

# Notes on the Lessons.

## LESSON V—November 3rd., 1895.

Samuel the Judge. 1 Sam. 7: 5-15.

(Commit to memory verses 13 and 15.)

GOLDEN TEXT: "Hitherto hath the Lord helped us." 1 Sam. 7: 12.

PROVE THAT—God delivers us when we ask him. Ps. 50: 15.

SHORTER CATECHISM. Review Quests. 14-16.

LESSON HYMNS. *Children's Hymnal*. Nos. 108, 151, 99, 133.

DAILY PORTIONS. *Monday*. Samuel the Judge. 1 Sam. 7: 5-15. *Tuesday*. An upright Judge. 1 Sam. 12: 1-5. *Wednesday*. Daniel's intercession. Dan. 9: 8-19. *Thursday*. Prayer answered. Ps. 99. *Friday*. Remembering God. Ps. 20. *Saturday*. God's compassion. Joel 2: 12-17. *Sabbath*. Prayer for others. 1 Tim. 2: 1-8. (*The I. B. R. A. Selections*).

### EXPOSITORY NOTES.

INTRODUCTORY. The judgment pronounced against the house of Eli had fallen upon it. The Ark of God was captured by the Philistines and the two sons of Eli were slain. On hearing the news of the disaster, the aged priest, now 98 years old, fainted, and in his fall his neck was broken. Samuel succeeded him as judge and by his faithful words, after twenty years longer, awakened the nation to repentance. Probably his life was that of a fugitive, going stealthily from place to place that he might teach and preach, hiding in the caverns in the limestone range of Judea, emerging thence to visit now one quarter of the country and now another, ever in danger, but gradually awakening, not merely those districts which were contiguous to the Philistines, but all Israel to a sense of the greatness of their sins, and the necessity of renewed trust and love to their God. And so a fresh spiritual life sprang up among the people. (R. Payne Smith). "All the house of Israel lamented after the Lord." The ark rested at Kirjath-jearim, and the national worship at Shiloh seemed empty without it. God had withdrawn from them and left them to reap the bitter fruits of their sins. Sincerely penitent, the people longed for God, for "the living God," and promptly responded to Samuel's exhortations to put away strange gods and prepare their hearts unto the Lord. The prophet-judge then convened an assembly of all Israel at Mizpah.

LESSON PLAN. I. Israel Penitent. vs. 5-8. II. Israel Protected. vs. 9-12. III. Israel Prosperous. vs. 12-15.

I. ISRAEL PENITENT. 5. And Samuel said—that is, to the elders, or heads of tribes and families. Gather all Israel—Samuel knew that the Philistines would rightly interpret the destruction of the idols as an act of revolt and would lose no time in advancing to crush it. It was necessary to deepen the religious and patriotic enthusiasm of the people, unitedly join in an act of solemn re-consecration to God, and muster the army for the approaching battle. To Mizpeh—(*The Watch Tower*). Should be spelled "Mizpah." There were many places of this name, but probably this one lay about five miles north of Jerusalem. Although Samuel may have partly chosen it as a holy place (Judges 11: 11; 20: 1) yet the chief reason was probably its lofty situation, 500 feet above the neighboring plateau, which itself was 2000 feet above the sea level. It was thus difficult to surprise, and admirably adapted for warlike purposes. (R. Payne Smith). It was the meeting place of the national assembly on two other important occasions in this period: (a) when war was declared against Benjamin (Judges 20); and (b) when Saul was elected king (10: 17). Here on a later occasion, not unlike the present, the Jews were mustered by Judas Maccabæus to revolt against the tyranny of Antiochus Epiphanes. (Kirkpatrick). Its

modern name is *Nebv Samwil*. And I will pray for you unto the Lord—Samuel was noted for his "effectual fervent" prayers (Isa. 5: 16), see illustrations in ch. 8: 6; 12: 17; 19: 23; 15: 11. His prayers are referred to in Ps. 99: 6; Jer. 15: 1. Other instances of intercessory prayers are Abraham (Gen. 18: 22-33), Elijah (1 Kings 18: 36, 42), Ezra (Ezra 9: 5-15). It is a great privilege to secure the prayers of a good man.

6. And they gathered together to Mizpeh and drew water and poured it out before the Lord—The precise meaning of this symbolic act is not quite clear. From the connection it certainly implies sorrow for sin. The Jewish commentators say "They poured out their hearts in penitence like water before the Lord." It would also indicate helplessness (Ps. 22: 14; 2 Sam. 4: 14); earnest supplication (1 Sam. 1: 15); and consecration (Ps. 62: 8). "This seems to have been done as a symbol of pouring out before God confessions of sin drawn from the depths of the heart. What they said in connection with these acts was, 'we have sinned against the Lord.' They were no longer in the mood in which the Psalmist was when he kept silent, and his bones waxed old through his roaring all the day. They were in the mood into which he came when he said 'I will confess