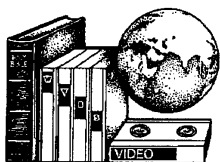


World Video Bible School®

Established 1986



OLD TESTAMENT HISTORY - ONE

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OLD TESTAMENT HISTORY ONE
JOSHUA, JUDGES, RUTH
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Old Testament History One

Joshua, Judges, Ruth

Syllabus

I. GENERAL INFORMATION.

- A. Instructor: C. M. Horner.
- B. This course consists of 13 lessons on 4 DVDs or 4 videotapes.
- C. Each class is approximately 38 minutes long.

II. DESCRIPTION AND PURPOSE.

- A. This course is an in-depth study of the books of Joshua, Judges and Ruth.
- B. The lessons will help in understanding the relationship between the Old and New Testaments, as well as how God's providence was at work in Old Testament times.
- C. The lessons will help in understanding the "admonitions and learnings" as presented in these books and how to apply them today.

III. INSTRUCTIONAL MATERIALS.

- A. Required.
 - 1. Bible (ASV, KJV, or NKJV).
 - 2. 13 video lessons.
 - 3. Course Notes.
- B. Optional: Any good (conservative) commentary on Joshua, Judges, Ruth.

IV. REQUIREMENTS.

- A. Read Joshua, Judges and Ruth in their entirety.
- B. View each video lesson in its entirety.
- C. Read the course notes in their entirety (it is good to go through the notes at the same time you view the lessons, adding your own notes as

needed).

- D. Complete all memory work (explained below).
- E. Submit a term paper (explained below).
- F. Take one written test.
- G. Have a combined grade average of at least 70.

V. MEMORY WORK.

- A. Memory verses must be written (or typed) from memory, then mailed to VBI for grading. Verses must come from the ASV, KJV or NKJV, according to what you indicated on your original VBI application.
- B. All verses must be written out or typed at one sitting. You may study more and start over if you make a mistake, but you must still start again from the beginning and write all the verses at one sitting.
- C. A sheet for you to write the verses on may be included with the test, though it will be graded separately.
- D. For Joshua-Judges-Ruth, the following verses must be memorized:
 - Joshua 1:5
 - Joshua 21:43-45
 - Joshua 23:14
 - Joshua 24:15
 - Judges 17:6
 - Ruth 1:15-17
- E. Memory work is due when you mail VBI your written test.
- F. Hint: A good method of memorizing is to write the verses on flash cards that can be easily reviewed throughout the course.

VI. TESTS.

- A. There is one comprehensive test at the end of the course.
- B. As you near the last lesson, contact VBI and request the test be mailed to you.
- C. When you receive the test, you have permission to look at it and study it.

- D. However, when you take the test, you must do so completely from memory, with no help from notes, Bible, etc.

VII. TERM PAPER.

- A. Choose any person in Joshua, Judges or Ruth and write a paper detailing his/her life. Include at the end at least three lessons we can learn from his life.
- B. The paper should be a minimum of four pages, typed and double spaced. If handwritten, the paper should be a minimum of six pages, single spaced.
- C. The paper is due when you mail VBI your test and memory work.

VIII. GRADING.

- A. Memory work, term paper, and test will be graded separately.
- B. Final grade is based on an average of all assigned work, with the written test counting twice.
- C. You may request that a grade be explained or reconsidered, but in any case VBI will have the final say.

IX. CREDIT.

- A. Credit will be issued, including a certificate, only after all work has been successfully completed, tapes have been returned (if rented), and all fees for this particular course have been paid in full.
- B. We hope this study has been helpful in your journey to eternity!

PROPHETIC LITERATURE

The writings of the prophets have not been "done away with," but are vital, timely, interesting, spiritual, and badly needed.

Value of prophetic literature:

1. Gives a more complete idea of the history of the ancient world, particularly the Hebrews.
2. Gives a better understanding of the social, cultural and economic conditions of the ancient oriental world, especially the Hebrews.
3. Gives a better understanding and appreciation of the laws and rituals of the Hebrews.
4. Gives some of the greatest moral and ethical teachings the world has ever known.
5. Gives some of the greatest religious and doctrinal conceptions known to man; e.g., the doctrine of man, God, sin, salvation.
6. Gives some of the finest specimens of literature the world has ever produced.
7. Gives expression to some of the loftiest conceptions, the deepest emotions, and most beautiful sentiments known to man.
8. Gives a background for a better understanding of parts of the New Testament.

Some purposes of prophetic literature:

1. To call back God's people to a religious, moral, and spiritual condition from which they had fallen.
2. To lead them on to a higher moral and spiritual level.
3. To warn them of approaching calamity or punishment.
4. To encourage and strengthen by giving promises of a better day to come; e.g. to help prepare them for the Messianic age.
5. To preserve records of the activity and ideals of the Hebrews.

6. To direct the nation of Israel (and other nations) through sermons, personal advice, and divine revelations.

The work of the prophets:

1. Religious and moral teachers.
2. Advisers of rulers.
3. Promoters of the doctrine of Israel.
4. Reformers of their age.

The Biblical meaning of "prophet" or "prophecy:"

1. Prophecy is not limited to, nor primarily concerned with, the foretelling of future events. The message might refer to the past, present or future.
2. Prophecy is not limited to the prophet's own time. The prophet spoke primarily to his own time and about the things of his own time, but could and did predict the future through divine revelation.
3. Prophecy consisted of any message of instruction given by God to man through a representative of God. The representative or agent in this message was a prophet or divine teacher. The true prophet was a speaker or spokesman for God, the agent through whom God spoke to his people.
4. Prophecy must be preceded by revelation, vision, or message from God. Before a prophet could speak the will of God, he had to "see, perceive, or receive" a message from God.

JOSHUA BACKGROUND

I. MISCELLANEOUS

- A. The book of Joshua opens with a command to take up where Moses had left off in leading the people of Israel.
- B. Moses led Israel out of captivity and Joshua will now lead them on to victory and blessings.
- C. The name of the book is the same as that of its principle character.
 - 1. Joshua (Hebrew - yeshoshu'a) means "God is Salvation."
 - 2. In the Greek Old Testament, his name is "Jesus."
- D. The book of Joshua is listed with:
 - 1. The Former Prophets (i.e., Joshua, Judges, Samuel and Kings) in the Hebrew canon.
 - 2. The books of Hebrew History (i.e., Joshua through Esther) in the traditional Christian canon.
- E. The book covers a period of approximately 25-30 years, between the death of Moses and the death of Joshua - 1407-1377 B.C.

II. BACKGROUND TO THE BOOK OF JOSHUA

- A. Although anonymous as to authorship, Jewish tradition has assigned the book to Joshua himself.
 - 1. He is the central character of the book.
 - 2. The book itself indicates that Joshua did some of the writing himself - 24:26.
 - 3. The account of his death (24:29ff) and certain other facts about situations later than his time (15:13-17) were added by a later writer.
- B. Date of writing: c. 1400 B.C.

C. Purpose:

1. To show how Jehovah brought the theocratic nation from the wilderness into the promised land.
2. It serves to continue the history begun in the Pentateuch and to trace the history under Joshua.
3. To show how Joshua faithfully performed the work which had been entrusted to him by Jehovah.
4. To show how Jehovah, in fulfillment of His promises, gave the promised land to His people.

D. Some information about Joshua.

1. He belonged to the tribe of Ephraim and was the son of Nun - Num 13:8.
2. While in Egypt he may have been trained in the army.
 - a. Moses considered him competent enough to put him in charge of defending against an attack on the way to Sinai - Ex 17:8-16.
 - b. He showed great military leadership in the taking of Canaan.
 - c. God given skill and guidance cannot be discounted.
3. He served as an assistant to Moses throughout the wilderness period - Ex 24:13; 32:17; 33:11.
4. He was one of the 12 spies sent into Canaan by Moses - Num 13.
 - a. Only he and Caleb were willing to trust the Lord to give Canaan into their hands - Num 13:25-14:10.
 - b. Joshua showed himself to be a man of faith.
 - c. He and Caleb were the only men above the age of 20 at the time of the exodus, who lived to enter Canaan - Deut 31:14, 15.
5. God appointed him to lead Israel after the death of Moses - Deut 31:14,15.

E. Canaanite Palestine.

1. At this time the Hebrews had no special skills in war, and while the account speaks of destroying with the edge of the sword, it is probable that the only weapons they used were flint knives, bows, arrows and spears with flint heads, clubs and stone hatchets - unless they had captured better weapons from Sihon and Og.
2. They had no machinery of assault, or chariots or horses.
3. Not one of them had probably ever lived in a house or constructed a fortification.
4. The Canaanites, on the other hand, were well advanced in the arts. They had cities, for the most part, situated in advantageous sites and walled with stone. They also had weapons and implements of various kinds for war.
5. The Canaanites were, however, at a serious disadvantage because they had no bond of union.
6. West of the Jordan it was common for each city-state to have its own king - Josh 2:2; 6:2; 8:1,2; 10:1-4,28-39; 11:1; 12: 13-24; etc.
7. Each city-state had its own god as well. It was usually some Baal. Joshua, Judges and Samuel often refer to the Baals (Baalim), the Asherah (Asherim, Ashtaroth) or to a plurality of gods - Josh 23:7, 8, 16; 24:15-18,20,23; Jud 2:3,11-13; 3:7; 6:25; 8:33; 10:6; 1 Sam 7:3,4; etc.
8. Large areas of Canaan were thinly populated or not populated at all.
9. Canaanite cities are mentioned by their old names; for example, Baalah for Kirjath-Jearim (15:9), Kirjath-Sannah for Debir (15:49) and Kirjath-arba for Hebron (15:13).
10. The period of Joshua and Judges was one in which Egyptian power was minimal and Assyria had not yet become a major power. The result was a situation in which city-states were free to make any alliances they wished with little fear of outside interference.

F. Tell el Amarna.

1. In 1887 an accidental discovery led to the unearthing of an entire

file of ancient Egyptian correspondence. These were written on clay tablets in Babylonian cuneiform which was the accepted language for international correspondence during the Egyptian Eighteenth Dynasty.

2. In the Amarna correspondence we have a contemporary record of the Hebrew invasion of Canaan.
3. There are almost 300 appeals for help from princes of Palestine to the kings of Egypt - c. 1400-1350 B.C.

G. Total conquest of Canaan.

1. The Book of Judges makes it clear that the victories in the book of Joshua did not mean the total extinction of Israel's enemies - Jud 2: 21-23.
2. Othniel's capture of Kirjath-Arba (Jud 1:13-17; Jud 1:9-13) and the migration of a portion of the tribe of Dan to the extreme north of Israel shows that the conquest was incomplete (Jud 18:27-29).
3. The victory was not complete until the days of David, who finally conquered the Philistines, and Solomon, who received the city of Gezer from the Egyptian Pharaoh at the time of his wedding to an Egyptian princess - 1 Kgs 9:16.

H. Joshua's greatness as a spiritual leader is evident from the impact his life had on the spiritual life of Israel.

III. THE MESSAGE OF THE BOOK OF JOSHUA

- A. This book continues the account of Israel's history which had been begun by Moses.
1. Moses' writings had been deposited in the tabernacle and were regarded as divinely authoritative - Deut 31:24-27.
 2. Joshua's writings were also regarded as originating with God and bearing divine authority.
- B. It demonstrates God's faithfulness to His promises.
1. The Pentateuch tells of God's covenant with the patriarchs and the

nation of Israel.

2. Joshua shows that those promises were kept and that God can be depended on in future generations.

C. The message of the book is "faithfulness."

1. God had been faithful to Israel in fulfilling all of His promises - 21:45.
2. Joshua exhorted the people to be faithful in their duties to this great and good God.

IV. MAJOR THEMES IN THE BOOK OF JOSHUA

A. Faith is the victory that overcomes the world - Ch 6.

1. Jericho was a strategic city which stood as the key to a successful entry into Canaan.
2. God told them what to do in order to receive it.
3. The orders were followed in every detail, therefore the walls fell!
Cf: Heb 11:30.
4. The glory was Jehovah's because the victory was given by grace through faith.

B. Be sure your sins will find you out - Ch 7.

1. No spoil was to have been taken from Jericho because it was accursed (devoted to God).
2. Achan's greed caused him to disobey Jehovah.
3. One of sin's most tragic features is revealed in that innocent people may suffer for another's sin.
4. Israel could be released from the consequences of Achan's sin only by dealing with the problem.

JOSHUA OUTLINE

- I. INVASION AND CONQUEST OF CANAAN Ch 1-12**
 - A. Preparation for Invasion Ch 1,2
 - B. Crossing of the Jordan Ch 3,4
 - C. Conquest in Three Campaigns Ch 5-12
 - 1. Central Campaign Ch 5-9
 - 2. Southern Campaign Ch 10
 - 3. Northern Campaign Ch 11:1-15
 - 4. Summary Ch 11:16-Ch 12
- II. THE LAND DIVIDED Ch 13-22**
 - A. Inheritance of the 2 ½ Tribes Ch 13
 - B. Inheritance of the 9 ½ Tribes Ch 14-19
 - C. Cities of Refuge Ch 20
 - D. Levitical Cities Ch 21
 - E. Return of the 2 ½ Tribes Ch 22
- III. JOSHUA'S FAREWELL ADDRESS, DEATH AND BURIAL Ch 23,24**
 - A. Remain Faithful! Ch 23
 - B. Renewal of the Covenant at Shechem Ch 24

JOSHUA - EXPOSITION

I. INVASION AND CONQUEST OF CANAAN Ch 1-12

A. PREPARATION FOR INVASION Ch 1,2

1. GOD WILL LEAD 1:1-9

- 1) Direct - not through the Urim and Thummin of the high priest. Cf: Num 27:18-23.
- 2) This is the second command to go. Cf: Deut 31:3-7,23.
- 3) I have given!
- 6-9) This is the condition the forgoing promise is based on.

2. BATTLE PREPARATION 1:10-2:24

- 10,11) Issued instructions to prepare to cross the river.
- 12-18) Reminding the 2½ tribes of their promise.
- 14) Were the 2½ tribes left without defense and workers?
- 40,000 warriors were sent. Cf: 4:13; Num 26:4.

Reuben	43,730	Num 26:7
Gad	40,500	Num 26:18
Manasseh	<u>52,700</u>	Num 26:34
	136,930	

½ Manasseh	<u>- 26,350</u>
	110,580

Therefore approximately 70,000 remained to secure the land, work it and protect the families left there.

3. SENDING OUT SPIES Ch 2

- 1) Excavations at Jericho indicate that it was one of the earliest of fortified cities. It had walls and a tower as early as 7000 B.C.(?). A perennial spring, known in later times as "Elisha's fountain," brought fertility to this area, which otherwise would be desert like the surrounding region. The spring, however, made Jericho an oasis. It was known as the "City of Palm Trees."

By 7000 B.C. (?) Jericho was defended by a wall twelve feet high and six feet wide. An adjoining tower was thirty feet high with twenty-two steps inside. Beyond the wall was a ditch, twenty-seven feet wide and nine feet deep, cut into the rock. Houses were made of brick. They were round in shape and most had porches.

By the time of Joshua, Jericho was a major Canaanite city devoted, as its name implies, to the Moon god.

Why send spies when God has promised victory? God assumes human action then blesses it directly and/or indirectly.

"Two men to spy, secretly saying..." Joshua did not want a repeat of the problem Moses had had with the twelve.

A harlot's house - where better not to be seen or taken any special note of?

4,5) A Lie! Does this teach situation ethics?

Does Jehovah teach here that it is alright to lie under certain circumstances?

- a. Rahab lied to protect the two spies.
- b. Situationists have used this event to argue for the "justified untruth."
- c. Rahab was saved in spite of her sin. Nothing in the Bible commends her use of a lie.
 - 1) She was a prostitute. Cf: Jas 2:25.
 - 2) If her salvation justifies the lie she told, it should also justify her sexual impurity.
- d. The Bible condemns lying under all circumstances. Cf: Lev 19:11; Eph 4:25.
 - 1) Lies are of Satan - Jn 8:44.
 - 2) Liars forfeit eternal life - Rev 21:27.
- e. Rahab was saved by faith and repentance.
 - 1) Saved by faith. Cf: Heb 11:31.
 - 2) Faith comes by hearing the word of God. Cf: Rom 10:17.

- 6) She hides them where they will be cool.
- 8,9) "Terror has fallen on us." Cf: Ex 23:27; Deut 2:25; 11:25.
- 10) Bad news travels both fast and slowly.
- 11) The same word both hardens and softens hearts.
- 12) The sign (ot) Rahab requests is usually identified as the "scarlet cord" (vv. 18,21), but it seems rather to be a reference to the oath that has just been mentioned. Rahab asks the spies to swear by Jehovah (v. 12a), and specifies that their oath be one of fidelity (hesed) to her father's house (v. 12b).

Then, repeating her request, she asks that they give an "ot" of truth or faithfulness (emet) to her (v. 12c), again specifying they show mercy to her family (v. 13). In complying, the spies unite the doubled request, committing themselves to deal with her in both hesed and emet (v. 14).

Ot is applicable to affirmations of intention, assurances of commitment and prophetic guarantees. This involves divine authentication of the trustworthiness of what is affirmed. The ot statement is spoken directly by God, inspired by God or sanctioned by His Name.

A true token = verbal token as well as some physical sign (pledge, security, etc.). This is a verbal "true token." See v. 14 for the "true token" or "oath."

17-20) Three conditions to the oath must be accepted by Rahab:

- a. Bind the scarlet cord in the window through which she let them down, as a sign to the Israelites,
- b. Gather all of her father's house into her house and then nobody is to leave, and
- c. If she told anyone else the oath was void.

21) Conditions accepted.

22) Their escape.

23,24) Their report.

B. Crossing the Jordan Ch 3,4

In each part of the crossing:

- a. God spoke,
- b. Joshua commanded and
- c. The people obeyed.

1. PREPARATION 3:1-6

- 5) Not a formal sanctification, but a turning of the hearts and minds to God, and to know He is the one performing these miracles.

2. BEGINNING OF THE CROSSING 3:7-17

- 10) MEMORIZE these seven names of peoples.
- 12) The reason for these twelve men is in chapter four.
- 15) Flood stage.
- 17) Actual dry and firm ground. The people (3,000,000) could pass over in about ½ day if their crossing was at least one mile wide.

3. REMEMBERING DELIVERANCE 4:1-14

- 1-9) The exchange of the stones by the twelve.
- 10) They made haste to cross over.
- 12-13) The 2½ tribes' warriors also cross over.
- 14) All of this increased Joshua's standing in the eyes of the people. Nobody now dared to disobey his commands.

4. COMPLETED 4:15-24

- 15-18) The priests leave the river bed and the overflowed apron, then the waters return to flood stage.
- 19-24) The memorial of the twelve stones is built at Gilgal.

C. CONQUEST IN THREE CAMPAIGNS Ch 5-12

1. CENTRAL CAMPAIGN Ch 5-9

a. CIRCUMCISION OF THE PEOPLE 5:1-9

- 1) God continues to keep His promise to put fear into the hearts of the peoples.
- 2) Second time = for the nation, not for individuals - v. 5.
- 5) The men 20 years old and older were all rejected by God. He allowed no covenant relationship with them or with their children until all of those who were 20+ years old were dead. Then the sons were allowed to enter the covenant relationship.

The older the boy or man the worse the pain and disability.

The great fear God had put in the peoples of the land prevented them from attacking at this very vulnerable time.

- 6) Cf: Heb 3:8-11.
- 9) Gilgal = rolling.

b. MANNA STOPS 5:10-15

- 10-12) Manna stops so they must eat off of the land they were conquering.

The Passover is celebrated.

The Angel of Jehovah - 5:13-6:5:

- a. Called a Man - v. 13,
 - b. Called the Commander of the army of the Lord - vv. 14,15, and
 - c. Called the Lord - v. 6:2.
- 14) No = neither - He commands the hosts of heaven (angels).

He accepts worship, therefore He is Jehovah.

c. THE REASON FOR JEHOVAH'S APPEARANCE ... 6:1-5

- 1-5) Joshua receives the instructions.

d. THE TAKING OF JERICHO 6:6-27

Jericho was the largest and strongest town in Canaan. God gives them victory as proof that He is keeping His promises.

- 10) Silence - what fear this would create!
- 17) Doomed = devoted. Cf: Lev 27:28,29.
- 18) If you take a devoted thing, you then become devoted as well as all of Israel.

You never really sin alone - it will eventually affect someone else.

22-25) The "true token" (pledge - oath) is kept!

- 26) A curse:
 - a. The cursed man is Hiel of Bethel,
 - b. His firstborn is Abiram, and
 - c. His youngest is Segub.

Cf: 1 Kgs 16:34.

e. SIN HAS BEEN, ACHAN IS TAKEN! Ch 7

Achan becomes devoted (accursed).

- 1-5) A fruit of sin is always failure.

Ai = "the ruin." Ai had about 12,000 people and could field about 3,000 warriors.
Cf: 8:25.

Fear comes to Israel.

Imagine the sorrow in 36 families because of one man's sin.

- 6-9) Joshua's fear is for the loss of Jehovah's support. Cf: Ex 32:11,12.
- 10) A time for prayer and a time for action.
- 11) Israel has sinned!

Not a person or a family or a tribe but Israel!

When we sin and have bad attitudes does God consider our congregation as having sinned?

13-15) Here is how Israel is to rid herself of sin.

13) Again imhr has the meaning of "until the next day" or "until tomorrow." Cf: Num 11:18; Ex 8:6.

15) The sin was against:

a. God and

b. Israel.

16) The prince of Judah was taken.

17) Then the family of Zarhites.

Then the smaller family of Zabdi.

18) Then Achan.

19) Even in sin he is called "my son."

20) All sin is against Jehovah.

21) Greed.

22-26) The anger of Jehovah is turned away only when the congregation is purged of sin!

24) Achan, his family, and all his possessions were taken to Joshua at a place known as the "Valley of Achor" ("Trouble").

**f. SIN IS REMOVED, NOW THE LORD'S WORK
CAN GO FORWARD Ch 8**

Conquest of Ai.

1-8) Instructions from the Lord.

2) Spoils now go to the people of Israel.

9-13) Implementation of the plan.

14-29) Actual happenings progress as predicted.

17) Bethel was helping Ai - an actual agreement for mutual defense or a treaty is not stated.

29) Cursed is he that hangs from a tree!

30-35) Blessings and cursings.

33) The topography of the region is such that Mt. Gerizim and Mt. Ebal make a natural amphitheater. Israel is assembled here with half in front of Mt. Gerizim and half in front of Mt. Ebal. The Ark, attended by the priests, is in the middle.

The Law, with its blessings and cursings, was read before all the people.

Gerizim - good part of the chants.

Ebal - evil part of the chants.

g. WHO CAN STAND AGAINST ISRAEL'S GOD? Ch 9

1-2) Alliances are needed.

3-7) Deception by the world.

Will not the world do the same today to the church?

4-5) How innocent sin looks.

14) Facing sin without prayer and God's Word!

15) Taken in by sin!

16) Discovered!

18-21) A pledge is a pledge, even to our hurt!

22-27) Problems are solved only when we face them and handle them promptly with the Lord's help.

2. SOUTHERN CAMPAIGN Ch 10

1-5) The world still tries to maintain its revenge.

6-7) Oaths must be met.

8-11) God fights again for Israel.

11) Hailstones for war. Cf: Job 38:22,23.

12-14) Joshua quotes an ancient book, no longer extant, called the "Book of Jashar" or "Book of the Upright." It seems to have been an ancient poetic account of events in Israel's history.

The "Long Day:"

- a. This account is alleged to present impossible scientific difficulties.
- b. Attempts to explain it have led some to ridiculous positions.
- c. Verse 13 states that the sun "did not hasten to go down for about a whole day." The words "did not hasten" seem to point to a retardation of the movement so that the rotation required forty-eight hours rather than the usual twenty-four.
- d. The miracle here is no more difficult than any other recorded in the Bible.
- e. If an infinite, personal God exists, miracles are credible, for apart from God, miracles are impossible.

15-27) Defeat and execution of the kings.

24) Feet on the neck shows complete victory.

25-39) List of battles and victories.

40-43) This is a summary and has reference to southern and central Palestine only.

3. NORTHERN CAMPAIGN 11:1-15

9) Hamstrung = cutting of the hamstrings.

14) In certain instances, such as the capture of Jericho and of Ai, Joshua records that the Israelites completely exterminated the inhabitants according to the command of Jehovah Himself.

It needs to be emphasized that the responsibility for this extreme measure rested with God rather than with the Hebrews.

Cf: Deut 20:10-17.

This is a problem of ethics for some.

- a. Some see the actions recorded here as those of a savage and primitive people.
- b. But the text makes it clear that they acted on orders from Jehovah.
- c. A holy God not only has the right but also the obligation to take vengeance against idolatry and immorality. Cf: Jn 2:14-16; 2 Thess 1:7-9; Rev 21:8.
- d. The Canaanites had built a depraved culture and Jehovah wanted it completely abolished. Cf: Deut 18:9-14.
- e. We must not forget that God tempers His wrath with mercy. Cf: 2:8-21; 6:22-25.

Was there justification for this total destruction? Yes, because we will see that much of the periodic spiritual decline and apostasy which marked the history of Israel during the time of the Judges is attributable to a toleration of the Canaanite inhabitants and their degenerate religion in the midst of the land.

4. SUMMARY 11:16-Ch 12

Special notice to be paid to the numbers only in this chapter.

- 2) 1st king on the East of Jordan.
- 4) 2nd king on the East of Jordan.
- 7-24) 31 kings on the West of Jordan.

II. THE LAND DIVIDED Ch 13-22

A. INHERITANCE OF THE 2½ TRIBES Ch 13

NOTE: The listing of boundaries and towns is incomplete (not specific geographically) for the following reasons:

- a. Many tracts of land, especially in the North, had not yet been captured.
 - b. The men sent out to survey the land could give only approximations as they were in the enemy's territory for the first time.
- 1) The allusion to Joshua's great age serves simply to explain the reason for this command of God. As he is already old and there still remained much land to be

taken, he was to proceed to the division of Canaan in order that he might complete this work before his death to which he was called.

God's true leaders, just like Joshua, are led by God!

2-6) This is a parenthesis explaining the last part of verse 1.

2) "Yet remains" - "to be conquered."

3) "Counted as Canaanite: five lords of the Philistines." The land of the five lords of the Philistines was reckoned as belonging to the land of Canaan, and was allotted to the Israelites just as the rest of the land.

This remark was necessary because the Philistines were not the descendants of Canaan - Gen 10:14. They were to be driven out like the Canaanites, because they were invaders into the land of the Canaanites - Deut 2:23.

7) The command to divide - resulting from the explanation in verse 1.

"The Lord is not slack concerning His promise" - 2 Pet 3:9.

8-12) The land already given is described in detail.

13) Unfinished work.

14) The tribe of Levi was to receive no land, but was to receive the fireings of Jehovah, i.e. the offerings, including the tithes and first-fruits - Lev 27:30-32 cf: Num 18:21-32. These were to be their inheritance. God Himself is called the "inheritance" of Levi in v. 33. Cf: Num 18:20.

15-23) Inheritance of Reuben (East of Jordan).

21) "Princes:" Lit - vassals of Sihon. He made them princes by his own choice and power.

22) "Balaam." Cf: Num 31:8; Ch 22-24; Deut 23:4; 2 Pet 2:15; Jude 11; Rev 2:12-14.

24-28) Inheritance of Gad (East of Jordan).

29-32) Inheritance of ½ Manasseh (East of Jordan).

33) Inheritance of Levi = Jehovah.

All of Israel had so far been required to rely totally on Jehovah but Levi was to

remain totally dependent.

God has something for all His people.

Duties of Levites:

- a. Teach the Law to the people,
- b. Labor in the tabernacle (temple), and
- c. The high priest to serve Jehovah (from Aaron's family only).

B. INHERITANCE OF THE 9 ½ TRIBES Ch 14-19

1. CALEB'S INHERITANCE Ch 14

- 1) The division is made by Joshua along with the ten heads of families and the high priest Eleazer.
- 2-5) Repeat of the command to divide the land.
- 6-15) Caleb's inheritance.
- 6) The sons of Judah needed to be there because Joshua wanted a specific city.
Notice: "as it was in my heart."
- 8) "I wholly followed." Cf: Num 14:24.
- 9) "Foot has trodden." Cf: Deut 1:36.
- 11) Unabated strength. Cf: Deut 34:7.
- 12) Age had not deterred Caleb's confidence in Jehovah. He still wanted to face and defeat the Anakim. Cf: Num 13:33.
- 13-15) Courage is rewarded and challenged!

Hebron itself becomes one of the cities of refuge - how ironic!

2. JUDAH'S INHERITANCE Ch 15

- 1-12) The borders listed.
- 13-15) Caleb defeats the Anakim.

- 16-19) Caleb's daughter given to his own younger brother. Cf: Jud 1:13; 3:9.
- 18) The text does not show Othniel's reaction to the request. To get down off the ass was a show of respect. It also indicated a favor was about to be asked for.
- 19-62) The cities in their inheritance.
- 63) Conquest but not victory. Sinful people are left in the land.

3. JOSEPH'S INHERITANCE Ch 16

- 1-4) Ephraim and Manasseh listed as one (Joseph).
- 5-10) Ephraim's inheritance.
- 9-10) Special areas inside Manasseh for Ephraim.

4. INHERITANCE OF ½ MANASSEH Ch 17

- 1-2) The families of Manasseh.
- 3-6) The daughters of Zelophehad receive an inheritance.
- 7-11) The borders.
- 12) Canaanites still in the land.
- 13) They pay tribute but will remain and cause trouble (sin) in Israel.
- 14-18) Request for more land granted.

5. 7 TRIBES TO GO TO SHILOH FOR THEIR INHERITANCE Ch 18

- 1) The tabernacle is moved to Shiloh where it will remain for over 300 years until David's time.
- 2-3) "Neglect" - are they nomads who do not want to change their lifestyle?
- 4-9) More spies sent out.
- 10-28) Inheritance of Benjamin.

6. INHERITANCE OF 6 TRIBES Ch 19

- 1-9) Inheritance of Simeon.
- 9) This includes some of Judah's territory.
- 10-16) Inheritance of Zebulun.
- 17-23) Inheritance of Issachar.
- 24-31) Inheritance of Asher.
- 32-39) Inheritance of Naphtali.
- 40-48) Inheritance of Dan.
- 49-51) Inheritance of Joshua.

C. CITIES OF REFUGE (6) Ch 20

- 1-2) "I spoke," when? Cf: Ex 21:13; Num 35:6-14.
- 3-5) Cf: Num 35:15-29.
- 6) The congregation must either judge him innocent and protect him, or guilty and turn him over to the avenger of blood.
- 7-9) The six cities are listed.

NOTE: Deut 19:1-10 cf: 21:43-45.

This proves the land promise to Abraham is completed as six cities were given as promised if it were. What does this do for Israel's claim for more and more land today? Is Israel today even the same Israel? What does this say to governments who would support Israel in order to accomplish more territorial rights for them?

D. LEVITICAL CITIES Ch 21

- 1-3) Cities with the suburbs to be given.
- 4-5 and 20-26) Inheritance of Kohathites.
- 6 and 27-33) Inheritance of Gershon.
- 7 and 34-40) Inheritance of Merari.

8-19) Inheritance of Aaron.

41-42) Summary of the inheritance of Levi.

43-45) All the land promised came into reality.

E. RETURN OF THE 2 ½ TRIBES Ch 22

1-3) You have kept your promise and obeyed.

4) The war is over.

5) A warning!

6) A blessing!

7) Clarification of the two Manassehs.

8) Take your spoils.

9) Homeward bound.

10-12) 2 ½ tribes build an altar.

If this is for worship the rest of Israel must go up to destroy them and their altar.
Cf: Lev 17:8,9; Deut 12:4-14.

13-14) Representatives of all west of Jordan make the trip for information and confrontation.

This is serious!

15-20) Sin in any one individual is still held against all of the congregation in Jehovah's sight.

21-29) "Far be it . . . we should rebel" - this is a witness between you and us and not for sacrifice!

30-31) The reason satisfies. Cf: Psa 133:1.

32-34) All Israel is satisfied.

III. JOSHUA'S FAREWELL ADDRESS AND BURIAL Ch 23,24

A. REMAIN FAITHFUL! Ch 23

1-5) Joshua calls for the elders of Israel and recites their history to them.

6) It takes courage to do what is right.

7-11) Do not be contaminated by the worldly element among you!

12-13) If you do then you lose!

14) I am about to die.

God has kept all of His promises to you!

15-16) Disobedience will bring slavery - both spiritual and physical.

B. RENEWAL OF THE COVENANT AT SHECHEM Ch 24

1-13) Called together and their history recited again. The Jews always thrilled to hear their history. Cf: Book of Acts.

14-15) Make a decision - For or against God - Do it now!

16-18) All Israel chooses Jehovah.

19) "You cannot serve the Lord" assumes with resolutions and/or lip service only.

It will take deeds on your part which God will then bless and make acceptable to Him.

20) Rebel and be consumed.

21) All Israel confirms their pledge.

22) Joshua claims them as witnesses against themselves. If they disobey they are condemned by their own testimony. Cf: Lk 7: 29,30.

23-24) A third pledge of loyalty to Jehovah.

25) The covenant is settled between Joshua and the people.

26-28) A stone is set for a witness to Israel of their oath.

This closes the work of Joshua.

29-30) Joshua's death and burial.

31) The oath is kept.

32) More promises kept by Israel. Cf: Gen 50:24-26; Ex 13:19.

33) Eleazar, the high priest, friend and counselor of Joshua, also dies and is buried.

JUDGES BACKGROUND

I. POLITICAL.

- A. The initial battles have been fought and Israel is now in Canaan.
- B. Neighboring tribes still hope they can dislodge Israel and reclaim their territory.
- C. The Book of Judges describes a series of encounters between Israel and her oppressors who periodically gained the upper hand.

II. PERSONAL.

- A. Judges were raised up by Jehovah without regard to tribal origin or family background.
- B. They vary greatly in personal characteristics.
- C. They all had one thing in common, they delivered Israel from oppressors.

III. POWERS.

- A. They did not have the power to make laws. The laws were given by Jehovah.
- B. They did not have the right to explain the laws for that was the duty of the priests.
- C. They were upholders of the law.
- D. They were avengers of all crimes - particularly of idolatry with all of its vices.
- E. They were, generally speaking, great military leaders.

IV. WORK OF THE JUDGES.

- A. It would be a mistake to think of the Judges in the modern sense of the word. The word "judge" is used here of at least three functions.
 - 1. Foremost, the judge was a military leader guided by God (His Spirit or Angel) to deliver the Israelites from foreign oppression. Cf:

2:16,18; 3:9,10,15,31; 6:36,37; 7:2; 8:22; 10: 1; 1 Sam 8:20.

2. The judge heard court cases between tribes or individuals and decided how the problem was to be resolved on the basis of the Law. Cf: 10:1-5; 12:8-15; 1 Sam 7:15-8:3.
 3. The judge was a leader of the people, who encouraged them to be faithful to Jehovah and His Law and warned them not to serve other gods.
 - a. Cf: 2:17; 1 Sam 12.
 - b. The need was great - Cf: 2:11; 3:7,12; 4:1; 6:1; 10:6; 13:1.
- B. Some of the Judges may have discharged all of these functions, but most of them seem to have done only one of them.

V. RELIGIOUS.

- A. The religion of the agricultural Canaanites was centered in a fertility cult.
1. El was the father of gods and of men and as such was the head of the pantheon.
 2. But, his popularity was overshadowed by the more glamorous Baal.
- B. Baal (rider of the clouds) brought fertility to the soil as well as to animal and human life.
1. His counterpart was in the goddess of fertility who was called Asherah (or Asherah).
 2. Anat and Astarte were the names of the same fertility goddess in other pagan religions.
- C. Ritual prostitution:
1. This was practiced by a priest and priestess of the fertility cult by having sexual relations at a shrine on a "high place."
 2. This was a very important part of the Canaanite agricultural culture.
 3. By imitative magic this ritual was thought to insure the fertility of the fields, as well as animals and humans.

- D. Much of the spiritual decline of Israel was due to the toleration of the Canaanites and their degenerate religions within the midst of the Israelites.

VI. PHILISTINE STRONGHOLDS.

- A. The Philistines were the Israelite's greatest oppressors.
- B. Their centers of strength were in 5 major cities:
Gaza, Ashkelon, Ashdod, Ekron and Gath.

VII. CHRONOLOGY.

- A. It is not necessary to assume the details presented in the Book of Judges are in chronological order.
- B. We are dealing mainly with individual tribes OR temporary alliances among the tribes to meet threats to their territories.
- C. Some of the oppressions and periods of deliverance and peace may have been contemporary.
- D. This period covers 300 years from the death of Joshua to the rise of Samuel.

VIII. DATE OF WRITING.

Some liberal critics try to date the writing of this book in the time of the Babylonian Captivity. They use the phrase "captivity of the land (18: 30)" as their justification. But this does not fit the facts as presented elsewhere within the Scriptures.

- A. Judges had to be written prior to the reign of David:
 - 1. Jerusalem was still in the hands of the Jebusites - 1:21.
 - 2. Jerusalem was not captured until David made it his capital - 2 Sam 5:6ff.
- B. The "captivity of the land" refers to the time when the Philistines had dominion over Israel so much that "there was no blacksmith to be found throughout all the land of Israel" - 1 Sam 13:19.
 - 1. The Philistines held the land of Israel in such captivity that the

Israelites were weaponless and were without artisans who could forge spears or swords for them.

2. This condition prevailed through much of the era of the Judges and was true even when Saul began to reign.

CONCLUSION: The Book was written at the end of the rule of the Judges themselves (time of Eli or Samuel) OR very early in the rule of King Saul.

IX. AUTHOR.

Samuel appears to be the author even though it is not so stated within the Scriptures.

Consider the following:

- A. The book shows the unity of one writer.
- B. The book shows evidence of being written in the age of King Saul -1:21.
- C. Hebrew tradition holds that Samuel was the author (Talmud, Bara Bathra 14b).

X. PURPOSE.

There is a twofold purpose for the Book:

- A. It is a continuation of the history of Israel after they settled in the land until the time when they felt there was a need for a human king to rule over them.
- B. It clearly illustrates the truth that:
 1. Rebellion against God brings punishment.
 2. But, repentance brings restoration to God.

THE JUDGES OF ISRAEL

1.	Othniel	Judges 3:5-11	40 Years
2.	Ehud	" 3:12-30	80 Years
3.	Shamgar	" 3:31	
4.	Deborah	" 4:1-5:31	
5.	Gideon	" 6:11-23	40 Years
6.	Abimelech	" 8:33-9:57	
7.	Tola	" 10:1, 2	23 Years
8.	Jair	" 10:3-5	22 Years
9.	Jephthah	" 11:1-12	
10.	Ibzan	" 12:8-10	7 Years
11.	Elon	" 12:11,12	10 Years
12.	Abdon	" 12:13-15	8 Years
13.	Samson	" Ch 13-16	
14.	Eli	" Ch 17-21	40 Years
15.	Samuel	1 Sam 3:1-21	

INFORMATION ON THE FIFTEEN JUDGES OF ISRAEL

1. **Othniel**

Israel was so corrupt after the death of Joshua that the Lord sold them into the hand of Chushanrshathaim, king of Mesopotamia, whom they served 8 years. Othniel delivered them. They had rest for 40 years. Othniel was the son of Kenaz, Caleb's younger brother.

2. **Ehud**

Apostasy again, and they were delivered into hand of Eglon, king of Moab. After 18 years of service to him, the Lord raised up Ehud, (left-handed son of Gera, a Benjaminite). He slew Eglon and went to war against Moab, slaying 10,000 men. The land had rest for 80 years.

3. **Shamgar**

Little is known about him. He slew 600 Philistines with an ox-goad.

4. **Deborah**

Israel apostatized again and was delivered into the hand of Jabin, king of Hazar. He oppressed them for 20 years. Deborah judged Israel. Her associate at this time was Barak. She ordered him to take 10,000 men of Naphtali and Zebulun and proceed to Mt. Tabor to fight Sisera. He refused unless she would go with him. She consented and Sisera's army was defeated. Barak pursued Sisera, who went to the tent of Jael. She slew him by driving a peg from the tent into his head. Deborah and Barak sang a song of praise to God.

5. **Gideon**

Israel apostatized again. The Lord delivered them into hands of the Midianites whom they served 7 years. Israel cried out and the Lord called Gideon. He made excuses but the Lord promised, "I will be with you." Gideon asked for sign. He prepared a kid and unleavened cakes and laid them on a rock. The angel touched it with a staff and fire consumed them. Gideon reformed his father's house, tearing down the altar to Baal, cutting down the grove and erecting an altar to the Lord. The people were wroth and were told if Baal was God he could defend his own cause. Gideon prepared for battle. The Lord gave signs that Israel would be delivered. God said Israel's number were too great (22,000). The fearful turned back; 10,000 remained. There were still too many. Only 300, who "lapped" water, were kept. They overcame the king of Midian and had peace for 40 years.

6. Abimelech

He was evil. He slew all of sons of Jerubbaal except Jotham, who hid himself. Others of Israel revolted. Abimelech won the battle, but was hit by millstone cast by a woman. His armor-bearer killed him with a sword as he had requested.

7. Tola

Little known, judged Israel 23 years.

8. Jair

Judged Israel for 22 years. Not much known about him. He had 30 sons and they had 30 cities called Havothjair in the land of Gilead.

9. Jephthah

After Jair's death the Israelites lapsed into idolatry again. The Lord in anger sold them into the hands of the Philistines and they were oppressed for 18 years.

Jephthah led Israel against the Ammonites. Made a vow: If the Lord would deliver the Ammonites into his hands, whatsoever he met coming from the doors of his house upon return, he would offer it as a offering. Ammonites were beaten. First thing coming from his house was his only daughter. Rent clothes, but said could not go back on his vow. Sent her away for two months, then performed his vow.

Ephraim became jealous because they had not been invited to share in the conflict and victory of the Ammonites, threatened to burn Jephthah's house. He gathered men together, defeated them and took the passages of Jordan. Whenever one passed over, he was required to say "Shibboleth," but if he pronounced it "Sibboleth," it was known that he was an Ephraimite and he was slain.

10. Ibzan

He ruled for 7 years. Little known about him. Had 30 sons and 30 daughters. Sent his daughters abroad to marry and took in 30 women from abroad for his sons to marry.

11. Elon

A Zebulonite was next judge. Judged for 10 years.

12. Abdon

Judged for 8 years. Had 40 sons. Was buried in the mount of the Amalekites in the land of Ephraim.

13. Samson

Israel again apostatized and the Lord delivered them into the hands of the Philistines who oppressed them 40 years. Samson was born in the territory of Dan. Was to be a Nazarite from the beginning. He desired a Philistine wife, requested his parents to get the one he saw in Temnath. They first refused, but finally consented.

During wheat harvest he went to Philistia to visit his wife. Her father refused to let him see her, and offered her younger sister instead. He caught 300 foxes, tied them in pairs with a firebrand attached. Turned them loose in the grain field. For revenge, the Philistines burned his wife and her father. Samson slew 100 of them with the jawbone of an ass. Went to Gaza. Philistines locked the gates of the city that night, hoping to slay him in the morning. He escaped by carrying the gate and the post with him. His downfall was the woman named Delilah. Philistines offered her a great reward if she would discover Samson's strength.

He first told her his strength would be gone if he were bound with 7 green withs. These he broke easily. Then he told her if he were bound with new ropes. These he broke like thread. Then he told her if 7 locks of his hair were woven in a web, his strength would leave him. When the Philistines came, he still had power. The fourth time he told her the truth, that his strength was in his long hair. While he was asleep, they shaved off his hair, and his strength departed. His eyes were put out, and he was taken to Gaza and there made to grind in the prison house.

At Gaza, the Philistines offered a great sacrifice to their god, Dagon. Samson was brought in and placed between two pillars to make sport for them. He called upon the Lord, bowed himself and pushed upon the pillars and the house fell down, killing his enemies and himself. He had judged Israel for twenty years.

14. Eli

Eli was a descendant of Ithamar. His paternal affection for his sons probably was the reason they were not in subjection to him. A woman named Hannah had promised that if the Lord would give her a son, she would give him to the Lord. The Lord gave her the son and she named him Samuel. He was brought to the house of Eli by his parents. The Lord told Eli that his sons, Hophni and Phinehas, would die in one day, and God would raise him up a faithful priest. It was made known to Eli that Samuel was to be the next priest.

The Philistines captured the Ark of the Covenant. In the battle for the Ark, 30,000 men including the sons of Eli were slain. The news of the loss of the Ark and of his sons came to Eli as he was sitting upon a seat, and he was so overcome that he fell off backward and broke his neck. He was 98 years old and had judged Israel 40 years.

15. Samuel

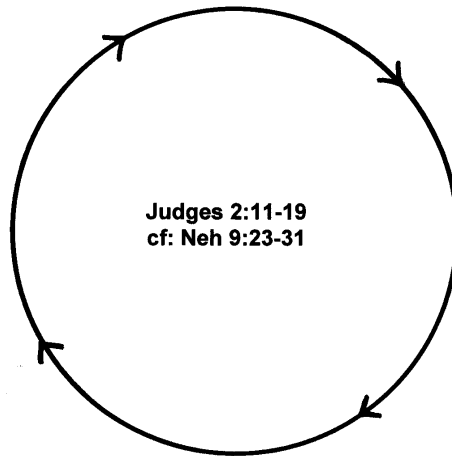
Samuel was the 15th and last judge of Israel. It was during his reign that the Ark was recovered from the Philistines. Affliction came to the Philistines because of their having the Ark. They gladly returned it to Israel, along with a trespass offering. Samuel commanded the people to put away their gods and return to the one Lord, which they did. He gathered them at Mizpeh, where they made acknowledgment of their sins before the Lord.

Samuel anointed Saul as the first king of Israel. Was judge even while Saul was king. Slew Agag, the king that Saul had spared at Gilgal. By divine command, Samuel anointed David as king, while David was still young, and a number of years before Saul died. He was a very good judge over Israel, and one that served the Lord.

**CYCLES OF HISTORY
IN THE TIME OF THE JUDGES**

1. **SIN**
(Israel goes into
idolatry)

2. **SERVITUDE**
(God lets other
nations enslave
them)



3. **SORROW AND
SUPPLICATION**

4. **SALVATION**
(God sends Judges
to save them)

JUDGES OUTLINE

- I. Events and Conquests After Joshua's Death 1:1-2:5**

- II. History of the Judges 2:6-Ch 16**
 - A. Cycles of History in the time of the Judges 2:6-3:6
 - B. The 7 Oppressions and 13 Judges 3:7-Ch 16
 - 1. Oppression of Mesopotamia (1) Othniel 3:7-11
 - 2. Oppression of Moab (2) Ehud 3:12-30
 - 3. Oppression of Philistia (3) Shamgar 3:31
 - 4. Oppression of Canaan (4) Deborah Ch 4,5
 - 5. Oppression of Midian (5) Gideon Ch 6-8
 - (6) Abimelech Ch 9
 - (7) Tola 10:1,2
 - (8) Jair 10:3-5
 - 6. Oppression of Ammon (9) Jephthah 10:6-12:7
 - (10) Ibzan 12:8-10
 - (11) Elon 12:11,12
 - (12) Abdon 12:13-15
 - 7. Oppression of Philistia (13) Samson Ch 13-16

- III. Events Showing Conditions in the Time of the Judges Ch 17-21**
 - A. Idolatry of Micah Ch 17
 - B. Migration of the Danites Ch 18

C.	Crime and Civil War Involving Benjamin	Ch 19-21
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JUDGES EXPANDED OUTLINE

I.	Events and Conquests After Joshua's Death	1:1-2:5
A.	A Summary of the Period after Joshua's Death	1:1-8
B.	A Resumé of the Activity of the Tribe of Judah	1:9-21
C.	Failure of the Children of Ephraim	1:22-29
D.	The Failure of the Other Tribes	1:30-36
E.	The Angel of Jehovah Tells Why	2:1-5
II.	History of the Judges	2:6-Ch 16
A.	Cycles of History in the time of the Judges	2:6-3:6
1.	A Recollection of Joshua's Death	2:6-10
2.	The Apostasy of the People	2:11-15
3.	The Rise of the Judges	2:16-23
4.	The Nations Jehovah Left in the Land	3:1-6
B.	The 7 Oppressions and the 13 Judges	3:7-Ch 16
1.	Oppression of Mesopotamia and (1) Career of Othniel	3:7-11
2.	Oppression of Moab and (2) Career of Ehud	3:12-30
3.	Oppression of Philistia and (3) Career of Shamgar	3:31
4.	Oppression of Canaan and (4) Career of Deborah	Ch 4,5

- a. Oppression 4:1-3
- b. Deborah calls for Barak to Fight for Jehovah 4:4-14
- c. Jael Slays Sisera 4:15-24
- d. Deborah's Song 5:1-31
 - 1) The Need For and Call of Deborah 5:1-14
 - 2) Shame on the Tribes Who Did Not Fight 5:15-18
 - 3) Jehovah's Battle 5:19-23
 - 4) Song of Jael 5:24-27
 - 5) Cry of Sisera's Mother 5:28-30
 - 6) 40 Years Rest 5:31
- 5. Oppression of Midian Ch 6-10:5
 - a. (5) Career of Gideon Ch 6-8
 - 1) 7 Years Under the Midianites 6:1-6
 - 2) A Prophet is Sent 6:7-10
 - 3) Angel of Jehovah Appears to Gideon 6:11-18
 - 4) Gideon Builds an Altar 6:19-24
 - 5) Gideon Makes the Sacrifice 6:25-32
 - 6) Gideon's Fleece Test 6:33-40
 - 7) Too Many Fighters - 10,000 Remain 7:1-3
 - 8) Too Many Fighters - 300 Remain 7:4-8
 - 9) Spying out the Midian Camp 7:9-14
 - 10) Gideon's Instructions 7:15-18
 - 11) They Surround the Camp 7:19-23

	12)	Completing the Victory	7:24,25
	13)	Ephraim Complains	8:1-3
	14)	Succoth and Penuel are Asked for Help	8:4-9
	15)	Gideon Defeats 15,000	8:10-12
	16)	Punishment of Succoth and Penuel	8:13-17
	17)	Gideon Slays the Kings	8:18-21
	18)	Gideon's Request	8:22-28
	19)	Gideon's Sons (70) and Death	8:29-35
b.	(6)	Career of Abimelech	Ch 9
	1)	Abimelech Made King	9:1-6
	2)	Jotham's Fable	9:7-21
	3)	Gaal's Plot Against Abimelech	9:22-41
	4)	Slaughter of the Shechemites	9:42-49
	5)	Death of Abimelech	9:50-57
c.	(7)	Career of Tola	10:1,2
d.	(8)	Career of Jair	10:3-5
6.		Oppression of Ammon	10:6-12:15
a.	(9)	Career of Jephthah	10:6-12:7
	1)	18 Years of Bondage	10:6-16
	2)	Israel to Choose a Leader	10:17,18
	3)	Jephthah Chosen	11:1-11
	4)	Jephthah Asks Ammon Why They War Against Israel	11:12-28

5)	The Spirit of Jehovah	11:29
6)	Jephthah's Vow	11:30-40
7)	War Between Jephthah and Ephraim	12:1-6
8)	Death of Jephthah	12:7
b.	(10) Career of Ibzan	12:8-10
c.	(11) Career of Elon	12:11,12
d.	(12) Career of Abdon	12:13-15
7.	Oppression of Philistia and (13) Career of Samson	Ch 13-16
a.	Birth of Samson Foretold	13:1-7
b.	Angel of Jehovah Appears Twice	13:8-20
c.	Birth and Growth of Samson	13:21-25
d.	Samson Chooses a Philistine Bride	14:1-4
e.	Killing the Lion	14:5-9
f.	Samson's Riddle	14:10-20
g.	Samson's Revenge for Losing His Bride	15:1-8
h.	The Binding of Samson	15:9-13
i.	The Jawbone and 20 Year Rule	15:14-20
j.	Samson Removes the Gates	16:1-3
k.	Samson Meets Delilah	16:4-9
l.	She Cries "Deceived"	16:10-12
m.	Deceived Again	16:13,14
n.	Samson Tells the Secret	16:15-17
o.	Captured and Blinded	16:18-22

	p.	Samson Made Sport of	16:23-27
	q.	Samson Avenged	16:28-31
III.		Events Showing Conditions in the Time of the Judges	Ch 17-21
	A.	Idolatry of Micah	Ch 17
	1.	Micah Makes Images	17:1-6
	2.	A Priest is Hired	17:7-13
	B.	Migration of the Danites	Ch 18
	1.	Dan Seeks Their Inheritance	18:1-6
	2.	Spies Sent Out and Return	18:7-10
	3.	600 Go to Fight	18:11-13
	4.	Micah's Priest and Idols Taken	18:14-26
	5.	Dan Takes Their Land	18:27-31
	C.	Crime and Civil War Involving Benjamin	Ch 19-21
	1.	The Levite Searches for his Concubine	19:1-9
	2.	The Levite Goes to Gibeah	19:10-15
	3.	The Levite Given Lodging	19:16-21
	4.	The Concubine is Slain	19:22-26
	5.	The Concubine is Sent to All Israel	19:27-30
	6.	400,000 Israelites Rise to Fight	20:1-11
	7.	Benjaminites Refuse to Punish the Guilty	20:12-16
	8.	Israelites Consult Jehovah	20:17,18
	9.	Benjamin Slays 22,000 Israelites	20:19-23
	10.	Benjamin Slays 18,000 Israelites	20:24-28

11.	Israel Slays 25,100 Benjaminites	20:29-35
12.	Recounting the Battle	20:36-48
13.	Israel Weeps for Benjamin	21:1-7
14.	Israel Searches for Wives for Benjamin	21:8-12
15.	400 Wives for Benjamin	21:13-15
16.	A Dance for Wives	21:16-25

JUDGES - EXPOSITION

I. EVENTS AND CONQUESTS AFTER JOSHUA'S DEATH 1:1-2:5

A. A SUMMARY OF THE PERIOD AFTER JOSHUA'S DEATH 1:1-8

- 1) Some of the events described in the first chapter of Judges occurred in the days of Joshua (conquest of Hebron by Caleb; 1:10-15 cf: Josh 14:6-15; 15:13-19).

Others occurred at a later time. The whole chapter is a summary of the activity which was begun under Joshua's leadership and continued into the era of Eli, Samuel and King Saul.

Step One - Always go to God!

- 2) Judah is to be the leader and champion. Cf: Gen 49:8-12.

- 3) Judah and Simeon have common territory. Cf: Gen 49:5-7; Josh 19:1ff.

Simeon is called Judah's brother. They do have the same father and mother but here he is called this because his territory lies within Judah's.

- 4) They slew 10,000 in Bezek.

- 5) Adoni-Bezek = Lord of Bezek (a title, not a name).

- 6) "Cut off his thumbs and big toes" = cut in the thumbs of his hands and feet.

Without thumbs he could not hold a weapon.

Without the great toes he could not run and jump.

- 7) Gather their food = gathered up crumbs. Cf: w/o thumbs.

As I have done, so God has repaid me = [as I did to others - I will suffer].

70 is a full number and not literal.

Joshua defeated only 33 (2 East and 31 West). Cf: Josh 12:7-24.

B. A RESUME' OF THE ACTIVITY OF THE TRIBE OF JUDAH 1:9-21

- 9) They war against the Canaanites.

- 10) As time lapsed after the major battles of conquest, some of the Canaanite tribes

came back to the towns which Israel had burned but had not inhabited immediately. Therefore, it became necessary to retake some of those towns (such as Jerusalem, etc.).

12-15) Retelling of Caleb's offer and Othniel's victory.

16-21) Judah and Simeon continue the fight.

16) City of Palm Trees = Jericho.

18) "Territory" = [coasts] = borders, frontiers.

19-21) Partial victories.

19) "They" = [he] = Judah not Jehovah!

20) Caleb receives Hebron as Moses had promised. Cf: Josh 14:9; 15:14.

21) Benjamin could not drive the Jebusites out of Jerusalem.

C. FAILURE OF THE CHILDREN OF EPHRAIM 1:22-29

22-26) Victories of Ephraim (Joseph).

27-29) Incomplete victories of Manasseh.

27) "Nor did" = [neither did] Manasseh!

29) "Nor did" = [neither did] Ephraim!

D. THE FAILURE OF THE OTHER TRIBES 1:30-36

30) "Nor did" = [neither did] Zebulun!

31) "Nor did" = [neither did] Asher!

33) "Nor did" = [neither did] Naphtali!

34) Amorites contain Dan!

NOTE: The Canaanites were not defeated but were made tributaries.

E. THE ANGEL OF JEHOVAH TELLS WHY 2:1-5

1-5) The Angel of the Lord (Jehovah):

- a. He speaks as Jehovah (not - thus sayeth the Lord).
- b. No other angel ever spoke to ALL Israel.
- c. No prophet is ever addressed as an angel:
 - 1) They are called either a prophet, or
 - 2) A man of God.

The Angel of the Lord (Jehovah) is Jehovah Himself (Jesus). Cf: Ex 14: 19; 13:21; 1 Cor 10:1-4.

LESSONS

1. Let the Lord Lead!

When a believer begins any activity, he should seek God's guidance. God should be put first at the beginning of every day's activities. He should be first at the beginning of any new project or phase of life.

2. God leads to victory!

Whenever a person puts his trust completely in the Lord, he finds that the Lord leads to complete victory.

3. Sin is a reproach to any people!

But righteousness exalts a nation - Prov 14:34.

"Behold, the Lord's hand is not shortened, that he cannot save; neither is His ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear" Isa 59:1,2.

II. HISTORY OF THE JUDGES 2:6-Ch 16

A. CYCLES OF HISTORY IN THE TIME OF THE JUDGES 2:6-3:6

1. A RECOLLECTION OF JOSHUA'S DEATH 2:6-10

- 6) Joshua ends his campaigns.
- 7) Joshua's influence!
- 10) In the retelling of Joshua's story there is one added piece of information: They forgot Deut 6:4-9!

This generation is also mentioned in 2 Kgs 17:33,40,41.

2. THE APOSTASY OF THE PEOPLE 2:11-15

- 11) "Then children of Israel did evil in the sight of the Lord." Cf: 3:7,12; 4:1; 6:1; 10:6; 13:1!

Baalim also = Dagon, Baal-berith, Baal-zebub, etc.

- 12,13) Israel should have remembered Jehovah's promises to bless or curse!

Cf: Deut 4:25-31; 28:2,9,15,25,45,64.

- 14) Jehovah delivered!

Jehovah sold!

- 15) Jehovah's hand was against Israel!

They were no longer able to overcome the temptations which were presented to them by the surrounding nations. Everything Israel tried to do seemed to fail.

3. THE RISE OF THE JUDGES 2:16-23

This section is a summary of the book of Judges.

- 16) "Then" = [nevertheless] - God still has a plan!
- 17) BUT they would not listen to their Judges.
- 18) "Moved to pity" = [repented] = change of mind. In Man's View! God has not sinned. Jehovah was not repenting in the same way in which men repent of their

sins. This is an anthropomorphic statement - the putting of God's thoughts and actions in words which describe similar thoughts and actions on the part of men.

- 19) "More corruptly" = [more than] - Progressive evil.
- 20) Therefore: "The anger of the Lord was hot against Israel."
"The way of the unfaithful is hard" - Prov 13:15.
- 22) "Test" = [prove]. God does not need to wait and learn if Israel will be faithful
This testing and proving is for Israel's sake. Cf: Isa 46:10
- 23) Therefore God did not drive out those nations quickly. This does not contradict the statements in Ex 23:29,30 or Deut 7:22 where God said he would not exterminate all the Canaanites all at once, "Lest the land become desolate, and the beast of the field become too numerous for you,"

That was a different purpose than here which was to gradually exterminate them.

The former purpose had the immediate regard for the well-being of Israel; the latter was primarily intended as a chastisement for their transgression of the covenant.

4. THE NATIONS JEHOVAH LEFT IN THE LAND 3:1-6

- 1) Test = [prove].
"Had not known any of the wars in Canaan" = [had not known all the wars of Canaan] = the wars which Joshua fought.
- 2) "Taught to know war" = [to teach them war] - The previous wars had been directed by Joshua. Now they would have wars but they will not win them all because Jehovah does not fight for them as before. They will now have to learn to fight on their own.
- 4) For whom to know? Cf: Isa 46:9,10.
The testing is for Israel's sake.
- 5) The nations = Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites. Plus Girgashites. Cf: Josh 3:10.
- 6) One easy lesson in how to lose the souls of your children!

MARRY THEM TO ONE OF SATAN'S CHILDREN!

They will have trouble with their father-in-law (Satan) until they give in to him.

B. THE 7 OPPRESSIONS AND THE 13 JUDGES 3:7-Ch 16

**1. THE OPPRESSION OF MESOPOTAMIA AND
(1) CAREER OF OTHNIEL 3:7-11**

7) "So the children of Israel did evil in the sight of the Lord."

"Asherahs" = [Groves] The Hebrew word stands for both the Canaanite goddess and a wooden cult object. Her titles were "the lady who treads on the sea," or "moon goddess." She is the consort or wife of the divine El and is therefore the "creatress of the gods." Her most famous son was Baal. She had seven sons and one daughter, "Octavia." One of the characteristics of all mythological literature is "in the beginning there were two."

In the original Assyrian language the words for "tree" and "Asherah" were very close in pronunciation and became synonyms. This also carries the idea of "tree of life."

There is no description of a "grove" in the O.T. It could have been a tree, a pole, some kind of tree symbol or an image. It was something made or constructed by man.

Made 1 Kgs 16:33; 2 Kgs 17:16; 21:3,

Set up 2 Kgs 17:10; 2 Chron 33:19; Isa 27:9,

Built 1 Kgs 14:23, and

To plant or Implanted Deut 16:21.

Conclusion: The words "groves" and "Asherah" stand for the Canaanite goddess represented by a carved wooden image implanted into the ground. It was usually adjacent to an altar dedicated to the god Baal and located on a hilltop under a leafy tree. (*ISBE* and *Theological Workbook of O.T.*)

8) "Cushan-Rishathaim" = Cushite double wickedness.

9) Othniel is raised up by Jehovah to save the people.

10) Othniel has the help of the Holy Spirit. NOTE:

a. This influence of the Holy Spirit came from Jehovah,

- b. It was not a sanctifying influence,
 - c. It was not the same as the abiding presence of the Holy Spirit, and
 - d. The gifts were miraculous.
- 11) Othniel's influence lasted 40 years and gave peace to the land.

2. **OPPRESSION OF MOAB AND (2) CAREER OF EHUD 3:12-30**

- 12) "And the children of Israel again did evil in the sight of the Lord."

NOTE: It is Jehovah who strengthens Moab!

- 13) Evil alliances - Ammon and Amalek.

"City of palms" = Jericho.

- 14) 18 years of oppression.

- 15) When repentance comes - relief comes!

Jehovah raises up Ehud (a Benjaminite).

His plot begins here - NOTE:

- a. He is left handed, and
- b. He carries a present to Eglon.

"A left-handed man." Lit: A man shut with regard to his right hand. Cf: 20:15,16.

- 16) Two edges - a cutting dagger for a deep wound.

- 17,18) The present given and they all leave.

- 19) Ehud turns back to see the king alone.

"Keep silence! And all who attended him went out from him" = let there be quiet so that all would leave the room.

- 20) "Cool private chamber" = [summer parlour] = upper room of cooling. A room on the flat of the roof in order to benefit from the breezes.

He rose in order to receive a message from deity.

21) Ehud slays Eglon.

22) "Hilt" = [haft].

"Entrails" = [dirt] = excretion.

23) A leisurely departure - locking (bolting) the doors.

24) "Attending to his needs" = [covereth his feet] = performing the necessities of nature. Cf: 1 Sam 24:3.

25) Eglon's servants wait to the point of embarrassment.

26,27) Ehud escapes to Seirah and calls Israel to battle from the mountain of Ephraim.

28) "The Lord has delivered" - Even though the Lord had delivered the Moabites into the hands of Israel they still had to obey in order to receive blessing.

29) Victory!

"All stout men of valor" = [all lusty, and all men of valour] = all fat and powerful men.

30) Ehud's influence lasts 80 years and Israel had peace during that time.

3. OPPRESSION OF PHILISTIA AND (3) CAREER OF SHAMGAR 3:31

31) Shamgar mentioned only here and 5:6.

Shamgar slays 600 Philistines with an ox goad.

"Ox goad:" They were about 8' long and 6" in circumference at the thick end. One end is sharp to goad the oxen and the thick end had a hoe on it in order to clean the plowshares.

Time of year? It was probably in the spring when they were plowing since an ox goad was the weapon used.

Kings did not go to war in the wintertime because that is the rainy season there. The weather was not particularly cold but very wet. After the rainy season ended the kings would go to war because it was convenient.

LESSONS

1. Our days are full of labor and strife!

David declares that our lives will be full of labor and sorrow. Cf: Psa 90:10. This is also the lot of the Christian's life today, but we do not sorrow as those who have no hope. Cf: 1 Thess 4:13.

2. Sinners in the hands of an angry God!

"The anger of the Lord was hot against Israel" - 2:14. This example of Israel's being punished should make it quite clear that no nation can escape the punishment of God when its people are steeped in sin.

3. The Lord is full of mercy!

God, in His infinite mercy, has provided for every person on earth to be saved if they will only believe and obey!

4. History teaches lessons!

"The only thing people learn from history is that they don't learn anything from history!" People do not seem to profit by the examples of others who lived before they did.

If men today would learn from history, they would live righteous lives!

**4. OPPRESSION OF CANAAN AND
(4) CAREER OF DEBORAH Ch 4, 5**

a. OPPRESSION 4:1-3

- 1) "And the children of Israel again did evil in the sight of the Lord."

Ehud had protected Israel:

- a. Physically, and
- b. Spiritually.
- c. It was after his death that they fell away again!

- 2) "So the Lord sold them." How? This process is the same as when we today "save ourselves."

Peter said on Pentecost, [be saved from this perverse (crooked) generation] - Acts 2:40.

- a. It is God who saves but we are the ones who obey His commands.
- b. It is God who sells but we are the ones who disobey His commands.
- c. It is God in both instances who is said to "sell" or "save" but His action is based on our obedience or disobedience!

- 3) Jabin had oppressed them 20 years. He had 900 chariots of iron.

But repentance will bring relief!

**b. DEBORAH CALLS FOR BARAK TO
FIGHT FOR JEHOVAH 4:4-14**

- 4,5) Deborah:

- a. Prophetess, and
- b. Judge.

Notice that the people come to her.

- 6,7) She calls Barak to lead the assault.

"Has not the Lord God of Israel commanded, saying" - This is the normal way for one to say that the Lord had spoken to them and commanded them.

8,9) Barak will go only if Deborah goes.

But, if Deborah goes, the victory and glory will go to a woman!

10) Barak gathers 10,000 fighting men from Naphtali and Zebulun.

11) Heber the Kenite:

a. Children of Hobab = Jethro - Ex 3:1ff.

b. "Father-in-law" = relative by marriage.

12,13) Someone (they) informs Sisera (Jabin's general) of Israel's intent. Sisera gathers all his troops including the 900 chariots of iron.

14) Deborah declares that this is Jehovah's victory and Jehovah will go before Barak into the battle.

c. Jael Slays Sisera 4:15-24

15,16) This passage does not tell us if the Lord fought for them in any other way than through the swords of Barak's men.

Cf: "'Not by might, nor by power, but by My Spirit,' says the Lord of hosts" - Zech 4:6.

"The Lord is a man of war: the Lord is his name" - Ex 15:3.

17) Sisera's mistake!

Jael is the wife of Heber the Kenite - v. 11.

"For there was peace between Jabin king of Hazor and the house of Heber the Kenite."

"Outward only, not real peace! There is something wild and weird about the appearance of these Kenites on the stage of Jewish history. Originally an Arab tribe, they retain to the last the fierceness of their race. Though among Israel, they never seem to amalgamate with Israel, and yet they are more keenly Israelitish than any of the chosen race. In short, these stranger-converts are the most intense in their allegiance to the nation which they have joined, while at the same time they never lose the characteristics of their own race. We mark all this,

for example, in the appearance of Jehonadab, the son of Rechab (2 Kgs 10:15), and again much later during the troubles that befell Judah in the time of Jeremiah" Jer 35.

Jael's "allegiance to the cause of the people of God, her courage, her zeal, were Israelitish; their fanatical, wild, unscrupulous manifestation belonged to the race from which she had sprung, to the traditions amidst which she had been nurtured, and to the fiery blood which coursed in her veins - they were not of God nor of His word, but of her time and race. Heathen history tells of similar deeds, and records them with highest praise" *Edersheim*, pp. 124,125.

18,22) A woman performs God's edict against Sisera - cf: v. 9.

V. 21 - "Tent peg" = [nail].

23,24) With Sisera's defeat Jabin is subdued.

Only subdued!

d. DEBORAH'S SONG 5:1-31

(1) THE NEED FOR AND CALL OF DEBORAH . 5:1-14

- 1) Both Deborah and Barak sing the song.
- 2) There was no king to raise an army so this verse is great praise to those men who had the valor of Jehovah in their hearts!
- 3) This verse with v. 7 shows that Deborah is the author of this song.
- 4,5) This refers to the glory of Jehovah at Sinai and in the wilderness.
- 6-8) This section shows how far they had fallen.
- 6) During Shamgar's time they were afraid to travel on the highways, so they had resorted to hidden or obscure routes.
- 7) Nobody stood up to lead Israel until Deborah.
- 8) The reason they had trouble! "They chose new gods:"
 - a. "Then there was war in the gates."
 - b. No weapons - When we are yielding to liberalism there is no need to keep our "swords" sharp!

- 9,10) "Rulers, ride on white donkeys (princes), and sit in judges' attire," all refer to their leaders.

"Who walk along the road" = [and walk by the way] refers to all the people!

- 11) Only when deliverance comes from Jehovah will the people feel free to walk about as they please, "go down to the gates."
- 12) "Lead your captives away" = [lead thy captivity captive] - Many Israelites had been taken as captives and Deborah encourages Barak to fight and capture them back.

This is what Jesus has done for us because we were captives of Satan (held in the bonds of sin).

Cf: "You have ascended on high, You have led captivity captive: You have received gifts among men, Even among the rebellious, that the Lord God might dwell there" - Psa 68:18.

"But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: When He ascended on high, He led captivity captive, and gave gifts to men" - Eph 4:7,8.

- 13) There will always remain a few who are courageous and willing to jeopardize their lives for the truth. Deborah describes this type of person as "the survivors."
- 14) Heroes.

**(2) SHAME ON THE TRIBES WHO DID
NOT FIGHT 5:15-18**

15-17) Those who did not join in the battle.

- 18) Shame on you! Compare yourselves to these heroes!

(3) JEHOVAH'S BATTLE 5:19-23

- 19) The enemy fought but they took no booty. There were no spoils for they were not the victors!

20,21) Jehovah fought from heaven. Cf: 4:15. This must have been a great storm to mire the chariots, etc.

- 22) The flight of the defeated.

- 23) The Lord pronounces a curse on Meroz for not helping in the battle.

Since they were in the area which lost the most by Jabin's rule and gained the most by Israel's victory, they received this bitter curse.

(4) SONG ABOUT Jael 5:24-27

- 24) But Jael is blessed because she dared to be different.

- 25-27) He who was a terror to Israel for 20 years is felled with a single blow - and that by a woman!

HOW DISGRACEFUL!

(5) CRY OF SISERA'S MOTHER 5:28-30

The grief of a mother - Now without her son.

She had expected a victorious return but she is left totally empty.

Compare with sin - sin offers victory but ends in total defeat!

(6) 40 YEARS REST 5:31

- 31) A summary of the song.

NOTE: There were many years of peace in the days of the Judges.

LESSONS

1. Who can find a worthy woman - Prov 31:10?

Deborah was such a woman! No nation can rise any higher than the women in her midst. No congregation is any stronger than those good women who train up children in the way that they should go. No home is any better than the mothers who rock the cradles within their walls.

2. This is the day - 4:14.

"Now is the accepted time; now is the day of salvation" - 2 Cor 6:2. Those who serve God must never lose their sense of urgency, for God's work must be done while it is day; the night comes when no man can work - Jn 9:4.

3. There is a moment to decide.

This is when the strong person chooses the truth whether it is popular or not.
The coward turns away.

In Deborah's day there were several tribes singled out for special recognition because they had gladly answered the call to arms. Other tribes had hesitated, and they were rebuked.

In the day of Judgment a "well done" awaits those who made the right decision and a "depart from Me" for those who did not stand with the Lord.

5. OPPRESSION OF MIDIAN Ch 6-10:15

a. (5) CAREER OF GIDEON Ch 6-8
(1) 7 YEARS UNDER THE MIDIANITES 6:1-6

- 1) The Lord delivered them to Midian.
- 2-6) The Midianites are descendants of Abraham and Keturah. Cf: Gen 25:2.

They chastened Israel:

- a. NOT by war and killing, but
- b. By squatting on the land in great numbers and
- c. Taking everything for themselves.

This is the worst kind of oppression for it forced Israel to live in caves in order to hide anything they had and keep it for themselves.

(2) A PROPHET IS SENT 6:7-10

He tells them why they are being chastened: "But you have not obeyed my voice."

**(3) ANGEL OF JEHOVAH APPEARS TO
GIDEON 6:11-18**

- 11) "Threshed wheat in the winepress" = knocking out wheat in the winepress.

He was doing this with a stick rather than with oxen which was the normal manner.

"To hide it from the Midianites" = to make the wheat fly from the Midianites. In

order to make it safe.

- 12) A greeting with a promise from God.

“You mighty man of valor.” It is possible that he had already distinguished himself by some resistance.

- 13) Gideon answers with the state of affairs - in other words - WHY?

- 14) “In this might of yours” = [in this thy might] = the might that the Angel of the Lord (Jehovah) had just given him.

- 15,16) The Angel of the Lord (Jehovah) makes His message clearer.

- 17,18) Gideon perceives this is indeed Jehovah. He then asks for a sign that will prove that He is Jehovah.

It is easy to understand why he would be reluctant to take the leadership against such overwhelming numbers.

The assurance given to him by Jehovah would have increased his courage.

(4) GIDEON BUILDS AN ALTAR 6:19-24

- 19) A gift (meal) for a special guest.

- 20) Pour the broth on the meat and bread.

- 21) The sign given to Gideon by Jehovah:

- a. Fire from rock consumes the offering, and
- b. The Angel disappears suddenly.

- 22) Fear at having seen God face to face - He is afraid he must die!

- 23,24) Jehovah reassures Gideon and he builds an altar.

“The Lord is peace” = Jehovah-Shalom.

(5) GIDEON MAKES THE SACRIFICE 6:25-32

- 25-27) Jehovah has Gideon build a second altar on the spot where the altars of Baal and Asherah were.

The first thing God told Gideon to do was to throw down the altar of Baal which his father had erected. Then he was told to cut down the grove which was by it.

Sometimes it is necessary for the ground to be cleared before a profitable crop can be planted. A man must remove from his heart the evil things which hinder his work before he can do the good works of God.

This was the case here with Gideon. It was necessary for his father's house to be put in order before he was ready to accomplish God's will for Israel.

28-30) The deed is done!

31,32) Gideon is found out but his father tells the townspeople to let Baal contend for himself if he is a god.

Gideon's actions stimulated his father to take a stand. Since Baal had not struck Gideon dead when he destroyed the altar, he must not be a god at all.

The bold action of Gideon opened his father's eyes and he immediately defended his son. When this crisis came he chose to stand on the side of truth!

Jerub-baal = Let Baal contend.

(6) GIDEON'S FLEECE TEST 6:33-40

33-35) Gideon gathers the troops of Israel.

36-40) The two tests of Gideon:

- a. 1st night - Wet fleece and dry ground.
- b. 2nd night - Dry fleece and wet ground.

(7) TOO MANY FIGHTERS - 10,000 REMAIN ... 7:1-3

1) Rise up early to do the Lord's will!

2,3) Too many troops - so that Israel will not feel she has won the battle without Jehovah.

Estimated number of troops:

- a. Midian - 135,000 Cf: 8:10,
- b. Israel - 32,000.

22,000 return home as fainthearted:

- a. Any fainthearted man was to be sent home - "What man is there who is fearful and faint-hearted? Let him go and return to his house, lest the heart of his brethren faint like his heart" - Deut 20:8.
- b. If cowards were allowed to stay in the army they would encourage others to be fainthearted also.
- c. This would keep the morale of the army high. This would, in reality, leave a group of volunteers!

(8) TOO MANY FIGHTERS - 300 REMAIN 7:4-8

Those who were less alert must have put their faces into the water and were unable to keep their eyes on the enemy.

(9) SPYING OUT THE MIDIAN CAMP 7:9-14

One last strengthening of Gideon.

- 10) This is not personal fear BUT the fear that there are too few.
- 11,12) These tribes would have had their families, goods, etc., all with them.
- 13,14) Providence of God - The dream and the interpretation at just the right moment to be heard by Gideon!

(10) GIDEON'S INSTRUCTIONS 7:15-18

- 15) Thankfulness is expressed immediately!
- 16) Trumpets and pitchers:
 - a. Pitchers would have been a normal utensil found in their kitchens.
 - b. Trumpets would have been in the hands of those who signaled the marching of the army.
 - c. The noise, light and divided attack routed the Midianites.
- 18) The word "sword" is not in the text.

(11) THEY SURROUND THE CAMP 7:19-23

- 19) This is about midnight.
- 20) "The sword of the Lord and of Gideon."
- 21) "In his place" = without moving - This would cause great fear for they would not know how many troops were coming behind the torches.
- 22) Israel's enemies fought among themselves:
 - a. The Israelites had lights but their enemies were fighting in darkness.
 - b. Their enemies were expecting many more soldiers than just those who were carrying the torches and trumpets.
 - c. In their confusion they thought some of their own allies were Israelites.
 - d. As a result the victory is Israel's.

(12) THE MOPPING UP 7:24, 25

Ephraim is now asked to join in the slaughter making the victory complete.

"Beth Barah" = [Beth-bereh] = House of the ford.

(13) EPHRAIM COMPLAINS 8:1-3

But Gideon tells them that the gleanings of Ephraim were better than the main crop of Manasseh:

- a. In other words: the things left for Ephraim to do were better than the main part which Manasseh had to do.
- b. This lofty view seems to have satisfied the Ephraimites.

"Anger" = snorting of the noses.

(14) SUCCOTH AND PENUEL ARE ASKED FOR HELP 8:4-9

- 4,5) Victuals are needed.
- 6) Refused.

- 7) Punishment is coming!
- 8) Again victuals are needed AND the same answer is received.
- 9) AND punishment is promised again!

(15) GIDEON DEFEATS 15,000 8:10-12

They catch the enemy anyway and gain the victory!

**(16) PUNISHMENT OF SUCCOTH AND
PENUEL 8:13-17**

- 14) "Wrote down for him" = [described unto him] = "wrote down the names."
- 16) Gideon beats the elders of Succoth with briars and thorns as promised.
"Taught" = disciplined.
- 17) Gideon tore down the tower of Penuel and slew the people as promised.

(17) GIDEON SLAYS THE KINGS 8:16-21

- 18) Describe those you murdered - They looked like you!
- 19) They were Gideon's brothers.
- 20) Gideon wanted to humiliate them even more by letting his son (a boy) slay them.
- 21) They address Gideon and request that he kill them personally.

(18) GIDEON'S REQUEST 8:22-28

22,23) "I will not rule" - God will rule through me!

If a king is to be chosen he is to be chosen by Jehovah - "You shall surely set a king over you whom the Lord your God chooses" = [thou shalt in any wise set him king over thee, whom the Lord thy God shall choose] - Deut 17:15.

24-27) Even the great make mistakes!

26) The weight was aprx: 50 lbs.

The value = over \$6,000,000.

Why so much wealth in jewelry? They were nomads, had no real estate, therefore their wealth had to be portable.

- 27) Ephod - See illustration on page 21.

The worship of "things" has always been a problem.

The priesthood had fallen into a state of poor respect and if Gideon wore this when going to Jehovah for answers it would have the effect of changing the way Jehovah wanted worship.

(19) GIDEON'S SONS (70) AND DEATH 8:29-35

- 30) 70 Sons!

- 31) One named - He will become important!

- 32-35) When strong leadership goes aside the people will fall into error very quickly.

LESSONS

1. Many are called; few are chosen - Mt 22:14 cf: 2 Thess 2:14.

Gideon's 32,000 warriors were narrowed to 300. It does not matter to the Lord whether he saves by few or many.

In like manner today:

- a. The whole world is called but few answer that call and become Christians.
- b. And not all who become Christians will receive the crown of life - Mt 10:22.

2. God has spoken in the past in different ways - Heb 1:1.

The dream of the enemy soldier must have been revealed and interpreted mainly for Gideon's benefit BUT the effect on the enemy was great as well - 7:13,14.

But how does God speak today?

- a. He speaks through his Son by means of the written word.
- b. At the same time, the heavens declare his glory, and the firmament showeth his handiwork - Psa 19:1 cf: Rom 1:20.

3. Glory is for God and His people.

The Midianite soldier knew that Gideon's victory would bring glory to Jehovah but also to Gideon. What is done today in the church should be done for the glory of God, but victory will also bring glory to the Church and to God's people.

4. Faint yet pursuing - 8:4.

This is often the case with the Christian today. But we shall reap if we do not faint - Gal 6:9. We are encouraged to be steadfast, unmovable, always abounding in the work of the Lord (1 Cor 15:58), even though we may be faint while pursuing.

5. The Lord shall rule over you - 8:23.

Gideon understood God's rule. Later, the people would want a king "like all the other nations" - 1 Sam 8:5,20. Such a reason was invalid. God's people are to be separate; God is to rule over us.

6. The sin of ingratitude - 8:35.

This sin is one of mankind's worst crimes. The people of Israel should have shown more respect to the memory of their great judge than to turn their backs on the ways in which he had led them.

Jesus also points this out when he asks, "Where are the nine" - Lk 17:17.

7. When men turn their backs on righteousness, their lives are out of harmony with both God and man.

They lower their standards of morals and ethics as well as lose their reverence for that which is holy - Mk 6:34.

b. (6) CAREER OF ABIMELECH Ch 9

(1) ABIMELECH MADE KING 9:1-6

- 1) Abimelech's mother was from Shechem - cf: 8:31.
- 2) Abimelech gives reasons for them to make him their ruler (king).
- 3) His mother helps in his cause.

The people had a mistaken idea of the nature of the judgeship:

- a. Abimelech approached them suggesting he had a right to succeed his father Gideon because he was his son, but
 - b. There is nothing in Scripture showing the judgeship was transmitted by right of heredity.
- 4) It was not unusual for monies from the temple of Baal, or any false religion, to be used for political reasons.
- NOTE: It has always been a mark of false religion that their contributions can be redirected into political means!
- 5) "On one stone" = a formal execution – not a raid, or a seek and destroy mission.
- 6) Abimelech made king.

(2) JOTHAM'S FABLE 9:7-21

- 7) Jotham could easily be heard from Mt. Gerizim.
- 8,9) The olive tree rejects the offer!
- 10,11) The fig tree rejects the offer!
- 12,13) The grape vine rejects the offer!
- 14) The bramble bush is invited last of all to be king!
- 15) Trust in a shadow that is cast from a position that is already lower than they are?
- FIRE spreads fast in bramble AND destroys many good trees!
- 16-21) Jotham applies the fable.
- 16) Do you really believe you have dealt justly with Gideon?
- 17,18) You of Shechem are guilty of murder!
- Whether they physically did the act or paid to have it done they are just as guilty!
- 19) Scorn.
- 20) A curse - fire from each of them will destroy the other!
- The moral was clear: Those who have worthwhile things to do are not interested

in bossing others. Only the worthless bramble desires to be king.

Jotham was expressing an attitude toward kingship which was more common in this period:

- a. Jehovah was king, and
- b. When men aspire to be king they are actually tyrants at heart.

21) Jotham then runs and hides from Abimelech.

(3) GAAL'S PLOT AGAINST ABIMELECH 9:22-41

22) Abimelech reigns 3 years.

23,24) Here is the reason for Abimelech's troubles:

AN EVIL SPIRIT: God gave permission to the evil spirit simply by removing His Holy Spirit. Cf: 1 Sam 16:14,15.

God Himself is not the author of evil:

- a. He does not tempt any man to sin,
- b. He, Himself, is not tempted with evil,
- c. Men are drawn away by their own lusts, and
- d. Lust, when it has conceived, brings forth sin - Jas 1:13-16 cf: Isa 45:7.

God allowed this evil spirit to come between Abimelech and the Shechemites in order to avenge the wickedness done against the house of Gideon - 1 Sam 16:14,15 cf: 18:10.

25-29) Gaal rises to challenge Abimelech.

25) "Men in ambush" = [liers in wait]:

- a. Either for Abimelech himself, or
- b. For the travelers so that word would get to Abimelech in order to bring him to Shechem, or
- c. To cause unrest among the people so they will rebel against Abimelech.

- 26) Nothing is known of Gaal's background.
- 28) Insurrection - Notice the "we" in "Why should we serve him?"
- 29) I would be your ruler!
- 30-33) Abimelech is forewarned of Gaal's plans.
- 31) "Fortifying the city" = [fortify the city] = convince the people to rebel.
- 32,33) The plan of ambush.
- 34,35) Zebul's plan implemented.
- 36,37) Gaal sees Abimelech coming but Zebul tries to fool him.
- 38) Zebul now shows his loyalties.
- 39-41) Gaal defeated.

(4) SLAUGHTER OF THE SHECHEMITES . . . 9:42-49

- 42-45) Complete victory over Shechem.
- 42) The people went out to work not to fight.
- 45) Sewing with salt signifies it is to be as barren as a desert and not to be rebuilt!
- 46-49) Defeat of Millo.
- 46) "Men of the tower of Shechem" = all the house of Millo. Millo was a fortified type of castle and was set up (or by) Shechem.
- 49) Burned them to death.

(5) DEATH OF ABIMELECH 9:50-57

- 50-52) Same plan as before.
- 53,54) Abimelech's downfall (by a woman).

Piece of a millstone. Cf: Jesus - Mt 18:6; Lk 17:2.
- 55) Bravery and plans die with leaders.

56,57) The curse of Jotham fulfilled - vv. 19,20.

c. (7) CAREER OF TOLA 10:1,2

Tola judged Israel 23 years.

d. (8) CAREER OF JAIR 10:3-5

Jair was a Giliadite. First judge from East of the river Jordan.

He judged Israel 22 years.

6. OPPRESSION OF AMMON 10:6-12:15

a. (9) CAREER OF JEPHTHAH 10:6-12:7

(1) 18 YEARS OF BONDAGE 10:6-16

6) The reason - seven false gods!

7,8) Philistines from the West.

9) Ammonites from the East.

10-14) Jehovah rebukes Israel but does not deliver them.

10-12) A history lesson.

13) ALL of the evidence has been rejected!

14) Go to your gods!:

a. Prove them, and

b. Let them deliver you!

15,16) Complete repentance!

They had only one plea - deliverance from oppression.

Other than that, God could do with them as it pleased him.

(2) ISRAEL TO CHOOSE A LEADER 10:17,18

(3) JEPHTHAH CHOSEN 11:1-11

1-3) Jephthah's background.

Rejected and cast out in order to be excluded from his father's inheritance. Cf: Gen 21:10; 25:6.

4-6) Isn't it strange how people change the way they look at others WHEN their needs change?

7-10) Jephthah tells them the reward must be high enough to bring him back after the way they had treated him.

11) They make him judge and captain (prince).

**(4) JEPHTHAH ASKS AMMON WHY THEY
WAR AGAINST ISRAEL 11:12-28**

12) How has Israel offended you?

13) Ammon says Israel stole their land and they want it back. So give it up peaceably!

14-22) A history lesson for Ammon.

23-28) The reasons Ammon has no claim:

- a. Jehovah drove them out and vacated the land for Israel -v. 23.
- b. Do you not possess the lands your god Chemosh gives you - v. 24? Cf: Num 21:29.
- c. Even Balak did not ask Israel for land back. Ammon had conquered land from Balak and when Israel defeated them, Balak did not feel he had any claim or right to ask for what land had been his to be given back. Cf: Num 22-24.
- d. Nobody has asked for the land back for 300 years, therefore the land is ours by adverse possession.
- e. Israel has not sinned against Ammon so why does Ammon sin against Israel?

- 27) "May the Lord, the Judge, render judgment" = [the Lord be the Judge] = if we fight let Jehovah decide between us.
- 28) Ammon refuses these proofs.

(5) THE SPIRIT OF JEHOVAH 11:29

(6) JEPHTHAH'S VOW 11:30-40

- 31) "Doors of my house" =
- a. Either human or animal, or
 - b. Human not animal.

QUESTION: Is it possible for a man like Jephthah to have in mind making a human sacrifice?

QUESTION: Is there a possibility of Jehovah giving victory to a man who has such a sordid and cruel concept of sacrifice?

QUESTION: Does the Bible say expressly that Jephthah actually gave his daughter as a burnt human sacrifice?

NO! Scripture simply states Jephthah did with her according to his vow - v. 39.

CONSIDER: Keil and Delitzsch - His acts do not show the slightest trace of impetuosity or rashness. He does not take the sword at once, but waits until his negotiations with the Ammonites have been fruitless.

Nor does he utter his vow in the midst of the confusion of battle so that we might fancy that he made a vow in the heat of conflict without fully weighing his words, but he uttered his vow before he set out against the Ammonites.

We cannot discount his religious training even though he led the life of a vagabond during his exile from his country and home. The same circumstances are connected with David's life and preclude us from inferring either moral fault or religious barbarism from this.

When David escaped from Saul he led the same kind of life. All kinds of people who were not pious and virtuous came to him. They were in distress, had creditors or were embittered in spirit - 1 Sam 22:2. However David, even under these circumstances, lived within the Law of the Lord.

Also, Jephthah was not destitute of the fear of God:

- a. He looked to Jehovah to give him victory over the Ammonites by making a treaty with the elders of Gilead "before Jehovah" - vv. 9,10.
- b. And he sought the favor of Jehovah in this war with the Ammonites by making this vow. (Vol. 2, Pp. 389,390).

CONSIDER: Gleason Archer - The conclusion that Jephthah offered up his daughter as a human sacrifice on an altar, in fulfillment of his "rash vow" is an erroneous conclusion.

This interpretation as a literal human sacrifice cannot stand in the light of the context.

- a. Human sacrifice was always understood, from the days of Abraham (for whose son Isaac a ram was substituted by God) to be an offense and an abomination to Jehovah, being expressly denounced and forbidden in Lev 18:21; 20:2-5; Deut 12:31; 18:10. There is no evidence that any Israelite ever offered human sacrifice prior to the days of Ahaz - 734-728 B.C. It is inconceivable that God-fearing Jephthah could have supposed he would please the Lord by perpetrating such a crime and abomination.
- b. His daughter was allowed two months of mourning, not to bewail her approaching loss of life, but only to bewail her virginity [betulim] - Judges 11:37,38.
- c. It is stated in verse 39 that after Jephthah had performed his vow and offered her as a sacrifice, "she knew not man." This would be a very pointless and inane remark if she had been put to death. But it has perfect relevance if she was devoted to the service of Jehovah at the door of the tabernacle the rest of her life (for examples of other women see Ex 38:8; 1 Sam 2:22 and Anna in the days of Jesus - Lk 2:36,37). The extreme sadness in this situation did not lie in Jephthah's daughter devoting herself to divine service, but rather in the sure extinction of Jephthah's line, since she was his only child.

This is the reason both Jephthah and his daughter bewailed her virginity. There was no human sacrifice here. *A Survey of O.T. Introduction*, p. 267.

CONSIDER: The Hebrew word translated "AND" can also be translated "OR."

Then the vow would indicate whatever came out would be the Lord's if it were human; or, if it were animal, he would offer it as a burnt offering.

Alternate Translation: "Then it shall be, whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall

surely be the Lord's, or I will offer it up for a burnt offering" - 11:31.

32,33) Victory!

34-40) A hard debt to pay.

36,37) She asks to be allowed two months to grieve her virginity.

38) Granted.

39) Vow fulfilled!

NOTE: The order of events in this verse:

- a. At the end of the two months she returned to her father,
- b. He fulfilled his vow, and then
- c. She knew no man.

If she were the victim of human sacrifice, the comment "she knew no man" after the sacrifice would be a meaningless addition.

"When a maiden 'bewails' her virginity, the reason for this can only be that she will have to remain a bud that has not been allowed to unfold itself, prevented, too, not by death, but by life" (P. Cassel, quoted by Keil and Delitzsch, Vol. 2, P. 392).

40) The daughters of Israel remember and "lament."

Lament =

- a. Celebrate - ASV,
- b. Rehearse - 5:11,
- c. To tell again,
- d. To mourn.

**(7) WAR BETWEEN JEPHTHAH AND
EPHRAIM 12:1-6**

1) Ephraim has a problem.

- 2) We asked - You ignored!
- 3) Jehovah delivered us without your help.
- 4-6) Jehovah judges against Ephraim.

NOTE: Their diction betrays them.

After pronouncing a word in a certain way a person becomes so accustomed to this pronunciation that he is unable to pronounce it differently.

Such habits of speech become very deeply entrenched and it is possible to identify a person's homeland by listening to his speech. Cf: Peter in Mt 26:73.

(8) DEATH OF JEPHTHAH 12:7

Jephthah had a short judgeship of 6 years.

b. (10) CAREER OF IBZAN 12:8-10

Ibzan was probably from Bethlehem of Zebulun.

The other Bethlehem is usually identified as:

- a. Bethlehem-Judah, or
- b. Bethlehem-Ephratha.

Ibzan's judgeship was for 7 years.

c. (11) CAREER OF ELON 12:11,12

Elon is also from Zebulun.

Elon's judgeship was for 10 years.

d. (12) CAREER OF ABDON 12:13-15

Abdon was from Ephraim.

“Thirty grandsons” = [thirty nephews] = 30 Son's sons (grandsons).

Abdon's judgeship was for 8 years.

LESSONS

1. "Do not be deceived: Evil company corrupts good habits." "Evil communications [companionships] corrupt good manners [morals]" - 1 Cor 15:33.

The children of Israel did not drive out the heathen tribes. They even adopted many of their customs and religions.

Christians today find they are sorely tempted when they continue to live in sinful environments without the strength and fellowship which other Christians bring.

2. "We have sinned!" - 10:15.

These are the hardest words for any person to say and mean. It is easier to blame others for our own faults and sins.

Only when one is willing, with complete faith, to confess, "I have sinned," is one in a position to receive God's forgiveness.

3. "Therefore bear fruits worthy of repentance" = "bring forth therefore fruits meet for (worthy of) repentance" - Mt 3:8.

When Israel turned to God for deliverance (10:16) they showed their repentance in their actions.

Whenever one repents, they should not only express sorrow for their sins but should also manifest a reformation of character that shows clearly their repentance.

4. "Pay your vows to the Most High" = pay thy vows unto the most High - Psa 50:14.

A list of guidelines was given to the Israelites for the keeping their vows in Lev 27.

God did not require the Israelites to make vows but when they did, they were expected to keep them.

All, especially Christians, who vow houses, lands, personal properties, talent or monies to God should be careful to fulfill those vows just as Jephthah did.

5. "Pride goes before destruction, and a haughty spirit before a fall" = pride goeth before destruction, and an haughty spirit before a fall - Prov 16:18.

Ephraim, in Jephthah's day, claimed they had not been called to battle and when

they continued in their stubborn ways, forty-two thousand of them were slain.

Every Christian must “take heed when they stand lest they fall” - 1 Cor 10:12.
“Therefore let him who thinks he stands take heed lest he fall.”

It is at such proud moments that Satan's attacks are most vigorous. The fall of a proud Christian is not only shameful but there remains no more sacrifice for their sins if they persist - Heb 10:26.

**7. OPPRESSION OF PHILISTIA AND
 (13) CAREER OF SAMSON Ch 13-16**

a. BIRTH OF SAMSON FORETOLD 13:1-7

- 1) Apostasy again!
- 2) A family with no children. This is a good type of family to place a child in when it is to be cared for in a special way.
- 3) The Angel of the Lord (Jehovah). He states:
 - a. A fact - she is barren.
 - b. Then a promise - a son.
- 4,5) Three of the four conditions for a Nazarite are given here. Cf: Num 6:1-8:
 - a. No strong drink,
 - b. No unclean food,
 - c. No razor to touch the head, and
 - d. Not to touch the dead.

It seems a special case may have been in force for Samson in that (d) is not mentioned. No conclusion can be made from this text.

- 6,7) Manoah's wife tells him of the Angel and His conversation with her. Their son is to be a Nazarite from birth.

Samson will have no choice in the matter!

b. ANGEL OF JEHOVAH APPEARS TWICE 13:8-20

8) Manoah asks for the Angel to return.

9-14) The Angel comes again and repeats His message.

NOTE: She is also personally bound by these conditions while she is pregnant.

The prohibition against strong drink was given to prevent a person from imbibing in anything which would cause them to lose any of the keenness of their natural senses. Such a person could be holy and completely dedicated to God!

15,16) Manoah offers to be hospitable.

The Angel says he will not eat but if Manoah desired, he could make an offering to the Lord.

17,18) Manoah then wishes to honor the Angel.

NOTE: The Angel's name is "Wonderful" = [Secret]. Cf: Isa 9:6!

19-21) The Angel shows clearly who He is.

Those who saw the Angel of the Lord (Jehovah) knew they had seen a theophany.

God has often chosen to reveal himself through fire or flames.

- a. Abram's covenant with God - Gen 15.
- b. The burning bush - Ex 3.
- c. Fire from heaven consuming Elijah's altar on Mt. Carmel - 1 Kgs 18.
- d. The flames as of fire on Pentecost - Acts 2.
- e. God's final judgment - 2 Pet 3.

c. BIRTH AND GROWTH OF SAMSON 13:21-25

21-23) Fear of death for having seen Jehovah.

Her reasoning is valid.

24,25) The prophecy is fulfilled.

d. SAMSON CHOOSES A PHILISTINE BRIDE 14:1-4

Samson wants a Philistine wife knowing this will cause an excuse for battle with the Philistines.

e. KILLING THE LION 14:5-9

- 5-7) The killing of the lion.
- 8,9) In this area the intense heat has been known to dry up all the moisture in a carcass within 24 hours. Then it will lie mummified for sometime.

f. SAMSON'S RIDDLE 14:10-20

The wedding and the riddle.

- 10) It was the custom for the bridegroom to give a party which usually lasted for 7 days.
- 11) He brought no friends so they provided them.
- 12) "Thirty linen garments" = [30 sheets] = 30 outer fine garments.
"Thirty changes of clothing" = [30 changes of garments] = those worn next to the skin.
- 14) They tried hard to solve the riddle but then let it rest after the third day.
- 15) On the last day they bring pressure upon his bride.
- 16) Why should I tell you when I have not even told it to my parents?
- 17) She had wanted to know all along but after the threat on the 7th day she becomes urgently persistent.
- 18) The answer given to Samson.
- 19) Notice the sequence;
 - a. The Spirit came upon Samson,
 - b. He slew the Philistines,
 - c. Then his anger was kindled, and finally

d. He left his wife.

20) "Samson's wife was given to his companion" = the bridegroom.

g. SAMSON'S REVENGE FOR LOSING HIS BRIDE . . 15:1-8

1,2) Samson is offered the 2nd daughter instead. It is possible Samson's father-in-law was looking for a second dowry.

3) Samson declares he is innocent of blood because of their actions.

"Harm" = [displeasure] = evil.

4,5) Burning of the fields.

"Foxes" (Persian - schaghal) = jackals.

6) The Philistines recognize his rights as husband.

Their cruelty is shown in their burning the wife and father in their home.

7,8) Even though the Philistines did this, his revenge is not yet full.

"Hip and thigh" = great slaughter. Lit: A great slaughter with great slaughter!

h. THE BINDING OF SAMSON 15:9-13

9-11) The men of Judah did not recognize a deliverer in Samson. They should have rallied around him and driven the Philistines out!

12,13) Judah delivers Samson to the Philistines.

I. THE JAWBONE AND 20 YEAR RULE 15:14-20

14-17) The slaying of the 1,000.

15) "A thousand" should be understood as standing for a great number. It could actually have been greater or smaller.

16) "Heaps upon heaps" indicates more than one battle.

He must have pursued them and then fought with each group as he overtook them.

17) "Ramath Lehi = the jawbone height.

18,19) Samson acknowledges Jehovah as his strength and the true victor, and then requests water.

“En Hakkore” = the crier's well.

20) Samson judged Israel 20 years.

j. SAMSON REMOVES THE GATES 16:1-3

1) Samson's lust is apparent here.

3) The distance varies from 4 to 40 miles depending on the commentator.

Some say these were the main gates and others say they were the small side gates which were for humans only.

k. SAMSON MEETS DELILAH 16:4-9

4,5) Delilah is bribed with silver in order to deceive Samson.

Delilah = the weak one, or the pining one.

7) “Fresh bowstrings” = catgut, as for a harpstring.

9) “Strand of yarn” = [tow] = tuft of wool.

l. SHE CRIES "DECEIVED" 16:10-12

m. "DECEIVED" AGAIN 16:13, 14

14) “Batten” = [pin] = comb.

n. SAMSON TELLS THE SECRET 16:15-17

15,16) Delilah wears him down.

17) “My strength will leave me” = [My strength will go from me] - with his hair.

o. CAPTURED AND BLINDED 16:18-22

20) His strength was NOT in his hair!

a. His strength was in Jehovah!, and

b. His vow was the symbol of Jehovah's strength.

22) The outward sign of the strength is coming back.

p. SAMSON MADE SPORT OF 16:28-31

28) Samson realizes his strength is in Jehovah.

“My two eyes” = for the loss of only one of my two eyes.

30) NOT a suicide BUT a plunging into battle for Jehovah knowing that death would come.

More victory in his death:

a. More deaths in this one act than all those slain during his life, and

b. He destroyed the house of Dagon.

31) A final tribute:

a. A proper burial, and

b. Retelling that he judged Israel 20 years.

LESSONS

1. Rejoice in tribulations that have brought experience and hope - Jas 1:2-4.

Vigor comes from what threatens life and joy comes from sorrow.

Those who walk with God are helped by the forces which oppose them.

2. Sinners trouble their own houses.

Samson's associations with the Philistines not only caused him to be unwelcome in their midst, but the men of Judah wanted him to stay out of their territory.

Sinners are often in this position - rejected on every hand, by friends and foes.

**III. EVENTS SHOWING THE CONDITIONS IN THE TIME
OF THE JUDGES Ch 17-21**

A. IDOLATRY OF MICAH Ch 17

1. MICAH MAKES IMAGES 17:1-6

- 1) Micah = Micaiah = "Who is like Jehovah?"
- 2) Micah had stolen silver from his mother but restores it because he fears her curse.
- 3,4) She had wanted to make a graven image of Jehovah put in the house of Elohim which Micah had made.

"Carved image" = [graven image] = bull.

"Molded image" = [molten image] = the stand it sat on.

Compare:

- a. Aaron at Sinai - Ex 32:4,
 - b. Jeroboam at Dan - 1 Kgs 12:29.
- 5) Not only did Micah have his own house of worship:
- a. His son was his priest, and
 - b. He had priestly garments for his son to wear.

"Household idols" = [teraphim] (plural) = gods. Cf: Gen 31:19.

- 6) Here is the reason for all of the idolatry: "Everyone did what was right in his own eyes" = [every man did that which was right in his own eyes]!

"In those days there was no king in Israel:"

- a. Physically cf: 18:1; 19:1; 21:25,
- b. Spiritually cf: 1 Sam 8:7.

2. A PRIEST IS HIRED 17:7-13

7-9) This Levite had been assigned to Judah.

With true worship not being followed, the priests would:

- a. Be out of work, and
- b. Out of income (no tithes),
- c. Therefore this priest was looking for a job and a place to live.

10) "Father" = spiritual father.

11) The Ephraimite treats the Levite as if he were his own son.

12) By whose authority was the Levite consecrated?

- a. By Micah's own authority,
- b. Not by Jehovah's authority!

13) Micah is representative of all Israel.

They felt they were still worshiping Jehovah:

- a. When they worshiped other gods,
- b. But kept some of the practices of Jehovah's true religion.

Micah felt rituals and forms of religion would bring him blessings, but:

- a. He was willingly ignorant of the fact that God's worship is not in externals, and that
- b. God is more pleased with obedience than with sacrifice -1 Sam 15:22.

COMPARE: Today's denominational attitudes.

"Now I know" - THIS IS FALSE SECURITY!

B. MIGRATION OF THE DANITES Ch 18

1. DAN SEEKS THEIR INHERITANCE 18:1-6

- 1) Dan had received enough land BUT had not conquered it.
- 2) Five men chosen from all of Dan to be the spies.
- 3) “Recognized the voice” = [knew the voice]:
 - a. They knew it was not the voice of an Ephraimite,
 - b. Not that they knew the man himself.
- 4) “Thus and so” = [thus and thus] = according to this and that.
- 5,6) How the Levite determined this answer is not known.

Even though the Levite was established in a center of false worship, the men of Dan thought his inquiry would reveal whether or not their mission would be successful.

When the Levite informed them of the likely success of their mission, they were happy to continue on. Cf: 2 Tim 4:3,4; 2 Thess 2:10-12.

2. SPIES SENT OUT AND RETURN 18:7-10

- 7) “Dwelt safely” = [dwelt careless] - Free from cares, not heeding to defenses, etc.
 - a. They had no single ruler to correct them and keep them secure.
 - b. They were isolated and had no treaties in case of need.
- 8-10) The favorable report and admonition of the spies.

3. 600 GO TO FIGHT 18:11-13

- 11) The 600 were a very small portion of the total fighting force which Dan could have mustered (64,400 were counted earlier in their history). The smallness of this force indicates the ease in which they expected victory.
- 12) “Mahaneh Dan” = the companies of Dan.

4. MICAH'S PRIEST AND IDOLS TAKEN 18:14-26

14) "Now therefore, consider what you should do" - Do not lose the opportunity to have a place of worship in our new home.

15-17) The stealing of the worship items.

18-20) "So the priest's heart was glad" - the priest knew personal advancement when he saw it.

21) The Danites expected trouble so they sent their families ahead of them. If Micah came the warriors would be the ones he would meet.

22-26) Micah realizes it is a lost cause and gives up.

5. DAN TAKES THEIR LAND 18:27-31

27-29) Dan defeats the town - burns it - then rebuilds it.

30,31) Idol worship is instituted in Dan.

The priest was Jonathan, son of Gershom, [son of Moses]. Most texts show [Moses] with Manasseh entered in the text in a raised position to show it was a later addition.

"Until the day of the captivity of the land . . . All the time that the house of God was in Shiloh" - The time of oppression NOT Babylonian captivity. Cf: 1 Sam 4:11; 13:19,20.

LESSONS:

1. Counterfeit religion is sometimes hard to detect.

Micah went to great trouble to make a false religion very much like the true religion. He made an ephod and hired a Levite to be his priest.

It is the same way with false religions today. They have many features copied from the true religion, but in essence they are only forgeries.

2. Some preach the gospel for personal gain.

The Levite first took his place with Micah and ministered at his pagan sanctuary.

Then when he had an opportunity to serve a tribe of several thousand members,

he offered little resistance even though they stole the image he had served.

3. Your words identify you.

Quite possibly the Danites were able to determine the young man was a Levite (18:3) merely from the vocabulary he used.

He was reared as a Levite and was familiar with the many expressions which were typical of those used by the priests in leading the Israelites in worship.

Our language also lets those around us know where we stand religiously.

C. CRIME AND CIVIL WAR INVOLVING BENJAMIN Ch 19-21

1. THE LEVITE SEARCHES FOR HIS CONCUBINE 19:1-9

- 1,2) The Levite's wife was unfaithful and leaves him.
- 3,4) The Levite goes after his wife.
- 5-8) The father-in-law convinces him to stay an extra 2 ½ days.
- 9) The Levite will tarry no longer.

2. THE LEVITE GOES TO GIBEAH 19:10-15

He would not stay in a Gentile city (Jerusalem) so travels on to Gibeah. Gibeah is about an hours journey further.

The inhabitants of Gibeah did not take him in. Were they any better than the Gentiles?

3. THE LEVITE IS GIVEN LODGING 19:16-21

- 16) A man from Ephraim comes in from the fields and takes them in.
- 19) The Levite tells him they have plenty for their needs.
- 20) "Let all your needs be my responsibility" = [let all thy wants lie on me] = I'll take care of your needs.

4. THE CONCUBINE IS SLAIN 19:22-26

22,23) The men of the city were Sodomites. They were refused.

“Perverted men” = [sons of Belial] = worthless fellows.

Eli's two sons were also called this name - 1 Sam 2:12.

a. They committed lewd acts with the women who served at the Tabernacle, and

b. It is also said of them that “they knew not the Lord.”

24) The host's daughter and the Levite's concubine are offered instead.

25,26) Rape and murder.

5. THE CONCUBINE IS SENT TO ALL ISRAEL 19:27-30

27) The Levite assumed he would never see her again.

29,30) The Levite dismembers her and sends the body parts as messages to all Israel.

He feels sure they will respond. Cf: Saul in 1 Sam 11:7.

6. 400,000 ISRAELITES RISE TO FIGHT 20:1-11

1-3) All Israel was called to the meeting BUT Benjamin did not come.

4-7) The Levite tells his story and asks for judgment.

8-11) The judgment is against Benjamin.

7. BOTH SIDES PREPARE FOR BATTLE. 20:12-16

Benjamin has been told to deliver the evil doers - but they refused.

When the men of Israel were counted before they crossed the Jordan into Canaan there were 45,600 Benjamites who were of age to go to war.

It appears that nearly all of the warriors of Benjamin were present.

8. ISRAELITES CONSULT JEHOVAH 20:17,18

“House of God” = Bethel (the city).

9. BENJAMIN SLAYS 22,000 ISRAELITES 20:19-23

22) “First day” - first day of battle.

The next battle would be a few days later. This would give them enough time to go to Bethel to seek Jehovah's advice.

10. BENJAMIN SLAYS 18,000 ISRAELITES 20:24-28

Israel is defeated twice - Why? Is it possible they are going to war because of pride and disgust and NOT for Jehovah?

26-28) Israel now knows she must rely upon Jehovah!

11. ISRAEL SLAYS 25,000 BENJAMITES 20:29-35

Israel is victorious just as Jehovah said!

Cf: Battle of Ai.

12. RECOUNTING THE BATTLE 20:36-48

Only 600 Benjamites were left - All warriors. All others were put to the sword and/or burned with their cities.

Is there a contradiction in the numbering of Benjamin's warriors?

Verse 15 - Number who drew the sword	26,000
Verse 15 - Number from Gibeah	700
Verse 16 - Number of left-handed	<u>700</u>
Total	27,400
Verse 46 - Number slain	- <u>25,000</u>
	2,400
Total number left - Verse 47	- <u>600</u>
	1,800

Liberals claim there is an error of 1,800, therefore the Bible cannot be true.

Did they forget that Benjamin would also have suffered losses on the first two

days of battle? 1,800 slain would be a very small number compared to Israel's 40,000!

Again, no contradiction here!

13. ISRAEL WEEPS FOR BENJAMIN 21:1-7

- 1) No tribe or person was to give a daughter to Benjamin on threat of death.
- 2-7) Israel fears for a loss of one of their tribes.
- 2) "House of God" again = Bethel.

14. ISRAEL SEARCHES FOR WIVES FOR BENJAMIN 21:8-12

Plan one: Punish those who did not wish to punish Benjamin and take their virgins for Benjamin.

15. 400 WIVES FOR BENJAMIN 21:13-15

16. A DANCE FOR WIVES 21:16-25

Plan two: Steal with our consent.

This way no one man could be guilty under their oath.

Since the daughters of Shiloh were probably of the tribe of Levi, the vow which the rest of the children of Israel had made at Mizpeh would not apply.

- 25) What more can be said?

How soon we forget our lessons from Jehovah!

LESSONS:

1. Right will triumph in the end.

Israel lost 40,000 in two defeats, but:

- a. They were being led by Jehovah,
- b. They were steadfast in their purpose, and
- c. Jehovah gave them the victory in the end.

When law and order are found wanting in a nation, that society will perish unless those who are God's people remain steadfast in their purposes.

2. God takes no pleasure in the death of the wicked - Ezek 33:11.

After the Israelites had slain all but 600 Benjaminites, their hearts were filled with sorrow.

Even when society carries out punishment on evil doers, there should be no pleasure in the execution of the sentence. Christians, most of all, should weep for the fate of the wicked!

RUTH BACKGROUND

I. OVERVIEW:

Name: Named for its leading character.

Writer: Samuel (?).

Date: c. 1100 B.C.

Classification: Book of history.

Purpose: To show that all, regardless of nationality, who put their faith and obedience in Jehovah would be acceptable to Him.

Special Lesson: Christ is the true Near-Kinsman.

II. BACKGROUND:

It was written by a Hebrew. Yet, it contains no touch of the common Hebrew enmity against the Gentile. For Ruth, it has no praise too high.

Written out in the reign of David, for nothing is more characteristic of David. David, a Hebrew of the Hebrews, was wholly free from the Hebrew prejudice against men of heathen races. He fearlessly commits his father and mother to the care of the King of Moab.

David's body-guard was formed of brave men of foreign origin, who afterward became the captains of his army. He so won the heart of many of the Gittites that six hundred of them followed him. He had no more loyal soldier in his host than Uriah the Hittite.

It was a Phoenician who went back to the camp of Absalom that he might serve David by thwarting the intrigues of Ahithophel.

RUTH OUTLINE

- I. Ruth Comes to Bethlehem Ch 1**
 - A. Introduction 1:1-7
 - B. Ruth's Determination to Remain with Naomi 1:8-18
 - C. The Arrival in Bethlehem 1:19-22
- II. Ruth Meets Boaz Ch 2**
 - A. Ruth Gleans in the Fields 2:1-7
 - B. The Kindness of Boaz 2:8-16
 - C. Ruth Returns to Naomi 2:17-21
- III. Ruth's Appeal to Boaz Ch 3**
 - A. Naomi's Advice 3:1-5
 - B. Ruth Speaks to Boaz 3:6-13
 - C. Ruth Returns to Naomi 3:14-18
- IV. Ruth Marries Boaz Ch 4**
 - A. The Kinsman Approached 4:1-8
 - B. Boaz Takes Ruth 4:9-12
 - C. Ruth Bears a Son 4:13-17
 - D. The Ancestry of David 4:18-22

RUTH - EXPOSITION

I. RUTH COMES TO BETHLEHEM Ch 1

A. INTRODUCTION 1:1-7

- 1) Bethlehem Judah was well watered, well beyond the rest of the land surrounding it.

The famine must have been very severe to finally affect this area.

"Bethlehem" = "House of Bread." There was famine in the area and there was no bread in the "house of bread."

The time of the famine cannot be determined with absolute accuracy, but it fits very naturally with the time of the devastation of the Midianites - Jud 6. No other period fits as well as the time of Gideon.

- 2) Elimelech moves his family to Moab for relief from the famine.

"Elimelech" = "My God is king."

"Naomi" = "Lovely, gracious."

"Mahlon" = "Joy."

"Chilion" = "Ornament."

- 3) Death of Elimelech.

- 4) "Orpah" = "Hind (deer)."

"Ruth" = "Rose."

There was danger in Elimelech's move for his sons. He was taking his family into a pagan country and his sons were of marriageable age. There was the danger of their marrying nonbelievers and then losing their souls.

They had been in the land of Moab 10 years.

- 5) The sons die also.

- 6) The famine is over back home.

- 7) Both girls love Naomi!

B. RUTH'S DETERMINATION TO REMAIN WITH NAOMI 1:8-18

- 8) Naomi wishes the girls to return to their mothers' homes.

She also wishes them God's blessings because they have loved her and her sons.

Orpah's and Ruth's love and loyalty were rare in Moab. Their gods (Chemosh, Moloch and Baal-peor) were gods whose religion was sensuous and degrading.

The women in these pagan lands were nothing more than bright toys to be played with and then put away when another brighter toy came along.

- 9) Naomi wishes for them to find good husbands.

- 10) But they still want to go with her.

- 11-13) Naomi tells them plainly that they will not find Israelite men who will be willing to marry Moabitish women.

- 14) Orpah goes back home.

Ruth chooses Naomi.

- 15) Their choice also includes choosing between Jehovah and the Moabite gods!

- 16-18) THIS IS THE LOVE STORY!

The love of two women not of a love between a man and a woman!

C. THE ARRIVAL IN BETHLEHEM 1:19-22

- 19) They arrive in Bethlehem and Naomi is recognized.

Can't you just hear the self-righteous Jews? "A woman of means when she left but now poor - Jehovah will have his revenge!"

- 20) Naomi wants to be known and named by her condition:

"Mara" = "Bitter."

- 21) Naomi assumes she has guilt! She assumes she has sinned in leaving Canaan and Jehovah is punishing her accordingly.

22) They arrive at the time of barley harvest.

II. RUTH MEETS BOAZ Ch 2

A. RUTH GLEANS IN THE FIELDS 2:1-7

1) "Boaz" = "Son of strength."

A man of great wealth = [A mighty man of wealth] (old KJV) = "A mighty man of valor (war)."

Others during the time of the Judges were called this by the Holy Spirit:

a. Gideon - Jud 6:12, and

b. Jephthah - Jud 11:1.

3) "Happened" = [Hap] = "Lot." Cf: Happy, hapless, haply.

Gleaners were not gentle people, but were rude, rough and given to theft and violence.

4,5) Boaz comes to the field and inquires about Ruth.

The Law of Moses forbade the owners of the fields to glean their own fields but gave that right to the poor - Lev 19:9; 23:22; Deut 24:19.

"Boaz came from Bethlehem" - the people lived in the cities and went out to their fields to work them, etc.

It was unsafe for the individual farmers to live alone in the countryside away from others.

6,7) The man in charge answers:

a. As to who she is,

b. That she is very diligent and that

c. She has rested very little.

B. THE KINDNESS OF BOAZ 2:8-16

8,9) Boaz address Ruth and gives her:

- a. Food,
- b. Protection, and
- c. Drink.

10) She wonders at his favors and asks why.

11,12) Boaz shows her that he is aware of her circumstances and current conditions.

He pronounces Jehovah's blessings on her for her loyalty to Naomi and Jehovah.

13) She overflows with gratitude.

14) Boaz increases his kindnesses by bringing her to eat with the reapers.

As a gleaner she had no right to eat or drink with them in the field.

15) Even with all of these favors she did not slack up in her work.

C. RUTH RETURNS TO NAOMI 2:17-23

17) "Ephah" = approximately 50 lbs. or 3 Pecks and 3 Pints.

1 Bushel = 4 Pecks.

1 Peck = 8 Quarts.

1 Quart = 2 Pints.

18-20) Naomi receives the grain and offers a blessing for the giver even before she knows who he is.

"Kindness to the living and the dead" - God was showing kindness to Elimelech and his sons inasmuch as he was caring for their widows.

The kindness of Boaz to Ruth was a remembrance of both the living and the dead.

Naomi identifies Boaz as one of their "near kinsmen" or "goelim."

Note: A special study of "Geol" - "Near kinsman" is enclosed with the materials on this book.

21-23) Naomi tells Ruth to obey Boaz and glean in his fields only!

III. RUTH'S APPEAL TO BOAZ Ch 3

A. NAOMI'S ADVICE 3:1-5

- 1) "Security for YOU" = [Rest for thee] = a place of rest, an asylum, freedom from all cares - all within the house of a husband.

2-5) Naomi's plan - she knows where Boaz will be that night.

- 3) "Best garment" = [Raiment] = festive clothing.
- 4) Lying down at his feet was the accepted way for her to make her claim on him as near-kinsman.

By law Naomi had the first claim and it was to be exercised on the first near-kinsman. Boaz is not the first near-kinsman but will forward the claim.

By Naomi's sending Ruth she is rejecting the claim for herself and transferring it to Ruth.

Their intentions to make Boaz the provider of the house is made clear by Ruth's coming to him and not to the unnamed near-kinsman.

B. RUTH SPEAKS TO BOAZ 3:6-13

- 8) "Startled" = [Afraid].
- 9) "Wing" = [Skirt] i.e.: the corner of his counterpane. This is usually spread over the man AND his wife.
- 10) "Shown" = [Shewed] more kindness = "More love."

She showed more love and devotion to Jehovah by following his ways rather than going to a younger man who would be closer to her age.

11-13) Boaz promises upon an oath (v. 13) to fulfill his obligation if it can be legally his.

The Law imposed the obligation on the closest near-kinsman to marry the childless widow and raise up a son for her dead husband.

But the Law also allowed him to renounce the obligation if he would take upon himself the disgrace connected with such a refusal - Cf: Deut 25:7-10.

C. RUTH RETURNS TO NAOMI 3:14-18

- 14) Up before daybreak - To insure both of their reputations.

This would not have been necessary if he had been the closest near-kinsman.

- 15) Carrying a load of gleanings at that hour would not have been suspicious.

- 16) "Is that you?" = [Who art thou?] = "In what circumstances do you come?" In other words, "What did you accomplish?"

- 17) "Six" - To Naomi this number "6" represented the 6 days the Lord created and then on the 7th day He entered into rest from creating.

This was a sign that Ruth's labors were over and she would soon enter the rest of Boaz as her husband.

- 18) "Sit still" - Naomi was instructing Ruth not to look any further for a husband.

Nothing to do now but the hard part - wait!

IV. RUTH MARRIES BOAZ Ch 4

A. THE KINSMAN APPROACHED 4:1-8

- 1) "The gate" = gates of the city. They could be:

- a. Guard houses,
- b. Markets,
- c. Courts of justice,
- d. Public deliberations,
- e. Meeting places of kings and ambassadors,
- f. A place for gathering and telling of any news, or
- g. Resting places.

- 2) Boaz makes this a legal court. Cf: Deut 25:5-10.

- 3) NOTE: This is Naomi's claim!

- 4) "Inform you." [Advertise] (disclose it - ASV) = "Make known."

The near-kinsman agrees to redeem Naomi's property.

- 5) Boaz's heart must have skipped a beat!

But he goes on to explain that a foreign wife is included in the redemption.

Naomi was past the age of bearing children. The whole purpose of the Levirate marriage was to raise up children in the name of a deceased brother.

Boaz naturally marries Ruth instead of Naomi because Naomi had indicated earlier that she was not considering marriage for herself.

- 6-8) The near-kinsman changes his mind.

- 6) "Lest I ruin my own inheritance" = [Lest I mar mine own inheritance]:

- a. He may have been superstitious about marrying a foreign wife because it might bring disaster to him just as it had to Chilion and Mahlon, or
- b. He might have felt no need under the Law to marry her as it was illegal to marry foreign women. And therefore if he did marry her Jehovah would deal harshly with him.

- 7) "One man took off his sandal and gave it to the other" = [A man plucked off his shoe, and gave it to his neighbor:] The shoe represented the right of the receiver to walk on and to till the land redeemed (or purchased). Cf: Deut 25:9.

B. BOAZ TAKES RUTH 4:9-12

- 11) The townspeople recognize the goodness of Ruth just as Boaz had said to her the preceding night.

They pronounce a blessing on her. This was a great honor.

- 12) Pharez was the son of Judah. He was born to Judah and Tamar Gen 38:29. The families of Judah were descended through him.

Since Judah was the leading tribe and his descendants came through Pharez, the people of Bethlehem could not think of any greater blessing than for Boaz and his family to be like the family of Pharez.

C. RUTH BEARS A SON 4:13-17

13-17) Jehovah blesses the marriage!

13) The son is born.

14) NOTE: The congratulations go to Naomi - the redemption was for her and Elimelech!

15,16) Naomi raises the son.

17) "Obed" = "The serving one."

He will serve Naomi by continuing the name and the family of her husband.

Naomi's shame is gone!

D. THE ANCESTRY OF DAVID 4:18-22

18) There are many omissions in this list.

21) This genealogy is the same as Matthew's.

NOTE: Three Gentile women in the lineage of David and Christ! Tamar, Rahab, and Ruth.

LESSONS

1. A good reputation is the best kind of introduction!

When Boaz met Ruth, she was humble before him. She was surprised that he paid any attention to her since she was a foreigner.

Boaz replied that he had already heard how she had treated her mother-in-law kindly after the death of her own husband.

Boaz knew how she had left her own father and mother and the land of her birth to come to the land of Judah. All of this spoke highly of Ruth's character.

2. Christ is the true "Goel" of God.

See special study on Jesus Christ, the True "Near-Kinsman" of Men.

JESUS CHRIST THE TRUE "NEAR-KINSMAN" OF MEN

TEXT: **Ruth 2:20**

INTRODUCTION:

In reading the book of Ruth we are impressed with a double love story, first between Ruth and Naomi (1:16,17) and then between Ruth and Boaz (4:9,10).

But a closer inspection shows there is another love story in this great book, the love of God and Christ for men. We see that Boaz, as Near-Kinsman (Goel), is a shadow of the true Near-Kinsman (Goel) of God. Jesus Himself, the Christ, being that Goel.

The word for Near-Kinsman is used 118 times in the Old Testament; 23 of these times (20%) are in this book of Ruth.

The word translated Near-Kinsman has been translated by our words:

Redeemer	Job 19:25
Ransomed	Isa 35:8-10
Deliverer	Psa 119:154
Purchaser	Lev 25:33
Claim it	Job 3:5
Near-kinsman	Num 5:8
Avenger of blood	Deut 19:6
Revenger of blood	Num 35:19-27

The usual emphasis in this word is on redemption being the privilege or duty of the Near-Kinsman.

In this study we will look at the Near-Kinsman's (goel's) duty in three ways and then see how Jesus has fulfilled every part of this position:

- a. The Forfeited Inheritance,

- b. The Forfeited Liberty, and
- c. The Forfeited Life.

I. FORFEITED INHERITANCE

A. If an Israelite had to sell any of his land, his Near-Kinsman was to buy it back.

1. The land of Israel was not to remain in the hands of foreigners or strangers - Lev 25:23-25.
2. The Near-Kinsman had full use of the land until the year of Jubilee - Lev 25:13; 27:24.
3. This made it impossible for anyone to give a clear title, to the land, to another. All that was actually sold was the use of the land and its fruit for a limited number of years - Lev 25:23,24.
4. This kept the land of Israel parceled out to small land owners.
 - a. These people are usually the most industrious in the country.
 - b. They are also, usually, the most frugal.
 - c. And they are, by and large, the most loyal to their country.
5. The inheritance could also be lost if there were no sons to carry on the family.
 - a. The Law of Moses provided for the lost estate when there were no male descendants.
 - b. The widow was to be married to the dead man's Near-Kinsman and the first-born son was to receive the dead husband's name and estate - Deut 25:5-10.

B. All men have lost their first estate!

1. In the Garden - Gen 3:6.
 - a. Man lost access to the Tree of Life - Gen 3:22-24.
 - b. All creation was subject to man but man's sin subjected all of

this to another power - Rom 8:19-23; Eph 2:2.

2. Israel fell into sin - Rom 11:22.
3. All men have fallen into sin - Rom 3:23.

C. Christ: the Redeemer of our Lost Estate!

1. New heavens and a new earth - 2 Pet 3:12,13; Rev 21:1-4.
2. The redeemed are the Church, the Bride of Christ, so the inheritance is continued.
3. All spiritual blessings for the redeemed come from Christ - Eph 1:3.
4. The redeemed will inherit all things - Rev 21:6,7.
5. The Tree of Life is restored - Rev 22:1-5.

II. FORFEITED LIBERTY

A. If an Israelite sold himself into slavery to a foreigner, a Near-Kinsman was to buy him back.

1. If he sold himself to a fellow Jew, he lost none of his privileges in the congregation of Israel - Lev 25:39-46.
2. But, if he sold himself to a stranger (foreigner), he would most likely be taken away from Canaan. As a result would lose his place in the congregation of Israel.
3. Therefore, he was to be redeemed from the stranger (foreigner) by a Near-Kinsman - Lev 25:47-55.

B. We have all sold ourselves in sin - Rom 7:14.

1. When we sin we become the slaves of sin - Rom 6:16; Titus 3:3.
2. We sold ourselves into bondage to Satan - Jas 1:13-15; Jn 12:31.
3. As such, we are powerless - we cannot redeem ourselves - Rom 3:20.

C. Christ: The Redeemer of Slaves to Sin.

1. Isaiah tells us we are to be ransomed without money - Isa 52:3. And Peter tells us Jesus did that when he gave himself as a ransom for all as a lamb without spot or blemish - 1 Pet 1:18,19.
2. Jesus has led "captivity captive" - Eph 4:8.
3. Jesus ransomed us from the power of the grave - Hos 13:14.
4. When Jesus frees you, you are free indeed - Jn 8:36.

III. FORFEITED LIFE

A. When a person was slain in Israel the pursuit and execution of the slayer was the duty of the Near-Kinsman.

1. No one else had the right or duty to avenge that death - Lev 25.
2. This was part of the law of "an eye for an eye" - Ex 21:22ff. This actually put a limit on revenge.
3. The Near-Kinsman was to take the payment of life for a life.

Just as a piece of land or a slave was repurchased by payment, the lost life of the relative was to be repurchased by the equivalent life of the killer.

4. By restricting the slaying to the Near-Kinsman any potential feuds would be stopped before they started.

B. We have all been slain, by Satan, with sin.

1. All men have sinned - Rom 3:23.
2. We are all dead in sins - Eph 2:5.
3. Satan has the power of death - Heb 2:14.
4. Satan is still our adversary - 1 Pet 5:8.

C. Christ: The Avenger of Blood.

1. Satan is our murder - Jn 8:44 (from the beginning).
2. Christ is triumphant over Satan - Col 2:15.

3. Yes, the Lamb has wrath (Rev 6:16) and a sword (Rev 2:16).
4. Murdered saints cry "How long?" - Rev 6:10.
5. Christ will take vengeance - 2 Thess 1:7-10.

CONCLUSION: Jesus the Christ is the True Near-Kinsman (Goel) of Men!

A. A Near-Kinsman is to represent us in a legal capacity when we are unable.

1. Under the Law of Moses the Near-Kinsman had the responsibility to represent the harmed brother.
2. Jesus Christ is our Advocate - 1 Jn 2:1,2.
3. Anyone who does not have a Near-Kinsman does not have anyone who cares for his rights or honors.

B. Only a God/man can be our Mediator and Christ is that God/man - 1 Tim 2:5.

C. The Goel must be a Kinsman!

1. Only a man could be the Goel of men. No alien, no stranger, only "the man who is near of kin to us, our nearest kinsman" - Ruth 2:20.
2. Christ is our Kinsman (elder-brother) - Col 1:18.
3. He must be kin in the flesh; Jesus is! - 1 Jn 4:2; Lk 24:39; Heb 2:14a.

D. Redeem yourselves from this crooked generation - Acts 2:40!

HOW? Have Jesus the Christ as your Near-Kinsman!