

X. UNIT 10: “*In Those Days...*” - The Books of Judges and Ruth

I. THE BOOKS OF JUDGES & RUTH

A. Understanding The Times

1. The Ancient Near East

- a. the time of the Judges falls within the Greek _____ Age
- b. it was a time characterized by:
 - (1) contests of _____ (E.g. Hercules, Achilles, Jason)
 - (2) bloody violence, _____ and retaliation
 - (3) aristocratic _____ (E.g. the Mycenaean Kings; “mighty men of valor”)
 - (4) demeaning view of _____ (“a womb for every man” - Judges 5:30)
- c. the Philistines were related to the “_____ Peoples” from the Aegean.

2. Canaan in Particular

- a. Israel had failed to fully _____ the land:

<ul style="list-style-type: none"> • <i>And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron. (Jud 1:19).</i>
<ul style="list-style-type: none"> • <i>Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land. (Jud 1:27).</i>
<ul style="list-style-type: none"> • <i>But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the people of Benjamin in Jerusalem to this day. (Jud 1:21).</i>
<ul style="list-style-type: none"> • <i>Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land. (Jud 1:27).</i>
<ul style="list-style-type: none"> • <i>And Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in Gezer among them. (Jud 1:29).</i>
<ul style="list-style-type: none"> • <i>Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol, so the Canaanites lived among them, but became subject to forced labor. (Jud 1:30).</i>
<ul style="list-style-type: none"> • <i>Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon or of Ahlab or of Achzib or of Helbah or of Aphik or of Rehob, so the Asherites lived among the Canaanites, the inhabitants of the land, for they did not drive them out. (Jud 1:31 -32).</i>
<ul style="list-style-type: none"> • <i>Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, so they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them. (Jud 1:33).</i>
<ul style="list-style-type: none"> • <i>The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain. (Jud 1:34).</i>

- b. Israel had failed to *refrain* from inter-_____:

You shall not intermarry with them, giving your daughters to their sons or taking their daughters for your sons, for they would turn away your sons from following me, to serve other gods. Then the anger of the LORD would be kindled against you, and he would destroy you quickly. Deuteronomy 7:3-4

And their daughters they took to themselves for wives, and their own daughters they gave to their sons, and they served their gods. Judges 3:6

- c. Israel had failed to remain _____:

And God spoke all these words, saying, "I am the LORD your God, who brought you out of the land of Egypt, out of the house of slavery. "You shall have no other gods before me. Exodus 20:1-3

They abandoned the LORD and served the Baals and the Ashtaroth. Judges 2:13

- d. Israel had broken the covenant they had sworn to _____ (Josh. 24:15-24).

3. God's Editorial Comments on the Time of the Judges

- a. from the time of the _____:

They did not destroy the peoples, as the LORD commanded them, but they mixed with the nations and learned to do as they did. They served their idols, which became a snare to them. They sacrificed their sons and their daughters to the demons; they poured out innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan, and the land was polluted with blood. Psalm 106:34-38

- b. from the time of _____:

And I brought you into a plentiful land to enjoy its fruits and its good things. But when you came in, you defiled my land and made my heritage an abomination. Jeremiah 2:7

- c. from the _____ of this book:

And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger. Judges 2:11-12

B. Understanding The Participants

1. The Judges of Israel – the *saphat*

- a. what they were:

- (1) _____ leaders and "deliverers"
- (2) agents of God's _____ and faithfulness
- (3) temporary and _____

- b. what they weren't:

- (1) _____ arbitrators: Deborah is the only exception (Judges 4:4-5)
- (2) _____: they were *not* elected, appointed, or anointed
- (3) _____: they did *not* call the Israelites back to Yahweh
- (4) _____: they were *not* associated with Tabernacle or Shiloh
- (5) "_____": only 3 even mentioned the Lord
- (6) _____: they had *no* heirs
- (7) "_____": they had *no* previous resumé

- (8) _____-_____ : *reflected* their context more than *reformed* it (E.g. Gideon, Jephthah, and Samson; Deborah and Othniel are the only exceptions).

C. Understanding the Book

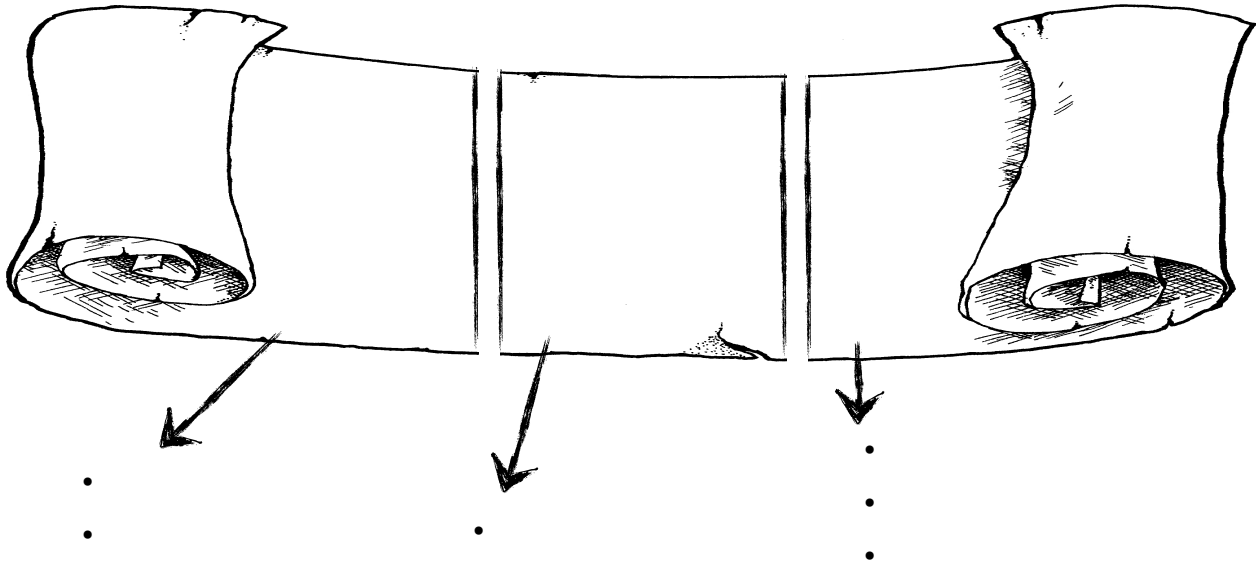
1. It is _____, Not Chronological
 - a. It covers the time period from the conquest to _____ anointing (how you date the exodus determines the first date; the second is 1050 B.C.)
 - b. the arrangement is *not* chronological (cf. Jud. 18:1 with 1:34, and 22:28 with Josh. 22:13)
 - c. the Judges are not strictly _____ or contemporaneous (410 years doesn't "fit")
2. Judges Is a _____ Book
 - a. it *illustrates* the theology of the _____ (cf. Deut. 28)
 - b. it illustrates the _____ of the nation.
 - c. it establishes the need for a _____ (but *not* for military purposes).
3. Judges is a _____ Book
 - a. an _____ announcement the *opposite* of Joshua's (2:1-5)
 - b. a historical _____ the *opposite* of Joshua's (ch. 1)
 - c. a "_____ cycle" that repeats itself six times!
 - d. the book "_____ " with idolatry, homosexuality, rape, mutilation, genocide and kidnapping within _____!
 - e. the book closes with stories indicating a corrupt _____.
4. Judges Is a _____ Book!
 - a. there are 22 references to the "_____ of the Lord"
 - b. there are 7 references to the "_____ of the Lord"
 - c. four individuals are empowered by the "_____ of the Lord"
 - d. there are 234 references to _____
 - e. the faithlessness of Israel serves as a foil for the _____ and _____ of Yahweh.
 - f. this is a book about _____-sided covenant love.


D. Untangling The Problems

1. Being Responsible Readers
 - a. the Bible's _____ is its unrelenting honesty about human sin.
 - b. this honesty is a _____, *not* a recommendation.
 - c. we must remind ourselves that we are *always* _____ something (context, facts, etc.)
2. Jephthah's Daughter
 - a. the act is not justifiable; we must remind ourselves of the _____
 - b. it was a foolish and rash _____; not the last during this time! (cf. Judges 21:1; 1 Samuel 14:24)
 - c. he was not expecting his daughter to come out from "the _____" of his house.
 - d. he was either ignorant of the _____, or had put her under "*cherem*" (cf. Lev. 27:1-8 and 27:29)
 - e. in *all* 286 occurrences of *olah* ("burnt offering") in the OT, the sacrifice is _____.
 - f. it is unreasonable to believe she _____.
3. Samson's Sensuality
 - a. he lived near the _____ of the era of the Judges (cf. Philistines and 1 Samuel)
 - b. he likely serves as a metaphor for _____ in this book.

- c. his behavior is consistent with _____ two sons who were priests at the same time. (cf. 1 Sam. 2)
- 4. Inclusion In Hebrews 11
 - a. a strong example of what we must be “_____” (inspiration vs. observation)
 - b. testifies to the connection between _____ and the Story of God, rather than _____ salvation
 - c. testifies to the _____ nature of faith; true faith is always “in _____,” it *does* the will of God.
- E. Judges And The Christian
 - 1. We are always one generation away from _____!
 - a. the closing _____ tells us what happened, but not why it happened
 - b. the beginning of the book tells us _____ (2:10)
 - c. the _____ of the 2:10 generation are the Jews of Judges 3-21
 - d. a king isn't what was missing; it was genuine “_____”!
 - 2. Idolatry is accommodation to _____. It is loving what the culture _____.
 - 3. _____ was one of the “fruits” of the Book of Judges, showing God is always bigger than the obedience or disobedience of people.

THE BOOK OF JUDGES



Key  Information

Key Word:

Key Chapters:

Basic Geography:

Book summary:

II. GOD’S “NIGHT LIGHT” – THE BOOK OF RUTH

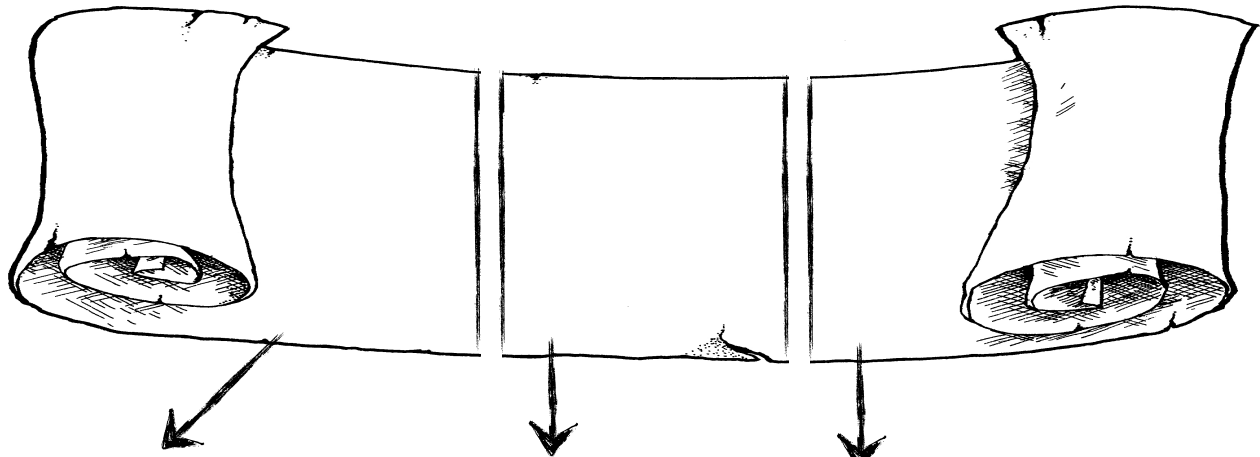
A. Uniqueness of the Book:

1. Presents an “_____” story of the time of the Judges.
2. Demonstrates that God has “_____” within all people groups.
3. Illustrates the _____ principle.
4. This is the _____ place in our Bible where the Hebrew “go’el” appears (23x).
5. God had made provision in His Law to protect the _____ provision of land for His people.
6. Both the family _____ and property _____ were insured by the “go’el.”

B. The Message For Israel

1. The covenant is kept alive by _____, not heroes and _____.
2. God is sovereign over the affairs of _____ (Naomi/Ruth) and _____ (David).
3. God has an interest in the _____ (Ruth 4:18-22)


THE BOOK OF RUTH



•**TIME:** during the Book of _____
 •Naomi returns to Bethlehem with her daughter-in-law, _____.

•Ruth “finds favor” with _____, while working for him.

•Ruth marries Boaz and _____ family line is preserved.
 •Boaz and Ruth become the great-grandparents of King _____.

Key  Information

Key Word: _____

Key Chapters: _____

Basic Geography: _____

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