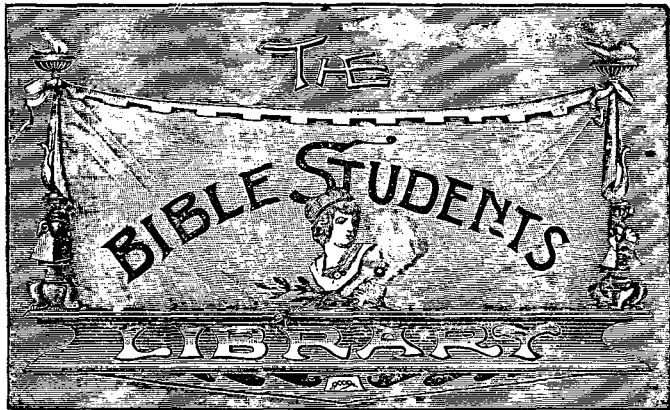


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ON

Old Testament History

FOR

Senior Classes.

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Old Testament History.

LESSON I.

JULY 5, 1890.

THE DEATH OF MOSES.

(Read "*Patriarchs and Prophets*," chap. 43.)

1. WHILE the children of Israel were in the wilderness of Zin, what caused them discomfort?

Num. 20 : 1, 2.

2. What did the people do? Verses 2-5.

3. What direction did the Lord give to Moses? Verses 7, 8.

4. How did Moses carry out this instruction? Verses 9-11.

5. What does the psalmist say of this event?

Ps. 106 : 32, 33.

6. How ill did it go with Moses? Num. 20 : 12 ; 27 : 12-14.

7. How did Moses feel at this prospect? Deut. 3 : 23-25.

8. What did the Lord say to his appeal? Verses 26, 27.

9. When Moses found that he must indeed die without crossing into Canaan, what request did he make? Num. 27 : 15-17.

10. Whom did the Lord say should lead Israel in his stead? Verses 18-21 ; Deut. 3 : 28.

11. When the Lord told Moses that he should not lead Israel into Canaan, what privilege did he grant him? Deut. 32 : 52.
12. From what place was he to behold it? Verses 48, 49.
13. When Moses had seen the land from the mountain, what took place? Deut. 34 : 1-5.
14. How old was he? Verse 7.
15. What is said of his greatness? Verses 10-12.
16. What can you say of his burial and his sepulcher? Verses 5, 6.
17. What contest arose after the death of Moses? Jude 9.
18. Who is Michael the archangel? 1 Thess. 4 : 16 ; John 5 : 26-29.
19. Over what has he power? Rev. 1 : 18.
20. How did he obtain this power? Heb. 2 : 14.
21. Then from what time did he possess it? Rev. 13 : 8, last part.
22. What evidence is there that in the dispute with the devil, over the body of Moses, Christ was successful? Matt. 17 : 1-3.

LESSON II.

JULY 12, 1890.

JOSHUA CHOSEN AND SET APART.

(*Read "Patriarchs and Prophets," chap. 42.*)

1. WHEN Moses found that he certainly could not lead Israel into Canaan, what was his great burden? Num. 27 : 15-17.

2. Whom did the Lord say he should choose?
Verse 18.

3. What fitness had Joshua for the position?
Verse 18; Deut. 34 : 9.

4. What did Moses do to set him apart to the work? Num. 27 : 22, 23.

5. After setting Joshua before Eleazer, what was Moses to do? Verse 19.

6. What charge did Moses give Joshua? Deut. 31 : 7.

7. How did he encourage him? Verse 8.

8. Who else gave a charge to Joshua? Verses 14, 23.

9. After the death of Moses, how did God encourage Joshua? Josh. 1 : 1-5.

10. How powerful did the Lord say that Joshua should be? Verse 5, first part.

11. What was to be the source of this power? —*Ib.*, last part.

12. What exhortation did the Lord seem especially desirous of impressing upon Joshua? Verses 6, 7, 9.

13. What exhortation is given to all God's people? Eph. 6 : 10.

14. What was to be the condition of Joshua's prosperity? Josh. 1 : 7, 8.

15. How attentive to the law was he to be? Verse 8.

16. What does David say by inspiration of the man who meditates in the law day and night? Ps. 1 : 1-3.

17. What will such a person not do? Verse 1.

18. In whose behalf does the Lord show himself strong? 2 Chron. 16 : 9. See note.

NOTE.

“FOR the eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him.” 2 Chron. 16 : 9. This must not be understood as meaning that the Lord shows himself strong in behalf of those only who have attained perfection, for such an assurance as that would be only a discouragement. If God helped only those who are perfectly righteous, he would help nobody; for none can be strong to do good without his strength. If they could attain perfection without his strength, then they certainly would have no need of it. The force of the word “perfect” in this verse may be seen from 1 Chron. 12 : 38, where it is said of the hundreds of thousands of soldiers who came to acknowledge David as king over Israel: “All these men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Israel; and all the rest also of Israel were of one heart to make David king.” The word rendered “perfect” is, literally, “whole.” In the Jewish translation it is rendered “entire.” This idea is carried out in 1 Chron. 12 : 33, which says that the men were “not of *double* heart.” They had only one purpose; they were sincere in their profession of loyalty to David. So the Lord will give all his strength to the support of those who sincerely desire him, who seek him with a whole heart. And this strength, bestowed on those who, while weak and sinful, sincerely desire God and his righteousness, is that which, if it is not hindered, will raise them to the height of moral perfection.

This is why the exhortation is given to all, “Be strong, and of good courage.” Many think that they cannot be strong and of good courage, be-

cause they do not feel strong; they know that they are weak. But the exhortation is to be strong in the Lord, and in the power of his might. His strength is made perfect in weakness. The thought that God is all-powerful, and that all his might is waiting to serve those who sincerely desire it, is enough to give courage and strength to the weakest one who once really believes it.

LESSON III.

JULY 19, 1890.

THE SPIES AND RAHAB.

1. AFTER Joshua had received his charge from the Lord, what immediate step did he take toward occupying the land of Canaan? Josh. 2:1.

2. When the king of Jericho heard that spies had come, what did he do? Verses 2, 3.

3. What did Rahab say as to her knowledge of them? Verse 4.

4. What did she say had become of them? Verse 5.

5. Was this true? Verse 6.

6. When the pursuers had departed, what did she do? Verses 7, 8.

7. What did she say she knew? Verse 9.

8. What had the people of Canaan heard? Verse 10.

9. How had the Canaanites been affected by the wonders which God had done for Israel? Verse 11.

10. Then did not the Canaanites know whom they were resisting?

11. What request did Rahab make? Verses 12, 13.
12. Upon what condition did the spies agree to be surety for her life? Verse 14.
13. By what means did they escape from the city? Verses 15, 16.
14. What token was agreed upon by which Rahab was to be preserved in the destruction of Jericho? Verses 17-21.
15. How was the agreement kept? Josh. 6: 20-23.
16. What honor had Rahab because of her kindness to the spies? Josh. 6: 25; Matt. 1: 5.
17. By what was she saved to this honor? Heb. 11: 31.
18. Yet what kind of woman had she been? Josh. 2: 2-6. See note.
19. To whom is the righteousness of God revealed? Rom. 1: 17; 3: 22.
20. For what is faith counted? Gen. 15: 6.
21. What does faith do, that it should be counted for righteousness? Heb. 11: 33; Phil. 3: 9.
22. How alone are the works of God accomplished? John 6: 28, 29.

NOTE.

To some, the preservation of Rahab and the statement that she was saved by faith, taken in connection with the fact that she was a harlot, and that to conceal the spies she told a deliberate lie, seem to be a mystery. They imagine that there is an incongruity, and that she was saved because of her falsehood. On the contrary, there was nothing in the transaction, on the part of God, that was inconsistent with righteousness; and her case is a

perfect illustration of the way in which God saves sinners—of righteousness acquired by the faith of Jesus Christ.

The student must not forget the antecedents and surroundings of Rahab. She had been brought up a heathen, in one of the most depraved of heathen cities. Geikie ("Hours with the Bible," chap. 13) says that Jericho was "a city famous for its wealth and luxury, no less than for its position, but the object of the bitter hatred of Israel, as a center of that idol worship which had left amongst them the burning memories of Baal-Peor. It was, indeed, the local seat of the worship of Ashtaroth, the consort of Baal—its very name meaning the City of the Moon, which was the symbol of that goddess. Hence, it represented all that was foulest and most revolting in the heathenism of the Canaanites." Since the practice of vice formed a part of heathen worship, it is not surprising that it formed a part of their daily lives. Moreover, it was a maxim even among the best and wisest of the heathen, that a lie was to be preferred to the truth if anything were to be gained by it. Consequently, when Rahab lied in order to conceal the spies, she had no thought but to preserve the messengers of the people whom she had come to believe were the servants of the true God. In one sense, it is a wonder that all the Canaanites were not willing to acknowledge the God of whose wonderful works they had heard so much; but really it is a wonderful thing that, in the depraved and benighted city of Jericho, one family should be found to believe on him. Rahab believed in the God of Israel; but as yet she knew nothing of his moral requirements. God accepted her faith, and by it delivered her from heathenism to a place among his chosen people, as one of the ancestors of the Messiah. The case of Nineveh shows that God would have spared Jericho if all the inhabitants had possessed the faith of

Rahab. He has no pleasure in the death of any. The Son of man came to save that which was lost, and he saves all who, from the depths of the mire into which they have sunk, lay hold upon him. Their faith may be very crude and uninstructed at first; but if they simply believe that he is, and that he is a rewarder of them that diligently seek him, they have that which can lift them to the heights of holiness; for the righteousness of God is revealed from faith to faith, that is, from a low degree to a higher. Since it is by grace that we are saved, through faith, not according to our righteousness, but according to God's mercy (Eph. 2: 8, 9; Titus 3: 4-6), it follows that God accepts the faith of sinners, no matter how depraved, and that this is the lever by which they are made righteous. To the everlasting glory of the Lord Jesus Christ, the Jews said in designed reproach, "This man receiveth sinners." Luke 15: 2.

LESSON IV.

JULY 26, 1890.

CROSSING THE JORDAN.

(*Read "Patriarchs and Prophets," chap. 44.*)

1. WHAT report did the two spies bring back from Jericho? Josh. 2: 23, 24.
2. How long after the return of the spies before the march was begun to cross the Jordan? Josh. 3: 1-3.
3. What preparation had been made? Josh. 1: 10, 11.
4. How did the people respond to Joshua's command? Verses 16-18.
5. What was to lead the host? Josh. 3: 3.

6. How far behind the ark were the people to follow? Verse 4.

7. What command was given to the people? Verse 5.

8. With what words did the Lord again encourage Joshua? Verse 7.

9. Did the waters of Jordan divide before the march across began? Verses 8, 13-16.

10. After the waters were divided, what position did the priests with the ark occupy while the people crossed? Josh. 3: 11; 4: 3, 10.

11. After the people had passed over, what was done for a memorial of the event? Josh. 4: 1-9.

12. As soon as the priests came up from the river, what took place? Verses 15-18.

13. What prestige did the Lord bring to Joshua by this miracle? Verse 14.

14. For what purpose did the Lord have Israel cross the Jordan in this miraculous manner? Verses 22-24.

15. How did it affect the Canaanites? Josh. 5: 1.

16. What was the chief glory of the Israelites? Rom. 3: 1, 2.

17. Then when they were faithful to their trust, what would be the result of the high position into which they were brought by God's miraculous working for them? Deut. 4: 4-6; Matt. 5: 14-16.

LESSON V.

AUGUST 2, 1890.

THE FALL OF JERICO.

(Read "*Patriarchs and Prophets*," chap. 45.)

1. How had the people of Canaan been affected by the wonders which the Lord wrought for Israel in the wilderness? Josh. 2:9-11.

2. By what was this terror increased? Josh. 5:1.

3. Near what city did the Israelites cross the Jordan? Josh. 3:16.

4. What precaution had the people of Jericho taken to preserve themselves from the invaders? Josh. 6:1.

5. What was true of the people of Jericho? Num. 14:9.

6. Then of what use was their precaution? Ps. 127:1.

7. While Joshua was by Jericho, meditating on its capture, what did he behold? Josh. 5:13.

8. What reply did the man give to Joshua's demand as to which side he was on? Verse 14.

9. What did he tell Joshua to do? Verse 15.

10. What similar direction had been given to Moses? Ex. 3:2-6.

11. Who is the Captain of the Lord's host? Compare Rev. 19:11-14; Dan. 10:21; Jude 9; 1 Thess. 4:16.

12. Then who was it that appeared to Joshua?

13. What further shows that Christ is the leader of the hosts of heaven? Heb. 1:6.

14. What further evidence have we that he was the real leader of Israel? 1 Cor. 10: 4, 9; Heb. 3: 5, 6, 14-18.

15. What relation does he now occupy to the host of God on earth? Heb. 2: 10.

16. Why does he hold this position? Acts 5: 30, 31.

17. In what place does he say that he always is? Matt. 18: 20.

18. What was said of the place where Jesus appeared to Moses and to Joshua? Ex. 3: 5; Josh. 5: 15.

19. Then what lesson should we learn as to our treatment of the place dedicated to the worship of God? Lev. 26: 2.

LESSON VI.

AUGUST 9, 1890.

THE FALL OF JERICHO.

(Concluded.)

1. TELL the effect that God's wonderful miracles had had upon the people of Jericho.

2. Who appeared to Joshua as he was by the city?

3. What assurance did the Lord give Joshua? Josh. 6: 2.

4. How did he say the city should be taken? Verses 3-5.

5. What was the order of the march? Verses 8, 9.

6. How many days did they go about the city?
Verses 3, 13, 14.

7. How many times did they compass it on the seventh day? Verses 14, 15.

8. What command were the people to observe in their march? Verse 10.

9. What sound alone was to be heard? Verses 8, 9, 13.

10. What was this silent march around the city so many times intended to impress on the people? Zech. 4: 6, last part.

11. At the close of the last circuit, what were the priests and the people to do? Josh. 6: 5, 16.

12. When the priests blew a long blast, and the people shouted, what took place? Verse 20.

13. What did they do to the city? Verses 21, 24.

14. Whom alone did they save? Verses 22, 23, 25.

15. What curse was pronounced? Verse 26.

16. What resulted from the presence of the Lord with Joshua? Verse 27.

17. How was it that the walls of Jericho fell down? Heb. 11: 30.

18. Why was this event recorded? Rom. 15: 4.

19. What comfort and hope may we derive from the knowledge that faith in God brought down the walls of Jericho? 2 Cor. 10: 3-5.

LESSON VII.

AUGUST 16, 1890.

AI AND ACHAN.

(Read "*Patriarchs and Prophets*," chap. 45.)

1. AFTER the fall of Jericho, what city next claimed the attention of the Israelites? Josh. 7 : 2.
2. What advice was given by the men sent up to view it? Verse 3.
3. Accordingly, how many men were sent to take the city? Verse 4.
4. What was indicated by this action?
5. What was the result of the expedition? Josh. 7 : 4, 5.
6. What did Joshua and the elders do? Verse 6.
7. What did Joshua say? Verses 7-9.
8. What did the Lord say to him? Verse 10.
9. What did he say was the reason that Israel had been put to flight? Verses 11, 12. See note.
10. What had the Lord said would be the conditions of the supremacy of Israel over the nations? Deut. 11 : 22-25.
11. Before they could stand before their enemies, what must be done? Josh. 7 : 13.
12. What course was to be pursued to detect the sin? Verses 14, 15.
13. As the result, who was taken? Verses 16-18.
14. In response to Joshua's adjuration, what did Achan confess? Verses 19-21.
15. Where were the stolen articles found? Verses 21-23.

16. To what place did they bring Achan and all that belonged to him? Verse 24.

17. What punishment was inflicted? Verse 25.

18. What can you say as to the destruction of his sons and daughters? See note.

19. How do you know that they did not share his fate unless they were guilty with him? Deut. 24 : 16.

20. When Israel had put away the accursed thing, how did the Lord regard them? Josh. 7 : 26.

21. Why did wrath come upon all Israel because of one man's transgression? See 1 Cor. 5 : 1-6, especially verse 6.

22. What scripture is illustrated by this event? Eccl. 9 : 18.

NOTES.

THE course of Israel in supposing that only a few men would be sufficient to capture Ai, shows that they expected to take it simply by force of arms, and that they were not depending on the help of the Lord. It did not matter if Ai was a very small city compared with Jericho, there was as much reason for taking a large force of men to capture it as there was at Jericho. Since the Lord threw down the walls, Jericho could have been taken with a few men as well as with the thousands who surrounded it. The Lord could have delivered Ai into the hands of the three thousand Israelites who went up to take it, as easily as into the hands of tens of thousands, since it is nothing with him to help "whether with many, or with them that have no power" (2 Chron. 14 : 11); but the Lord had not told them to take only a few men, and their doing so showed that they thought themselves fully able to help themselves. Perhaps they had become unduly elated and vainglorious over the wonder-

ful victory at Jericho, and had insensibly come to think that the victory was due to their own might. It often happens that the Christian's greatest danger is just after he has had a signal blessing, or gained a great victory through faith in Christ. In the joy that necessarily follows, Satan will always attempt to insinuate some self-gratulation, and before the man knows it, his thankfulness to God has degenerated into self-complacency, and then he falls an easy prey to some comparatively small temptation. Thousands of Christians can tell by sad experience the necessity of the injunction, "Let him that thinketh he standeth take heed lest he fall."

IT is impossible to tell from the reading of Josh. 7:24, 25 whether Achan's family shared his fate or not. Verse 25 says, "And all Israel stoned him with stones, and burnt them with fire, after they had stoned them with stones." It is certain that if they were not sharers with him in his crime, they were not involved in the punishment; for God had already given this law to Israel: "The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; every man shall be put to death for his own sin." Deut. 24:16. And long after this we find the rule obeyed by Amaziah. See 2 Kings 14:1-6. So no one need speculate concerning the fate of Achan's family, nor, imagining that they also suffered death, vainly charge injustice upon the Lord; for whatever occurred, we may rest assured that the Judge of all the earth did right.

LESSON VIII.

AUGUST 23, 1890.

AI AND ACHAN.

(Concluded.)

1. RELATE the circumstances of the defeat of the Israelites at Ai.

2. What was the cause of it?

3. How was the cause removed?

4. How could it be said that Achan, in taking spoil from the ruin of Jericho, took of the accursed thing? Josh. 6:17. See margin.

5. What instruction had previously been given concerning a city that was accursed, or *devoted*, because of its wickedness? Deut. 13:12-17.

6. When a thing was devoted to the Lord, what was to be done with it? Lev. 27:28, 29.

7. Cite an instance where this was done. Num. 21:1-3.

8. What is the meaning of the word "Hormah"? Num. 21:3, margin.

9. What connection has it with the word "devoted"? *Ans.*—It is the feminine form of the word which is rendered "devoted" in the texts already cited.

10. If a devoted thing was not of a nature to be utterly destroyed, what was to be done with it? Lev. 27:21, 28; Josh. 6:19.

11. Then of what sin was Achan actually guilty? *Ans.*—Of robbing God and his sanctuary.

12. Who in later times were punished for a like offense? Acts 4:34-37; 5:1-10.

13. What may we learn from these instances?
Ans.—That, wicked as are lying and stealing, these offenses are greatly aggravated when committed directly against God, by taking what belongs to him alone.

14. How may a man now rob God? Mal. 3:8.

15. What is covetousness? Col. 3:5.

LESSON IX.

AUGUST 30, 1890.

THE BLESSINGS AND THE CURSES.

(Read "*Patriarchs and Prophets*," chap. 46.)

1. AFTER the camp had been purged of Achan's sin, what did the Lord say to Joshua? Josh. 8:1.

2. How was the treatment of Ai to differ from that of Jericho? Verse 2.

3. How many men were sent up this time? Verse 3.

4. Describe the taking of the city. Read Josh. 8:3-25 carefully, until the facts can be told without the book.

5. After the destruction of Ai, what did Joshua do? Josh. 8:30, 31.

6. What did he write upon the altar? Verse 32.

7. Where is the record of the command to do this? Deut. 27:1-8.

8. Where did the people of Israel assemble? Josh. 8:33.

9. What events in the history of Israel had occurred here?

10. From what place were the blessings pronounced? Deut. 27:12.

11. From what mountain were the curses uttered? Verse 13.

12. What was read in the presence of all the people? Josh. 8:34, 35.

13. Where are these blessings and curses recorded? Deut. 27:15-26.

14. What did God thus set before the people? Deut. 11:26-30.

15. How often was the entire law to be read in the presence of all the people? Deut. 31:10-13.

16. If the words should be ignored, what would be the result? Prov. 28:9.

17. If they were treasured in the heart, what effect would be produced? Ps. 119:11.

18. Then who alone are blessed? Ps. 1:1, 2; Isa. 48:18.

LESSON X.

SEPTEMBER 6, 1890.

THE LEAGUE WITH THE GIBEONITES.

(Read "*Patriarchs and Prophets*," chap 47.)

1. WHEN the inhabitants of Gibeon heard of the destruction of Jericho and Ai, what did they do? Josh. 9:3-5.

2. What did they say to Joshua? Verse 6.

3. What did the men of Israel say to them? Verse 7.

4. Why did they say this? Ex. 23:31, 32; Deut. 7:2, 3.

5. Why were they not to enter into any alliance with the people of the land? Ex. 23:33; Deut. 7:4.

6. When asked plainly who they were and whence they came, what did the Gibeonites reply? Josh. 9:8-11.

7. By what falsehood did they seek to demonstrate that they had come a long distance? Verses 12, 13.

8. Did their false pretenses succeed in gaining the object they desired? Verse 15.

9. How did it happen that the men of Israel were so deceived? Verse 14.

10. What is the result of not taking counsel? Prov. 15:22.

11. What is said of the Lord as a counselor? Isa. 28:29.

12. What is one of the titles of Christ? Isa. 9:6.

13. How much counsel is the Lord able to give? Col. 2:2, 3.

14. Who may obtain it? and how? James 1:5.

15. What did the Israelites learn three days after making the league with the Gibeonites? Josh. 9:16, 17.

16. Why did they not smite them? Verses 18, 19.

17. What did they do to them instead? Verses 20, 21, 27.

18. What lesson is taught by this? *Ans.*—That we are not at liberty to break even a pledge that has been obtained by fraud, if the performance of it does not involve a direct sin against God.

19. What is an abomination to the Lord? Prov. 12:22.

20. Who will have an everlasting abode with God? Ps. 24:3, 4; 15:1-4.

LESSON XI.

SEPTEMBER 13, 1890.

THE MIRACLE AT GIBEON.

(Read "*Patriarchs and Prophets*," chap. 47.)

1. How were the king and inhabitants of Jerusalem affected by the league between the Gibeonites and the Israelites? Josh. 10: 1, 2.

2. Why were they so apprehensive? Verse 2.

3. What steps were taken to punish the Gibeonites for their alliance? Verses 3-5.

4. What did the Gibeonites do? Verse 6.

5. How did the Israelites respond to their appeal? Verse 7.

6. What encouragement did Joshua receive? Verse 8.

7. Did Joshua take this assurance as an evidence that he could relax his diligence? Verse 9.

8. To whom is the credit of the Israelites' victory given? Verse 10.

9. What took place as the Amorites fled? Verse 11.

10. By what did the greater number of the Amorites perish?—*lb.*

11. As the day neared its close, and the victory was still incomplete, what bold command did Joshua make? Verse 12.

12. What was the result of this command? Verse 13.
13. Did this miracle make a change in the days, or simply one long day? Verses 13, 14.
14. Whose servants did this miracle show the Israelites to be? Matt. 8:26, 27.
15. What did Christ say of the wonderful power of faith? Matt. 17:20.
16. Of what was the destruction of the enemies of Israel at Gibeon a type? Isa. 28:21, 22.
17. What are the weapons which God has reserved against the time of trouble? Job 38:22, 23.
18. What is said of the time when Gog shall come against Israel to battle? Eze. 38:18-22.
19. What will be the weight of those hailstones? Rev. 16:21.
-

LESSON XII.

SEPTEMBER 20, 1890.

ISRAEL IN THEIR INHERITANCE.

1. WHAT took place when Joshua had become old? Josh. 23:1, 2.
2. What did he say had been done? Verses 3, 4.
3. What does the record say that the Lord had given Israel a long time before this? Verse 1.
4. Yet what did Joshua say that the Lord would still do? Verse 5.
5. To what did Joshua exhort them? Verses 6-8.
6. How powerful had the Lord made them? Verses 9, 10.

7. What did he say would be the result if they did not cleave to the Lord? Verses 11-13.

8. What did he say had not failed? Verse 14.

9. Of what were the good things that God had done for them an assurance? Verse 15.

10. If they should forsake the Lord, what was to become of them? Verse 16.

11. Did they continue in the fear of the Lord? Judges 2:7-13.

12. What had the Lord said would be the consequence of such a course? Judges 2:1-3.

13. How could it be said that the Israelites possessed all the land when all their enemies were not driven out? See note.

14. What does the Bible say that Joshua did not give the people? Heb. 4:8; see margin.

15. Why was the rest not given to them? Verse 6.

16. Since they, through unbelief, did not realize the rest, what follows? Verses 6-9.

17. To whom was that rest promised equally with the Israelites? Gen. 13:14-17; Rom. 4:13.

18. When they receive it, who will share it with them? Heb. 11:39, 40.

19. What exhortation, therefore, should we heed? Heb. 4:1, 11.

NOTE.

THERE is not the disagreement between Heb. 4:8 and the record in Josh. 21:43-45; 23, that some seem to imagine. In Hebrews it is stated that Joshua did not give the Israelites rest, that is, the inheritance promised. See Deut. 3:19, 20. In Joshua it is stated that the Lord gave unto Israel all the

land which he swore unto their fathers; that the Lord delivered all their enemies into their hand; and that there failed not aught of any good thing which the Lord had spoken. Yet in the same connection we are told that the enemies were not driven out, and they were given directions as to their course in order to expel them. After the death of Joshua, the children of Israel asked the Lord which of the tribes should first proceed against the Canaanites. Judges 1:1.

All this is easily explained. First, it is absolutely true that not a thing had failed of all that the Lord had spoken. Everything had been fulfilled in its order. They had had wonderful deliverances, and had been miraculously brought into the promised land. They had been established there, too, for there was not a man that could withstand them, so long as they preserved their trust in God.

Their enemies were thus delivered into their hands. True, they had not yet conquered them all; but it was only a question of time when they should conquer them all, if they maintained their allegiance to God. When Joshua was called for by the Gibeonites, to make war upon the Amorites, the Lord said to him, "Fear them not; for I have delivered them into thine hand." Josh. 10:8. Yet Joshua had still to go up and fight against them. In like manner the Lord had delivered all the Canaanites into the hands of Israel. If Joshua had remained listlessly where he was, or had distrusted God, he would not have conquered the Amorites; even though the Lord had said, "I have delivered them into thine hand;" so, as the Israelites failed in believing God, they did not drive their enemies out from the land.

Yet they possessed the land. It had been given to them, they were in it, and had all power to extirpate the Canaanites, who vainly opposed their advance. If they had been true to God, and mind-

ful of his covenant, they would have gone on, always invincible, either conquering or converting the surrounding nations, until their fame and sway would have extended over the whole earth. Jerusalem, the capital, would have stood forever (Jer. 17:23-26), and thus would have been fulfilled the promise that they should inherit the earth. Of course the plan of salvation would necessarily have been completed in the death of Christ, and the patriarchs would have been raised from the dead to share in the reign of universal peace.

But they were unfaithful to their trust, and so they did not enter into the rest which God designed for them. To us the same promise remains, and we are exhorted to take heed lest we fail to enter in because of unbelief. If we remain faithful to the end, to us will come the word of the King, when he comes in his glory, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34. Compare Heb. 4:3. The whole earth is then given to the children of men. They do not dwell on it for more than a thousand years afterward; but they show that they possess it by dwelling in its capital, the New Jerusalem, and in sharing with Christ in his work of pronouncing and executing judgment upon those who still defile it. See 1 Cor. 6:2, 3; Jude 14:15. They, with Christ, come into possession of the earth, in order that they may rid it of those who have no rightful claim upon it. See Ps. 2:7-9; 149:5-9. In like manner the ancient Israelites possessed the land in order that they might root out their enemies. But, unlike them, those who are finally admitted to the possession will know no failure; for they will already have gained the victory over every foe, including death itself. And so they shall go no more out, but shall inherit the land forever, and shall delight themselves in the abundance of peace.

LESSON XIII.

SEPTEMBER 27, 1890.

JOSHUA'S LAST WORDS TO ISRAEL.*(Read "Patriarchs and Prophets," chap. 49.)*

1. WHEN Joshua had finished the work of dividing the land, for whom did he call? Josh. 24 : 1.
2. What did he say to them? Verse 2.
3. What is meant by "the other side of the flood"? See note.
4. What did Joshua then rehearse to the elders and the judges? Josh. 24 : 2-13.
5. In view of God's wonderful working for them, what were they exhorted to do? Verse 14.
6. What definite choice did Joshua urge them to make at once? Verse 15.
7. What firm decision did he declare for himself?—*Ib.*, last part.
8. How did the people respond? Verse 16.
9. Why would they not forsake the Lord? Verses 17, 18.
10. What seemingly discouraging answer did Joshua make? Verses 19, 20.
11. What did the people reiterate? Verse 21.
12. How did they pledge themselves to do this? Verses 22-27.
13. Did the people who made this covenant keep it? Verse 31.
14. What did Joshua mean when he said, "Ye cannot serve the Lord; for he is an holy God"? Rom. 8 : 7, 8 ; Gal. 5 : 17 ; Heb. 11 : 6.

15. How only can the law be kept? Rom. 8 : 9 ; Gal. 5 : 18.

16. What relation has faith to the law? Rom. 3 : 31 ; John 6 : 28, 29.

17. What is meant by the statement in Josh. 24 : 19 concerning God? See note.

18. What is the character of God? Ex. 34 : 6, 7 ; Micah 7 : 18, 19.

NOTES.

“YOUR fathers dwelt on the other side of the flood.” The student can easily determine that this has no reference to the flood of waters that covered the earth, because Terah and Nahor did not live on the other side of that. The Hebrew has simply the ordinary word for “river,” and it is so translated in the Revised Version : “Your fathers dwelt of old time beyond the river.” The river referred to is undoubtedly the Euphrates, beyond which the ancestors of Abraham lived, in “Ur of the Chaldees.”

“YE cannot serve the Lord ; for he is an holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins.” Josh. 24 : 19. The next verse sufficiently indicates that Joshua meant that they could not serve the Lord in sin ; they could not at the same time be the servants of sin and the servants of God. It is impossible for the unrenewed man to obey God’s requirements ; he must fully yield himself as an instrument of righteousness before he can do what is right. Joshua would impress this thought upon the minds of the people, so that their allegiance to God might not be a mere formal expression, but in sincerity and understanding.

“HE will not forgive your transgressions nor your sins.” This would seem to be the most discouraging part of the whole matter. Many who have no difficulty in understanding the first part of the verse—who can see that a man must change before he can serve God acceptably—are troubled over this seeming statement that it is useless to try, because God will not even do the first thing necessary, namely, forgive their sins. But if this were the idea designed to be conveyed, it would be contrary to the whole tenor of Scripture, which describes God as merciful and gracious, and says that he will “abundantly pardon.”

The fact is that the common rendering, which is the same as the Revised Version, does not accurately express the idea of the original. The idea is that he will not look upon your sin with favor, as in Hab. 1 : 13 : “Thou art of purer eyes than to behold evil, and canst not look on iniquity.” The Jewish rendering is, “He will not have any indulgence for your transgressions, and for your sins.” This rendering is in conformity with the declaration of Scripture. God cannot look with favor upon sin; he cannot grant indulgence for it. Sin is hateful to him, and he cannot endure it. But while he has no favor for sin, it is a truth that he has great favor for sinners; and it is a striking proof of the great love of God that he loves and receives those who are covered with the defilement of sin. It is true that “he will by no means clear the guilty” (Ex. 34 : 7 and Nahum 1 : 3); but he does far better than that,—he frees them from guilt, if they but come to him in humility and faith; for “if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” 1 John 1 : 9.

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