

MICHIGAN BIBLE SCHOOL

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“JOSHUA, JUDGES, RUTH”

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BACKGROUND TO THE BOOKS OF JOSHUA, JUDGES, AND RUTH

1. Joshua – The man

- a. He is first mentioned in Ex. 17 where he is selected to lead the fighting men of Israel against Amalek. It is in this battle that as long as Moses held up his hands Israel prevailed. To keep Moses' hands in the air, Aaron and Hur stood beside him and held his hands up for him.
- b. He went up into Mt. Sinai with Moses (Ex. 24:13; 32:17).
- c. He was the son of Nun (Ex. 33:11).
- d. As one of the twelve spies, with Caleb, he gave a good report of the land of Canaan and Israel's ability to take the land (Num. 14).
- e. He and Caleb were the only two from 20 years old and upward who went into the land of Canaan (cf. Num. 14:29 + 26:65 + 32:12).
- f. He is chosen to succeed Moses (Num. 27:18ff; Deut. 1:38; 3:28; 31:3ff).
- g. He is installed as the leader of Israel after Moses' death (Deut. 34:9).
- h. He leads the people in the conquest of Canaan.
- i. He is magnified before the people like unto Moses (Josh. 3:17; 4:14).
- j. He talked with and worshipped the "captain of the host of the Lord", an appearance similar to what Moses saw at the burning bush (Josh. 5:13ff).
- k. In Josh. 24, he gives his final charge to Israel.
- l. He dies at 110 years of age (Josh. 24:29).
- m. He is last mentioned in 1 Kgs. 16:34).

2. Joshua – The book

- a. The book covers the period of the conquest of the land of Canaan.
- b. Israel will cross the Jordan and conquer Jericho, and then turn to the rest of the land.
- c. This period will be about 20 – 30 years (1451 – 1431 B.C.) and will take us up to just before the time of the Judges.

3. Judges

- a. This period will cover about 330 years (1431 – 1095 B.C.) and will show some of the lowest moments in the moral history of the children of Israel.
- b. The Judges ("Deliverers") would lead Israel against an oppressing nation and bring rest to the land.
- c. As long as the Judge was alive, things went well, but when he died, Israel returned to its sin.
- d. The book gives us the Judges from Othniel to Samson.

4. Ruth

- a. The story takes place during the period of the Judges (Ruth 1:1). While much during this period was bad, this book gives us one of the high points of the period.
- b. The main characters are Ruth, Naomi, and Boaz. The story shows how Ruth and Boaz meet and become husband and wife.
 - i. Ruth
 1. From Moab and married to Mahlon, one of Naomi's sons (Ruth. 1:4; 4:10).
 2. Her husband dies in Moab and she decides to go with Naomi back to Judah (Ruth 1:5ff).
 3. Marries Boaz (Ruth. 4:13).
 4. Great grandmother of David (Ruth. 4:21,22)
 - a. Son – Obed
 - b. Grandson – Jesse
 - c. Great grandson – David
 - ii. Naomi
 1. Wife of Elimelech. Mother of Mahlon and Chilion (1:2).
 2. From Bethlehemjudah (1:1,7,19)
 3. Mother-in-law to Ruth (1:3,4)
 - iii. Boaz
 1. A mighty man of wealth who was a near kinsman to Elimelech, Naomi's husband (2:1)
 2. Direct descendent of Judah through Pharez (4:12-22)
- c. The purpose of the book is to give us the story of a link in the lineage of Jesus Christ (Ruth 4:17-22; cf. Matt. 1:5,6).

ISRAEL (Ruth 4:11)

RACHEL

5. Dan (Of Bilhah) - Gen. 30:6
6. Naphtali (Of Bilhah) - Gen. 30:8
12. Joseph – Gen. 30:24
13. Benjamin – Gen. 35:18

LEAH

1. Reuben - Gen. 29:32
2. Simeon – Gen. 29:33
3. Levi – Gen. 29:34
4. Judah – Gen. 29:35
7. Gad (Of Zilpah) – Gen. 30:11
8. Asher (Of Zilpah) – Gen. 30:13
9. Issacher – Gen. 30:18
10. Zebulun – Gen. 30:20
11. Dinah – Gen. 30:21

JUDAH (OF TAMAR)
(Ruth 4:12; Gen. 38:29,30)

PHAREZ (Ruth 4:18-22)

Hezron→Ram→Amminadab→Nahshon→
Salmon→Boaz→Obed→Jesse→David

ZARAH

JOSHUA 1

1. After Moses' death, Joshua is the chosen leader to take the people into the Promised Land (1-5; Num. 27:18ff; Deut. 34:9).
2. God's charge to Joshua (6-9).
 - a. Be strong and of good courage (6).
 - b. Be strong and very courageous (7).
 - c. Observe to do according to all the law (7).
 - d. Turn not to the right hand or to the left (7; Deut. 5:32; 12:32; Rev. 22:18,19).
 - e. The book of the law shall not depart out of thy mouth (8).
 - f. He should meditate upon the law day and night (8; Psa. 1:2; 119:97).
 - g. Do all that is written in the law (8; Jn. 12:48; Matt. 28:20; Rev. 22:14).
 - h. Be strong and of good courage (9; Eph. 6:10).
 - i. Be not afraid (9; Matt. 10:28).
 - j. Do not be dismayed (9; Isa. 41:10).
3. God's promised blessing (6-9).
 - a. He would divide the land for an inheritance to the people (6).
 - b. He would prosper wherever he went (7).
 - c. He would be prosperous and have good success (8).
 - d. God would be with him whithersoever he goes (9).
4. Joshua prepares the people for the crossing of the Jordan (10,11).
5. The Reubenites, Gadites, and half tribe of Manasseh are reminded that they must send their men of war over the Jordan to assist their brethren (12-18; See Num. 32).

JOSHUA 2

1. The two spies sent to Jericho lodge in the house of Rahab (1).
2. They are sought by the king of Jericho (2,3).
3. Rahab hides the spies (4-7; Her faith – Heb. 11:31; Jas. 2:25).
4. Rahab’s reason for helping the spies (8-11).
 - a. She knew God had given them the land (9).
 - b. She had heard how God had dried up the Red Sea (10).
 - c. She had heard what Israel had done to Sihon and Og (10).
 - d. She knew God was the true God (11)
6. She bargains with the spies to allow those in her house to live through the capture of Jericho (12-21).
7. The spies return to the Israelites (22-24).

JOSHUA 3

1. Joshua instructs the people concerning the crossing of the Jordan (1-5). Verse 5 tells them to sanctify themselves for the next day. The children of Israel were instructed elsewhere to sanctify themselves for the worship of God (Gen. 35:1-3) or for God to come into their presence (Ex. 19:10,11).
2. The priests are to bear the Ark before the people and take it to the Jordan first (6-11). God would be with Joshua as he was with Moses (7).
 - a. The people would know there is a God and that he is with them by the miracle he would perform before them when they crossed the Jordan (10).
 - b. The miracles recorded for us teach us there is a God (Psa. 19:1; Jn. 20:30,31; Heb. 3:4; Jn. 3:1,2).
3. The waters of the Jordan are dried up (12-16).
 - a. They were also parted by Elijah in 2 Kgs. 2:8.
 - b. They were parted by Elisha in 2 Kgs. 2:14.
4. The people cross over on dry ground (17).

JOSHUA 4

1. 12 stones are to be set up on the western side of the Jordan as a memorial to future generations to remind them of what God had done for Israel (1-8).
2. Joshua sets up 12 stones in the midst of the Jordan (9).
3. The people pass over the Jordan and Joshua is magnified in the sight of all Israel (10-14). Also crossing with them were 40,000 fighting men from Reuben, Gad, and the ½ tribe of Manasseh in fulfillment of their promise to God made in Num. 32:20ff.
4. The priests with the Ark come out of the Jordan, and the Jordan returns to its normal state (15-19).
5. The 12 stones are set up at Gilgal as a memorial for the people (21-24).

JOSHUA 5

1. The people of the land of Canaan fear the children of Israel (1).
2. The people born in the wilderness are circumcised (2-9).
 - a. This was a sign between God and his people that was given to Abraham and was to be practiced by his seed after him (Gen. 17:10ff).
 - b. That it was something God took seriously can be seen when God was ready to kill Moses because Moses had not circumcised his sons (Ex. 4:24ff).
3. The Passover is observed in Gilgal (10,11).
4. The manna ceases (12).
5. Joshua sees the captain of the Lord's host (13-15). Because we see Joshua worshipping this being, we know that this is Deity that has come before Joshua. It is on this occasion that God affirms to Joshua that he will be with him as he was with Moses. When we see the statement that is found in verse 15 and compare it to what was said to Moses in Ex. 3:5, we again see that Joshua was in the presence of Deity. Both with Moses and with Joshua, we see the appearance of Deity to these people before they were to lead the people to accomplish God's will. Moses would lead the people out of Egypt, and Joshua would lead the people in conquering the land of Canaan.
6. The appearance of Deity to Joshua brings up some questions in the minds of people, but a careful study will show the personal interest of Deity in man's

salvation. In the Old Testament record we read of the angel of the Lord, and this again is the appearance of Deity to men. Note the following brief study.

- a. The word “angel” is often misunderstood. Normally, when a person hears the word, they think of an angel of God in a white robe, wings, and a halo. However, this word, which means “messenger”, is used in at least three different ways in the Bible.
 - i. Angels in Heaven (Matt. 4:1; 26:53; Rev. 5:11)
 - ii. Angels of the Devil (Matt. 25:41; 2 Pet. 2:4; Jude 6)
 - iii. Human messengers (The same word translated angel is also translated messenger in the Bible.)
 1. Messengers (angels) to the 7 churches (Rev. 2,3)
 2. John the baptizer sends messengers to inquire of Jesus (Lk. 7:24)
 3. Messengers were sent before Jesus (Lk. 9:52)
 4. The spies at Jericho are also referred to as messengers (Jas. 2:25)
- b. We are to worship God only (Matt. 4:10). We cannot worship angels (Rev. 19:10; 22:8,9), and we cannot worship men (Acts 10:25,26).
- c. The angel of the Lord appeared to many.
 - i. Hagar (Gen. 16:7)
 - ii. Abraham (Gen. 22:11)
 - iii. Moses in the burning bush (Ex. 3)
 - iv. Guided Israel in the wilderness (Ex. 12:21,22; 14:19,20)
 - v. Balaam (Num. 22:8-35)
 - vi. Joshua (Josh. 5:13 – 6:2)
 - vii. Manoah (Judg. 13)
- d. The angel of the Lord is most likely Jesus Christ. See the comparison below.
 - i. Angel of the Lord
 1. Accepted worship (Josh. 5:14; Judg. 13:23)
 2. He is called God (Ex. 3:4; Judg. 13:22)
 3. He is called Lord (Jehovah) (Ex. 3:7; Judg. 13:23)
 4. He is called the “I am” (Ex. 3:14)
 - ii. Jesus Christ
 1. Accepted worship (Matt. 8:2; 9:18; 14:33; 28:17)
 2. He is called God (Heb. 1:8,9; Jn. 1:1)
 3. He is called Lord (Heb. 1:10; Matt. 3:3)
 4. He is called the “I Am” (Jn. 8:58)

JOSHUA 6

1. They were to march around Jericho once each day for 6 days, then, 7 times on the seventh day.
2. The march would be lead by the men of war followed by 7 priests with 7 trumpets, then would come the Ark of the Covenant. After them, the people.
3. The people were to be quiet until Joshua gave them instruction to shout (6:10).
4. Rahab and those in her house were to be spared (6:17; Jas. 2:25; Heb. 11:31).
5. The people were not to keep any of the spoils of the city, lest Israel be cursed (6:18).
6. After they obeyed God's instructions, the walls of Jericho fell (6:20).
7. Rahab and those with her are spared (6:25). She would later be the wife of Salmon, mother of Boaz, mother-in-law of Ruth, great-great grandmother of David (Ruth 4:21,22; Matt. 1:5,6).
8. They were not to rebuild the city. If they did, they would lay the foundation with the death of their oldest child and complete the city with the death of their youngest child (6:26; Prophecy fulfilled in 1 Kgs. 16:34).

JOSHUA 7

1. Achan took of the spoils of the city of Jericho (7:1).
2. Spies were sent to Ai, the next city Israel was to fight (7:2).
3. These spies reported that the city was small and they would only need about 3000 men to take this city (7:3).
4. They were defeated at Ai. About 36 died and because of this, the people became weak ("hearts melted") (7:4).
5. Joshua is concerned as to what their enemies will say, since they had lost to a smaller city than Jericho (7:6-9).
6. God tells Joshua there is sin in the camp (7:10-15; cf. 1 Cor. 5:6; 1 Kgs. 15:34 – "walked in the way of Jeroboam", Jereboam's sins were unchecked and led the fall of Israel – 1 Kgs. 15:30).
7. Achan is found guilty and he and his household are killed (7:16-26). Note: The plural is used in 7:11 and indicates others were involved.

8. God's anger against Israel is stayed (7:26).

JOSHUA 8

1. Ai will be conquered (8:1,2).
2. This time, Joshua takes 30,000 men with him (8:3).
3. Joshua sets an ambush for the city.
 - a. On the west, he sets 5000 men (8:12).
 - b. Joshua lures the people out of the city. The people leave and do not close the gates to the city.
 - c. The ambush is sprung, and the city is burned (8:19).
 - d. Ai is conquered, and 12000 are destroyed (8:25).
 - e. City is destroyed and the king is killed (8:28,29).
4. Joshua reads the law to the people (8:34). He also writes the law upon the stones at Mt. Ebal (8:32).
5. All were taught – men, women, children, strangers in the land (8:35).

JOSHUA 9

1. The kings of the land were afraid of Israel after the victories at Jericho and Ai (9:1,2; cf. 5:1).
2. Gibeon deceives Israel (9:2ff).
 - a. They made it appear they were ambassadors from a far country (9:4-6, 11-13).
 - b. They asked for a treaty with Israel (9:6).
 - c. They acted as though they believed in God (9:9,10).
3. Israel did not ask God's advice in this matter (9:14; cf. Num. 27:21).
4. They made a league with Gibeon (9:15).
5. 3 days later, Israel learns that Gibeon is a city not too far from where Israel is at this time (9:16ff).
6. Israel could not destroy Gibeon because of their league with Gibeon (9:18-20).
7. Gibeon's inhabitants will become slaves to Israel (9:23).

8. The Gibeonites explain their actions (9:24,25).
9. Gibeon becomes slaves to Israel (9:27).

JOSHUA 10

1. The other people in Canaan conspire against Gibeon (10:1-7).
 - a. Jerusalem, Hebron, Jarmuth, Lachish, and Eglon – These kings come against Gibeon.
 - b. Israel comes to Gibeon's defense. (Note that God told Israel that making leagues with the people of the land would be a snare to them – Ex. 34:11,12).
2. The sun stands still (10:8-15).
 - a. God had delivered the 5 kings into Joshua's hand.
 - b. God destroyed more with hail stones than Joshua's army killed.
 - c. To keep the battle going so the enemy would be destroyed, Joshua asks that the sun stand still and it does.
 - d. Israel routes its enemies.
3. The five kings are killed (10:16-27).
4. The conquests of Israel (10:28-43).
 - a. Makhedah
 - b. Libnah
 - c. Lachish
 - d. Gezer
 - e. Eglon
 - f. Hebron
 - g. Debir
 - h. All from Kadesh Barnea to Gaza. All of Goshen to Gibeon (10:40-43).

JOSHUA 11

1. Another alliance against Israel (11:1-20).
 - a. At least 14 different areas come against Israel (1-5).
 - b. God delivers them into Joshua's hands (6-9).
 - c. Joshua did as Moses had commanded (12,15; Num. 33:52,53).
 - d. The enemies of Israel chose to go against Israel and God destroyed them (20).

2. The Anakims are destroyed from Israel. Only in Philistia did they remain (11:21-23).
3. The Anakims were part of the reason Israel failed to enter the Promised Land when the original 12 spies were sent into the land. They caused Israel to fear (Num. 13:33).

JOSHUA 12

1. The conquests of Moses on the eastern side of the Jordan (12:1-15).
2. The land given to Reuben, Gad, and half of Manasseh (12:6; Num. 32). Their possessing this land was conditional upon their men of war going across Jordan to help their brethren conquer the western side (Num. 32:20-22; Josh. 4:120).
3. Joshua's conquest (12:7-24). 31 kings in all.

JOSHUA 13

1. The lands not yet conquered (13:1-7).
 - a. God will drive them out before Israel (6).
 - b. They were to go ahead and divide the land to the western tribes (6,7).
2. The eastern inheritance (13:8-21)
 - a. They had conquered much (8-12).
 - b. The people they did not drive out (13).
 - c. The Levites were to get no land inheritance (14,33).
3. A reference is made here to the death of Balaam in a previous battle (13:22).
 - a. 2 Pet. 2:15 – Balaam loved the wages of unrighteousness.
 - b. Num. 31:8 – He was killed in the land of Midian.
 - c. Num. 31:16 – By his counsel, he had caused Israel to sin.
 - d. Jude 11 – Some went greedily after the error of Balaam.

JOSHUA 14

1. In Josh. 11:23 and 14:15, we find the land had rest from war.
2. The land was divided by lot (14:1-14).

3. The Levites did not receive any land (14:4), but did receive 48 cities of which 6 were cities of refuge (Josh. 20,21).
4. They did as God commanded (14:5; cf. Gen. 6:22; 7:5; Ex. 39:32; 25:40; Matt. 7:21; 2 Tim. 4:7).
5. Caleb receives his inheritance (14:6-15).
 - a. Num. 14:23,24
 - b. Num. 13:30 – The attitude that caused Caleb to be rewarded.

JOSHUA 15

1. Judah's boundaries (15:1-12).
2. Caleb's portion (15:13-20).
3. Judah's cities (15:21-62).
4. The Jebusites (15:63).
 - a. Judg. 1:21
 - b. David bought the threshing floor of Araunah, the Jebusite (2 Sam. 24:18).
 - c. David conquered Jerusalem from the Jebusites (2 Sam. 5:6,7).
 - d. David reigned 7 years at Hebron and 33 years at Jerusalem (2 Sam. 5:5).

JOSHUA 16

1. Boundaries of Ephraim and Manasseh (16:1-9).
2. Ephraim and Manasseh were Joseph's sons and received their father's portion of the land (Josh. 14:4). Ephraim was blessed above Manasseh by Jacob (Gen. 48:8ff). Ephraim was younger than Manasseh.
3. They did not drive out the Canaanites (16:10).

JOSHUA 17

1. Manasseh's inheritance on the western side (17:1,2).
2. The daughters of Zelophehad (17:3,4; Num. 27:1-11).

3. The boundaries of Manasseh on the western side (17:5-11).
4. They could not drive out the Canaanites (17:12, 13).
5. Manasseh and Ephraim ask for more (17:14-18).
 - a. Joshua told them to go take the country.
 - b. They feared the Canaanites.
 - c. Joshua assured them they would conquer the Canaanites.

JOSHUA 18

1. The tabernacle is set up at Shiloh (18:1).
 - a. The tabernacle is first erected in Ex. 40.
 - b. The cloud covered the tabernacle and the children of Israel stayed in camp. When the cloud was lifted, the children of Israel moved camp (Num. 9).
 - c. In Josh. 18, it has now found a more permanent home.
 - d. It is still at Shiloh in the days of Samuel (1 Sam. 1-3).
 - e. The Ark was taken from here to the battlefield (1 Sam. 4:4).
 - f. In 1 Sam. 21, it seems to be at Nob.
 - g. In David's reign, it was moved to Gibeon (1 Chr. 16:39; 21:29).
 - h. It was superseded by the temple (1 Kgs. 8).
2. Seven tribes have yet to receive their inheritance on the western side of the Jordan. Joshua instructs them to send 3 men from each tribe to survey the land and bring back their report to him. Joshua would then divide the remainder of the land by lot (18:2-10).
3. Benjamin's inheritance (18:11-28).

JOSHUA 19

1. Simeon's inheritance (19:1-9). Their inheritance came out of the inheritance of the children of Judah.
2. Zebulun's inheritance (19:10-16).
3. Issachar's inheritance (19:17-23).
4. Asher's inheritance (19:24-31).
5. Naphtali's inheritance (19:32-39).

6. Dan's inheritance (19:40-48). Dan's initial land holdings were too small, so they went up north and conquered Leshem (vs. 47).
7. Joshua received Timnathserah in Mt. Ephraim for his inheritance (19:50).

JOSHUA 20

1. Six cities of refuge are appointed.
2. On the western side
 - a. Kadesh in Galilee in Naphtali (20:7).
 - b. Shechem in Ephraim (20:7)
 - c. Hebron in Judah (20:7)
4. On the eastern side
 - a. Bezer in Reuben (20:8)
 - b. Ramoth in Gilead in Gad (20:8)
 - c. Golan in Bashan in Manasseh (20:8)
5. The purpose of the cities of refuge (20:3-6).
 - a. If a person killed another accidentally or unintentionally (3).
 - b. He could flee to one of these cities to escape those who would avenge the blood of the deceased (4).
 - c. The elders of the city of refuge could not give up the person that had fled to them for refuge (5).
 - d. This person was to stay in the city until he had come to trial or the death of the high priest (6). He could then return to his home.

JOSHUA 21

1. The cities of the Levites (48 in all).
 - a. Kohath – 23 cities (21:4,5)
 - b. Gershon – 13 cities (21:6)
 - c. Merari – 12 cities (21:7)
2. The possessions of the children of Aaron among the Kohathites (21:10-19). 13 cities in all.
3. Israel rested (21:43-45).
 - a. God gave them all that he promised (41).

- b. They rested. God delivered their enemies into their hands (42).
- c. Every good thing God had promised had come to pass (43).

JOSHUA 22

1. Reuben, Gad, and the ½ tribe of Manasseh are allowed to return to their families on the eastern side of the Jordan. (1-9).
2. They were charged to remain faithful to God (5; Micah 6:8; Deut. 10:12; Matt. 22:37-39; 1 Cor. 13:13).
 - a. To love the Lord your God.
 - b. To walk in all his ways.
 - c. To keep his commandments.
 - d. To cleave unto God.
 - e. To serve God with all your heart and soul.
3. Reuben, Gad and the ½ tribe of Manasseh build an altar near the Jordan when they go home (10).
4. When the rest of Israel heard of this, they were ready to go to war against their brethren (11,12).
5. Phinehas and ten noblemen discuss the situation with the men on the eastern side of the Jordan (13-31).
 - a. They were concerned that because of their sin the whole nation of Israel would suffer (13-20).
 - b. The children of Reuben Gad, and the ½ tribe of Manasseh tell them that the altar was a reminder to all of their children that they are all Israel (21-29).
 - A. In the future, their children might say to the other's children, "What have ye to do with the Lord God of Israel?" (24).
 - B. The Jordan was a natural border between them and their children might make the other's children to cease fearing God (25).
 - C. In time, their children might say to the other's children, "Ye have no part in the Lord" (27).
 - D. The altar was a witness between all of Israel (28).
 - c. Phinehas and the others are pleased with this answer (30,31).
6. Israel is instructed concerning this altar and they are pleased (32,33).
7. The altar was named "Ed", which means "a witness". (34)

JOSHUA 23

1. In his old age, Joshua charges the people to remain faithful to God (1-10).
 - a. God will help them drive out the nations in Canaan and let them possess the land (1-5).
 - b. They are charged to be very courageous and to keep and do all that is written in the Law of Moses (6).
 - c. They are instructed to not serve the false gods around them (7).
 - d. They will be powerful if they will cleave to the Lord (8-10).
2. Joshua warns the people (11-16).
 - a. Take heed and continue to love God (11).
 - b. If they partake with the people of the land, God will no longer drive out the nations from before them (12,13; Eph. 5:7,11; 2 Cor. 6:14-18).
 - c. They must remember that God has never failed them. He has kept all his promises (14; Heb. 13:5; 10:23; Matt. 28:20).
 - d. When they transgress God's covenant, then he will punish them (15,16).
3. A comparison of Josh. 23 and the church.

JEWS

God is their helper (23:1-5)

God is faithful (23:5)

Be courageous (23:6)

Keep the law as given (23:6)

Do not be like the nations (23:7)

Cleave to God (23:8)

If God be for you (23:10)

Love God (23:11)

CHURCH

Heb. 4:16; 2:18; Phil. 4:19; Rom. 16:25

Heb. 10:24; 6:18

Rev. 21:8; Eph. 6:10

Rev. 22:18,19; 1 Jn. 5:3

2 Cor. 6:17; Eph. 5:7,11; 1 Pet. 4:1-4

Jas. 4:7-10

Rom. 8:31

1 Jn. 4:9; Jn. 14:15

JOSHUA 24

1. Joshua reminds the people of what God has done for them (1-13).
 - a. God chose Abraham (1-3).
 - b. Jacob and Easu became great nations (4).
 - c. God saved Israel out of Egypt (5-7).
 - d. God gave them the eastern side of the Jordan (8-10).
 - e. God was with them as they defeated the enemy in Canaan (11-13).
2. Joshua's final charge to the people (14-28).
 - a. Fear God and serve him (14).
 - b. Put away the false gods which your fathers served (14).
 - c. Choose whom you will serve (15).

- d. The people vow to never forsake God (16-18).
 - e. Joshua reminds them that if they forsake God, God will consume them (19,20; Heb. 10:31).
 - f. The people were witnesses against themselves (21,22).
 - g. They are to put away the strange gods which are among them (23).
 - h. They are to incline their hearts to God (23).
 - i. The people vow to serve God (24).
 - j. Joshua writes the words in the book of the law and sets up a stone to remind Israel of their covenant (25-29).
3. Joshua's death (29-31).
- a. Joshua dies at 110 years of age (29).
 - b. He is buried in Timnathserah (30).
 - c. Israel continues to serve God throughout the lives of Joshua and the elders who knew the work of God (31).
4. Joseph's bones are buried in Shechem (32). Read Gen. 50:24,25.
5. Eleazar, the high priest, dies (33).

JUDGES 1

1. Judah is chosen to go up first to conquer its possession. Simeon goes with them (3).
2. Caleb's possession is given to him after being conquered by Othniel (12). In Josh. 15, we have this information first given to us, but the actual taking of the land is here in Judges.
3. The land NOT conquered (which would prove to be Israel's downfall years later.).
 - a. Judah did not drive out the inhabitants of the valley because of their chariots of iron (19).
 - b. Those Benjamin did not drive out (21-26).
 - c. Those Manasseh did not drive out (27,28).
 - d. Those Ephraim did not drive out (29).
 - e. Those Zebulun did not drive out (30).
 - f. Those Asher did not drive out (31,32).
 - g. Those Naphtali did not drive out (33).
 - h. Those Dan did not drive out (34-36).

JUDGES 2

1. An angel of the Lord rebukes Israel.
 - a. God had kept his promise (1).
 - b. Israel was not supposed to make covenants with the inhabitants of the land but they did (2).
 - c. God will leave the nations in the land as a thorn in the side to Israel (3).
 - d. Israel wept at this saying and sacrificed to God (4,5).

2. What happened to Israel after Joshua and his generation died?
 - a. The people served God all the days of Joshua and those of his generation (6-9).
 - b. After his death, there arose a generation that did not know God (10).
 - c. What did Israel do?
 - A. They did evil in the sight of the Lord (11).
 - B. They forsook the Lord God of their fathers (12).
 - C. They forsook the Lord (13).
 - D. They served Baalim (11).
 - E. They followed other gods (12).
 - F. They bowed themselves to other gods (12).
 - G. They provoked the Lord to anger (12).
 - H. They served Baal and Ashtaroth.

3. The cycle of the judges.
 - a. God's anger was kindled against Israel (14).
 - b. God brought up nations to punish Israel (14,15).
 - c. God raised deliverers (judges) to help Israel (16).
 - d. The people did not wish to obey the judge (17).
 - e. The judge delivered the people out of the hands of their oppressors (18).
 - f. When the judge was dead, the people returned to their evil doings (19).

4. God's anger against Israel was such that he would no longer drive out the nations from before them, but would leave them there to prove Israel (20-23). Israel's promise from God was conditional upon Israel obeying God. They forsook God and he punished them.

JUDGES 3

1. Faced with the nations left in the land, what did Israel do?
 - a. God left the nations to put Israel to the test to see if they would remain faithful to him (1-4).

- b. The nations not driven out.(3,5).
 - A. Five Lords of the Philistines
 - B. The Canaanites
 - C. The Sidonians
 - D. The Hivites
 - E. The Hittites
 - F. The Amorites
 - G. The Perizzites
 - H. The Jebusites
 - c. Israel intermarried with the people of the land (6,7) and did evil in the sight of the Lord (cf. Solomon in 1 Kgs. 11:4-8).
2. Othniel is the first judge (8-11).
- a. God brought the Mesopotamians up against Israel (8).
 - b. The children of Israel cry to the Lord and God raises up Othniel (9).
 - c. Othniel delivers Israel from the Mesopotamians.
 - d. The land had rest 40 years.
3. Ehud, the left handed judge.
- a. God brought up the Moabites, who with the Ammonites and the Amalekites, came against Israel (12).
 - b. Israel cries to God and God raises up Ehud to judge the people (15).
 - c. Ehud slays Eglon, the king of the Moabites (16-26).
 - d. Israel rallies against their enemies and defeats them (27-29).
 - e. The land had rest for 80 years.
4. Shamgar is the next judge. He fought against the Philistines (31).

JUDGES 4

- 1. God brings the Canaanites against Israel (1,2).
- 2. Israel cries unto the Lord (3). God uses Deborah to deliver Israel (4).
- 3. The Canaanites were ruled by Jabin, and their forces were led by Sisera, who had 900 chariots of iron (2,3).
- 4. Deborah calls Barak to lead the children of Israel against the Canaanites (6).
- 5. Barak would lead the people, but the battle would not be for his honor as God would deliver Sisera into the hand of a woman (7-9).

6. Barak leads 10000 men from Zebulun and Naphtali and goes against the enemy (10).
7. Heber, an Israelite, helps the Canaanites (11-13).
8. Barak fights against Sisera and Sisera flees to the house of Heber (14-17).
9. Jael, Heber's wife, brings Sisera into their tent and gives him milk to drink. Sisera asks Jael to protect him by telling his pursuers that he is not there (18-20).
10. Jael takes a tent spike and drives it through the head of Sisera (21).
11. Barak is shown what happened to Sisera (22), and continues to fight against Canaan until Jabin is destroyed (23,24).

JUDGES 5

1. After the defeat of the Canaanites, chapter 5 records the song that Deborah and Barak sang in praise of God.
 - a. The people went willingly (2,9; 2 Cor. 9:7; Acts 21:13).
 - b. The powerful God (3-5).
 - c. Israel went after other gods and could not defend herself from the enemy that came upon her (6-8).
 - d. While others tarried, Zebulun and Naphtali came to Israel's defense (10-20).
 - e. Why did they fight so? "*They fought from heaven*" (20).
 - f. Their enemies were defeated (21-27).
 - g. Great sorrow would come upon the house of Sisera, as many would wait for his coming but he would not come (28-30).
 - h. Deborah pleads that all God's enemies would perish (31).
2. The land had rest forty years (31).

JUDGES 6

1. Israel sinned again and Midian oppressed them for 7 years (1).
2. The Midianites, with the Amalekites and the children of the east destroyed all of Israel's sustenance (2-4).
3. The army of the Midianites was without number (5).

4. Israel cries to God and God sent a prophet to them to chastise them because God had delivered them once, yet they obeyed not his voice (6-10).
5. An angel of the Lord appears to Gideon (11-16).
 - a. God chooses Gideon (11-14).
 - b. Gideon does not consider himself capable of freeing Israel, as he is the least in his household, and his family was poor (15,16).
6. Gideon seeks a sign from the angel (17-24).
 - a. Gideon prepares a gift for the angel (17-19).
 - b. The angel tells Gideon to take the flesh and the cakes, lay them on a rock, and pour the broth on them (20).
 - c. The angel of the Lord touched the food with his staff and fire consumed everything. The angel of the Lord departs (21).
 - d. Gideon now knows that this was an angel of the Lord (22,23).
 - e. Gideon builds an altar to God (24).
7. Gideon destroys the altar of Baal and builds an altar of God (25-27).
8. The men of the city come after Gideon, but Joash shames them by telling them to let Baal defend himself if he is truly a god (28-31).
9. Gideon is now known as Jerubbaal (“Let Baal Plead”) (32).
10. Midian gathers its forces at Jezreel and Gideon calls for soldiers out of Manasseh, Asher, Zebulun, and Naphtali (33-35).
11. Gideon seeks two signs from God to assure that God has delivered Midian into his hands (36-40).
 - a. He put down a fleece and if the dew was only on the fleece he would know that God was with him, and it was.
 - b. He put down a fleece and if the dew was not on the fleece he would know that God was with him, and it was not.

JUDGES 7

1. Gideon takes his men and camps so that Midian is to the north of them (1).
2. God tells Gideon that he has too many men (Gideon has 32,000 men to oppose an army that is described as without number) (2).

3. God did not want Israel to think that Israel had defeated so great an enemy and become arrogant (2).
4. Those who were afraid were asked to go home and 22,000 did so (3; Rev. 21:8).
5. Now, with 10,000 men, Gideon is told that he still has too many (4).
6. God tells Gideon that those who lap water with their tongues were to be separated from those who bowed down on their knees to drink (5; 1 Thess. 5:1-5; 1 Pet. 5:8).
7. God told Gideon to keep those who lapped water and send the others home. Now, Gideon has 300 men (6-8).
8. God instructs Gideon to go down and listen to what Midian is saying. He hears two soldiers discussing a dream and the dream shows Gideon destroying the Midianites. Gideon knows that God is with him (9-15).
9. Gideon divides his force into 3 companies, gives them a trumpet and a pitcher with a lamp in it and tells them to get ready to go against Midian (16).
10. They were instructed to follow Gideon's lead and blow the trumpets and break the pitchers so the lamps could be seen and to shout "*The sword of the Lord and of Gideon*" (17,18).
11. Following Gideon's lead, the men come up close to the camp of Midian (when Midian is changing the guard), they break the pitchers, blow the trumpets, and shout (19-22).
12. Midian begins to destroy itself and flees (22).
13. Now, the rest of Israel is strengthened against Midian and pursue after Midian (23).
14. Ephraim cuts off the retreat of Midian (24,25).

JUDGES 8

1. The men of Ephraim were mad at Gideon for not including them in the initial battle against Midian, but Gideon reminds them of how much they had done in defeating Midian. Ephraim's anger was abated (1-3).
2. Gideon continues to pursue the Midianites who now only have 15000 men (10). When asking food from Succoth and Penuel, he was denied. Gideon promised to come back and fight against both places (4-9).
3. The kings of Midian are captured and Midian is defeated (10-13).

4. Gideon punishes the men of Succoth and destroys the tower at Penuel and slew the men of the city (14-17).
5. The kings of Midian are killed (18-21).
6. Israel wants Gideon to rule over them, but Gideon reminds them that it is God who rules over them (22,23).
7. Gideon asks for the earrings of their enemies and, with these, he builds a false god at Ophrah. This caused all Israel to sin, as they came and worshipped this false God (24-27). Gideon's action is a sharp contrast of God's desire that we be an example of the believers (1 Tim. 4:12).
8. The land has rest for 40 years. (28).
9. Gideon dies (29-32). {We are introduced to his son Abimelech, who will usurp the rule in the next chapter).
10. After Gideon's death, Israel went back into sin (33-35).
 - a. They worshipped Baalim and Baalberith.
 - b. They did not remember God, who had delivered them from their enemies.
 - c. They did not show kindness to the house of Gideon, who had led Israel against their enemies.

JUDGES 9

1. Israel has had five judges now (Othniel, Ehud, Shamgar, Deborah, and Gideon). The period covered by these five judges has been at least 200 years, based on the time of rest they had with each judge.
2. In this chapter, we see a usurper named Abimelech. We had been introduced to him in chapter 8 where we find him to be the son of Gideon by Gideon's concubine.
3. Abimelech comes to Shechem unto his mother's brethren where he works to become king over them (1-3).
4. Abimelech hires men to kill the 70 sons of Gideon, and they kill all but Jotham (4,5).
5. The men of Shechem and Milo make Abimelech king (6).
6. Jotham prophesies against Abimelech and the men who have helped him (7-20).
 - a. They could get no one else to rule over them (7-13).

- b. They scrapped the bottom of the barrel (14), and the “bramble” said he would be king and as long as they obeyed him, all would go well. If they did not obey, then he would devour them. (15)
 - c. Jotham told them that if they had treated the house of Gideon well, then they should rejoice in Abimelech, but if not, then they would be destroyed by the one they had put in as king. He also shows that they would ultimately destroy one another (16-20).
7. Jotham flees (21).
8. After three years, a conspiracy comes against Abimelech (22-49).
- a. The men of Shechem turn against Abimelech (22-25).
 - b. Like Abimelech had done earlier, Gaal comes to the men of Shechem and asks them to let him rule over them and he would rid them of Abimelech (26-29).
 - c. Zebul, the ruler of the city, conspires against Gaal. He sends word to Abimelech about Gaal’s uprising (30-33).
 - d. Abimelech comes against Gaal and defeats him (34-41).
 - e. When Gaal and his followers were cast out of Shechem, Abimelech kills them in the fields (42-44).
 - f. Abimelech destroys Shechem (45-49).
 - A. He razed the city and sowed it with salt (45).
 - B. He killed about 1000 men and women in the tower at Shechem when he burned the tower down with them in it (46-49).
9. Abimelech comes against Thebez and takes it (50).
10. At Thebez, while going against the tower of the city, a woman drops a piece of millstone on the head of Abimelech and mortally wounds him (51-53).
11. Abimelech has his armor bearer kill him with the sword lest people say that a woman had killed him (54).
12. As Jotham had said, the people reaped what they had sowed (55-57).

JUDGES 10

- 1. Tola is judge of Israel for 23 years (1,2).
- 2. Jair was judge in Israel for 22 years (3-5).
- 3. The children of Israel again do evil in the sight of the Lord (6), and God raises up the Philistines and the Ammonites against them (7).

4. After 18 years of oppression, Israel cries to God for help (8-18).
 - a. They are sore distressed (8,9).
 - b. They cry to God for help (10).
 - c. God reminds them of the people he had already saved them from and that Israel kept going back to serve (11-13).
 - d. God tells them to go to the gods they had chosen to serve and get help from them (14).
 - e. Israel repents and turns again to serve God (15,16).
 - f. God seeks a deliverer to come up for Israel (17,18).

JUDGES 11

1. Jephthah, a son of Gilead by a harlot, is rejected by Gilead's other sons and is driven away (1-3).
2. Ammon goes to war against Israel (4).
3. The people ask Jephthah to lead them against Ammon. Now, the one they had rejected, they need (5-11).
4. The Ammonites are coming against Israel because they had taken the land of the Ammonites when Israel was coming out of Egypt (12-13).
5. Jephthah reminds Ammon that no such thing had happened. In fact, when they came through that land from Egypt, they were not allowed to pass through the land of Edom or Moab. Israel bypassed these lands on their journey (14-18).
6. Sihon, king of the Amorites, did war against Israel as Israel was coming from Egypt. It is this land that Israel dwelt in after Israel defeated the Amorites (19-23).
7. Jephthah wants to know why the Ammonites are trying to possess the land of the Amorites, a land which was not theirs in the first place (23).
8. He also wants to know why their god, Chemosh, could not give them the land which they had not been able to take for the last 300 years (24-26).
9. The reality of the situation is that Israel had not sinned against the Ammonites. However, the Ammonites would not listen to Jephthah (27,28).
10. Jephthah vows before God that if he is given the victory, the first thing he sees when he gets home will either be dedicated to God or offered as a burnt offering (29-31).

11. Jephthah defeats Ammon (32,33).
12. When Jephthah returns home, the first thing he sees is his daughter, and Jephthah is saddened because of the vow he had made to God (34-40).
 - a. Jephthah tells his daughter of his vow (34,35).
 - b. Jephthah's daughter tells him that he must fulfill his vow (36).
 - c. His daughter mourns her virginity for two months and remains a virgin for the rest of her life (37-40).

JUDGES 12

1. Ephraim is mad at Jephthah because he did not include them in the battle (just like in the days of Gideon in chapter 8) (1).
2. Jephthah reminds them that they did not help him when he needed their help, so why are they mad at him now? (2,3).
3. Jephthah fights against Ephraim. To distinguish which were of Ephraim, those crossing near them were asked to say "Shibboleth", which the men of Ephraim could not say (4-6). 42000 Ephraimites were slain.
4. Jephthah dies (7).
5. Ibzan judges Israel (8-10).
6. Elon judges Israel (11,12).
7. Abdon judges Israel (13-15).

JUDGES 13

1. Chapters 13-16 give us the story of Samson, the strongest judge of Israel. He opposed the Philistines (vs. 1) and judged Israel 20 years (15:20; 16:31).
2. Of all the judges, Samson is probably the best known, because of his mighty power.
3. Samson's entire time as a judge was a period of conflict with Philistia, culminating in his own death while working to destroy the Philistines.
4. Chapter 13 introduces us to his parents, and God's direction for them in rearing the child.

- a. An angel of the Lord appears to Samson's mother and tells her she is to have a son (1-5).
- b. Manoah intreats the Lord to let the angel of the Lord come back to them, which he does (6-14).
- c. Manoah and his wife realize that they have been in the presence of the angel of the Lord (15-23).
- d. Samson is born (24,25).
- e. Samson was a Nazarite from the womb (5,14; cf. Num. 6).
 - A. He would separate himself unto the Lord (Num. 6:2).
 - B. He would separate himself from wine and strong drink (Num. 6:3).
 - C. He would not drink vinegar of wine, vinegar of strong drink, liquor of grapes, nor eat moist or dried grapes (Num. 6:3).
 - D. He would eat nothing of the vine tree from the kernels to the husk (Num. 6:4).
 - E. No razor would come to his head (Num. 6:5).

JUDGES 14

1. Samson desires a wife of the Philistines, a decision that does not please his parents (1-4).
2. Samson, on his way to talk to the woman he desires, kills a young lion with his bare hands (5,6)
3. Later, Samson would gather honey from the carcass of this young lion (7-9).
4. At a feast concerning his wedding, Samson asks the young men a riddle (This riddle's answer is the lion with the honey we just read about.) (10-14).
5. The young men tell Samson's wife to get the answer from him or they would burn her and her father's house (15-17).
6. Samson is upset with them for using his wife to get the answer, but he keeps his vow and provides 30 changes of garments. These came from the death of 30 Philistines (18-20).

JUDGES 15

1. At the end of chapter 14, Samson was so mad at this wife that he left and went to his father's house (14:20).
2. After some time, he comes back to reclaim his wife, but her father has already given her to someone else for wife (1,2).

3. Samson is mad at the Philistines, so he burns a field of standing corn, the vineyards and olive groves (3-5).
4. In retaliation, the Philistines burn the house of Samson's wife and her father, and kill Samson's wife and father (6).
5. The Philistines come after Samson, and he kills 1000 with the jawbone of a donkey (7-20).

JUDGES 16

1. Samson goes in to a harlot at Gaza and the Philistines lay in wait for him (1,2).
2. At midnight, Samson leaves the city by taking the doors of the gate and the two gate posts with him (3).
3. Samson falls in love with Delilah (4-21).
 - a. The Philistines bribe Delilah to find out the secret of his strength (4,5).
 - b. Samson tells her that if they bind him with seven green withs, he will lose his strength. Delilah does so, the Philistines come upon him, and Samson breaks the green withs (6-9).
 - c. Samson tells her that if they bind him with new ropes that were never occupied, he would lose his strength. Delilah does so, the Philistines come upon him, and Samson breaks the ropes (10-12).
 - d. Samson tells her that if she braids his hair, he will lose his strength. Delilah does so, the Philistines come upon him, and Samson did not lose his strength (13,14).
 - e. Delilah finally wears Samson down and gets the truth from him – if he cuts his hair, he will lose his strength. Delilah has his hair cut, the Philistines come upon him, and Samson has lost his strength (15-20).
 - f. The Philistines take Samson, put his eyes out, and make him grind in the prison house (21).
 - g. The hair on his head began to grow again (22).
 - h. At a feast to Dagon, many of the Philistines ask for Samson so they can make fun of him (23-25).
 - i. Samson is placed at the pillars that hold up the place where the people have gathered to worship. There were about 3000 people in the upper portion of this place. Samson calls for one more opportunity and pushes the pillars out and causes the place of worship to collapse. He kills more in his death than he did in his life (26-31).
4. Samson is listed in Heb. 11:32ff for his faith in God.

JUDGES 17

1. The last five chapters of Judges give us a look at the moral depravity of Israel.
2. In chapters 17 and 18, we find the story of the house of Micah and the corruption of the priesthood of God.
3. Ex. 28; Heb. 7:11 show us that that the priesthood was to be from the tribe of Levi. In previous studies, we noted that the Levites did not receive a land promise because their inheritance was in the service of God (Josh. 13:14,33).
4. In the first part of this chapter, we find an interesting story (1-5).
 - a. Micah had apparently stolen 1100 shekels of silver from his mother, but is confessing to his mother that he had stolen them.
 - b. His mother is not mad at him but says that she had dedicated this money to the Lord so that a graven image and a molten image could be built. (Remarkable that she believed she could worship God with a graven image, a direct violation of Ex. 20:4. She would have known this was impossible if she would have paid attention to what happened to Israel at Mt. Sinai because they tried to do the exact same thing – Ex. 32).
 - c. She tries to give the money back to Micah, but he gives it back to her. She takes 200 shekels of silver and has a graven and a molten image made.
 - d. These were put into the house of Micah along with other items of worship he had.
 - e. Micah placed one of his sons in as his own priest. Micah was of the tribe of Ephraim, a tribe from which priests were not supposed to come.
5. Verse 6 is a passage that sums up why the conditions were so bad in Israel at this time – everyone did that which was right in his own eyes (cf. 21:25). Their moral values had fallen because they had no one to guide them correctly.
6. After some time, a man from the house of Levi, who dwelled in Bethlehem, made his journey into the area where Micah lived. (7ff).
7. Micah talked this young man into becoming his priest, and believed that now that he had a priest from the tribe of Levi, God would bless him (12).
8. If nothing else, this chapter shows us how people can deceive themselves religiously. They call evil good and good evil (Isa. 5:20).

JUDGES 18

1. The tribe of Dan had received a small possession in southwestern Palestine. They sought to further expand their holdings in Israel, especially since they had not received all their inheritance as of yet (1ff).

2. Five spies from Dan came into the area where Micah lived and found out about the priest Micah had hired. They even “consult” God through this hired priest (3-6).
3. The five spies report back to their people that the land is theirs for the taking, and they prepare to conquer the land (8-13).
4. The men of war come to the house of Micah and take his images and his priest (14-20).
5. Friends of Micah pursue after the men of war from Dan, but realize that they are not the superior force and go back home (21-26).
6. The men of war from Dan conquer Laish and rename it Dan. They then appoint their own priest, this one from the house of Manasseh (27-31).

JUDGES 19

1. This chapter begins with the story of a Levite who takes a concubine from Bethlehem (1).
2. This concubine goes back to her father’s house and he comes after her (2ff).
3. After several attempts to leave, they finally leave on the fifth day as it was getting closer to evening (8,9).
4. After traveling to Jebus, the Levite refused to stay here because they were not of the children of God (10-12).
5. They travel to Gibeah and stop for the night (14).
6. An older gentleman takes them into his home for the night (16-19).\
7. Some of the men of the city come to the house and ask for the Levite to be given to them so they may have sexual relations with him (22).
8. Rather than give up the man, the master of the house offers his own daughter and the visitor’s concubine (24).
9. The men of the city refused this offer, and finally, the concubine was given to them. They abused her all night and she died at the door of the house (25-28).
10. The Levite cuts his concubine in 12 pieces and sends one part to each of the twelve tribes of Israel (29,30).

JUDGES 20

1. The children of Israel are upset with Benjamin over the actions with the concubine, and gather 400,000 men of war to come against them (1-7).
2. They ask Gibeah to give up the men who had committed this act, so they could be punished. Gibeah would not (8-13).
3. Benjamin gathers a force of 26,700 men to go against Israel's 400,000. (15).
4. In the first two battles, Israel is defeated twice (16-25).
5. Finally, after a period of fasting and sacrifices, God tells them that now they will defeat Benjamin (26-28).
6. Benjamin is destroyed. All but about 600 men are killed in the battle (29-48).

JUDGES 21

1. After the devastation of Benjamin (20:48), a need arises to provide wives for those left in Benjamin. There is a concern that Benjamin will go out of existence otherwise (1-3).
2. Israel had sworn that they would not give of their daughters to Benjamin, so they meet to discuss how to handle this situation (4-7).
3. Part of their solution was to get women from those not represented in this meeting they are having. Jabesh-gilead, a city in Dan on the eastern side of the Jordan, is not represented. 12000 soldiers go and defeat Jabesh-gilead and take 400 virgins back for wives for the men of Benjamin (8-12).
4. These women are given to the men of Benjamin but they are not enough (600 men of Benjamin -20:47; 21:13, and 400 women) (13-15).
5. A second discussion is held and it is decided to tell Benjamin to go up north of Shiloh and take wives from these people (Shiloh is in Ephraim not far from the border of Benjamin) (16-24).
6. The book ends with what is found in 17:6 – every man did that which was right in his own eyes.

LESSONS FROM JOSHUA AND JUDGES

1. To possess God's promises, we are to –
 - a. Be strong (Josh. 1:7,9; 1 Cor. 15:58)
 - b. Be courageous (Josh. 1:7,9; Matt. 10:28)
 - c. Do according to all the law (Josh. 1:7; Matt. 7:21)
 - d. Not waver in any direction from the law (Josh. 1:7; Deut. 5:32; Gal. 1:6-9)
 - e. Not let the law depart from our mouths (Josh. 1:8)
 - f. Meditate upon God's law day and night (Josh. 1:8; Psa. 1:2; 119:89)
 - g. Do all that is written in the law (Josh. 1:8)
 - h. Not be dismayed (Josh. 1:9; Gal. 6:9)
2. A proper fear of God will cause people to serve God (Josh. 2:9-11; Ecc. 12:13).
3. God is all powerful (Josh. 3:14-16; Acts 17:24).
4. God's plan does work (Josh. 6).
5. God keeps his promises (Josh. 6:26 + 1 Kgs. 16:34).
6. Sin in the camp can hurt us all (Josh. 7:11,12; 1 Cor. 5:6).
7. Teach the word of God to all people, including the children (Josh. 8:35; Mk. 16:15).
8. We will be in trouble when we do not seek guidance from God's word (Josh. 9:14; 2 Thess. 1:8,9).
9. If God be for us, who can be against us (Josh. 10:42; Rom. 8:31)?
10. We will be rewarded when we obey God (Josh. 14:14; Matt. 25:31ff).
11. A failure to obey God will cause us to be punished by God (Josh. 23:11-13; Matt. 25:31ff).
12. Choose whom you will serve (Josh. 24:15; Rev. 3:1ff).
13. We are to have no fellowship with the works of darkness (Judg. 2:2; Eph. 5:7,11).
14. We must be careful to not let a generation arise that does not know God (Judg. 2:10; Eph. 6:4).
15. God does not need many to get the job done (Judg. 7).
16. Be careful with your vows (Judg. 11:30-40).
17. It is not in man to direct his own steps (Judg. 17:6; 21:25; Jer. 10:23; Prov. 14:12).
18. The hypocrisy of people – Israel punished Benjamin for what they did to the Levite's concubine, yet no one punished the Levite for giving his concubine to these men in the first place (Judg. 19-21; Rom. 2:3,21)!
19. The books of Joshua and Judges give us great insight into what happens to a nation when it forgets God.

RUTH 1

1. Because of a famine in the land of Judah, Elimelech and his family move to Moab (1,2).
2. While in Moab, Elimelech and his sons, Mahlon and Chilion, die (3-5).
3. Left behind are Naomi and her two daughters-in-law, Orpah and Ruth (4).
4. Because the famine has ended in Judah, Naomi determines to return to Bethlehem in Judah. Her daughters-in-law decide to go with her (6,7).
5. Naomi tries to encourage Orpah and Ruth to stay in Moab among their people. Orpah returns to her mother's house, but Ruth is determined to go with Naomi. To Ruth, Naomi's God will be her God and Naomi's people will be her people (8-18).
 - a. Naomi's arguments
 - i. She will not have any more sons to become their husbands (11).
 - ii. If she did have sons, would they be willing to wait until these sons were grown and old enough to become their husbands (12,13)?
 - b. Ruth's arguments
 - i. Do not make me go away from you (16).
 - ii. I will go where you go (16).
 - iii. I will lodge where you lodge (16).
 - iv. Your people will be my people (16).
 - v. Your God will be my God (16).
 - vi. I will die where you die (17).
 - vii. Only death will part us (17).
6. Naomi and Ruth come to Bethlehem at the beginning of the barley harvest (April/May) (22).

RUTH 2

1. We are introduced to a near kinsman of Elimelech's, Boaz (1). He is a mighty man of wealth.
2. Ruth goes to glean in the fields of Boaz and Boaz inquires as to whom she is (2-7). In the days of Ruth, the Law of Moses did not allow those who had fields to glean all of the field but to leave portions for the poor and the strangers in the land (Lev. 19:9,10; 23:22).
3. Because Boaz has heard of Ruth's faithfulness to Naomi, Boaz shows great favor to Ruth (8-17).

- a. He told the young men not to touch her (9).
 - b. He told her to get a drink from that which the young men had drawn (9).
 - c. She was allowed to eat with the reapers (14).
 - d. She was allowed to glean from the sheaves that had been gathered (15).
 - e. He instructed his young men to let some of the harvest fall before Ruth on purpose so she could glean it (16).
4. Ruth returns to Naomi and gives her that which she had not eaten with the reapers (18).
 5. Ruth relates to Naomi that she has been gleaning in the fields of Boaz. Naomi instructs Ruth to continue to glean in Boaz' fields, and Ruth continues through both the barley and wheat harvest (19-23).

RUTH 3

1. Naomi determines to find a husband for Ruth, and has her go to the threshing floor of Boaz, their near kinsman. She is to wait until he lies down to sleep, and then go in and uncover his feet and lie down at his feet (1-7).
2. Boaz awakes and is startled to find that a woman is laying at his feet. Ruth explains who she is and essentially proposes to him by asking him to spread his skirt over her (8,9). This same concept is used figuratively in Eze. 16:8 when God entered into a covenant with Israel.
3. Boaz is willing to do his duty as a near kinsman, but there is one that is closer than he (10-12).
4. Boaz will approach this other kinsman in the morning (13).
5. Boaz, not wishing to shame Ruth, for she was a virtuous woman (11), sends Ruth away before it was light enough for people to know one another (14).
6. He sends her away with 6 measures of barley (15). Ruth returns to Naomi and Naomi instructs her to wait. Naomi knows that Boaz will resolve the issue with the other kinsman before that day is done (16-18).

RUTH 4

1. Boaz waits in the gate with 10 elders of the city until the other kinsman comes along. Boaz tells this man about a parcel of land that Naomi has for sale and asks him if he wants to redeem it. The other kinsman is willing to redeem the parcel of land (1-4).

2. Boaz continues his story by letting the other kinsman know that if he redeems the land he must also take Ruth with it, so she can bear children to keep the inheritance of her dead husband alive. Upon hearing this, the man decides that he does not want to redeem the land with Ruth lest he ruin his own inheritance (5,6). {It is the case that under Mosaic Law, if a brother died and he does not have a child, then his brother will take his widow and bear children by her. The firstborn of that relationship will be the heir to the dead brother's estate. Those who did not wish to fulfill this obligation had to relinquish their right before the elders of the city. The brother's wife would take the shoe off the one who did not want to fulfill this obligation and spit in his face (Deut. 25:5-10).
3. The other kinsman gives Boaz the right to redeem the land and Ruth and showed this by taking off his shoe. This showed Boaz and the elders of the city that the man relinquished his rights and gave them to Boaz (7-10).
4. The elders of the city wish the best for Boaz. They desire for Boaz greatness as was shown to Israel with Rachel and Leah, and like unto Pharez, the son of Judah by Tamar (11,12).
5. Ruth and Boaz have a son whom they name Obed. Obed will be the father of Jesse, who will be the father of David, the third king of Israel. Ruth is David's great grandmother (13-22).
6. Thus, we are shown a link in the genealogy of Jesus (Matt. 1:3-6).

LESSONS FROM RUTH

1. Live your life in such a way that others will honor you. Ruth loved Naomi so much that she would not leave her. Ruth was known for her care for her mother-in-law (1:16,17; 2:11; 4:15).
2. You will reap what you have sown (2:11,12).
3. Live in such a way that people know you to be a virtuous person (3:11).
4. Fulfill your obligations (3:13).
5. Do not bring shame to others (3:14).