zophim: "The two heights (of the) Zophites" to distinguish it from the other Ramahs, Zophim: Elkanah's ancestors, Zuph; Zophim --his descendants.

"Hannah . . . no children" (I Samuel 1:2): Her name means "Grace" or gracefulness." She was childless; a reproach to her. "Peninnah," meaning coral, the second wife, had children. The family went faithfully to the tabernacle at Shiloh (I Samuel 1:3; Exodus 34:2:3; Deut. 16:16; Joshua 18:1) to worship and sacrifice to the Lord of hosts.

"Her adversary also provoked her sore . . ." (I Samuel 1:6): The unhappy effects of polygamy are seen. Peninnah taunted Hannah because of her childlessness. Hebrews looked on childlessness as a misfortune. Going to church does not always insure the right attitude (I Samuel 1:7). Elkanah sought to comfort Hannah's grief (I Samuel 1:8).

2. Hannah prays and makes a vow (I Samuel 1:9-18).

"She . . . prayer unto the Lord" (I Samuel 1:10): The future leader of Israel is born of a praying woman. Hannah's prayer states the facts, utters a petition and makes a vow (I Samuel 1:10, 11). This prayer will repay careful study. Let us learn to take "EVERYTHING TO GOD in prayer" (See Hebrews 4:16).

"Marked her mouth . . . drunken?" (I Samuel 1:12-14): Her lips moved, but she did not utter words. She prayed inwardly. Eli mistakenly thought she was drunk. He realized his mistake and assured her that God will "grant" (I Samuel 1:15-16) her prayer. Eli was the aged priest at Shiloh (I Samuel 4:18). He took time to counsel with the sorrows of a childless wife.

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"No more sad" (I Samuel 1:18): Hannah had faith that God would give her a child. "Faith is taking God at his word and not arguing about it."

3. The child is born and consecrated (I Samuel 1:19-28).

"Called his name Samuel . . ." (I Samuel 1:20): Hannah did this doubtless with the consent of her husband (Read Number 30:6-8). Samuel means "Asked or HEARD OF GOD." He was born at Ramah, about six miles north of Jerusalem. It was his judicial residence and his place of burial (I Samuel 7:17; 25:1). Fortunate the boy who has a praying mother, and a devoted God-fearing and God-serving father (I Samuel 1:21-23).

"Three bullocks . . ." (I Samuel 1:24): Rather, a bullock of three years old. The wine was not drunk, but for a drink-offering. The one bullock was slain (I Samuel 1:25) in association of the of the presentation of the boy Samuel; the two oxen served as the yearly festal offering (burnt-offerings and thank-offerings which Elkanah presented yearly). Samuel was consecrated for lifelong service at God's sanctuary.

"Weaned him . . ." (I Samuel 1:23): Weaning took place very late among the Hebrews. At about three years of age, probably. Horace Bushnell wrote: "More has been done to affect the little one's character and destiny (i. e., by the third year) than will be wrought in all the years that follow!" Samuel's earliest training may have been superintended by the women who worshipped at the door of the tabernacle (I Samuel 2:22).

"Lent him to the Lord . . ." (I Samuel 1:28): O, that more parents would give their children to God! I would be happier to see my son and daughter dedicated to God's work than I would be to see them be or do anything else. When Hannah had given up her son to the high priest, Eli, his father Elkanah first of all worshipped before the Lord in the Sanctuary, and then Hannah worshipped in the song of praise (I Samuel 2:1-11).

4. Hannah's hymn of praise (I Samuel 2:1-11).

"My heart rejoiceth . . ." (I Samuel 2:1): The public dedication of Samuel drew from Hannah some of the most beautiful words ever uttered by a mother. This psalm is the mature fruit of the Spirit of God. How happy is the mother heart at the cradle of her first-born son as she sings! Verses 1-3 tell of God's glory, 4-8 of God's power, 9-11 of God's approaching triumph. Like the songs of praise of the Magnificat of Mary (Luke 1:46-55) and Zechariah (Luke 1:6&79), the pious Hannah recognized and praised in her own individual experience the government of the holy God in the midst of His kingdom!

II. Wickedness of Eli's Sons (I Samuel 2:12-4:1)

1. Their extortion (I Samuel 2:12-17).

"They knew not the Lord . . ." (I Samuel 2:12): Men in the office of priest, of minister, and yet they KNEW NOT THE LORD! They were worthless fellows. They had no religious experience of their own.

"Mother's religion" won't save you, young man or young woman! Read Job 42:5-6. They looked on their holy office as a job for pay; they were greedy.

"Men abhorred the offering . . ." (I Samuel 2:17): This does not mean to hate, but to treat with indifference, and contempt! God save us teachers and leaders from such a spirit! See Leviticus 7:30-34 for the portion the priest was to receive AFTER the FAT PORTIONS HAD BEEN BURNED.

2. Elkanah and Hannah rewarded (I Samuel 2:18-21).

"Samuel ministered before the Lord . . ." (I Samuel 2:18: Samuel served side by side with Eli. Samuel's right action led to a deepening experience with God (Luke 2:52). Even among base fellows like Eli's

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sons, Samuel KEPT RIGHT on serving the God of his mother! The "little coat" and the regular visits of his parents paid off! (I Samuel 2:19; Exodus 28:4, 39-42).

3. Eli rebukes his sons (I Samuel 2:22-26).

"Why do ye such things?" (I Samuel 2:23): Eli was a Godly man. His sons were evil. They abused and misused their privileges. They were impure. Eli erred in being too indulgent of his sons. He could have stopped them; he didn't. Think of profaning the sanctuary with whoredom (Exodus 38:8). When a man gives himself up to sin, God will give him up to judgment (I Samuel 2:24, 25). But Samuel "grew on . . . in favor both the Lord, and also with men" (I Samuel 2:26). Read Numbers 15:30.

4. Eli rebuked for the sins of his sons (I Samuel 2:27-36).

"There came a man of God . . ." (I Samuel 2:27): Before the Lord interposed in judgment, He sent a prophet to the aged Eli as a warning for all ages the judgment which was about to fall upon the worthless priests of his house. God pointed out the choice of the house of Aaron (verses 27 and 28), of the desecration of the sanctuary by the wickedness of his sons (verse 29). The sentence follows. The choice of the family of Aaron would stand; upon the despisers of the Lord would come disgrace (verse 30). The strength of his house would be broken. All the members of his house were to die early deaths (verses 31-34); those left of Eli's house would beg their bread (verses 35, 36).

5. Eli rebuked through Samuel (I Samuel 3:1-18).

"The word of the Lord was precious . . ." (I Samuel 3:1): That is rare, in Israel. Revelations from God were rare. The corrupt priesthood, the unbelief and disobedience of the people might result in God withdrawing His word to the idolatrous nation! As the "child Samuel ministered unto the Lord."

"The Lord called Samuel . . ." (I Samuel 3:4): Samuel was not sleeping in the most holy place, or the holy place, but in the court where cells were built for the priests and Levites to live in when serving at the sanctuary (I Samuel 3:15). As soon as Samuel heard his name called out, he hastened to Eli to receive his commands. Eli made him lie down again, as he had not called him (I Samuel 3:5). The aged priest thought the call, which Samuel heard, was nothing more than a false impression of the youth, who had been asleep. God called the second and a third time (I Samuel 3:6-8); Samuel imagined that Eli had called him. Eli after the third call, perceived that the Lord was calling, and directed Samuel to answer, "if he call thee, "Speak, Lord; for thy servant heareth" (I Samuel 3:9-10). "The Lord came and stood, and called . . ." proves that God's revelation was objectively real, and not a mere dream of Samuel's.

"I will perform against Eli . . ." (I Samuel 3:12): God will judge and punish the wicked sons of Eli (I Samuel 2:27-36). Vile children need to be restrained of God, and Eli said: "It is the Lord . . . good" (I Samuel 3:15-18).

6. Remarks about Samuel (I Samuel 3:19-4:1).

"Samuel grew . . . Lord was with him" (I Samuel 3:19): God left no word unfilled which he spoke through Samuel (Joshua 21:45; 23:14; I Kings 8:56). These verses form the transition from Samuel's call to the account of his prophetic labors in Israel.

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QUESTIONS

1. Who was the next judge to follow Samson (I Samuel 7:15)?
2. What comparisons do you find in the birth of Samuel (I Samuel 1:11,17-20) and that of Samson (Judges 13:3,24)?
3. Was Samuel descended from the priestly tribe of Levi (I Chronicles 6:1,23)?
4. What was the general condition of Israel, normally and religiously at the birth of Samuel (I Samuel 1:12- 16; 2:12-36)?
5. Who was Samuel's father? His mother (I Samuel 1:1,2)?
6. Can you see the evils of polygamy in I Samuel 1:2,6-8?
7. What was Eli's first opinion of Hannah (I Samuel 1:9-18)?
8. Why did Hannah call her son Samuel (I Samuel 1:19, 20)?
9. To what service did Hannah dedicate Samuel (I Samuel 1:24-28; 2:11, 18, 19)?
10. Will you compare the prophetic prayer of Hannah (I Samuel 2:1-10) with that of Mary (Luke 1:46-55)?
11. Of whom did Hannah speak when she referred to the King and the "anointed" of the Lord (I Samuel 2:10; Psalm 2:2-7; Acts 4:27; 10:38)?
12. What encouragement do you get from a comparison of I Samuel 2:18 with I Samuel 2:12-17 (Ps. 1:1-6)?
13. Does I Samuel 2:19 have a lesson for modern day Christian mothers (Proverbs 31:21, 27, 28)?
14. Of what three sins did the man of God accuse Eli (I Samuel 2:29)?
15. What judgment and provision was revealed to Eli (I Samuel 2:30-35)?
16. Who is the faithful priest in I Samuel 2:35 (Hebrews 2:17; 3:1, 2)?
17. Why did Samuel at first fail to recognize the voice of the Lord (I Samuel 3:1-11, 7)?
18. What unpleasant message did God give Samuel regarding Eli (I Samuel 3:12-14), and did the boy faithfully repeat it (I Samuel 3:15-18)?
19. What office was recognized (I Samuel 3:20) which opened a new line of leadership in Israel (Acts 3:24)?
20. What three offices did Samuel hold (I Samuel 2:18; 3:20; 7:15)?

YEAR 2- LESSON 9 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 9

Page 1

I Samuel 4-7

Memory Verse: Hebrews 12:13

Memory Verse:

"And make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed" (Hebrews 12:13).

Public Reading: I Samuel 4:1-11.

THE CAPTURE OF THE ARK

A religious symbol points to a visible sign of God's invisible presence and His redeeming grace. God in dealing with people makes Himself known through symbols. In the New Testament we find the great facts of the Gospel shown in baptism through a death, a burial and a resurrection (Romans 6:1-10). God appeals to what Bunyan calls the "Eye-gate" in the Lord's Supper to remind us of Christ's suffering and death (I Corinthians 11:23-26).

In the Old Testament, the Ark was the symbol of God's Presence among the people. It contained the tables of the law, Aaron's rod that budded and a pot of manna (Hebrews 9:4), all symbolic of God's deliverance and care. In the twenty-two verses of chapter four the word "ark" appears twelve times.

I. The Philistines Defeat Israel and Capture the Ark (I Samuel 4:1-7:1)

1. The battle and the defeat (I Samuel 4:1-11).

"Pitched beside Eben-ezer. . ." (I Samuel 4:1): Eben-ezer means "Stone of Help." There the people of Israel suffered a crushing defeat, (I Samuel 4:2, 7-11). It was as unexpected as Pearl Harbor or Bull Run. Defeat caused the people to think of their religion. It caused them to resort to a sort of magic regarding the ark. The ark was good; it came from God. The folly consisted in trusting in the thing as a substitute for the Almighty (I Samuel 4:2-6). "The symbol never saves; only the Presence can save." Even the brazen serpent became a curse (II Kings 19:4; John 3:14).

"The ark of God was taken . . ." (I Samuel 4:11): The superstitious use of the ark was unavailing. The ark itself was captured. When men neglect God, and the rites and ceremonies of his worship and then hope in some crisis to save themselves by the superstitious use of the holy things, such men are guilty of blasphemy. Genuine repentance in any hour is good.

"The ark of God was taken . ." (I Samuel 4:11): The superstitious use of the ark of God was unavailing. The ark was captured. In any hour of peril, a genuine return to God is of value; but an attempt to make use of sacred things to obtain personal safety is the worst form of blasphemy. Eli's wicked sons were slain.

2. The effect on Eli and his daughter-in-law (I Samuel 4:12-22).

"Eli sat . . . watching" (I Samuel 4:13): Apart from the indwelling Presence of God, the ark was an empty symbol. To dispel the wrong use of the ark, God allowed the Philistines to capture it. Eli, whose judgeship overlapped that of Samson, fell and broke his neck when he heard the ark was taken by the enemy (I Samuel 4:14-18). Poor indulgent, family-neglecting Eli!

"Ichabod . . . The glory is departed" (I Samuel 4:21): When Phinehas' wife delivers her son, he is

YEAR 2- LESSON 9-PAGE 2

named "Ichabod" by his dying mother. To the Hebrews, the word meant "No glory" or "The Glory is departed from Israel!" "Ichabod" could be written over many a church door in our brotherhood; the Gospel was once preached there and many were won to Christ. Modernism has crept in and "The glory is departed"!

3. The ark in the temple of Dagan (I Samuel 5:1-7).

"The Philistines took the ark . . . unto Ashdod" (I Samuel 5:1): This was one of their five main cities, the others being Gaza, Gath, Ekron, and Ashkelon. They wished to establish a sort of Pantheon, with a "Congress of Religions." They would make room in the house of Dagan, their fish god, for the Ark, which betokened the presence of the Hebrew God. Idolatry in India would accord Christ due honor as one of their millions of God. "Thou shalt have no other gods before me," (Ex. 20:3)! Christ will not take second place anywhere, anytime (Matthew 6:33).

"Dagan was fallen . . ." (I Samuel 5:4): Dagan had a human body with head and hands, and a fish's tail. Dagan was defeated; the people chastised (I Samuel 5:6f).

4. The ark plagues the Philistines (I Samuel 5:8-12).

"Smote them . . . emerods" (I Samuel 5:9): Bleeding piles (Psalm 78:66). The ark was carried to Gath, then to Ekron (verse 10). It becomes the instrument of God's judgment on His enemies.

The rulers then did not know what to do with the presence of God. Many are today asking: "What shall we do with the church of Christ?" The Orient today is wide open to the Gospel. One missionary says: "We must not muff our opportunity."

Pray and give that our missionaries may show "every creature" the true way of God. Peace and happiness can come in no other way.

5. The ark sent back to Israel (I Samuel 6:1-16).

"What shall we do . . ." (I Samuel 6:2): The pagan rulers did not know what to do with the ark of God. We believe that both Church and State belong to God and that each of them should recognize the rights of the other. The State should accord the church complete liberty in matters of religion.

Others have insisted that the State rule over the Church. Pharaoh, the French Revolution, a puttering Hitler, and a crude Khrushchev are the puny dictators who periodically rise up to stamp out the church of God--and find out it can not be done (Matthew 16:18).

The Philistine Pentapolis couldn't destroy and wanted to get rid of the ark of God (I Samuel 6:3-12). These pagans unanimously realized the action of God in the judgments that had befallen them.

"Beth-shemesh. . ." (I Samuel 6:13): "House of the sun," a city of priests in Judah, in the southeast border of Dan welcomed the ark (I Samuel 6:14 15). God supernaturally directed the return of the ark (I Samuel 6:9-12). The living God displayed His power before those who did not know Him!

6. A change of feeling toward the ark (I Samuel 6:17-7:2).

"He smote the men. . ." (I Samuel 6:19): Because of irreverence (Num. 1:50, 51) in looking into the ark, God smote the people of Beth-shemesh. Evidently, an error in translation occurs in I Samuel 6:19; it should be rather, "He smote fifty out of a thousand," being only 1400 who so looked and were smitten. God, according to Josephus, slew a twentieth part or seventy out of 2400 who so looked and were smitten. (ANT. vi. 1, 4).

Only appointed Levites could care for the ark (Numbers 4:18-20). "The men of Beth-shemesh said, 'Who is able to stand before this holy Lord God'" (I Samuel 6:20). They now respected the sacred symbol of the ark! For more than twenty years the ark rested in a farmer's household and brought him rich blessings (I

Samuel 7:1, 2).

Do we appreciate the importance and blessings of having a church and the full Gospel preached daily in this community? Those who do appreciate it are being blessed of God! Will you surrender to Him, and thus be blessed daily?

III. The People Reformed, and the Philistines Driven Out (I Samuel 7:3-17)

1. The Reformation (I Samuel 7:3-4).

"If ye do return . . ." (I Samuel 7:3): For twenty years Israel mourned after Jehovah, while the ark remained at Kirjath-jearim, "City of forests." Imagine a nation trying to get along without God for twenty years? But what of the twenty years before World War II in America? Great preaching ushered in a revival then. "Return," or "Put away the strange gods" and God will deliver you. "The children of Israel did put away Baalim. . . served the Lord only" (I Samuel 7:4) A prayerful people will rout the enemy, and God's man will be faithful to Him in his ministry!

2. A penitent assembly at Mizpah (I Samuel 7:5, 6).

"I will pray . . ." (I Samuel 7:5): Let us pray for one another that we get in right relation with God. Only then can He give us victory.

"We have sinned . . ." (I Samuel 7:6): "They poured out their heart like water in penitence before the Lord." See Psalm 22:15; Lam. 2:19; II Samuel 14:14. They fasted and confessed their sins before God at Mizpah.

2. The Philistines attack and are routed (I Samuel 7:7-14).

"Philistines went up against Israel . . . afraid" (I Samuel 7:7)

The assembled people of Israel were filled with fear. They entreated Samuel to "unto the Lord our God for us" (I Samuel 7:8). Samuel offered a "burnt-offering wholly unto the Lord" (verse 9), and "the Lord heard him." The Philistines joined for the attack (verse 10), "but the Lord thundered . . . upon the Philistines . . . discomfited them . . . smitten before Israel" (verse 11).

"Stone . . . Eben-ezer (I Samuel 7:12): Eben-ezer means, "Hitherto hath the Lord helped us," or "Stone of help." It was a memorial of Jehovah's deliverance. God gave the penitent nation peace (I Samuel 7:13, 14).

4. Samuel's circuit as judge (I Samuel 7:15-17).

"And Samuel judged Israel . . ." (I Samuel 7:15): The story of the actual judgeship of Samuel is told in brief words. Ramah was his home, and from thence he journeyed in circuit once a year to Bethel, Gilgal, and Mizpah, thus maintaining oversight and administering the affairs of the people.

YEAR 2- LESSON 9-PAGE 4

QUESTIONS

1. What persistent enemy of Israel is again before us in I Samuel 4:1)?
2. Which of the judges previously had attempted to deliver Israel from the Philistines, and with what results (Judges 13:1; 14:4;15:14-20; 16:20-31)?
3. Why were the Philistines suddenly stricken with fear of Israel (I Samuel 4:3-7)?
4. Why was God displeased when Israel took the ark, which had previously been carried in battle, against the Philistines (I Samuel 2:12: 4:4; Numbers 10:35; 14:44; Joshua 6:4, 5; Deut. 12:10, 11)?
5. How do we know that Israel was fighting in her own strength and not in that of Jehovah (Compare I Samuel 4:9, 10 with II Chronicles 20:15-17)?
6. What calamity, for both Philistines and Israel, is recorded in I Samuel 4:11 (See also I Samuel 5:7-12)?
7. What tragic end came to Eli (I Samuel 4:13-18)?
8. Where did the word "Ichabod" originate, and what does it mean (I Samuel 4:21, 22)?
9. Where did the Philistines first take the ark (I Samuel 5:1, 2)?
10. How did the Lord twice show Dagan's impotency (I Samuel 5:3, 4)?
11. Did the Philistines show any signs of repentance after the judgment upon their god (Compare I Samuel 5:5, 7; 6:2, 5, 9 with Revelation 16:11)?
12. How long did the ark remain in the land of the Philistines (I Samuel 16:1)?
13. To whom did the Philistines go for instruction regarding the ark (I Samuel 6:2), and what grossly superstitious answer did they receive (I Samuel 6:3-9)?
14. How did God miraculously prove (I Samuel 6:10-12) that the evil upon the Philistines was not a "chance that happened" to them (I Samuel 6:9)?
15. Why did God smite the men of Beth-shemesh (I Samuel 6:19), and how did they then dispose of the ark (I Samuel 7:3, 4)?
17. What conditional promise is recorded in I Samuel 7:3, and were the conditions met by the people (I Samuel 7:4, 6, 8, 13)?
18. Where was Mizpah (I Samuel 7:12; "LANDS OF THE BIBLE," McGarvey, page 241)?
19. What is the meaning of Eben-ezer, and does this teach us that God's help is supplied daily as we need it or once for all (I Samuel 7:1; Gal. 5:16)?
20. From what four cities did Samuel judge Israel (I Samuel 7:15-17)?

YEAR 2- LESSON 10 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Second Quarter

Lesson 10
I Samuel 8-12

Page 1
Memory Verses: I Samuel 12:24

Memory Verse:

"Only fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you" (I Samuel 12:24).

Public Reading: I Samuel 8:1-10.

ISRAEL'S FIRST KING: SAUL

In the days of Samuel, the children of Israel were suffering for lack of a national leader. The law of the jungle prevailed all around Israel! How they needed a man like Moses!

I. A King is Demanded and Saul is Anointed (I Samuel 8:1-10:16)

1. The demand and its cause (I Samuel 8:1-9).

"Samuel was old . . ." (I Samuel 8:1): Samuel had begun to grow old. Like Eli, he had failed to rear the right sort of sons. Eli and Samuel seem to have had more influence everywhere else than at home. Samuel's sons sinned (I Samuel 12:3) grievously; they "took bribes, and perverted judgment." Yet he desired them to hold a public trust of which they were totally unworthy. The elders refused to let them become official leaders of Israel (I Samuel 12:4, 5), which grieved Samuel (I Samuel 12:6).

"And Samuel prayed. . ." (I Samuel 8:6): In every crisis Samuel prayed (I Samuel 12:6b). Do we? In prayer he was shown God's will which he found difficult to accept. The nation wanted a king. They wanted to be "like all the nations." God has chosen them to be UNLIKE THE NATIONS, a people governed by Him alone.

"Rejected me . . ." (I Samuel 12:7): God let the children of Israel have their way. God's "Purposive will" was that He govern them; because of the people's hardness of heart, God's "Permissive will" granted them a king-with bad results in the end!

2. The evils of monarchy set forth (I Samuel 8:10-22).

"Samuel told all the words of the Lord . . ." (I Samuel 8:10): In the name of his God the prophet told the people what sort of tyrannical rule they might expect. Unworthy rulers in every age of human history have shown these evils. Think of King Solomon, Louis XIV, or Louis XV. Samuel shows the tragedy of such tyranny upon the common people! They pay and pay!

"Ye shall cry out . . . the Lord will not hear you" (I Samuel 8:18): Since the desire of the nation for a king was a contempt and rejection of the kingly government of Jehovah, and was nothing more than forsaking Jehovah to serve other gods, the nation would suffer. The king would take their substance and make them his slaves. When Israel would then cry out to God because of its king, the Lord "will not hear you in that day"!

"People . . . we will have a king over us" (I Samuel 8:19): They repeat their demand. God tells Samuel to "Hearken unto their voice . . . make them a king" (I Samuel 8:22). Since we elect our own leaders, we secure as good government as we deserve. Pray and then march as a free man in Christ to the ballot box and SPEAK against corruption and evil in high places. Read Romans 13:1-7.

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3. Saul is brought before Samuel (I Samuel 9:1-14).

"Kish . . . a son. . . Saul" (I Samuel 9:1, 2): The Lord's will for a man's lifework is the study of I Samuel 9. Saul, seeking his father's asses (I Samuel 9:3), doubtless looked forward to an honorable life of toil on the hills. However, God had other plans for him. When our duty and call comes from God, who dares decline? See I Corinthians 9:16.

"A choice young man . . ." (I Samuel 9:2): He was a hard worker (I Samuel 9:3, 4), thoroughgoing, one who sticks at a simple task until it is finished.

"A man of God . . ." (I Samuel 9:6): Ramah was the usual residence of Samuel, six miles north of Jerusalem. See McGarvey's "Lands of the Bible," page 238.

"Seer . . . Prophet" (I Samuel 9:9): A seer was one who was favored with visions of God -- a view of things invisible to mortals; a prophet foretold future events.

4. Saul is honored before the elders (I Samuel 9:15-24).

"Anoint him . . ." (I Samuel 9:16): God told Samuel that Saul would seek him. The prophet was prepared for him. Saul was to be Israel's first king (I Samuel 9:17).

"I (am) a Benjamite . . . smallest of the tribes" (I Samuel 9:21): What becoming humility. Few capable men feel worthy for a spiritual office in the church; others who feel entirely capable are scarcely worthy of such an office (Matthew 23:12).

Saul is honored before the men he is to lead (I Samuel 9:22). He is given a special helping of the right thigh (I Samuel 9:23). The shoulder is symbolic of government, thus even the meal was suggestive of God's choice of Saul.

5. Saul is secretly anointed (I Samuel 9:25-10:1).

"Communed with Saul . . ." (I Samuel 9:25): Samuel that night doubtless revealed the secret that God had chosen him to be king and described the duties of a monarch in a nation so related to the Divine King of Israel. Samuel showed him "the word of God" (I Samuel 9:27).

Oil . . . poured. . . head" (I Samuel 10:1): This private setting aside of Saul to the kingship was done with oil, symbol of the Holy Spirit. Read Exodus 30:23ff; Leviticus 8:10ff. The monarchy was inaugurated as a divine institution on a par with the priesthood.

6. Saul assured by sign (I Samuel 20:2-13).

"When thou are departed . . ." (I Samuel 10:2-6): Samuel gives Saul three assurances that the prophet was divinely directed.

"Hill of God. . ." (I Samuel 10:5): A school of the prophets, a sort of seminary.

"Turned into another man . . ." (I Samuel 10:6): A Spirit-led man is "another man." If one is in Christ, he is a "NEW CREATURE" (II Cor. 5:17). The Holy Spirit equips one for service. Saul was filled with kingly thoughts of his new royal calling and his relation to the service of God. These signs would show "God is with thee" (I Samuel 10:7).

"Another heart . . ." (I Samuel 10:9): "Gave" in the Hebrew carries a sense of power (Psa. 66:7). As we often say, the young man "found himself." "He prophesied" (I Samuel 10:10) by the "Spirit of God" and created a proverb thereby (I Samuel 10:11-13).

7. The secret kept (I Samuel 10:14-16).

"Whither went ye?" (I Samuel 10:14): A "nosey" chaplain in World War II asked a Colonel about the

YEAR 2- LESSON 10-PAGE 3

military plans for the night. "Can you keep a secret?" "Yes, sir!" "So can I!" That may have been one reason he became a Colonel.

Saul did not tell his uncle Ner (I Samuel 14:50; 10:16) all he knew. He, without duplicity, told him the truth, but not all the truth. It was not time to REVEAL THE WHOLE TRUTH!

II. The Kingdom Fully Established (I Samuel 10:14-12:25)

1. Saul is publicly chosen (I Samuel 10:17-27).

"Not found . . ." (I Samuel 10:21): Innate modesty. Modesty becomes a sin when it keeps a man from stepping forward to do God's clearly revealed will in one's life.

"God save the king" (I Samuel 10:24): A noble way to introduce a new leader. Saul and Samuel here are at their best (I Samuel 10:25-27).

2. Jabesh-gilead rescued by Saul (I Samuel 11:1-13).

"Nahash . . ." (I Samuel 11:1): The serpent, a descendant of Lot. The unjust demands and God's Spirit arouse Saul (I Samuel 11:6). The nation responds to his call (I Samuel 11:8) and God gives him the victory (I Samuel 11:11). Saul would not permit vengeance against some of his own people in the day of victory (I Samuel 11:12-13).

3. The kingdom renewed (I Samuel 11:14, 15).

"Gilgal . . . renew the kingdom" (I Samuel 11:14): The people responded to the call of Samuel. They ratified the covenant with their king before God with peace-offerings (I Samuel 11:15).

4. Samuel's farewell address (I Samuel 12:1-25).

"Witness against me . . ." (I Samuel 12:3): Samuel first challenged the nation as to his conduct during the period he walked before them (I Samuel 12:1-5). He warned them in view of the new departure in this history now taking place.

"It is the Lord that advanced Moses. . ." (I Samuel 12:6): In a rapid survey of the history of the nation, Samuel reminded them of the faithfulness of God; and of their own constant failure (I Samuel 12:6-15). This is full of dramatic force as Samuel, in the presence of Saul, charged the people with having sinned, in that they had sought a king; and it is the more remarkable because he spoke to them as to bring home a consciousness of wrong. "If ye will fear the Lord, and serve him, and obey his voice" (verse 14), Samuel assures the nation that God will bless them.

"See this great thing . . ." (I Samuel 12:16): The wheat harvest occurs in Palestine between the middle of May and the middle of June, during which time it scarcely ever rains. The sky is usually serene. When God sent thunder and rain on that day in answer to Samuel's appeal to him, this miracle of divine power shower the people that the judgments of God might fall upon sinners at any time (verses 17-22).

"Sin. . . in ceasing to pray for you" (I Samuel 12:23): Samuel promised the people his constant intercession. "In this he sets a glorious example to all rulers, showing them that they should not be led astray by the ingratitude of their subordinates or subjects, and give up on that account all interest in their welfare, but should persevere all the more in their anxiety for them." He repeated his admonition that both king and people continue in the reverence and service of God, or be destroyed.

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QUESTIONS

1. What mistake did Samuel make (I Samuel 8:1) and how does I Samuel 8:3 prove it?
2. What change in the form of government did the people demand (I Samuel 8:5; Deut. 17:14-20)?
3. Was it the Lord's will that Israel have a human king at that time (I Samuel 8:7-9; Hosea 13:9-11)?
4. Did God warn Israel of the results of having a king (I Samuel 8:11-18), and what were some of them?
5. What four reasons did Israel give for demanding a king (I Samuel 8:20; Rom. 12:2)?
6. What is to be expected when any people demand that God give them what He clearly reveals is not best (Numbers 11:4-6, 33; Psalm 106:15)?
7. Were the qualifications of Saul (I Samuel 9:2) those that appealed to a worldly person or those that could only be appreciated by the eye of faith (I Samuel 9:2; 16:7; 17:28, 33, 37)?
8. Why was Saul seeking Samuel (I Samuel 9:3-6)?
9. How do you know Saul was sincerely humble at the time he was chosen king (I Samuel 9:21)?
10. By what simple ceremony was Saul anointed king (I Samuel 10:1), and of whom does the oil speak (I Samuel 10:6)?
11. What three prophetic promises did Samuel make to confirm Saul's faith (I Samuel 10:2-7)?
12. What did the people shout when Saul was presented as king (I Samuel 10:24)?
13. Did Saul assume leadership immediately, and what was his noble answer to the children of Belial (I Samuel 10:26, 27)?
14. What did Nahash threaten to do to the people of Jabesh-gilead (I Samuel 11:1-3)?
15. How did Saul summon the army, and to whom did he give credit for the victory (I Samuel 11:4-13)?
16. How did Samuel make use of Saul's victory (I Samuel 11:14, 15; 10:24-27)?
17. What characteristic of his own life did Samuel contrast with that of his sons (I Samuel 12:1-3; 8:1-3)?
18. How did the people attest Samuel's integrity (I Samuel 12:5)?
19. Why the storm and what its effect (I Samuel 12:16-19)?
20. Was it sinful to "cease to pray" for them (I Samuel 12:23-25)?

YEAR 2- LESSON 11 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 11
I Samuel 13-15

Page 1
Memory Verse: I Samuel 15:22

Memory Verse:

"And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams" (I Samuel 15:22).

Public Reading: I Samuel 13:8-14.

SAUL'S DOWNFALL

The old saying that "Well done is half done" is not always true. Saul started off well: He had a fine physique (I Samuel 9:2), he was industrious (I Samuel 8:3ff), humble (I Samuel 10:21-23), self-controlled (I Samuel 10:27), Spirit-led (I Samuel 10:6, 10ff); 11:6ff), magnanimous (I Samuel 11:12, 13). What a beginning! How pregnant with promise!

Yet, there has never been a bigger fizzle pictured in the Bible than King Saul, "The Ruler Who Fails in Rebuilding," as Blackwood describes him. He had a great opportunity and muffed it perfectly.

Just as sin is a gradual process, so Saul's downfall was not accomplished in one act of disobedience.

I. Victories Over the Philistines and Other Enemies (I Samuel 13:1-14:52)

1. The menace of an invading host (I Samuel 13:1-7).

"Saul reigned one year . . ." (I Samuel 13:1): There is some difficulty concerning the opening sentences of this chapter. Some words seem to be omitted, which make it difficult to place the events recorded in their chronological setting. The Authorized (King James) Version reads: "Saul reigned one year, and when he had reigned two years. . ." The Revised Version reads, "Saul was (thirty) years old when he began to reign, and he reigned two years over Israel." The American Revision reads, "Saul was (forty) years old when he began to reign, and he reigned two years over Israel." Quite evidently at some point in the work of transmission, a word was omitted. The context shows he was forty years old, or older.

"Saul chose him 3000 men . . ." (I Samuel 13:2): A commander of poise and self-control is needed. Michmash, "Something hidden," was a town of Benjamin, east of Bethel, nine Roman miles North of Jerusalem.

"Jonathan smote the garrison . . . Geba" (I Samuel 13:3): God gave Jonathan the victory over the Philistines at Geba probably the military post of I Samuel 10:5. The nation was alerted at the joyful news of victory (verses 3b, 4) and called to Gilgal. Israel became panic stricken at the advance of a large Philistine army (I Samuel 13: 5, 6), and some fled the country (verse 7).

"Saul . . . Gilgal" (I Samuel 13:7): The appointed place of Samuel (I Samuel 10:8).

2. The folly of acting rashly (I Samuel 13:8-15a).

"He tarried seven days . . ." (I Samuel 13:8): Samuel had made an appointment. A man of Saul's temperament would rather do anything than wait. He is like an football player who continually jumps offside, thus penalizing the whole team. It is often a test of our faith in God to wait quietly on the Lord. "Watchful waiting" and aggressive action are illustrated in George Washington in the Revolutionary War. "Hide

YEAR 2- LESSON 11 -PAGE 2

Thyself" to learn God's ways comes before "SHOW THYSELF" for action!

"I forced myself . . ." (I Samuel 13:12): Unable to wait for Samuel, Saul took matters into his own hands. Saul had failed on a major examination! Sacrifice was the exclusive function of the priest. This was the first sign of Saul's presumptive self-importance, as humility gives place to pride in his life. Samuel's verdict was: "Thou hast done foolishly . . . thy kingdom shall not continue" (I Samuel 13:13, 14).

3. The lack of national preparedness (I Samuel 13:15b-23).

"Saul . . . abode in Gibeah" (I Samuel 13:16): Saul returned to his home town, the modern Tell el-Ful, meaning " hill of beans," to rally an army, and doubtless to be near Samuel whose help was so essential.

"Spoilers . . . camp of the Philistines" (I Samuel 13:17): The land of Israel was devastated by the enemy. The nation struck a new low (I Samuel 13:18-22). They needed right leadership. Saul had no constructive program; he couldn't control himself.

4. A bold attack by Jonathan (I Samuel 14:1-23).

"Jonathan said . . . Come, and let us go" (I Samuel 14:1): See how faith in God works in the life of a believing warrior. He did not disclose his plans to his father, who would hardly have approved of such a daring plan (verses 1b-5).

"By many or by few" (I Samuel 14:6): Jonathan lays stress on God's arithmetic. So did Gideon (Judges 7:2-22).

"Discovered themselves . . ." (I Samuel 14:11): They made themselves known. The Philistines thought them to be deserters. The flight and defeat of the Philistines bears out Jonathan's faith that God would give victory (I Samuel 14:16-23). "Earth quaked" (I Samuel 14:15): Since God created the earth, He can shake it when needed if He chooses! "The Lord saved Israel that day" (verse 23).

5. The cruelty of reckless vows (I Samuel 14:24-46).

"Cursed the man that eateth any food . . ." (I Samuel 14:24): In contrast to Jonathan's faith that God would deliver Israel, is the blackness of Saul's folly. This was a silly order. Fighting men need food. An army marches on its stomach! It shows the cruelty of reckless vows.

"Eyes were enlightened" (I Samuel 14:27): His lost strength was brought back by the food. Saul's senseless death decree for Jonathan showed the people what a fool they had for king. The people save Jonathan (I Samuel 14:26-45). This was Saul's second serious mistake.

6. Saul's other victories and family (I Samuel 14:47-52).

"Saul saw any strong man . . . he took him" (I Samuel 14:52): The prophecy of the action of kings is here fulfilled (I Samuel 8:11).

II. The Slaughter of the Amalekites (I Samuel 15:1-35)

1. Saul's commission (I Samuel 15:1-3).

"Now go and smite Amalek . . ." (I Samuel 15:3): This was God's command. God's day of judgment against Amalek was about to come (Exodus 17:8-14; Deut. 25:7-19). This was 500 years after God first announced the nation's doom.

2. How the commission was executed (I Samuel 15:4-9).

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"Saul gathered the people . . ." (I Samuel 15:4): A prompt preparation that gave a fair but delusive promise of obedience to God.

"Saul . . . Kenites, Go . . ." (I Samuel 15:6): Read Judges 1:16; Numbers 24:21, 22; 10:29-33. The Kenites returned to their desert tracts. They were spared for the sake of their ancestors.

"Saul smote the Amalekites. . ." (I Samuel 15:7): Havilah, "sandy"; Shur "wall fortification," was the desert east of Suez. Read Genesis 25:18. Shur was probably the barrier across the great northeastern highways out of Egypt, near the eastern boundary line of Egypt.

Saul obeyed God partially. He "spared Agag," (I Samuel 15:8) and kept the "best of the sheep" (I Samuel 15:9). Saul was a selfish, despotic king. This was deliberate disobedience to God, and Saul's THIRD mistake.

3. Samuel sent to rebuke Saul (I Samuel 15:10-23).

"Repenteth me . . ." (I Samuel 15:11): This does not indicate changeableness in God's nature, but SIMPLY THE SORROW OF THE DIVINE LOVE AT THE REBELLION OF SINNERS, as I Samuel 15:29 shows. Read Genesis 3:8; 8:21; 11:5, 7; II Samuel 24:16; Jeremiah 18:8-10; Jonah 3:10. Such disobedience on Saul's part "grieved Samuel; and he cried unto the Lord all night."

"I have performed the commandment . . ." (I Samuel 15:13): No lie detector is needed to catch this liar! "What meaneth this bleating?" Saul "passes the buck": "The people . . ." (I Samuel 15:14, 15).

"To obey is better . . ." (I Samuel 15:22): Samuel shows that Saul was ungrateful to God. Ingratitude is often called "America's favorite sin." America has no monopoly on this sin. Disobedience to God lost the kingdom to Saul who "rejected the word of the Lord" (verse 23). Disobedience will damn us today (Hebrews 5:9; Mark 16:15, 16).

4. Saul repents (I Samuel 15:24-31).

"I have sinned . . ." (I Samuel 15:24): This was not genuine repentance, but only fear of losing the kingdom and of incurring public disgrace. Since Saul had "rejected the word of the Lord," the Lord fully and finally rejected Saul as king of Israel. Samuel loved Saul, but he denounced Saul for disobeying God (I Samuel 15:23, 25-31).

5. Samuel slays Agag and departs (I Samuel 15:32-35).

"Samuel hewed Agag . . ." (I Samuel 15:33): This cruel king Agag had carried on his wars with great cruelty. He had forfeited his life according to the *lex talionis* –the "grip of the law." Samuel slew him "before the Lord in Gilgal," that is, before the altar of Jehovah there. The slaying of Agag was the execution of a ban. Samuel then went to his home in Gibeah, and broke off all intercourse with Saul whom Jehovah had rejected (verses 34, 35).

YEAR 2- LESSON 11-PAGE 4

QUESTIONS

1. Can you list the assets of Saul, "The Ruler Who Fails in Rebuilding"?
2. Had the people lost their confidence in Saul (I Samuel 13:6,7)?
3. What sin was committed by Saul (I Samuel 13:9), and why was this particular act sinful (Lev. 1:7; Num.18:1, 2, 5, 7; I Sam. 9:1, 2; 10:8)?
4. When Saul was reproved by Samuel did he attempt to justify himself, or did he humbly confess his sin (I Samuel 13:11, 12)?
5. What severe judgment was pronounced upon Saul as the result of his disobedience (I Samuel 13:14)?
6. How did Samuel describe Saul's successor (I Samuel 13:14; Acts 13:22)?
7. By what clever plan had the Philistines kept weapons of war from the Israelites (I Samuel 13:19-22)?
8. Can you give a deeper reason why Jonathan desired to go against the Philistines without his father's presence (I Samuel 14:1, 6; 13:13, 14; Amos 3:3)?
9. What foolish command of Saul did Jonathan ignorantly disobey, and how was Jonathan saved from the death penalty (I Samuel 14:24-45)?
10. What divine prohibition was broken by the people because of Saul's foolish command (Compare I Samuel 14:31, 32 with Levi 3:17; 16:10-14)?
11. What definite command was given to Saul (I Samuel 15:3), and why?
12. How did Saul fail completely to observe God's command (I Samuel 15:91)?
13. What evidence revealed Saul's partial obedience (I Samuel 15:14)?
14. What application is possible to Saul and to us by comparing the following scriptures (I Samuel 15:17; 9:21; II Cor. 12:10; Heb. 11:33, 34)?
15. What alibi did Saul offer, which is the false refuge of many Christians today (I Samuel 15:20, 21; Gen. 3:12; John 21:21)?
16. Did Saul's confession and repentance (I Samuel 15:24-31) come from a changed and yielded heart, or from a temporary fear of God's judgment on his sin (I Samuel 18:8; 19:10; 15:23, 25-29)?
17. What was the meaning of Agag's remark (I Samuel 15:32)?
18. Why did Samuel kill Agag (I Samuel 15:33; Exodus 17:14; Deut. 25:17-19)?
19. Why did Samuel visit Saul no more (I Samuel 15:35; 16:1; 3:4-19; compare with Gal. 1:10-16; I Thess. 2:3-8)?
20. Should personal affection for family or friends cause us to "soft-pedal" the gospel (Matthew 12:47-50; John 14:15)?

YEAR 2- LESSON 12 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 12

Page 1

I Samuel 16-17

Memory Verse: I Samuel 17:45

Memory Verse:

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied" (I Samuel 17:45).

Public Reading: I Samuel 17:3-9, 32-40.

DAVID AND GOLIATH

The most important event in the life of a nation may be the selection of a new leader. This is especially true if the out-going --leader has proved unworthy. Large issues loom up and must be solved.

President John A. Mackay, of Princeton Seminary, says: "It is not the business of the church to create a new social order, but to create the creators of that new social order." This church makes its greatest contribution to the solving of the nation's ills by preaching the Gospel and sending "new creatures" (II Corinthians 5:17) out as citizens who will vote in the right leaders and support them or cast out unworthy leaders. Let us see how God chose a nation's leader after an unworthy king was rejected.

I. David is Anointed and Brought to Saul (I Samuel 16:1-23)

1. Samuel sent to anoint a King (I Samuel 16:1-5).

"I have rejected . . ." (I Samuel 16:1): God's declaration that Saul was rejected was an unchangeable decree. Samuel should have submitted sooner to God's will.

"I have provided me a king . . ." (I Samuel 16:1b): The people chose Saul, a physical giant (I Samuel 10:23, 24) for their own honor and glory. David was God's choice one who would consult God's will, and David was from the tribe which He had promised to exalt (Genesis 49:10).

"Saul . . . will kill me" (I Samuel 16:2): Samuel was afraid of the selfish, rejected King. God told Samuel how to accomplish His will.

"Comest thou peaceably?" (I Samuel 16:4): Bethlehem was not on the usual circuit of Samuel (I Samuel 7:15-17). They were alarmed at his coming. What was up?

"Sanctify . . ." (I Samuel 16:5): Cf. Exodus 19:14, 15. In a way this reminds us of family worship in an old home. Seven stalwart sons and their father at worship!

2. David selected and anointed (I Samuel 16:6-13).

"The Lord looks on the heart" (I Samuel 16:7): Samuel looking on the exterior, falls into the same error as formerly (I Samuel 10:24). None of the seven sons is "before him" (I Samuel 16:6). David is absent, caring for his father's sheep. He already had learned to be loyal, and better still had formed the habit of doing the will of God (I Samuel 16:11). In Hebrew history, we remember that Joseph, Moses, and David served their apprenticeship as keepers of the flock. Today we think of the local minister as a "pastor," under-shepherd of Christ, a function shared by the elders.

"Now he was ruddy . . ." (I Samuel 16:12): David was reddish, "short of stature . . . of beautiful

countenance, handsome, of immense physical strength and great personal attractiveness; a man of war, prudent in speech, very brave, very musical, and very religious. His fame as a musician brought him to the notice of King Saul." He was God's choice!

"Anointed him . . . (I Samuel 16:13): Strictly private. This set him apart for the public service of God. This sacred rite betokened an in-filling by the Holy Spirit. Now he was God's man!

3. Saul's Evil Spirit and David's harp (I Samuel 16:14-23).

"The Spirit of the Lord departed from Saul . . ." (I Samuel 16:14): Having driven the Spirit of God from his own heart, Saul began to feel God-forsaken. His gloomy reflections-he had failed as king, the throne was promised to another (I Samuel 15:28)-made him jealous, irritable, vindictive, melancholy.

God allows the evil to be chosen; He does not approve it. This is "Permission without sanction." God allowed a demonic spirit to enter the heart of Adolph Hitler. No one thinks of ascribing to God all the havoc wrought by the author of Hitler. God let Saul reap his harvest (Galatians 6:7, 8), as He does for you and me if we insist on breaking ourselves against God's righteous will and way!

"Man that can play well . . ." (I Samuel 16:17): David was the one; he has been called the "Sweet singer of Israel." His description (I Samuel 16:18) is thrilling.

"Send me David . . ." (I Samuel 16:19): Saul's mind "jangled, out of tune and harsh" had causes which lay beyond the reach of music. Jesse complied with Saul's command (I Samuel 16:20).

"David came . . ." (I Samuel 16:21): Cf. I Samuel 17:55, 56. The order of events is: (1) David, whose skill on the harp and valor in the combat with the lion and bear (I Samuel 17:34, 36) were known to "one of the servants" of Saul, was brought to play before the king (I Samuel 16:18, 19). (2) David returns to Bethlehem (I Samuel 17:15). (3) David is sent to Saul's camp (I Samuel 17:17, 18) and performs his great exploit. (4) Saul's question; I Samuel 17:55, 56) implies only that he had forgotten the name of David's father -- not remarkable in an oriental king, says commentator Schofield.

II. David's Combat with Goliath (I Samuel 17:1-58)

1. Position of the armies, and Goliath's challenge (I Samuel 17:1-11).

"Philistines gathered . . . Shochoh" (I Samuel 17:1): According to LANDS OF THE BIBLE by J. W. McGarvey, page 259, Shochoh is three miles down the valley from Adullam, a little west of north. It is a small village. Azekah is farther down the valley on the western side. Saul and the Israelites encamped opposite to them "by the valley of Elah," the modern Wady es-Sunt, eleven miles S. W. from Jerusalem (verses 2,3).

"Goliath of Gath. . ." (I Samuel 17:4): This champion from the camps of the Philistine was the middle-man who decides a war between two armies by a single combat. Goliath is a typical man of the world who defies the servant of the living God (I Samuel 17:8-11). David as a man of faith makes ready to fight for his country and his God. There is no neutral ground; neither will budge an inch. Goliath was nine feet nine inches tall (if a cubit is eighteen inches, and a span about nine inches); his armor weighed 156.5 pounds (if a shekel is a half-ounce); his spear-head twenty pounds. Goliath, that ancient militarist, depended on size and self. He despised good and God. To him, David was puny and lacked equipment or defense.

2. Further account of David and the family (I Samuel 17:12-16).

"David. .son of that Ephrathite, Jesse" (I Samuel 17:12): Ephrath was the ancient name of Bethlehem in Judah (Gen. 35:16, 19; 48:7; Ruth 1:2). This account of David's family supplements the account of I Samuel 16:5-12. David was now living at Bethlehem, since he was not in the permanent service of Saul.

YEAR 2- LESSON 12-PAGE 3

3. David is sent into the camp (I Samuel 17:17-22).

"Take . . . corn . . . to thy brethren" (I Samuel 17:17): God uses a simple need of David's brothers to get his chosen into the limelight. The battle lines were drawn, but there was no actual combat. Israel had listened to the braggart Goliath for forty days (verses 19-22).

4. He accepts Goliath's challenge (I Samuel 17:23-37).

"Make his father's house free in Israel . . ." (I Samuel 17:25): Free from taxation and public burdens. When David heard what Saul promised to the one who killed Goliath, he dropped some words that gave rise to the supposition that he wanted to go and fight this Philistine himself.

"Who . . . that he should defy . . . the living God?" (I Samuel 17:27): David felt that Goliath's insults were against God, and not with an idol. David's eldest brother was enraged that "Little brother" should thus talk, and reproved him (verses 28-30). Lack of faith made cowards of the older men (verse 24). The spirit of David resembled that of John Knox who feared God so much that he dreaded not the face of any mortal man or woman. The oldsters had enrolled in the "Do-Nothing Party!" Sneered at by his older brothers, David knew that God who had given him the victory over the lion and bear (I Samuel 17:33-37) "will deliver me out of the hand of this Philistine"! Saul knew genuine faith and courage: "Go, and the Lord be with thee" (verse 37).

5. Goliath slain and the Philistines routed (I Samuel 17:38-54).

"I have not proved them . . ." (I Samuel 17:39): David found he could do nothing with Saul's equipment. Each one must be himself, and use the ability God has given him in His service.

"Five smooth stones . . . sling" (I Samuel 17:40): Like the Benjamites in Judges 20:16, David could sling at a hair's-breadth and not miss. The big "Bully from Bragtown" fell before the eager warrior of God (I Samuel 41-54).

This was a great, God-given victory (Psalm 115:1). Albert Einstein once told a friend who called him great: "I have nothing that I have not received."

6. Saul inquires as to the family of David (I Samuel 17:55-58).

"Whose son are thou . . .?" (I Samuel 17:58): Some years had passed since Saul first met David (I Samuel 16:16-19, 21). Saul would have many armor bearers; David was doubtless not serving full-time in the army. The king inquires fully concerning David's family as he congratulates him on his victory over Goliath.

YEAR 2- LESSON 12-PAGE 4

QUESTIONS

1. Why was Samuel afraid of Saul, and is personal affection to keep us from doing our duty (I Samuel 16:1,2)?
2. Why were the elders alarmed (I Samuel 16:4,5)?
3. Does the Lord base his judgment upon outward appearance or inner worth (I Samuel 16:6,7)?
4. Why was David absent (I Samuel 16:11)?
5. What came upon David when he was anointed, and what departed from Saul (I Samuel 16:13,14)?
6. What was David's appearance, and reputation (I Samuel 16:12, 18; 17:34,35)?
7. Was the evil spirit in Saul jealousy, and can music remedy such a spirit (I Samuel 16:14-17,22,23)?
8. When did David become an armor-bearer (I Samuel 16:21; 18:5)?
9. What two nations were arranged for battle one against the other (I Samuel 17:1-3)?
10. Who was the champion of the Philistines, and what effect did his challenge have upon the Israelites (I Samuel 17:4, 11)?
11. What had the Israelites done which caused them to fear the Philistines (Deut. 31:16-18; Josh. 1:5-8)?
12. What young man had God appointed to lead Israel to victory (I Samuel 17:32-37)?
13. Did Saul encourage David to fight Goliath (I Samuel 17:32-39)?
14. Did Goliath depend upon natural or supernatural strength for the battle (I Samuel 17:4-7, 43-45)?
Of whom is he a picture (John 12:31)?
15. With what did David face Goliath, and were both confident of victory (I Samuel 17:40-47)?
16. How did David defeat Goliath, and what did the result of the conflict prove regarding confidence (I Samuel 17:48-51; Psalm 118:8; Prov. 3:26; Phil. 3:3)?
17. What part did the Israelites have in the conflict between David and Goliath (I Samuel 17:52-54)?
18. Which should be emphasized more, the bravery of David or the blessing of trusting in an all-powerful God (I Samuel 17:45-57)?
19. If Goliath is a picture of Satan whom Christ completely defeated, what part did we have in Christ's defeat of Satan (Hebrews 2:14; I Cor. 15:57; 3:9)?
20. What, to you, is the most important part of this lesson?

YEAR 2- LESSON 13 -PAGE 1
WHOLE BIBLE STUDY COURSE

Year I

Fourth Quarter

Lesson 13

Page 1

I Samuel 18-21

Memory Verses: Proverbs 18:24; I Samuel 18:1

Memory Verses:

"A man that hath friends must show himself friendly: and there is a friend that sticketh closer than a brother." (Proverbs 18:24)

"And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." (I Samuel 18:1)

Public Reading: I Samuel 18:1-9.

DAVID AND JONATHAN

Hugh Black in his book "Friendship" says, "The classic instance of David and Jonathan represents the typical friendship. They met, and on meeting knew each other to be nearer than kindred . . . felt they belonged to each other . . . there arose for these two souls a new and beautiful world, where there reigned peace, and love, and sweet content. It was the miracle of the death of self. Jonathan forgot his pride, and David his ambition . . . In the kingdom of love there was no disparity between the king's son and the shepherd boy." Their lovely friendship endured to the end. Read Proverbs 17:17; II Samuel 1:26. Such friendships are too rare.

Let us show the world the meaning of Shakespeare's lines from Hamlet: "Be thou familiar, but by no means vulgar; The friends thou hast, and their adoption tried, Grapple them to thy soul with hoops of steel."

I. Saul's Jealousy and David's Flight (I Samuel 18:1-19:24)

1. The beauty of human friendship (I Samuel 18:1-5).

"Knit with the soul . . ." (I Samuel 18:1): A figure of speech which suggests the weaving of a pattern day after day; it calls for skill, care, and love. The closing pages of Dickens' "The Tale of Two Cities" gives an example of friendship, as does the Roman story of Damon and Pythias.

"Made a covenant . . ." (I Samuel 18:2): The Old and New Testament attach great importance to a covenant or agreement between parties or persons. This was a covenant of friendship. Jesus said:

"This cup is the New Testament (or covenant) in my blood," (Luke 22:20). When Chile and Argentina almost went to war they celebrated the covenant of peace by erecting a massive statue of "The Christ of the Andes." It contained the inscription: "Sooner shall these mountains crumble to dust than Chile and Argentina shall break the peace they have sworn at the feet of the Redeemer." Jonathan never broke his covenant of friendship with David. Jesus has never broken his part of the covenant with us. Have we been so true to Him? Let us be true to Him, His Word, His Church.

"Behaved himself wisely . . ." (I Samuel 17:5): Promotion did not go to David's head. He pleased God, the people, and the king's servants (courtiers), who are envious as a rule.

2. The beginning of Saul's jealousy (I Samuel 18:6-11).

"Saul eyed David . . ." (I Samuel 18:9): With hatred that wanted to murder. He was jealous. Saul could not bear to hear the praises of David played and sung (I Samuel 18:6, 7). What a contrast to the

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spirit of Jonathan for David! Envy has been called one of the seven deadly sins; it helped "crucify Jesus" (Matthew 27:18). Such a spirit indicates the other fellow is superior. Whoever felt jealous of another man because of his weakness or his failure? Looks, baseless fears an imagined victim of evil plots, voiced bitter feelings, ended in an attempt by Saul to murder (I Samuel 18:10, 11). "And David avoided out of his presence twice."

3. David's first promotion (I Samuel 18:12-16).

"Saul was afraid of David . . ." (I Samuel 18:12): As Jonathan and David made a covenant of friendship, the hatred of Saul for David seems to have deepened. "Saul was afraid of David." The reason for this is revealing: "Because the Lord was with him (David), and was departed from Saul."

"Saul removed him . . . captain" (I Samuel 18:13): Saul aimed to banish David in what he thought was a dead end military mission. However, David, blessed of God, carried out military enterprises so wisely and prosperously that his popularity grew with all the people. David's success compelled Saul to promote David who "behaved himself wisely in all his ways. . . the Lord was with him. . . Saul. . . was afraid of him" (I Samuel 18:14-15). "All Israel and Judah loved David" (verse 16)!

4. Saul plots for David's death (I Samuel 18:17-30).

"My elder daughter . . . I give thee to wife" (I Samuel 18:17): As Saul had promised to give his daughter for a wife to the conqueror of Goliath (I Samuel 17:25), he felt obliged by the growing love and loyalty of the people to David to fulfil this promise. He offered his elder daughter Merab with words that sounded friendly, hoping that the Philistines would kill David.

"Whom am I . . . son in law to the king?" (I Samuel 18:18): Not suspecting Saul's cruel purpose, David with true humility replied that neither on personal grounds, social standing, or family prestige could he make pretension to the honor of becoming son-in-law to the king "Merab . . . given unto Adriel" (I Samuel 18:19): Saul's word is easily given and broken; he is not dependable. He then promised to give Michal who "loved David" (I Samuel 18:20) to David if he would bring him a dowry of a "hundred foreskins of the Philistines" (I Samuel 18:25). Saul thought David would be killed! David brought twice what Saul requested (I Samuel 18:27), "And Saul gave him Michal his daughter to wife." David's success only made Saul fear him the more, and "Saul became David's enemy continually" (I Samuel 18:28-30). There is nothing more common or sadder than the jealousy of the sinful and unsuccessful of those who are blessed and succeed!

5. Jonathan intercedes for David (I Samuel 19:1-7).

"Kill David. . . ' (I Samuel 19:1): A plot was made known to Jonathan and a few trusty friends. Jonathan's friendship for David asserts itself; he pleads for his friend as one who "put his life in his hand" for the king (I Samuel 19:4, 5). Saul's better nature prevails and he says "As the Lord liveth, he shall not be slain (I Samuel 19:6) Jonathan reported these words to David, and brought him to Saul. This reconciliation did not last long.

6. Saul's third attempt to kill David (I Samuel 19:8-17).

"David went out . . . fought . . . Philistines" (I Samuel 19:8): Another brilliant victory for David arouses Saul's old jealousy "who sought to smite David" (I Samuel 19:10). His own daughter helps David, her husband, escape Saul (I Samuel 19:11-17). Note that Michal kept Teraphim in secret, like Rachel, because of her barrenness (read Genesis 31:19). The image was life size (verses 13, 16). The household gods were idols.

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7. David protected by Samuel (I Samuel 19:18:24).

"Dwelt in Naioth . . ." (I Samuel 19:18): Naioth was near Ramah where Samuel and his pupils dwelt. Here David would find Samuel's presence and advice a source of strength in his trying experiences.

"Saul . . . prophesied. . . lay naked" (I Samuel 19:24): The Spirit of God came upon Saul and his messengers and "the prophesied" (verses 20:23; read I Samuel 10:5, 6, 10). Saul was stripped of his sword and armor, not of all his clothes. God here turns the wrath of Saul to praise, defeated Saul's purpose to kill David, and caused a renewal of the proverb, "Is Saul also among the prophets?" (I Samuel 19:24; 10:12).

II. Jonathan's Last Attempt to Reconcile Saul to David (I Samuel 20:1-42)

1. David appeals to Jonathan (I Samuel 20:1-11).

"David fled . . . before Jonathan" (I Samuel 20:1): David poured out his heart to Jonathan who tried to pacify him (verse 2; I Samuel 19:6).

"There is but a step between me and death" (I Samuel 20:3): This was true of David. It is true of us, too. David asks Jonathan to kill him if he has done anything worthy of death (I Samuel 20:1, 8). Jonathan's whole attitude is the more wonderful when we remember he is the heir apparent to the throne. He knew God had selected David to be king; he cooperated with God's will.

"New moon . . . meat" (I Samuel 20:5): The beginning of a new month. Feasting followed sacrifices. The head of a family expected all members to be present. They agreed that if Saul noticed the absence of David (I Samuel 20:6, 7) and did not become angry that all was well.

2. An oath of friendship and a sign agreed upon (I Samuel 20:12-23).

"The Lord do so . . ." (I Samuel 20:13): This was a solemn agreement to show kindness and love to Jonathan's "house forever" (I Samuel 20:15). This dramatic interview stands unrivaled in the records of human friendship.

"The arrows are beyond thee . . ." (I Samuel 20:13): This sign meant that David was to flee for his life.

3. The scene at the feast (I Samuel 20:24-34).

"David's place was empty . . ." (I Samuel 20:25): Saul noted David's absence (verses 26-27), Jonathan tries to reason with his father regarding David's absence and love (verses 2&32), and Saul tries to kill his own son (I Samuel 20:33-34).

III. David Is Outlawed (I Samuel 21:1-15)

1. David obtains bread and a sword from the Priest (I Samuel 21:1-9).

"Then came David to Nob . . ." (I Samuel 21:1): The ark was now at Nob, a short distance from Jerusalem. The shewbread was ordinarily for the priests (Leviticus 24:9). Our Lord approved David's action (Matthew 12:3, 4).

2. David seeks refuge in Gath (I Samuel 21:10-15).

"David . . . feigned himself mad" (I Samuel 21:12, 13): How sad is this whole picture. It affords a perpetual warning against the folly of taking refuge from peril among those who are the enemies of God.

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QUESTIONS

1. What three men are prominent in our lesson today?
2. What was Jonathan's attitude toward David (I Samuel 18:1-5), and what did the Israelites think of David (I Samuel 14:45; 18:5-8,16)?
3. Why did Saul hate David (I Samuel 18:29; compare I Samuel 18:7,8, with I Samuel 15:26-28; 16:7-13; 18:12)?
4. Can you enumerate the twelve definite attacks Saul made upon David's life as recorded in I Samuel 18 and 19 (I Samuel 18:11,17,21; 19:1, 10,11, 14,20-22)?
5. What is the meaning of "went out and came in before them" (I Samuel 18:16; Numbers 27:17; II Chronicles 1:10)?
6. Was Jonathan's love for David a pure, unselfish love (II Samuel 1:26; I Samuel 18:1-4; Phil.3:7-10; Rom.12:1)?
7. How did David behave himself before Saul (I Samuel 18:5,14,15,30)?
8. Why did Saul not keep his promise to David (I Samuel 18:19; 17:25)?
9. Why did Saul yield so readily to Jonathan's plea (I Samuel 19:6)?
10. Why the javelin in Saul's hand (I Samuel 19:9,10)?
11. Was Michal's answer true (I Samuel 19:17), and how did she enable David to escape (I Samuel 11-17)?
12. Why did David go to Samuel (I Samuel 19:1, 19)?
13. Who caused the prophesying (I Samuel 19:20,21,23)?
14. In what sense was Saul "naked" (I Samuel 19:24)?
15. Can you name the three persons who helped protect David (I Samuel 19:7,12,18)?
16. Can you describe David's attitude of mind (I Samuel 20:1-3; 17:37, 45-47)?
17. What oath of friendship did Jonathan and David make (I Samuel 20:14-17), and what sign was agreed upon (I Samuel 20:18-22)?
18. Whose seat was empty at the feast, and what was Saul's reaction (I Samuel 20:25-32)?
19. What action of Saul convinced Jonathan that his father would never be reconciled to David (I Samuel 20:33-42)?
20. Was it right for David to eat the shewbread (I Samuel 21:3-6; Lev. 24:9; Matt.12:3,4)?