

Lesson, 2 Chron. 14: 2-12. Read 2 Chron. 14, 15, 16. Commit vs. 2-5.

2. And Asa did that which was good and right in the eyes of the Lord his God:

3. For he took away the altars of the strange gods, and the high places, and brake down the images, and cut down the groves;

4. And commanded Judah to seek the Lord God of their fathers, and to do the law and the commandment.

5. Also he took away out of all the cities of Judah the high places and the images: and the kingdom was quiet before him.

6. And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the Lord had given him rest.

7. Therefore he said unto Judah, let us build these cities, and make about them walls and towers, gates and bars, while the land is yet before us: because we have sought the Lord our God, we have sought him, and he hath given us rest on every side: so thy hill and prospered.

8. And Asa had an army of men that bare targets and spears, out of Judah three hundred thousand; and out of Benjamin, that bare shields and drew bows, two hundred and four-score thousand; all these were mighty men of valour.

9. And there came out against them Zerah the Ethiopian, with an host of a thousand thousand, and three hundred chariots; and came unto Mareshah.

10. Then Asa went out against him, and they set the battle in array in the valley of Zephathah at Mareshah.

11. Then Asa cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee.

12. So the Lord smote the Ethiopians before Asa, and before Judah: and the Ethiopians fled.

GOLDEN TEXT.

"Help us, O Lord our God: for we rest on thee."—2 Chron. 14: 11.

LESSON PLAN.

1. Reform Through Faith, vs. 2-5.
2. Rebuilding In Faith, vs. 6-8.
3. Repulse By Faith, vs. 9-12.

DAILY READINGS.

- M. Reformation under Asa, 2 Chron. 14: 1-12.
 T. God's presence, 2 Chron. 15: 1-9.
 W. A solemn covenant, 2 Chron. 15: 13, 19.
 T. Call to repentance, Amos, 5: 4-15.
 F. Trust in God, Psalm 20.
 S. God the strongest Defender, Isaiah 31.
 S. Reward of obedience.—Prov. 3: 1-10.—I. B. R. A. Selections.

CATECHISM.

Q. 37. What benefits do believers receive from Christ at death?

A. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

LESSON HYMNS.

Nos. 217, 239, 254, 465.

Our course this quarter runs through the history of Judah, the Southern Kingdom. Last quarter's covered that of the Northern Kingdom, technically called Israel. The course dwells on what is typical of Judah, the seat of the worship of Jehovah. Accordingly we begin, not with the first king, but with the earliest representative one. The mark of Israel's history is apostasy, men falling away from God; of Judah's, chastisement, God leading men back to himself. This lesson takes up the third reign, the first reform.

Under Rehoboam and Abijah religion declined. It began to revive with Asa, and under Jehoshaphat the revival was complete. A second decline began with Jehoram the son-in-law of Ahab and Jezebel, and ran through a long succession of reigns down to Ahaz, followed by a second reformation under Hezekiah. Manasseh's dark reign marks the third descent, checked by the third revival under Josiah. The fourth fall was in the long correction of the captivity.

I. Reform through faith.—

Asa came early to the throne, probably at ten or eleven years of age. Dr. Edersheim

points out, with a Jew's insight into things Jewish, that his very youth accounts in part for his religious upbringing, for he would during his minority be under the official guardianship of the High Priest. It would also account for the idolatrous Maachah, the favorite wife of Rehoboam, retaining her official position as Gevirah or Queen-Mother until the fifteenth year of Asa.

In the true spirit of an Israelite king he began his reign. With foresight rare for a youth he took advantage of the time of peace to strengthen his kingdom. In absolute faith in God he met the myriads of Zerah. Upheld by Azariah he pledged all Judah, amid deep religious joy, in a sincere and oath-bound covenant to seek the Lord. And then, in his sad later years, through weakened faith, he failed at his very strongest point by relying upon men and not upon God.

Did good and right.—

In the parallel narrative we read 'As did David his father.' It is his conduct as a monarch that is here spoken of. As king here recognized himself ruling under God and for God, as David had done, and so did away with