

LESSON I—October 6th, 1895.

The Time of the Judges. JUDGES 2: 1-12, 16.

(Commit to memory verses 11, 12 and 16).

GOLDEN TEXT: "The Lord raised up judges, which delivered them." Judges 2: 16.

PROVE THAT: God is merciful to the penitent. Mal. 3: 7.

SHORTER CATECHISM. Review Quests. 1-3.

LESSON HYMNS: *Children's Hymnal*—Nos. 8, 89, 14, 88.

DAILY PORTIONS. *Monday.* The Time of the Judges. Judges. 2: 1-10. *Tuesday.* The Time of the Judges. Judges. 2: 11-17. *Wednesday.* A sad history. Judges. 2: 18-3. *Thursday.* Command and warning. Num. 33: 50-56. *Friday.* Forsaking God. Jer. 2: 4-13. *Saturday.* Folly of disobedience. Ps. 81: 8-16. *Sabbath.* Unfaithfulness. Ps. 106: 34-45. (*The I. B. R. A. Selections.*)

HELPS IN STUDYING.

INTRODUCTORY. The book of Judges contains the history of the Israelites from the death of Joshua to the birth of Samuel. It illustrates the sad consequences of not "wholly following the Lord." The Canaanites were not all driven out and those who remained corrupted the people so that they frequently lapsed into idolatry of the grossest kind. When they repented, after suffering divine chastisement, God raised up "Judges," leaders of ability and courage, who delivered them from their oppressors and restored his worship.

LESSON PLAN. I. A Penitent People. vs. 1-5. II. Forgetful Descendants. vs. 6-10. III. A Merciful God. vs. 11, 12, 16.

1. **The Angel of the Lord (R. V.)**—This term is never applied to a prophet, but almost always means "the Angel of the Covenant," our Lord before his incarnation. He appears again in ch. 5: 23; 6: 11; 13: 3. From Gilgal—Here he last appeared (Josh. 5: 13-15) and it was here that the first Passover in the land, and the renewal of the covenant took place. **Bochim**—"Weepers." Probably this is a poetic name for Shiloh, where the people were assembled at one of the great feasts. I said—Gen. 17: 7. He will not be the first to break the covenant. 2. **No league**—R. V. "covenant." Ex. 23: 32; Deut. 7: 2, 3; Josh. 9: 7, 12; 23: 12. They were in "covenant" with God. **Break down their altars (R. V.)**—Ex. 34: 23; Deut. 7: 5; 12: 3. Nothing should remain to tempt them to sin. **Why have ye done this?**—Better, "What is this that ye have done?" An exclamation of sorrow and surprise. They had ceased from their efforts to drive out the Canaanites, and had made treaties with them. 3. I also said—(Num. 33: 55; Josh. 23: 13). The people are reminded of the inevitable consequences of disobedience. **As thorns in your sides**—R. V. Marg. "as adversaries unto you." **A snare unto you**—The attractions of idolatry would overcome their steadfastness. The only safe course is to drive out the temptation altogether. (Ex. 23: 33; 34: 12; Deut. 7: 16; Ps. 106: 36). 4. **Wept**—They had not realized their guilt, and the faithful words of the Angel, so full of love as well as reproof, went to their hearts. But they did not "bring forth fruits meet for repentance," they still allowed the heathen altars to remain. 5. They sacrificed there—Entreating God to pardon them. 6. **Had let the people go**—from the solemn renewal of the covenant. See Josh. 24: 28-31. The history is here resumed in order to show the contrast which a few years disclosed. 7. The elders that outlived Joshua—Probably for about 50 years after entering Canaan they were true to the Lord. 9. **Timnath-heres**—(*Portion of the sun*) called in Josh. 24: 30, Timnath-serah (*portion of abundance*), about 9 miles south of Shechem. The name may have been given to it from some memorial there of the sun standing still at the command of Joshua. 10. **Another generation**—They had not fought for them, and so they did not know the worth of their blessings. Remember at what cost our forefathers kept for us faith and freedom. **Knew not the Lord**—Did not obey and serve him with gratitude for his goodness. 11. **Evil**—R. V. "that which was evil," the regular phrase for falling into idolatry. **Baalim**—Plural of "Baal," meaning false gods in general. Baal was the god of the sun, and his impure worship was a type of all forms of heathenism. 12. God's anger, is his just indignation at wickedness and ingratitude. 16. **Nevertheless**—Here a most gracious word. For all their sin God was ready to forgive them every time. **The Lord raised up**—By endowing them with the necessary qualities, and inwardly prompting them by his Spirit to undertake the work. **Judges**—They were raised up to meet a special emergency. They had no royal or military authority. Their duty was simply to re-establish the law of God.

LESSONS. 1. We should make no compromise with evil. 2. True repentance shows itself in forsaking sin. 3. Remember the blessings we have through the faith of our ancestors. 4. Sin carries with it its own punishment. 5. God is ever ready to pardon and deliver.