Conquest and Judges Quarter 3

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**Lesson 1**

**lntroduction to Joshua**

**This is the land that God had promised.**

**Joshua 1:1,-2:24**

### Deuteronomy 1:7 New King James Version (NKJV)7*Turn and take your journey, and go to the mountains of the Amorites, to all the neighboring places in the plain, in the mountains and in the lowland, in the South and on the seacoast, to the land of the Canaanites and to Lebanon, as far as the great river, the River Euphrates.*

God’s servant, Moses, at the age of 120 has died. God buried him on Mt. Nebo. He was not allowed to go into the land that God had promised to Abraham, Isaac and Jacob. Moses neglected to give God the glory when he struck the rock to bring water to the people. He was angry and did not represent God as Holy.

But it is now time to begin the process. Israel is on the East shore of the Jordan River. Joshua has been presented to the people as their new leader. As the book of Joshua opens, it is only a few days before the children of Israel will cross the Jordan to receive the land promised to their fathers.

There are some time issues at this point. The children of Israel mourned 30 days for the death of their former leader. Chapter 1 tells that Joshua is promptly getting ready to take the people across the Jordan River. Some of the incidents in Chapter 1 and 2 seem to overlap.

Before they prepare to go across, Joshua choses 2 men to go and spy out the city of Jericho. It would take some 6 days to go and come back. While they are gone the people are obliviously getting themselves ready to follow Joshua across the river. At some point Joshua actually tells the people in three days we will pass over the Jordan, be prepared.

The people of the land have knowledge of a large group of people coming from the East. The people have been seen and the deeds and conquest of kings and people are known.

Joshua sends the spies out in secret for their own safety. They were to check out the land and the city of Jericho itself. They had to be very careful not to be noticed. They found a harlot named Rahab, intending to spend the night.

Word came to the king of Jericho that two men had come to city from the camp of Israel. The king sent soldiers to Rahab’s house looking for the men. She hid the spies on the roof. She told the soldiers that they had been there, but were now gone. She told them that they left at dark. She told the soldiers that she did not know who they were. She told them that they left by the gate and then it was shut. Perhaps the soldiers had time to catch up with them if they left to follow the spies.

Rahab lies to the soldiers to protect the spies from being found. The spies had made a bargain with Rahab. She was aware that the Lord had given this land to Israel. She asked that when they came to take Jericho that she and all her family and all their possessions be spared. She asked for a token.

The spies replied, “Our life for yours: if you do not tell anyone what we are doing, then we will show mercy to you and your family.”

As the spies were leaving, they told Rahab: "We want to be sure we keep the oath we have sworn when we come to take the city. When we come into the land, tie this line of scarlet cord, by which you are letting us down, in your window. Gather into your house your father and mother, your brothers, and your entire father's family. If anyone goes out of the house, then he will be responsible for his own death. If no one goes from your house, and we harm someone, we will bear the blame for it. If you tell anyone about this business, then we will not be bound by our oath."

Rahab agreed to the spies' conditions and urged them to depart. They fled to the mountains where they waited for three days. The king's men searched for the spies all over the plain of the Jordan, but could not find them.

Finally the spies returned to Joshua and told him everything that had happened to them. They said, "Truly Jehovah has delivered the land into our hands."

1. Who lead Israel out of Egypt?

2. Where is he as they are ready to go into Canaan?

3. God showed Moses the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ from the mountain. Moses died at the age of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. God buried him on \_\_\_\_\_\_\_\_\_\_\_.

4. Who is the new leader? Tell a little about him.

5. Where are the people at this time?

6. They are getting ready to \_\_\_\_\_\_\_\_ \_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_.

7. What does Joshua do to prepare to go into the land?



9. What did Rahab want in exchange for her help?

10. What arrangements did the spies make with Rahab?

8. What happened to the spies?

**Lesson 1**

**lntroduction to Joshua**

**This is the land that God had promised.**

**Joshua 1:1,-2:24**

11. What would happen if Rahab told of this arrangement?

12. Where did the spies hide?

13. How were these two spies different from the original spies forty years ago?

14. “Truly \_\_\_\_\_\_\_\_\_\_\_ has delivered the land into our \_\_\_\_\_\_\_\_\_.”

**Lesson 2**

**Crossing into Canaan**

**Joshua 3 and 4**

### Joshua 3:6 New King James Version (NKJV)

### 5And Joshua said to the people, “Sanctify yourselves, for tomorrow the Lord will do wonders among you.”

The two spies have returned from Jericho. They tell Joshua that Jehovah truly is going to give the land into their hands. Their attitude was so different than that of the spies forty years ago. Only Joshua and Caleb had faith that they could take the land. Now only Joshua and Caleb will go into the land. Because of his faith and steadfastness, Joshua is now the leader of the people.

The people have been on the East side of the Jordan. Early the next morning, Joshua rose up and had the people moved down the slope, closer to the Jordan River. The people stayed for three days before crossing the river.

After the three days, the officers went through the camp to give the people their instructions: "When you see the Ark of the Covenant carried before you by the priests and Levites get up and follow after. Stay back

3,000 feet don’t come any nearer because you do not know which way to go since you have never been this way."

Joshua gave the priests their instruction: "Take up the Ark of the Covenant and pass over before the people." The priests picked up the Ark of the Covenant and led the way.

Jehovah said to Joshua, "Today I will show Israel that I am with you as I was with Moses. Command the priests who carry the ark 'When you get to the brink of the waters of the Jordan, stand still in the river."'

Joshua addressed the Israelites, saying: "Come here and listen to the word of God. Hereby you will know that the living God is among you, and that, without fail, He will drive out your enemies before you. You see the Ark of the Covenant passing before you into the Jordan. Therefore choose a man from each tribe. When the priests' feet rest in the waters of the Jordan, the waters of the river will be cut off, and they will stand in one heap."

When the people moved out of their tents, the priests went before with the ark, and when they stepped into the waters of the Jordan, the waters which came down from the north stopped and began to pile up a long way off by a city called Adam, just like the crossing when Israel left Egypt. The water that was in the river at Jericho flowed on out into the Salt Sea and the people crossed over against Jericho. The priests stood firm on dry ground in the midst of the Jordan until all Israel was passed over.

What happens next was told to Moses and now to Joshua. This is an important event. God instructs that one man from every tribe is to be chosen. Each man is to take a stone from the midst of the Jordan River to the site where they are to camp tonight on the West side of the river at Gilgal. A monument is to be made, a memorial of this day for all to see and remember. The rocks will be a reminder of the time tat God cut off the waters of the Jordan so that the people could cross on dry land.

All the tribes crossed over the River Jordan. The warriors of the transjordan tribes came over to help the rest of the tribes of Israel conquer the rest of the land. The men took the stones and set up the memorial. The priests came out of the water and the river’s flow returned as it had done before.

It was on the tenth day of the first month when the people came up out of the Jordan, and they encamped in Gilgal which was on the eastern side of Jericho. They took the twelve stones which they had taken from the

Jordan and set them up as a memorial, and Joshua told the people, "When your children ask their fathers in time to come what these stones are for, then tell them how God dried up the waters of the Jordan until you were all across the river. This way all peoples of the earth can know the hand of Jehovah, that it is mighty, and you may fear Jehovah your God forever.,'



1. Israel is at the brink of the river. Who are the two original spies that will go into Canaan?

2. What will go before the people over the river?



**Lesson 2**

**Crossing into Canaan**

**Joshua 3:1-5:1**

**The Stone Memorial**

3. What instructions were given to the people

to do when they saw the Ark of the Covenant?

4. It happened at the river.

* What did the priests do?
* What happened to the water?
* The water backed up between what two cities?
* What did the people do?
* How long did the priests stay?

5. Tell the story of the memorial.

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**Lesson 3**

**Preparing to Conquer**

**Joshua 5:1-12**

The Israelites have crossed the Jordan. They are camped at Gilgal. Other nations have heard of the people who have been led by the God who dried of the Jordan River for his people to pass over. The kings of the Amorites were on the West side of the Jordan. The kings of the Canaanites were on the East side of the Jordan. They all were filled with fear and had no hope that they would be able to resist the Israelites.

These people were the heirs of the ones who were circumcised before they left Egypt. This was a sign of their covenant relationship with Jehovah God. When the people first arrived at the Jordan River, forty years earlier, they did not cross the river to take possession of the land because they did not trust Jehovah to keep His promise to give them the land. God then turned them back into the wilderness to die.

It was the children of that disbelieving generation that crossed. Only Joshua and Caleb, of the older generation, were allowed to cross. The children born in the wilderness were never circumcised. Before God took them into their new land, God require that all males be circumcised as a sign of this new covenant. The shame and reproach of the past generation would be done away. Israel would now be a nation standing in a proper relationship with her God. The men would be unable to fight for a few days. They would have to trust the Lord. This generation was not like the one before them-they passed the test God gave them.

There was one last thing to take care of-the Passover. On the night that Moses took the children of Israel out of Egypt, they were instructed to prepare a sacrifice feast. The blood of the sacrifice was put on the door posts and the lintel. That evening a plague of death from God passed through Egypt. The first born of every household died where the blood was not present. This was the fourteenth day of the first month.

They crossed the river on the tenth day of the first month. They were told on the fourteenth day to observe the Passover. It was forty years exactly since they left Egypt and the first Passover. The following day the people ate from the produce of the land. They never ate of the manna that God had sent in the wilderness for the manna ceased.

The journey was complete. Their deliverance from Egypt was

Complete. They were positioned to take the land, with God’s help.



1. Where are the people camped?

2. Who had heard about these people camping on the east side of the Jordan? What had they heard?

3. What is their reaction?

4. What was the physical sign of God’s Covenant with Jacob’s family back in Egypt?

5. Why had it ceased?

6. God required that the \_\_\_\_\_\_\_\_\_\_\_\_\_\_ be circumcised before they took passion of the land, a renewal of their covenant..

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7. The new covenant took away all \_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

8. Because they trusted God, that He would take care of them, they \_\_\_\_\_\_\_\_\_\_ His Test.

9. Tell the Passover story.

**Lesson 3**

**Preparing to Conquer**

**Joshua 5:1-6:5**

**From Slavery in Egypt to the land that was Promised.**

10. The children of Israel ate \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the wilderness. What would they eat now?

**Lesson 4**

**The Taking of Jericho**

**Joshua 5:13-6:6-27**

**Joshua 6: 16**And the seventh time it happened, when the priests blew the trumpets, that Joshua said to the people: “Shout, for the Lord has given you the city!

The years of wandering in the wilderness were over. Their journey was ended. They were encamped in the land God had promised to give them. Now the task of conquering the people was before them – But God promised His help with the tack, so there was no need to fear. This generation was a courageous one, not like the one before them.

Jericho was an obstacle which had to be taken before they could move on into Canaan. As Joshua was looking toward Jericho contemplating its taking, he looked around and saw a man with a sword drawn. Joshua asked the man if he was a friend or foe. The man said, “Neither. I have come as Prince of the Lord’s army.” This was a manifestation of God Himself. Just as Moses was asked to remove his shoes, so was Joshua. He too fell to his face and worshiped this One. No angel would accept worship, only God.

Now Jericho, expecting to be attacked at any moment, was carefully shut up; no one went in or out. The Lord (the Prince of Jehovah's army) told Joshua, "Observe that I have given into your hand Jericho, its king, and all the brave warriors of the city."

Then Jehovah gave Joshua his instructions: "Take the men of war and march around the city once a day for six days. The priests are to carry seven trumpets made from rams' horns. On the seventh day, when you have gone around the city seven times, the priests will blow the trumpets.

When they make a long blast on the ram's horn, all the people shall shout very loudly, and the walls will fall down flat, and each man will be able to go straight into the city from wherever he is."

This was really some unusual battle plan. The Lord gave Joshua none of the normal strategies to use. God’s strategy was one of FAITH, and Joshua was a man known for great FAITH.

Joshua called for the priests and told them: "Take up the Ark of the Covenant, and have seven priests to carry seven trumpets made from rams' horns before the ark." To the people (the men of war - 6:3), he said, "Pass on, and go around the city, and let the soldiers go before the ark of the Lord."

Following the giving of these instructions, the seven priests went out blowing their trumpets, and the Ark of the Covenant followed them. Part of the soldiers went before the ark, and part of them came afterward. The priests continued to blow the trumpets. Joshua commanded the people further, saying, "Do not shout or make any sound. Do not talk at all, until the day I tell you to shout. Then shout!" They went about the city once that day and returned to camp.

Early the next morning, Joshua arose, and all the soldiers and the priests bearing the ark went forth. Soldiers went before and behind the ark and the priests blew their trumpets continually. After they had marched around the city, they returned to camp. This went on for six days.

On the seventh day, they arose early at dawn and went around the city in the same manner, except they did it seven times. When they had gone around the seventh time, the priests blew the designated long blast on the trumpets, and Joshua cried out, "Shout, for Jehovah has given you the city. Remember that the city and everything in it is to be devoted to Jehovah. Only Rahab the harlot and those who are in her house will live, because she hid our messengers. But as for you, be sure that you take no loot, because everything in the city, all the silver, and the gold, and vessels of brass and iron are holy; they belong to the Lord.

The priests blew the trumpet, and the people shouted with a great shout, and the wall fell down flat, so that every man was able to go straight into the city. There they utterly destroyed every person in the city and all the animals as well.

Joshua told the two men who had spied out Jericho: "Go into the harlot's house and bring out the woman, and everything she has, as you promised her." So the spies went in and brought out Rahab, her father and mother, her relatives, and everything she had, and they set them without the camp of Israel.

The city was burned with fire, and all the silver and gold, and vessels of bronze and iron, were put into the treasury of the house of Jehovah. Just like the first born of Israelites belonged to the Lord, this was the first taken city of Canaan. It belonged to the Lord. The people were to take nothing.

But Rahab the harlot and her family, and all she had, Joshua spared, and she dwelt in Israel the rest of her life. Rahab subsequently married Salmon who was the son of Nahshon, the prince of Judah. She became the mother of Boaz who married Ruth. Therefore she was the great-great-grandmother of King David and an ancestor of the Christ (Matt.7:5-6).

At the time of Jericho's destruction, Joshua said, "Cursed be the man who rebuilds the city of Jericho. He will lay the foundation of it with the death of his firstborn, and with the loss of his youngest son, he will set up its gates." This belongs to the Lord and He is still a jealous God.

1. God promised His help with the tack of taking the land, so there was no need to ­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_. This generation was a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one, not like the one before them.

2. Who was waiting for Joshua by the road toward Jericho?

3. Who exactly was this man and tell what happened between the Lord and Joshua?

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**Lesson 4**

**The Taking of Jericho**

**Joshua 5:13-6:6-27**

**And the walls came tumbling down,**

**Joshua marched seven times round.**

4. The taking of Jericho:

* What instructions were given to Joshua?
* Was it the usual battle plan?
* The priests were to carry what before the people?
* What was to happen for six days?
* What was to happen on day seven?
* The Priests blew the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* The people \_\_\_\_\_\_\_\_\_\_\_\_\_\_ with a great \_\_\_\_\_\_\_\_\_\_\_\_\_.
* Then what happened?

5. This was amazing. Who caused the fall of the walls?

There are many answers so think.

6. What happened to the gold and silver, brass and iron?

7. What happened to the rest of the city?

8. The first fruits belong to the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_. The people were to take \_\_\_\_\_\_\_\_\_\_\_\_ for \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

9. Then there was Rahab.

* What happened to her?
* What happened to her family?
* What happened to her belongings?
* Because of her faith and devotion she married into the family of Israel. She became the great-great grandmother of \_\_\_\_\_\_\_\_\_\_\_ \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

**Lesson 5**

**The Taking of Central Canaan**

**Joshua 7:12-8:35**

**Joshua 7:** **11**Israel has sinned, and they have also transgressed My covenant which I commanded them.

Remember God knows and see everything. Unknown to anyone else, Achan, of the tribe of Judah, took something from Jericho which had been devoted to God, and the anger of God was kindled against Israel. This statement is rnade, but since no one in the camp knew of the sin except Jehovah and Achan, the story moves on.

The next city to be taken would be Ai on the east side of Bethel. Joshua sent spies to spy out the land. They came back and said there would be no reason to take all Israel. They would only need two or three thousand men.

Heeding their advice, Joshua sent about 3,000 men, but to their astonishment, they were beaten, and they fled before the men of Ai. Thirty-six Israelites were slain. When the Israelites heard the bad news, their courage was gone, and they became weak with fear.

Because of his distress, Joshua tore his clothes and fell to the earth on his face before the ark of Jehovah until evening, he and the elders of Israel. Finally, Joshua said, "O Lord Jehovah, this is terrible. Why have you bothered to bring this people across the Jordan to turn us over into the hands of the Amorites to be killed? How I wish we had been content to dwell on the east side of the Jordan. Oh, Lord, what am I going to say, now that Israel has been defeated in a battle? The Canaanites and all the inhabitants of this land will hear and will surround us and wipe us from the face of the earth. What will you do for your great name?"

The Lord said to Joshua: "Get up; why are you fallen upon your face? Israel has sinned. Indeed, they have broken \*my commandment and have taken of the things which I told you were to be devoted to me. Yes, they have even entered into a pretense and have hidden the things among their own stuff. This is why the children of Israel cannot stand before their enemies. They now turn their backs to run from their enemies because they are accursed, and they will remain accursed until the devoted thing is destroyed from among you.

The Lord told Joshua, “to get up and call Israel together and tell them that there is sin in the camp. A devoted item had been taken and was in their midst. It must be taken from among the camp. On the next morning In the morning bring your tribes by, and in the tribe which is chosen, bring the clans by, and in the clan which is chosen, bring the families by, and in the family which is chosen, bring each man by. The man who is found with the devoted thing will be burned with fire, he and all he has, because he has transgressed the covenant of the Lord, and because he has worked foolishness in Israel."

All was done as Jehovah had said. The man was chosen. He was from the tribe of Judah, the clan of Zerah, the son of Carmi, Achan.

Joshua said to Achan, “My son, I beg you to give glory to God, and make confession to Him: tell me now what you have done. Do not hide it from me."

Achan answered, "It is true: I have sinned against Jehovah, the God of Israel, and this is what I have done. ‘When I saw among the spoil a beautiful Babylonian cape, and two hundred shekels (about five pounds) of silver, and a wedge of gold of fifty shekels weight (about one and one fourth pounds), then I wanted them so badly I couldn't resist. So I took them and buried them in the floor of my tent."

Joshua sent messengers to Achan’s tent and they found the loot just as Achan had said. Joshua said, "Why have you brought trouble upon us? The Lord will bring trouble upon you this very day." And all Israel stoned them with stones and burned them with fire. They raised a great heap of stones over Achan and the wrath of God was satisfied. This valley was called Achor (Troubling) from that day forward.

Joshua chose 30,000 soldiers, great warriors, and sent them out by night. He said 'You are to wait in ambush behind the city. Don't get too far away, and be ready. I will take my forces and approach the city. When they come out against us, as they did the first time, we will run from them. They will come after us until we have drawn them away from the city, because they will say to themselves, 'They are running away as they did before.' Then you come out from ambush and go in and seize the city. Jehovah your God will deliver it into your hands. ‘When Ai is in your possession, set it on fire. Be sure and do as God has said, just as I have instructed you."

Joshua took his forces up to the north side of Ai where a valley lay between the Israelites and the city. Joshua sent 5,000 men from his army into ambush on the west side of Ai, between Ai and Bethel, while he himself remained with the main body of the army.

When the battle began, soldiers of Ai approached, and the Israelites ran as if they were already beaten. The soldiers of Ai and Bethel were so confident and excited, everyone wanted to get in on chasing Israel's army. There was not a man left in either city and they left the gates of Ai wide open. The men from Ai turned and saw smoke rising from their city. Suddenly they were trapped. The Israelites who were fleeing to the wilderness turned back to confront their pursuers, while the ambushers from the city came pouring out. The men of Ai were caught between the two forces and destroyed. After killing all the warriors they could find, the Israelites took the king of Ai alive. They took him back to the city, where they executed everyone. In all, 12,000 people were put to death. Israel took all the cattle and the material goods of the city as spoils of war. Then Ai was burned and made a heap of rubble. The king of Ai was put to death and hanged on a tree until sunset. At that time his body was taken down and covered with a great heap of rocks at the entrance of the city gate.

By taking Ai and defeating the king of Bethel, the Israelites have a clear opening into the central hill country. When they arrived at Mt. Ebal , Joshua built an altar unto Jehovah The people scarified burnt-offerings and peace-offerings to Jehovah.

Joshua also erected great stones and wrote a copy of the law. All of Israel was present for a great ceremony. The Levites and the priests were bearing the Ark of the Covenant. Joshua read all the words of the law, the blessings and the curses, just as it was written. Not a word which Moses had commanded was left unread before the entire assembly of Israel: men, women, children, and even the sojourners among them.

By this ceremony, Israel was staking her claim to the land. There were still many, many cities to be conquered, but the people were declaring that with God's help, it would all be theirs.

1. The battle of Jericho.

* What happened at Jericho?
* Who were the only two people who knew at it?
* Jehovah told \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_, yet.

2. What was the next city?

3. Joshua sent \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to check it out.

4. What was their report?

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**Lesson 5**

**The Taking of Central Canaan**

**Joshua 7:12-8:35**

**Ai, city on a hill-Israel is defeated.**

5. What then did Joshua do?

6. The battle of Ai.

* The city would be \_\_\_\_\_\_\_ to take because the people were \_\_\_\_\_\_.
* How many men of war went to the battle?
* What happened?
* How many died?
* They came back \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Why were they defeated?

7. The Lord said Israel could not stand before their \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ because they were accursed, and would remain accursed until the \_\_\_\_\_\_\_\_ thing was \_\_\_\_\_\_\_\_\_\_\_\_\_ from among them.

8. How did they find the one who brought this curse on Israel?

9. Who was the one and what was the punishment?

10. The \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God was satisfied.

11. God would now go with Israel and take \_\_\_\_\_\_\_\_\_\_\_\_\_. This time they would be able to take the spoils of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

12. How many soldiers went to take Ai?

13. What was the plan for Ai?

13. Battle of Ai

* What exactly happened?
* What happened to the city?
* How many were killed?
* What happened to the king of Ai?
* What did Israel take?

14. What other city was taken at the same time?

15. Tell how Joshua and Israel honored God?

16. The taking of these three cities, \_\_\_\_\_\_\_\_\_\_\_\_\_, \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ was Israel staking claim to the land that God had promised them.

**Lesson 6**

**The Southern Conquest**

**Joshua 9:2-1-10:43**

News travels fast. The kings on the west side of the Jordan heard how Joshua and his God were moving into Canaan, taking the land and leaving it desolate.

When the kings on the west side of the Jordan, who lived in the hill country in the lowlands and on the coastal plain of the Mediterranean, heard of the taking of Jericho, Ai and Bethel, they gathered themselves together to fight against Joshua and Israel. This seems to have been a strategy meeting, not the actual gathering of the armies, because some time passes before an actual battle takes place.

The inhabitants of the city of Gibeon, however, had other plans. 'When they heard what Joshua and Israel had done to Jericho and Ai, they put together a shrewd scheme to trick Israel into making a treaty with them. They pretended to be messengers from a distant land. They took old provision sacks on their donkeys and old wine-skins which had split and had been sewed back together. They put old patched sandals on their feet and they wore old clothes. All the bread they carried was dry and molded. Thus prepared, they went to the Israelite camp at Gilgal.

When the Gibeonite messengers came into the Israelite camp, they said to Joshua and to the Israelites, "We have come from a distant country. We have come to ask you to enter into a treaty with us."

The Israelites suspected that they might be from a nearby city and said "What if you live nearby? How then could we make a treaty with you?" Joshua asked, "Who are you, and where are you from?"

These travelers said, 'We are from a very far country. We have come because of the reputation of Jehovah your God. We have heard of His fame and of what He did in Egypt and all that He did to Sihon and Og. So our elders and our citizens told us to take supplies for our journey and come here and ask you to make a treaty with us. This bread we packed while it was still hot from the oven, but now it has become dried and molded. These wine-skins were filled when they were new, and look at how old and cracked they are. These clothes, and our shoes, have become old because of our long journey."

The Israelites were convinced of their story and they made a peace treaty with the Gibeonites. They did not ask God for advice. The princes of Israel swore they would honor the treaty. It only took three days to discover that the Gibeonites lived near. The Israelites were chagrined over having been deceived but they honored the treaty. The congregation complained. They had promised. The princes said, “This is what we will do. We will let them live: that will observe the terms of our treaty, but we will make them slaves." So the Hivite inhabitants of the four cities became hewers of wood and carriers of water for the congregation.

Joshua called for the Gibeonites to ask why they had done this. The Gibeonites replied, ''We did it because we had heard how Jehovah your God commanded His servant Moses to give you all the land and to destroy all the inhabitants of the land from before you. Therefore we were very afraid and did this thing. Now, we are in your hands, and whatever you decide is good to do with us is fine." From that day on, the people of Gibeon and a small league of Hivite cities: Gibeon, Chephirah, Beeroth, and Kiriath-jearim became responsible for getting the wood and carrying the water used in the worship of Jehovah.

While all these nations were fighting with Israel, others were gathering to form strategy against Israel-those in the west and those in the south. Adonizedek was the king of Jerusalem. He saw how things were going all around Canaan. So he sent invitations to five other kings to come and meet him-Hoham king of Hebron, to Piram king of Jarmuth, to

Japhia king of Iachish, and Debir king of Eglon.

The kings all gathered together to meet Adonizdek. They were afraid of the league that Israel and Gibeon and the Hivite had formed. They wanted them to join their side against Israel.

The men of Gibeon called on their new allies to come to their rescue. The kings of the Amorites had gathered against Gibeon. This would draw Israel out in the open. Jehovah told Joshua that not a man would be able to stand before the Israelites.

Joshua and his forces traveled day and night to surprise the Amorites. Jehovah caused the Amorites to be unable to fight effectively and the battle turned badly for the Amorites. The Amorites fled by the road to Beth-horon which descents steeply as it goes to the west. As they fled, Jehovah cast down great stone upon them. More Amorites were killed by the hand of God than the army of Israel. As they were pursuing the Amorites, Joshua prayed to God before all Israel, and it was recorded in a song to commemorate the occasion:

Sun, stand still upon Gibeon,

And you moon, in the valley of Aijalon.

And the sun stood still, and the moon stayed,

Until the nation had avenged themselves of their enemies.

And the sun stood still, and the moon, until the nation of Israel had avenged themselves upon their enemies. The sun stayed in the midst of the sky (noon) and did not go down as quickly as normal; it delayed about the space of a whole day. There was no day like that before or after, when Jehovah listened to the voice of a man, because Jehovah fought for Israel. The sun stays high, the enemy keeps running, and Israel continues to pursue. What a day!

The five kings were trapped in a cave at Makkedah. God instructed Joshua to execute the king and hang them on poles until sundown. This was a warning to all nations that this is the power of the Lord God Jehovah. The kings were buried in the cave at Makkedah.

While the Israelites had the advantage, they made a swing through the cities and wiped out the population. Likewise he destroyed Libnah and Lachish. The king of Gezer came to the aid of Lachish, but Joshua destroyed him and his army until there was none left. Eglon, Hebron, and Debirwere also destroyed. From Kadesh-barnea to Gibeon, every enemy was defeated. Joshua was able to destroy all these kings and their armies and many of their cities because Jehovah the God of Israel fought for Israel. After these things, Joshua and Israel returned to Gilgal.

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**Lesson 6**

**The Southern Conquest**

**Joshua 9:2-1-1O:43**

**Gibeon lies for their life.**

**The southern kings want to rid Canaan of these Israelites.**

1. News travels fast today. How do you think news traveled fast in context with our story?

2. The nations of Canaan on the west side of the Jordan were \_\_\_\_\_\_\_\_\_. They came together for what purpose?

3. One of the nations, the \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ that heard of the different \_\_\_\_\_\_\_\_\_\_\_\_\_\_ came to Israel. Tell the story.

­­­­­­­­­­­­­­­­­­­­­­­­­­\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_

4. There came a time when the congregation complained about the treaty. The princes said that they would \_\_\_\_\_\_\_\_\_\_ the treaty.

5. The Gibeonites saved their \_\_\_\_\_\_\_\_\_\_, but they became \_\_\_\_\_\_\_\_ to the Israelites. What kind of things did the Israelites have them do?

6. Israel came to the aid of Gibeon. How did God encourage and support Israel in this fight?

7. What was Joshua’s reaction to what Jehovah did for Israel?

8. What happened because of Joshua’s prayer?

9. What happened to the five kings that came against Gibeon?

10. Due to this advantage what was Israel able to do?

**Lesson 7**

**Review of the Victories**

**Joshua 11:1-12:24**

When Jabin king of Hazor heard of Israel's conquests in the southern hill-country he sent to Jobab king of Madon, and to the king of Shimron, and to the king of Achshaph. He sent also to the kings that were to the north, to those in the hill-country and in the Jordan valley south of Chinneroth (the Sea of Galilee), in the plain, and in the heights of Dor on the west. He called the Canaanites on the east and on the west, the Amorites, the Hittites, the Perizzites, the Jebusites in the mountains, and the Hivites below Hermon in the land of Mizpah. From these sources there assembled an army as the sand of the sea with many horses and chariots. They encamped at the waters of Merom to fight against Israel.

The Lord said to Joshua, "Do not be afraid of this mighty army. Tomorrow at this time, I will deliver them to be slain before Israel. You will cripple their horses and burn their chariots with fire." God never wanted Israel to trust in horses and chariots, but only in Him.

Joshua and his forces came upon the enemy suddenly by the waters of Merom and routed the huge army. The Lord gave them into the hand of Israel, and they destroyed them and chased them to Sidon and to Mishrepoth-maim and the valley of Mizpah to the east. Israel continued to fight until there were no enemies left. Joshua did as the Lord told him: he crippled the horses and burned the chariots.

The Israelites came to the city of Hazor and took it and burned it with fire because it had been at the head of the alliance. Therefore Joshua utterly destroyed the city with its inhabitants and burned it to the ground. Now that he had the advantage in the north, Joshua and the Israelites made a circuit, destroying the kings and their armies, and capturing their cities. They did not burn any of the cities which stood on mounds, except Hazor. The Israelites took a great deal of spoil, but they put to death every man just as Jehovah had commanded through Moses.

So Joshua took all the land: the mountains, all the Negeb, and all the land of Goshen (a region in southern Judah), the Shephelah, the Jordan valley, the mountains and the foothills. He took all the land from mount Halak that goes up to Seir in the far south, to Baal-gad in the valley of Lebanon beneath Mount Hermon in the extreme north. He took the kings and put them to death. Joshua made war a long time with all those kings". Not a city made peace with Israel except the Hivites who lived in Gibeon. It was God's will that the Canaanites harden their heart and fight against Israel until they were completely destroyed.

Joshua is now 85 years old. He was 40 years old when he first spied out the land for Moses. After the 40 years of wandering, Joshua took Israel over the Jordan River. It took some 5-6 years for Israel to take Canaan with the help of Jehovah their God.

God had led them to victory over every king and every city that had challenged them. The Israelites are in control of Canaan. But the final task of clearing out all inhabitants of all the villages would take place little by little.

What would the newspaper of this day say, write the articles?

The Canaan daily news

Reporting the news

Plans made by the Northern Kings

Northern Kings hear of the Southern Conquest

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Jehovah’s advice to Joshua

Trust in the Lord not in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_.

The lord god Jehovah

Great Fires in the Northern Kingdoms

Reigns, harden hearts hearts

Joshua’s Faith in God Leads to Victories in Canaan

**Lesson 8**

**The Division of the Land**

**Joshua 13:1-19:51**

When these first conquests had been made, the Lord said, 'You are old, Joshua, and there remains yet much land to be possessed. This is what remains: all the territory of the Philistines from the brook Shihor, which is on the way to Egypt, to the city of Ekron in the north; also the land of the Canaanites, including Mearah which belongs to the Sidonians, as far as Aphek on the Amorite border; the land of the Gebalites, and all Lebanon eastward. This is the land of the Sidonians, from Lebanon to Misrephoth-maim (the Leontes River). I will drive them out before the children of Israel, but go ahead and allot it to the nine and a half tribes of Israel as an inheritance."

As the Lord had commanded through Moses, the land was divided and the inheritances were assigned byJoshua, Eleazar the high priest, and by the heads of the tribal clans of Israel (14:1-5). Moses had already assigned the portions to Reuben, Gad, and half the tribe of Manasseh, and it was now the task o fJoshua and his associates to assign the allotments to the other nine and a half tribes.

The sons of Joseph had become two tribes - Manasseh and Ephraim. Never become confused and think that Manasseh was only a "half-tribe," with Ephraim as the other half. One half of Manasseh's tribe, the portion descended through Machir, received its portion on the eastern plateau. The other half received its territory on the western side with the other tribes. Joseph was given the birthright by Jacob, and his two sons received inheritances just the same as Reuben, Simeon, or any other tribe (see Gen. 48; 1 Chron. 5:1-2; Josh. 14:4). Thus Joseph received a full "Double portion" as the birthright.

The Levites were not assigned a specific portion of land the way the other tribes were because they were the priestly tribe (14:3-4). We will come to a description of the cities they inherited in chapters 20 and 21. In reality, there were a total of thirteen tribes since Joseph became two tribes, but the tribe of Levi is always treated differently and is not counted in the list of twelve tribes.

Though there are questions that cannot be answered about the exact border lines, it is very important to learn where each tribe lived. The border lines fluctuated through the years, and their exact portions changed, but the tribes continued to live basically in their assigned areas throughout their history. Therefore, understanding their locations helps in understanding why particular tribes fought certain battles, or united for some particular cause.

Take time to learn the map of the tribal territories. As a portion is described in the Bible text, take time to label it and mark it on your blank map. Because of the difficulties described in determining exact border lines, maps showing the tribal territories differ. The one shown here is drawn to the best of our understanding. Use it as a guide to study the period.

This is the land as God wanted it to be. There were still many Canaanites to be destroyed but God has promised to help each tribe finish driving out the wicked inhabitants within its territory. If each tribe served God faithfully, and continued fighting the inhabitants within its borders, there was no reason why they could not control and live in the whole allowed section.

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**Lesson 8**

**The Division of the Land**

**Joshua 13:1-19:51**

**Rivers, valleys, mountains**

**God intended for Israel to possess it all.**

**Lesson 9**

**The Levites' lnheritance**

**Joshua 20:7-24:33**

The next item of business was selecting the cities of refuge for the people on the west side of the river. The purpose of the cities of refuge was to provide a temporary haven for anyone involved in a killing about which there was a question. Even a murderer could flee to the cities of refuge and be spared from the avenger of blood, but only until a trial could be held. If he were indeed guilty of murder, then he was handed over to the avenger of blood (the person nearest of kin to the victim). If, after a hearing, the accused were found to have accidentally killed the victim, then he would not be handed over to the next of kin, but he would have to remain in the city of refuge until the death of the high priest. (See Num. 35:9-34 and Deut. 19:7-74 for more information about the cities of refuge.)

The cities of refuge on the west side of the Jordan were Kedesh in the hill-country of Naphtali, Shechem in the hill country of Ephraim, and Hebron in the hill-country of Judah. On the east side of the Jordan, the cities of refuge were Golan in Bashan in the territory of Manasseh, Ramothgilead in the territory of Gad and Bezer in the territory of Reuben. The cities on the east side had been set aside before Moses died (Deut. 4:4L-43).With cities on both sides, there was one within reach of any Israelite, or foreigner living in Israel, who accidentally killed someone and needed to flee to one of these cities for protection (see Deut. 19:6-10). These six cities of refuge were counted as part of the inheritance of the Levites ((Num. 35:6-7; Deut. 19:1,'3).

When all the tribes had received their inheritance, the heads of the clans of the tribe of Levi came to Eleazar the high priest and to Joshua at Shiloh, and spoke, saying: "The Lord commanded by Moses to give us cities to live in, plus the fields around those cities for our cattle." And indeed, the Lord had commanded that they be given a total forty-eight cities, scattered through all the other tribes. From the tribes with many cities, many cities were to be taken for the Levites; from the tribes with few cities, only a few cities were to be taken (Num. 35:8).

The Levites were not given a normal portion of land because the offerings made to the Lord were their inheritance (Josh. 1314; 14:4; see also Num. 18:8-10, 20; Deut. 18:1-5). As each city was selected to be given to the Levites, the officials were to measure 1,500 feet on each side of the city to be fields for the livestock of the Levites. Thus a rectangle would be formed 3,000 feet long on each side, with the city in the middle. These dimensions did not include the city itself Num.35:1-5).

The next item of business therefore was the assigning of the cities for the Levites and priests. So the Levites received a total 48 cities, including the six cities of refuge. These cities included surrounding fields, so that the priests and Levites could have provisions for their livestock.

It was also time for the Trans-Jordanic tribes to return home. As they were leaving they built a large altar. The other tribes heard of this and considered this to be outrageous. They considered it a rebellious act against God. They wanted to attack their brethren.

The tribes of Reuben, Gad and the half-tribe of Manasseh sent word back to the other tribes. The message said that what they did was in recognition that God was in their midst even on the west side of the Jordan and that they were a real part of Israel, God’s own people. When the princes of Israel heard the answer they knew that Jehovah was in their midst and had not sinned, the threat of war no longer existed.

Israel was at rest for a long time. Joshua is very old. He calls to Israel to gather that he make give his parting words. He reminds them of their father Abraham who left his home beyond the Euphrates. He reminds them how a promise was made by God to Abraham, Isaac and their father Jacob. God brought them out of Egypt to this land. This land that God gave them, he delivered all the nations of Canaan into their hands. He gave them cities they did not build, land they did not work and vineyards they did not plant.

Joshua continued: "Now therefore fear the Lord, and serve Him sincerely and genuinely. Turn away from the gods which your fathers served when they were in Mesopotamia, and in Egypt, and serve Jehovah. And if it seems undesirable for you to serve the Lord, then make your choice here and now whom you will serve. Will it be the gods your ancestors served in Mesopotamia, or the gods of the Amorites, in whose land you now live? As for me and my house, we will serve Jehovah."

The people answered, "It is unthinkable to us to serve any other god than Jehovah, because the Lord is the one who brought us up out of the land of Egypt, and has blessed us in the wilderness, and has brought us into this land to dwell. 'We will definitely serve the Lord."

Joshua replied, 'You cannot serve the Lord because He is a jealous God and will not put up with your transgressions. If you forsake Him to follow other gods, He will destroy you"'

The people agree to serve the Lord. Joshua told them if that was true, they should put away their foreign gods and serve Jehovah. They confirmed that they would do that and listen to the voice of God.

Joshua made a covenant between the people and their God Jehovah. He wrote the words in the book of the law of God. He took a stone and set it up under an oak tree that was by the sanctuary of God. It would serve as a witness against them, because it heard the promises that Israel made.

Shortly after this Joshua died at the age of 110. He was buried in the hill-country of Ephraim. The bones of Joseph that were brought up out of Egypt were buried in Shechem which Jacob had bought from the sons of Hamor. This was in the territory that belonged to his son Manasseh.

The people served the Lord all the days of Joshua and all the days of the elders that out lived Joshua. It was not long after that Eleazar died and was buried in the hill-country of Ephraim.



**Lesson 9**

**The Levites' lnheritance**

**Joshua 20:7-24:33**

**God gives 6 cities of refuge, Hebron, Shechem, Golan, Kedesh, Bezer and**

**Ramith-gilead.**

**Cities of the Kohathites (Josh- 2l:4-5,8-19, 20-26):**

* **The first lot came out for the clan of Kohath, the clan of Moses and Aaron (Exod. 6:18, 20).**
* **They received \_\_\_\_\_\_\_\_ cities in the portions of Simeon, Judah, and Benjamin.**
* **These cities include Hebron, a city of refuge (1).**
* **The city of Hebron itself was given to the priests, but the surrounding villages and fields belonged to Caleb.**

**The rest of the Kohathites**

* **Those not in the direct lineage of Aaron, and therefore not priests**
* **Received\_\_\_\_\_\_\_\_\_\_ cities from Ephraim of Manasseh on the west side of the Jordan.**
* **These cities include Shechem, a city of refuge (2).**

**Cities of the Gershonites (Josh. 21:6, 27-33):**

* **The Gershonites received \_\_\_\_\_\_\_ cities from the tribes of Issachar, Asher, Naphtali, and the half-tribe of Manasseh.**
* **Golan, the northernmost city of refuge (3) the east side of the Jordan, and Kedesh, also a city of refuge (4).**

**Cities of the Merarites (Josh 21:7, 34-4O):**

* **The Merarites received \_\_\_\_\_\_\_\_\_ cities from the tribes of Reuben, Gad and Zebulun.**
* **Among these cities includes Bezer, a city of refuge (5) and Ramith-gilead, the last city of refuge (6).**

What was the purpose of the 6 cities of refuge?

God had not given and inheritance to Levites, He provided a total of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ cities for what purpose?

Who was the High Priest?

It was time for the tribes on the west side to go home. What did they do on their way home? How did the rest of Israel react to what they did?

After is time the land was at \_\_\_\_\_\_\_\_\_\_\_\_ for a long time.

What does Joshua talk to the people about?

What advice does he give them?

How does he fell about the Lord?

What do the people promise to do?

How does Joshua handle what they said?

How long did the people sere the Lord?

Tell what happened to:

Joshua

Joseph

Eleazar

**Lesson 10**

**Little by Little**

**Judges 1:1-2:5**

One of the clearest points that God made to the children of Israel was their responsibility to completely drive out the existing inhabitants of the land of Canaan. God did not want the people, the signs of their gods or covenants with the people to cause the Israelites to follow after false gods. The Lord warned them through Moses, Joshua, Eleazar and the elders of Israel.

Even before the death of Joshua, the tribes backed off on this mission. Joshua warned-as long as they made the effort to obey God, He would help them with this task. Joshua warned that the day they stopped doing their part, He would stop helping them.

The tribe of Judah took these words seriously. The tribes of Benjamin and Simeon were allies with Judah. God chose them to take up arms against the Canaanites. Judah did not lead the war in every case, but Judah was first to get the battles under way.

They came against the Canaanites and Perizzites. They pursued Adonibezek, king of Bezek. They cut off his thumbs and toes. Adonibezek confessed that he too had cut the thumbs and toes off 70 kings and now God was paying him back. They brought him to Jerusalem, eventually he died.

The next city taken by the tribes Judah and Simeon was Jerusalem. They burned the city to the ground. They helped Caleb and his family fight for Hebron and Debir. When they conquered Hebron they drove out the giants: Sheshai, Abiman and Talmai. Othniel lead the forces against Debir. He married Caleb’s daughter.

The descendants of Moses' brother-in-law, Hobab, were called the Kenites. When the Israelites left Mt. Sinai after being given the law, Moses persuaded Hobab to make the trek to the land of Canaan with them. He promised that Hobab and his descendants would share in the blessings the

Israelites received from the Lord. Now we find them settling in Judah's territory. They went up from the city of palm-trees (the rebuilt village near the ruins of Jericho) with the children of Judah into the wilderness of Judah south of Arad, which would be to the west/south of the lower end of the Dead Sea. There they made their home.

They then attacked Zephath and completely destroyed. From then on it was known as Hormah, meaning total destruction. They also took Gaza,

Ashkelon, and Ekron, but they failed to drive out the inhabitants of the valley because they had chariots of iron. The circumstances reflected a lack of faith on the part of the people, rather than any lack of power in the part of God. AIso, the children of Benjamin did not drive out the Jebusites from Jerusalem. Jerusalem was not taken until many years later under the reign of King David.

The house of Joseph went up against Bethel and the Lord gave them success. They watched the city and saw a man come out. He was captured. He told Joseph’s people how to get into the city. His life was spare, but they went in and slew all the rest of the people.

Manasseh did not drive out the people of Beth-shan and its surrounding villages, nor of Taanach, Dor, Ibleam, and Megiddo with their villages. The Canaanites continued to live in those areas. When the Israelites were strong they forced the Canaanites to do their task work, but they never finished driving them out of the land.

Also Ephraim did not drive out the Canaanites who dwelt in Gezer. They, too, put the Canaanites to forced labor. Zebulun did not drive out the inhabitants of Kittron, nor the citizens of Nahalol, but the Canaanites dwelt among them and became subiect to task work.

Asher did not drive out the people of Accho, or of Sidon, Ahlab, Achzib, Helbah, Aphik, and Rehob. The Asherites dwelt among them and did not drive them out. This disputed area within Asher's territory is the area that we will soon find in the firm control of the Phoenicians.

Naphtali did not drive out the people of Beth-shemesh , nor of Beth-anath. They dwelt zrmong the - Canaanites and subjected them to task work

The Amorites forced the children of Dan out of the coastal plain into the hill-country. The book of Joshua tells that the people of Dan had difficulty taking possession of their territory and moved north to Leshem. They captured that city and named it Dan for their forefather. We will come to a more complete story about that move in Judges 18, and we will look in more detail at the location of Irshem4-aish.

The Amorites intended to hold out in Mount Heres, Aijalon, and Shaalbim, but the house of Joseph prevailed against them, and they became subject to task work. Now the border of the Amorites was from the ascent of Akrabbim on the southern border of Israel northward.

The angel of Jehovah came up from Gilgal to Bochim. He said, “I caused you to escape from Egypt and have brought you into the land which I swore unto your fathers, and I said, 'I will never break my agreement with you,' and, 'You shall make no covenant with the people of this land. You shall break down their altars.' But you have not done as I said. Why have you acted this way? Because you have disobeyed me, and have not cleared the land, I will not drive your enemies out. Instead, I will leave them to be thorns in your sides, and their gods will be a trap to you."

When the angel of Jehovah told the children of Israel these things, they wept loudly. Therefore the place was called Bochim that is, ‘weeping”. They sacrificed to the Lord there.

The warnings that had been made have now come true. The people have not obeyed their clear instructions to destroy the Canaanites - and now they are to be left in the land. God had warned His people they could not be faithful if the Canaanites were left –“for they will turn your sons away from following me to serve other gods, and the Lord's anger will burn against you and will quickly destroy you". Oh how sad that the Israelites made this wrong turn when they came to this crossroads in obeying God! How different their history could have been!



**Lesson 10**

**Little by Little**

**Judges 1:1-2:5**

**God wanted the Canaanites run out.**

DRIVE THEM OUT

1. Who went to war against the Canaanites?

2. Who was Adoni-Bezek? And what did they do to him?

3. Who did Judea defeat and what did they do?

4. Who took Debir and what did he get?

5. Who were the Kenites? (Where was the city of Palms?)

6. Who did Judea take next? What was the new name given to that city?

7. Why could Judea not take the mountain people?

8. What did the house of Joseph do?

9. Who did not drive out the inhabitance and what happened to them?

10. Describe the changing of the covenant? Why was it changed?

**Lesson 11**

**lntroduction to the Judges**

**Judges 2:6-3:6**

When Joshua sent the people away, after the initial conquest, the people remained faithful as long as he lived, and, also, as long as the elders lived who had known Joshua and who had seen the mighty works of Jehovah. Joshua died at the age of 110 years, and the people buried him in the border of his inheritance in Timnath-heres, in the hill-country of Ephraim on the north side of the mountain of Gaash. But eventually, all that generation died, and another generation arose that did not know Jehovah, nor the work which He did for Israel. The Israelites did that which was evil before Jehovah and serve the Baalim.

Thus they abandoned Jehovah who had brought them out of the land of Egypt. By seeking after other gods they made Jehovah angry, so He turned them over to their enemies to chastise them. He allowed raiders to come in and plunder their land; He sold them to their enemies all around, whom they could not resist without His help. When they would go out to fight, God's hand was against them to defeat them. They would be in great distress.

Then Jehovah would hear their groaning and their oppression, and He would raise up a judge to deliver them, and He would be with them and save them out of the hand of their enemy. Even so, they would not listen to their judges, but would continue their interest in the false gods. Then when that judge was dead, they would become even worse than they were before.

This trend was obvious even before Joshua died so that God did not drive out all of Israel's enemies, even in Joshua's last days. Jehovah said to Himself, "Because this nation has transgressed my agreement, broken my covenant, which I made with them, and have not listened to what I told them, I am going to leave these nations so that I may prove Israel, whether they will obey me or not."

**The Cycle of Shame**

The next period of Israelite history is one of cycles. There was no one single leader during these 400 or so years as there had been under Moses and Joshua. The people would turn to idols; God would allow an enemy to oppress them; they would repent and cry to God for help; then God would raise a judge or deliverer.

Read Judges 2:11-16.

Time of obedience

CYCLE

OF

SHAME

God would raise a judge or

Deliverer

People turned to IDOLS

The people repent and cry to God for help

God allows an enemy to oppress the people

The nations which God left to teach Israel the experience of war consisted of the five lords of the Philistines, all the Canaanites (the various tribes), the Sidonians, and the Hivites who lived in Mount Lebanon. These were left to see if Israel would follow the commandments of Jehovah which He gave through Moses. So Israel dwelt among the Canaanites, the Hittites, the Amorites, the Pedzzites, the Hivites, and the Jebusites. The Israelites intermarried with these people and served their gods.

I. How long did the people serve the Lord?

2. Why did they stop?

3. What made God angry?

4. Who did the people serve? Find out what you can about them?

5. What did God do to Israel?

6. What is the "principle" idea of Judges?

**CYCLE OF SHAME**

7. Why were certain nations left and who were there?

8. What did Israel do while living with these nations.

**Lesson 12**

**Time of the Judges**

**Judges 2:6-3:6**

The time of the judges was very confusing. Just remember the size of Israel, the locations of the different nations left to test Israel. Sometime the time up a judge overlapped with another judge or judges in another part of Israel. The limits of the period are easily established

The book of Judges is the record of a very exciting period of Israelite history. There is sadness to see Israel forsake God and fail; there is joy when Israel repents, and God comes to their rescue. The stories are easy to learn and to tell. The problem in Judges is in establishing chronology. Happily, for most purposes, it does not matter what the exact chronology was. We do, however, wish to state a few things on the subject.

The limits of the period are easily established. The period lasts from the days of Othniel, the son-in-law of Caleb, until the crowning of Saul as the first king of Israel.

The book of Judges opens with a survey of battles fought by the various tribes, but also tells of the failures to drive out the enemy. Included is the story of Othniel's conquest of Debir and of his receiving Caleb's daughter as reward the same story told in Joshua 15213-79, therefore a story that took place a little earlier than the other battles told about in that same chapter.

It is reasonable that some years passed after this story of Othniel before he leads an army as a judge. During these years, Joshua and the rest of his generation died, including Caleb and the elders who lived in Joshua's day. We do not know how many years there were between the death of Joshua's generation and the first battle by a judge, but it could not have been too many years, since Othniel the son-in-law of Caleb was the first judge. An estimate of twenty-five years would be the minimum, but no more than forty or fifty years at the very most. This range of estimates would give us a beginning point of the Judges somewhere between 1366-1347 B.C. The dates for the beginning of Saul’s reign vary from 1060-1020 BC. We can estimate that the time of the Judges as being about 300 years.

Take time to memorize the list of the judges. That list will give you a fifteen word outline of this whole period of Bible history which is covered in the portion from Judges 1 through 1 Samuel 8. Even very young children can learn this list easily. Encourage them to do so.

List of Judges Take Notes as you go.

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Othniel

Ehud

Shamgar

Deborah

Gideon

Abimelech

Tola

Jair

Jephthah

Ibzan

Elon

Abdon

Samson

Eli

Samuel

It is important to keep in mind the recurring cycle during the period of the Judge:

(1) Apostasy People turn to idols.

(2) Oppression God allows an enemy to oppress the people.

(3) Repentance The people repent and cry to God for help.

(4) Deliverance God would raise up a judge or deliverer.

(5) Peace Time of obedience and rest.

The repetition of this cycle during this era hammers-home the point that this sequence really sums up the history of mankind: man sins, God chastens, man repents, and God saves. His judgments, however, come upon those who refuse to repent. We looked at this earlier as the cycle of shame.

Consider the term 'Judge" as it is used in this book. The judges were not lawyers and judges as in the courts of the day. Why is this word used of the people God used to free Israel from bondage? Jehovah is judge. The answer is this: When Israel sinned; God oppressed them and **judged** them because that is what they deserved. When, however, they repented, God forgave them. Being restored to God's covenant relationship, and to His grace, they were now in a state to receive His blessings.

This period proves several things:

(1) We do not appreciate all that God does for us.

(2) We are unable to reach God by our righteousness.

(3) We are easily influenced by our surrounding.

(4) If we repent God is willing to save us.

(5) God forgives.

(6 Being restored to God’ covenant relationship, and to His grace, we return to the state to receive His blessings.

Disobey God, and your lot will be punishment, and God will see that you receive it. Repent and obey God, and your lot will be deliverance and blessings, and God will see that you will receive it. The judges were those by whom God secured the blessing for His people, as He promised them.

**Lesson 13**

**The First Three Judges**

**Judges 3:7-31**

Othniel- Judge 1

When the children of Israel forsook the Lord and served the Baalim and the Asheroth (Baal's female counterpart), God sold them into the control of Cushan-rishathaim, king of Mesopotamia. He took possession of Israel. They were under his control for eight years.

The Israelites cried out to Jehovah, and He raised up a savior for Israel - Othniel, the son of Kenaz. The Spirit of the Lord came upon him, and Jehovah delivered Cushan-rishathaim into his hand, and he defeated the king. After this there was peace in the land for forty years.

Ehud- Judge 2

Again Israel did evil in the sight of Jehovah and He turned them over to the power of Eglon, king of Moab. Eglon made an alliance with the Ammonites and the Amalekites, and they struck Israel and seized control of the city of palm trees (the site of Jericho). The Israelites were servants of Eglon for eighteen years. As the story proceeds, it is obvious that many Moabites had actually moved into Israelite territory on the west side of the river.

When the children of Israel cried out to Jehovah for deliverance, He called on Ehud, of the tribe of Benjamin, to save Israel. Ehud was the leader of the men by whom the Israelites sent their tribute to Eglon.

Ehud was a left-handed man, and he made himself a double-edged sword about eighteen inches long. As he prepared to take the tribute to Eglon, he strapped the sword on his right side beneath his clothing.

After giving the tribute to Eglon, Ehud started back home with the other Israelites, but he turned around at the stone quarries that were near Gilgal. He went back to Eglon's headquarters, and told the king that he had a secret message for him. Immediately Eglon said, "Keep quiet," which meant, "I want privacy before you tell me." So all the king's aides and attendants went out, and Ehud approached the king.

Now Eglon was sitting alone in a cool upper room. He was a very fat man. Ehud went near him and said, "I have a message from God for you." Suddenly Ehud whipped out his sword and thrust it deep into Eglon's body, so that the fat closed even around the hilt, so that Ehud did not withdraw his sword. Ehud then went out of the room, into the front hall or porch, locked the door behind him, and fled.

After a while, the servants of Eglon found the door of the upper room locked. They said, "Surely he is using the bathroom." They waited until they were feeling guilty, then they took the key and unlocked the door, and found their king fallen dead upon the floor.

While they had been delaying about entering the room, Ehud had made good his escape. He hurried back to Israel and blew a trumpet in the hill-country of Ephraim, calling the Israelites to him. He told them, "Follow me, because Jehovah has delivered your enemies the Moabites into your hands."

The Israelites promptly went to the Jordan and took the ford that the Moabites would have to use to cross the river, and they seized every Moabite that came along. That is, they killed every Moabite who had been in Israel and was now trying to return home. They killed a total of 10,000 men, everyone a powerful soldier. Not one got away. So Moab was brought under control, and the land had rest for eighty years.

Shamgar- Judge 3

After Ehud came Shamgar, the son of Anath. He killed six hundred men of the Philistines with an ox-goad, and he saved Israel.

**1 Othniel**

**Lesson 13**

**The First Three Judges**

**Judges 3:7-31**

**2 Ehud**

**3 Shamgar**

1. Who did Israel serve? Give any information about them?

2. What does it mean "that God sold Israel"?

3. Who oppressed them? Who delivered them? How was he chosen?

4. After Israel sinned again" who oppressed them?

5. Who joined with him?

6. Who delivered Israel and how did he kill Eglon?

7. What didn't Eglon's servants go in to him?

8. How did Ehud call Israel to battle?

9. How and how many Moabites did Israel kill?

10. Who is the next deliverer and whom did he defeat?

**Don’t forget to notice the**

**CYCLE OF SHAME.**

**Lesson 14**

**Victories for Jehovah**

**Judge 4- Deborah and the Canaanites**

**Judges 4:1-5:31**

After Ehud's death the children of Israel did evil in God's sight, so He turned them over to Jabin king of Canaan, who reigned in Hazor. His captain was Sisera who dwelt in Harosheth-goiim. The oppression was severe because the Canaanites had nine hundred chariots of iron, and the children of Israel cried unto the Lord. Twenty years Jabin ruled Israel with an iron hand.

Deborah, a prophetess, judges Israel at that time. She lived beneath the palm tree of Deborah between Ramah and Bethel in the hill-country of Ephraim, and the children of Israel came to her for judgment. Find her home on your map. Her home was several miles south of the tribes of the north which were under affliction.

She sent for Barak, the son of Abinoam, from Kedesh-naphtali and told him, “'Jehovah the God of Israel has commanded saying, 'Go to Mount Tabor, and take with you 10,000 men of the children of Naphtali and the children of Zebulun. And I will bring to you, to the river Kishon, Sisera the captain of Jabin's army, with his chariots and his large army, and I will deliver him into your hands.’ “

Barak told Deborah, "If you will go with me, I will go; but if not, I will not go." Deborah's answer reflects that God interpreted Barak's request as a lack of Faith. He was afraid to go alone.

Deborah answered, "I will definitely go with you; nevertheless, the journey you undertake will not be for your honor, because Jehovah will sell Sisera into the hands of a woman."

Deborah got up and went with Barak to Kedesh. There Barak called the men of Zebulun and Naphtali together, and went up to the battle with 10,000 men at his command. And Deborah went up with him.

Now Heber the Kenite had separated himself from the Kenites, even the children of Hobab, the brother-in-law of Moses, and had pitched his tent as far north as the oak in Zaanannim located near Kedesh.

When Sisera learned that the Israelites had gathered for war, he took his chariots and all his soldiers to the river Kishon. Deborah told Barak, "Go forth, for this is the day on which the Lord has delivered Sisera into your hand. Has Jehovah not gone out before you?"

So Barak and his army went down from Mount Tabog andJehovah caused everything to go wrong for Sisera and his army, so that they were destroyed by the sword before Barak. From statements made in Deborah's song, it seems that it was a day of rain: "The river of Kishon swept them away, that ancient river, the river Kishon" (5:27). Their chariots of iron were of no value because they could not go up the slopes of Mt. Tabor where Barak and his forces had taken their stand. Sisera even jumped from his chariot to run away from the battlefield - obviously from a chariot that could no longer make forward progress. Barak and his men pursued after the chariots and after Sisera's foot soldiers until every one of them was destroyed. The troops fled north toward Harosheth-goiim, while Sisera ran east toward Kedesh-naphtali. Look on your map to seethat the chief captain ran away from his fleeing troops!

Sisera ran to the tent of Heber the Kenite, thinking that he could find refuge there, since there was peace between the family of Heber and Jabin king of Hazor. Fleber's wife Jael came out to meet Sisera and said, "Come in here, my lord; come in here, and don't be afraid." Sisera went into the tent, exhausted and thirsty. He said, "Would you please give me a little water to drink?" Jael opened a container of milk and gave him a drink and covered him with a rug. Before he went to sleep, Sisera said, "Stand in the door of the tent, and if any man comes looking for me, tell them you haven't seen me."

After Sisera was sleeping deeply, Jael took a tent stake and a hammer and crept over to him and drove the tent stake through his temples into the ground, arid he died.

As Barak and his men followed the trail of Sisera, and came to Jael's tent, Jael went out to meet them and said, "Come and I will show you the man you are hunting." They went in with her, and there he was - dead - with the tent stake through his temples.

Thus God brought Jabin the king of Canaar, under control, and the Israelites gained the upper hand on Jabin until they destroyed him. From 4:23-24 it seems that this may have been the first of a series of battles that finally ended with the death of Jabin himself. But whether with only this one battle or a series of battles, God gave the Israelites victory and destroyed the power of the Canaanites.

The woman who saved Israel was not only Deborah, but the honor went to Jael, a woman who took advantage of the cowardice of Sisera. Deborah sang a song of victory.

1. She praised Jehovah for bringing the earth to quake at His power.
2. Deborah was mother in Israel while the men lifted no shield or spear among forty thousand men.
3. Then the men woke up.
4. Jehovah came down for me among the heroes.
5. Yet many did not come.
6. The kings of Canaan came out and Jehovah swept them away with the river Kishon.
7. The great warrior Sisera was brought down by a woman, Jael, the wife of Heber the Kenite.
8. Let all your enemies perish, O Jehovah.
9. Let them that love Thee be as the sun, rise in strength.

After this the land had rest for forty years.

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**Lesson 14**

**Deborah and the Canaanites**

**Judges 4:1-5:31**

1. Who was the next oppressor of Israel? Who was the commander of his army?

2. What was Deborah doing before she led Israel against Jabin?

3. What was done to attack Jabin?

4. What condition was in place before the army went to war?

5. What was Barak not to receive?

6. What did Deborah say to Barak?

7. To where did Sisera escape? How and by whom was he killed?

8. What was Deborah's song? Judges 5:1-31

**Lesson 15**

**Victories for Jehovah**

**Judge 5- Gideon and the Midianites**

**Judges 6:1-8:36**

Once again the children of Israel did evil in the sight of Jehovah, and He turned them over to the Midianites. For seven years Israel was at the mercy of the Midianites, the Amalekites, and the children of the east.

The children of Israel, in desperate attempts to escape the oppression, had moved to caves and dens in the mountains. The Midianites and their allies would wait until the Israelites had harvested their grain; then they would come sweeping in to take the grain away. Primarily the hordes of Midianites would sweep through the plains where most grain was grown, all the way around to Gaza in the southern coastal plain. Not only was the grain seized the sheep, the cattle, and the donkeys were also taken. Understandably Israel was brought very low because of these things - so low they cried out to the Lord for help.

When the children of Israel cried out to Jehovah, He sent a prophet, who said, "This is what Jehovah says: 'I brought you up from Egypt, from the land of bondage. Not only that but I drove out the people who were in this land before you and gave you their land. And I told you that I am Jehovah; do not worship the gods of the Amorites in whose land you dwell. But you have paid no attention to my voice."

The angel of Jehovah came and sat under the oak in Ophrah, the city of Joash the Abiezrite. Joash's son Gideon was beating out wheat (separating the grain from the stalks) down in a winepress in order to hide it from the Midianites. The angel said to Gideon, “Jehovah is with you, you brave hero.” Gideon answered, “If Jehovah is with us, and then why have all these bad times come upon us? Where are all the awe-inspiring deeds that our ancestors told us about? Has God abandoned us?”

Gideon was told that God would give him the might to save Israel. He asked the Lord for a sign. Gideon was an inadequate man, hiding in the winepress yet he asked Jehovah to wait and he would bring an offering. Jehovah said, “I will wait.”

Gideon cooked a kid goat and prepared unleavened bread. He offered it to the angel of Jehovah. Gideon laid it on a rock. Jehovah touched it with the end of a rod and fire jumped up from the rock-burnt the meat, the bread and the angel disappeared. He then knew that this was Jehovah. He built an altar there for Jehovah because there was peace between him and Jehovah.

That very night Jehovah told Gideon, 'Take your father’s bullock and the second one that is seven years old. Throw down the altar of Baal that your father has, and cut down the Asherah pole which is beside it. Build an altar unto Jehovah and prepare it for sacrifice. Offer the bullock upon it as a burnt offering. Use the wood from the Asherah pole to burn it."

Gideon took ten servants and carried out Jehovah's instructions. To avoid trouble with others from his Father's own household and from the men of the city, he destroyed the altar at night.

Early in the morning the men of the city discovered that the altar of Baal had been demolished, and the Asherah pole had been cut down. They also found the remains of the second bullock which had been offered on the newly built altar to the Lord.

It was not very hard to find out who was responsible. "Gideon, Joash's son, has done this thing." The men said to Joash, "Bring your son out so that he can be executed because he has destroyed the altar of Baal and the Asherah pole that was with it."

Joash faced the crowd and asked them, "Are you going to fight Baal's battles for him? Will you rescue him? Anyone who will fight for Baal let him be put to death. Leave things alone until morning. If Baal is a god, let him contend with Gideon, if he doesn't like what he has done."

From the words of Joash that day, Gideon was called Jerubbaal, which means "Baal-fighter”.

The Midianites and their alley the Amalekites gathered together and came across the Jordan River. Jehovah was not through with Gideon. The Spirit of Jehovah came upon Gideon and he blew a trumpet to gather the people.

Gideon spoke to God saying, "If you will save Israel by my hand, as you have spoken, then I am going to place a fleece [the entire cutting of wool from one sheep] upon the threshing floor. If there be dew only on the fleece, and the ground around is completely dry then I will know that you will save Israel as you have promised."

The next morning Gideon squeezed a whole bowlful of water from the fleece. Not entirely reassured, Gideon called upon Jehovah again; "Please do not be angry with me, and I will ask for one more sign that you will really and truly do as you have said. I will lay the fleece out once more, and this time, let the dew be wet upon the ground, and let the fleece be dry." Once again God did as Gideon asked: though dew was all over the ground, the fleece was entirely dry. Gideon knew that God would be with them.

Gideon had gathered together 32,000 men, not nearly enough to defeat the armies of the enemy. Yet God told Gideon to send home all the men who were afraid of the odds against them and 22,000 men went home.

God wanted Israel to know that it was God who won the battle; He told Gideon there were too many left. God told Gideon to call the men to the water and tell them to drink. Jehovah said, "Everyone who dips the water up in his hand and laps it with his tongue, put to one side, and everyone who bows down upon his knees to drink, put in another group."

The number of men who dipped the water up to drink was three hundred. Jehovah said, "By the three hundred men that lapped water I will save you, and you will defeat the Midianites."

The three hundred kept the provisions of food and the war trumpets; the rest of the Israelites were sent home. Now Gideon's army was down to three hundred men! The camp of the Midianites was many times more. Three hundred men was no way to fight a battle.

“Let’s go! Jehovah has turned Midian and the whole army over to you.” He divided his three hundred men into three companies. Each one was given a trumpet, an empty pitcher and a torch within the pitcher. Then Gideon said, "Keep your eyes on me and do as I do. When we reach the outskirts of the camp, follow my lead and do exactly as I do. When

I blow the trumpet, and then blow the trumpets on every side of the camp and say, 'For Jehovah and for Gideon."'

The Midian army was taken by surprise. The noise, the army coming at them from all sides, the lights from the pitchers and the utter confusion cause the Midianites to run and flee and draw swords against their own army. 120,000 Midianites were killed. Not one Israelite was killed.

Gideon called for the mountain tribe of Ephraim to come down and pursue after the Midianites. Ephraim was angry that Gideon had not called them from the beginning. They were sharp with their criticism. Gideon replied that it was God’s plan. God had delivered Israel. Ephraim was soothed.

The men of Israel were impressed with Gideon's leadership and they asked him to become their king. "Rule over us” they said, You and your descendants after you because you saved us from the hand of Midian."

Gideon refused saying, "Neither I nor my son will rule over you. The Lord will rule over you. I would, however, like to request that each one of you give me the golden earrings of his loot." The enemy had lots of such rings because they were Ishmaelites.

The people said, “We will gladly give them." So they spread a square of cloth and cast their rings upon it. The weight of the rings was 17O0 shekels, or about fifty pounds. This gold was besides the crescents, pendants (perhaps pearl-shaped ear-drops), and the purple garments of

Zebah ard Zalmtrnna. The people retained all of that loot for themselves.

With the gold Gideon made an ephod and put it in his own city of Ophrah. All Israel became unfaithful to God by reason of the ephod, and it became a stumbling-block to Gideon and to his house.

Meanwhile, Midian remained subdued before the children of Israel, and the land had rest forty years in the days of Gideon. After Gideon went home and lived to a good old age. When he died Israel once again played the harlot to Baal. They did not remember the God who delivered them through Gideon.

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**Lesson 15**

**Victories for Jehovah**

**Judge 5- Gideon and the Midianites Judges 6:1-8:36**

**Who’s hiding in the wine press?**

1. How did Israel defend and provide for themselves?

2. Who came up against Israel?

3. What message did God send Israel?

4. Where and what was Gideon doing?

5. What question did Gideon ask of the angel of the Lord?

6. What request did he make?

7. What promise did the Lord make to Gideon?

8. What command was given to Gideon?

9. What was odd about his keeping it?

10. What did the men of Ophrah want to do?

11. What sign did Gideon seek from God?

12. How did God lower the army’s number and why?

13. How did Gideon defeat the Mdianites and the Amarekites?

14. Who helped Gideon defeat them?

15. What problem did the men of Ephraim have?

16. How many of the Israelites were killed? How many of the enemy?

17. What did the men of Israel want to do to Gideon?

18. What did he ask for instead?

19. What problem arose from this request?

20. What happened to Israel after Gideon’s death?

**Lesson 16**

**Abimelech and the Usurper**

**Judges 9:1-57**

The story of Abimelech is a very unusual story. Its inclusion has led people to consider Abimelech a judge, and we usually include him in the list of judges because he was a leader during the period, even though a self-appointed one. But he was never called a judge in the Bible story. God did not call him to be a leader, nor was God on his side.

Plain and simple, Abimelech was an unscrupulous ambitious man; a man who was determined to be king of Israel, no matter what it took. When he and the men of Shechem made their agreement that he would be king, they did not ask God or seek His counsel at all. Therefore the whole affair turned out to be one big fiasco.

Remember that Abimelech was the son of Gideon by his concubine in Shechem. Therefore Abimelech went to Shechem and spoke to his mother's brothers and with all the family of his grandfather. "I would like for you to speak to all the citizens of Shechem. Ask them: 'which would you rather: Would you prefer to be ruled over by the sons of Jerubbaal, all seventy of them? Or would you rather that I rule over you; bear in mind that I am of your flesh and bone."'

All the relatives of Abimelech's mother did as he asked, and the citizens of Shechem responded favorably, because, as they said, "He is our kin."

The Shechemites gave Abimelech seventy pieces of silver from the temple of Baal-berith, their god, and he used it to hire some riff-raff to be his henchmen. He went to his father's house at Ophrah and slaughtered his seventy brothers upon one rock that is, they were formally and systematically executed. The youngest son, Jotham, escaped, however by hiding. Whether the men of Shechem knew what Abimelech would do with the money they gave him is not said, but it is highly likely that they knew and approved of it (see verse 24).

After this, all the citizens of Shechem assembled together, along with the house of Millo, and they made Abimelech king by the oak of the monument that was in Shechem.

When Jotham was told that the citizens of Shechem had made Abimelech king he stood on the top of Mount Gerizim overlooking the city, and cried out:

Listen to me, citizens of Shechem, and God will listen to you. One time the trees of the forest went out to choose a king over them. They came to the olive tree and said, "Rule over us," but the olive tree answered, "Should I leave my fatness by which, through me, people give honor to God and to men, to go wave back and forth over the trees?" Then the trees spoke to the fig tree: "Come and reign over us," but the fig tree replied, "should I leave my sweetness and my good fruit and go wave back and forth over the trees?" Next, the trees asked the vine, "Come and reign over us." The vine said, "Should

I leave my new wine which cheers God and man and go to wave back and forth over the trees?" Finally the trees asked the brier, "Come and rule over us." The brier puffed out its little chest and said, “If you choose me to be king then come and stand in my shade from the heat. And if not, then let fire come out of the thorn bush and devour the cedars of Lebanon."

If you have dealt uprightly and fairly in making Abimelech king, and if you have dealt well with Jerubbaal and his family and have done as he deserved - because my father fought for you, and put his life on the line, and delivered you out of the hand of Midian, and you have risen up against my father's family and have executed his sons, seventy persons, and have made Abimelech king over the men of Shechem, because he is your relative. As I say, if you have dealt uprightlyand fairly with Jerubbaal and with his family, then rejoice in Abimelech, and let him rejoice in his relationship with you. But if not then let fire come out from Abimelech and devour the citizens of Shechem, and the citadel. And let fire come out from the men of Shechem and the citadel, and devour Abimelech.

Having delivered this speech, Jotham turned and fled to Beer where he lived for fear of Abimelech his brother.

For three years Abimelech was prince over Israel. The context shows that the Israelite involved were those in the area around Shechem, perhaps including parts of Ephraim and the half-tribe of Manasseh.

God sent an evil spirit between Abimelech and the citizens of Shechem, so that they began to behave treacherously toward Abimelech, not honoring the agreement they had made that he should rule over them. God sent the evil spirit so that the violence done to the seventy sons of

Gideon might be avenged upon Abimelech, their brother, who slew them, and upon the citizens of Shechem who gave him the resources to do it. The men of Shechem set ambushes for Abimelech along the mountain trade route and proceeded to rob everyone who came along. Word was soon brought to Abimelech about what was happening.

About this time a new player came upon the stage - Gaal the son of Ebed. Gaal had a band of relatives who formed his gang (9:26, 31). They came to Shechem and were welcomed by the citizens who apparently saw in Gaal and his gang a way to escape the clutches of Abimelech.

At the time of the vintage, the Shechemites, along with Gaal and his men, gathered the grapes and held a festival in the temple of Baal-berith. Having fortified their courage with copious amounts of wine, they proceeded to curse Abimelech.

Gaal said, "'Who is Abimelech, and who is Shechem, that we should serve him? Isn't he the son of Jerubbaal, and isn't Zebul his officer? Serve the men of Hamor, the father of Shechem! Why serve Abimelech? I wish these people were under my leadership. I would get rid of Abimelech." Gaal boasted and challenged Abimelech, who was not present, of course, saying, "Gather your army and come out to fight."

When Zebul, the governor of the city, heard the words of Gaal, he was very angry, and he sent messengers secretly to Abimelech, saying, "Look, Gaal the son of Ebed and his relatives have come to Shechem, and they are pressing the city to rebel against you. Therefore, you need to come by night you and all your men, and hide in the field. Then in the morning, as soon as the sun is up, rise up and attack the city. Gaal and his men will come out against you. Then you may do with them as circumstances warrant."

Abimelech gathered his forces together and set out by night to attack Shechem. He divided his forces into four companies and hid until daylight. Now that morning Gaal had gone out and was standing at the entrance of the gate of the cit ywhen Abimelech and his men started moving down from the mountain tops to attack.

Gaal said to Zebul, who was there with him, "Look, people are coming down from the mountain tops."

Zebul answered, 'You are just seeing the shadow of the mountain top as if it were people."

Gaal paid little attention to Zebul's words, because his eyes were telling him a different story. He said, "See, one band is coming from the highest point of the land, and another is coming by way of the oak of the soothsayer."

Zebul said to Gaal, "Where is your bragging now? Remember you said 'Who is Abimelech that we should serve him?' These are the people you ridiculed. If you please, why don't you go out and fight them?"

Gaal hastily gathered the men of Shechem and went out to fight Abimelech. Abimelech chased Gaal, who fled from him, all the way to the gate of the city. Many fell wounded. Abimelech took Arumah for his headquarters. Meanwhile, Zebul had no difficulty in driving away Gaal and his relatives from Shechem.

The next day the men of Shechem went out into the field, and Abimelech was told about it. He divided his men into three companies and prepared an ambush in the field. When the people came out of the city, he attacked them. With one group Abimelech blocked the gate so that the people could not get back inside. The other two companies proceeded to slaughter the people. AII that day Abimelech fought against the city. He took it, destroyed all the people, beat the walls down, and sowed it with salt.

When all the men of the citadel of Shechem heard what had happened, they entered the stronghold of the house of El-berith (the same as Baal-berith). Abimelech was told that the men of the citadel of Shechem were gathered together. Taking all his men, Abimelech went up to

Mount Zalmon nearby. He took an ax and cut a limb from a tree and took it upon his shoulder, and mid "Quickly, everyone do as I have done." So all the men cut boughs from the trees, brought them as Abimelech did and laid them about the stronghold, and set fire to the brush piled about it. The fire destroyed the stronghold, and a thousand men and women died in the flames.

Thebez was apparently of the same mind as Shechem. So Abimelech laid siege against this city, located northeast of Shechem across the Wadi Farah. But there was a strong tower inside the city, and all the men and women gathered into it and got up to the roof of the tower.

Abimelech stormed the city and came to the tov/er, prepared to burn it as he had burned the citadel of Shechem. But as he approached the tower to set the fire, a certain enterprising woman took an upper millstone and dropped it on Abimelech's head and cracked his skull. Desperately,

Abimelech said to his armor-bearer "Draw your sword and kill me so that men will not say, 'A woman slew him."' So the young assistant pierced him with his sword and he died.

When the men of Israel saw that Abimelech was dead, they dispersed and went home. Thus God paid back the wickedness of Abimelech toward his father when he killed his seventy brothers. AIso all the wickedness of the men of Shechem God paid back. Thus the curse ofJotham, son of Jerubbaal, came upon them.

**Abimelech and the Usurper-Not A Judge At All**

**Judges 9:1-57**

1. Who was Abimelech? What did he want to do?

2. What did he do and how?

3. How did the men of Shechem react?

4. What was the purpose of Jotham's parable?

5. What question did he raise against Shechem?

6. What divided Abimelech and the men of Shechem?

7. Who became their leader and what did he do?

8. Who was Abimelech's ally and what did he do?

9. Where did the men flee and what did Abimelech do to them?

10. What happened to Abimelech at Thebez?

11. How was his being a judge different?

**Lesson 17**

**Tola, Jair, Jepthah**

**Judges 10:1-11:28**

Judge #6 Tola

Judge #7 Jair,

Judge #8 Jepthah

After Abimelech, Tola the son of Puah, a man from Issachar, arose to deliver Israel. He lived in Shamir in the hill country of Ephraim. He judged Israel twenty-three years, died, and was buried in Shamir. Nothing else is told about his work nor is there a specific enemy mentioned in his day. Likely these lesser known judges served during periods of peace when their duties involved handling local affairs and advising the people.

Tola was followed by Jair of Gilead who led Israel for twenty-two years. He had thirty sons who rode thirty ass colts, and controlled thirty cities in Gilead. These towns were known as Havvoth-iair that is the "settlements of Jair." When Jair died he was buried in Kamon.

Notice that this is the first judge named who did his work in Gilead on the east side of the River Jordan. Havvoth-jair is shown on maps in the territory of eastern Manasseh, in the area just south of the Yarrnuk River, just east of the Jordan. For about the next two and a half chapters, attention is focused on Gilead, first in the facts given about Jair (10:3-5), then on the Ammonite oppression of the Israelites in Gilead (10:5-18), and finally on the exploits of Jephthah the Gileadite (11:1-12:7).

The children of Israel once more did that which was evil in the sight of the Lord and served the Baalim and the Ashtaroth, and the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the children of Ammon, and the gods of the Philistines. They served all the gods except their own God, Jehovah. Therefore Jehovah was angry at Israel and turned them over into the hand of the Philistines and into the hand of the children of Ammon. The Ammonites oppressed the children of Israel in Gilead for eighteen years. They even passed over the Jordan to fight against Judah, against Benjamin, and against Ephraim, with the result that Israel was in deep trouble.

The children of Israel came to God to confess their sins. God reminded them that He was the one who rescued them from Egypt, gave them this land and they served the gods of the Baals. God told them to go to their new gods and ask for help. Israel begged that God would save them. They would put away the foreign gods and serve God only. God was deeply moved because of the misery of Israel.

Once again the Ammonites encamp in Gilead. The children of Israel encamped in Mizpah. Who will lead Israel? Whoever he is will be the head of all the inhabitants of Gilead.

Jephthah was a native of Gilead, He was a brave hero, but he was the son of his father and a harlot. He was forced to leave Gilaed because he could never in inherit his father’s land. He moved to the land of Tob and lead raids to protect to borders.

By now some time has passed since Jephthah was driven away, and the Ammonites have come to make war against Israel – and the men of Gilead need someone to lead their army. So the elders of Gilead sent word to Jephthah in the land of Tob, saying, "Come and be our chief that we may fight against the children of Ammon."

Jephthah replied, "Didn’t you hate me and drive me away from my father’s house? Why then do you call on me when you are in trouble?"

The elders answered, "We need you to lead us in war against the Ammonites. If you will come and help us, you will be head over all the inhabitants of Gilead."

Jephthah said "If you bring me back to fight the Ammonites, and Jehovah deliver them into my hand, will I really be your head?"

The elders of Gilead swore an oath that Jephthah would be their head. They said ‘Jehovah will be witness between us: surely as you have spoken, we will do." Then Jephthah returned to Gilead, and the people made him their head. At Mizpah Jephthah spoke the words of his agreement with the Gileadites before the Lord. In other words, Jephthah confirmed his words to the elders by an oath before the Lord.

Promptly Jephthah sent messengers to the king of Ammon asking, "What is there between us that you have come to fight against my land?"

The king of Ammon answered, "Because Israel took away my land when he came up out of Egypt, from the Arnon River even to the Jabbok River, and as far as the Jordan. Therefore, restore those lands to me peaceably."

Jephthah sent his messengers back with this response:

Israel did not take away the land of Moab or the land of Ammon. When Israel came up from Egypt, they went through the desert, crossed the Red Sea, and arrived at Kadesh. Then Israel sent messengers to the king of Edom asking permission to pass through his land, but he refused, so Israel remained in Kadesh. Likewise Israel sent to ask the king of Moab for permission to pass through his land, and he also refused. Israel then went through the wilderness and went around Edom, and passed by on the east border of Moab until they crossed the Arnon, which was the border of Moab, carefully avoiding entering the territory of Moab.

From there Israel sent messengers to Sihon king of the Amorites asking for permission to pass through his territory to their own place. He refused and gathered his army at Jahaz and fought against Israel, but Jehovah delivered him and his army into the hands of Israel, and Israel completely defeated him. This victory gave Israel possession of all the territory of the Amorites from the Arnon even to the Jabbo( and from the wilderness on the east to the Jordan River on the west.

So it is Jehovah who has driven out the Amorites from before His people Israel, and do you think that you should have this land? Don't you believe in possessing what Chemosh your god gives you? Well, in the same way, whatever the Lord our God gives us, we will possess.

Do you think you are any better than Balak, the king of Moab? Did he ever attack us to regain this land? While Israel dwelt in Heshbon and its suburbs, and in Aroer and its suburbs, and in all the cities that are along the Arnon, a period of three hundred years, why did you not seek to recover your territory during all this time?

Therefore I have not sinned against you, but you do wrong to war against me. Let Jehovah the Judge be judge between the children of Israel and the children of Ammon.

The king of Ammon was not convinced at all by Jephthah's reasoning. He paid no attention to the message.

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**Lesson 17**

**Tola, Jair, Jepthah**

**Judges 10:1-11:28**

Judge #6 Tola

Judge #7 Jair,

Judge#8 Jepthah

l. Who were the next two judges and how long did they reign? Where were they buried?

2. What question would you have asked the Israelites?

3. The Lord sold Israel into the hands of whom?

4. How was Israel conquered?

5. Who had God delivered Israel from oppression?

6. What did God tell Israel to do?

7 .What requests did Israel make?

8. Who was the next leader of Israel and what was wrong with him?

9. Why was he chosen?

10. What question did Jephthah ask of the king of Ammon and what was his response?

11. Why wasn't Ammon entitled to the land?

12. Why did Jephthah say Israel was entitled to the land?

**Lesson 18**

**Jepthah, Ibzan, Elon, Abdon**

**Judges 11:29-12:15**

**Judge #8 Jepthah**

**Judge #9 Ibzan**

**Judge #10 Elon**

**Judge #11 Abdon**

The Spirit of Jehovah came upon Jephthah, and he passed through Gilead, through the territory of the half-tribe of Manasseh, and gathered his army at Mizpah of Gilead. Before setting out to battle, Jephthah made a vow to Jehovah: "If you will give me victory over the Ammonites, then whatever comes out of my house to meet me when I return in peace from the children of Ammon will belong to Jehovah, and I will offer it up as a burnt offering before Jehovah."

Having made his preparations, Jephthah moved against the Ammonites, and the Lord delivered them into his hands. Jephthah defeated the Ammonites over a wide area" of battle, from Aroer, which was just a little north of the Arnon, to Minnith (location unknown), and to Abel-cheramim, both of which places were probably southwest of Rabbath-ammon. The Ammonites were utterly defeated and subdued before Israel.

Jephthah returned to his house in Mizpah, and it was his daughter who came out to meet him with timbrels and dances (possibly leading a group of women as in the case of Miriam - Exod. 15:20). This daughter was his only child. Besides her he had neither son nor daughter.

As soon as Jepthah saw that it was his daughter who had met him, he rent his clothes in grief. In great agitation he said, 'Oh my daughter, you have brought me very low' You have become one of those who trouble me, because I have opened my mouth to Jehovah, and I cannot go back on my word."

Jephthah's daughter replied, "My father, you have made your vow to Jehovah- Do to me as you have vowed, seeing that Jehovah has taken vengeance for you upon your enemies, even the children of Ammon. but first, let me have this favor: let me and my companions go into the mountains by ourselves for two months that I may bewail my virginity, I and my companions."

Jephthah told her, "Go." So her father sent her away into the mountains to lament her virginity, she and her companions, for two months. After the two months, she returned to her father, who did with her as he had vowed, and she did not have a sexual relationship with a man. She was dedicated to the Lord.

It became a custom in Israel that, every year; the daughters of Israel went out to praise the daughter of Jephthah the Gileadite four days in the year.'

The men of Ephraim heard of the war against the Ammonites and went to Jephthah, saying, ‘Why did you go to war against the Ammonites and did not call us to go with you?' We will burn your house down."

With great self-restraint Jephthah replied, "My people and I were in a crucial struggle with the Ammonites, and when I called you, you did not save me from them. When I saw that you were not coming to my rescue, I took my life in my hands and went to battle against the children of Ammon, and Jehovah delivered them into my hands. So what do you think you are doing, gathering together like this to fight me?"

Calling the men of Gilead together, Jephthah led them in battle against the Ephraimites, and the Gileadites smote the men of Ephraim. Jephthah's men fought with added zest when the Ephraimites told them: 'You are just a rag-tag band of nobodies living in the midst of Ephraim and Manasseh."

The "rag-tag band of nobodies" proceeded to thrash Ephraim, and when the Ephraimites began to run back home, they found Jephthah's Gileadites holding the fords of the Jordan. When an Ephraimite came to cross the Jordan, the Gileadites would ask "Are you an Ephraimite?" If the

Ephraimite said, "No," then the Gileadites would say, "Then say the word Shibboleth." The Ephraimites could not say Shibboleth – they would say Sibboleth instead. The Gileadites would then execute the Ephraimite on the spot. All in all, 42,000 men fell.

Jephthah judged Israel for six years. Then he died and was buried in one of the cities of Gilead. Jephthah is included among the men and women of faith mentioned in Hebrews 11:32. Jephthah's record in the scripture is a good one. No criticism is recorded against him.

After Jephthah,Ibzan of Bethlehem judged Israel. He had thirty sons and thirty daughters. He sent thirty daughters away to marry and he brought in thirty women to marry his sons. He judged Israel for seven years, and died, and was buried in Bethlehem.

Elon from Zebulun judged Israel for ten years. When he died he was buried in Aijalon in the land of Zebulun.

Abdon, the son of Hillel, was from Pirathon in the land of Ephraim. He had forty sons and thirty grandsons who rode on seventy ass colts. He judged Israel for eight years. When he died he was buried in the mountain of Amalek in the land of Ephraim.

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**Jephthah’s**

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**Lesson 18**

**Judges 11:29-12:15**

**Judge #8 Jepthah**

**Judge #9 Ibzan**

**Judge #10 Elon**

**Judge #11 Abdon**

1. What does the "spirit of the Lord came upon Jepthah" mean.

2. What vow did Jepthah make?

3. What happened when he returned to his house?

4. What agreement was made between Jepthah and his daughter?

5. What does it mean that he carried out his vow?

6. Who came complaining again, and what did they want to do?

7. What did Jepthah tell them?

8- How did Jepthah defeat the men of Ephraim?

9. What happened when an Ephraimites when he wanted to cross the Jordan River?

9. How long did he reign? Where was he buried?

10. Name the next three judges and how long did they reign? Where were they buried?

**Lesson 19, 20 & 21**

**Samson and the Philistines**

**Judges 13:1-15:20**

**Judge #12 Samson**

We must remember when God sent His children into the land of Canaan that they were to destroy every nation that lived in Canaan. This will be the downfall of Israel. God had specific reasons for this to be done. All through their history we will see this sin plays out.

One of the president enemies of Israel is the Philistines. God had sold them into the hands of the Philistines and the Ammorites because of following after the gods of their neighbors. Jephthah had delivered them from Ammon. But the Philistines had control over Israel for over forty years. However God foretold of the birth of a man of a man who would deal a heavy blow to the Philistines.

There was a man who lived in Zorah, of the family of the Danites, by the name of Manoah. Manoah's wife was barren and could not have a child. One day the angel of the Lord appeared to her and said 'Behold now/ you are barren, and cannot have a child, but you are going to conceive and have a son. Listen carefully, please: you must drink no wine or strong drink and you must not eat any unclean thing because you are going to bear a son, and his hair is never to be cut because the child will be a Nazirite unto God from the womb. He will begin to save Israel from the hand of the Philistines."

The woman went to her husband and told him: "A man of God came to me, and his appearance was like the appearance of an angel of God, very awesome. I did not ask him where he was from, and he did not tell me his name. But he said to me, 'Behold you are going to conceive and bear a son; therefore, drink no wine or strong drink and do not eat any unclean thing, for the child shall be a Nazirite unto God from the womb to the day of his death."'

When Manoah heard this startling news, not surprisingly, he wanted to know more. He prayed, 'Oh, Lord, I pray, please let the man of God, whom you sent before, come again and teach us what we are supposed to do for the child that will be born."

God heard Manoah, and did as he requested. The angel of God came to the woman as she was in the field but Manoah was not with her. The woman hurried to Manoah and said "He is here! That man of God who came the other day has returned."

Manoah got up and followed his wife to the man. When he saw him he asked, "Are you the man who spoke to my wife?"

The man replied, "I am."

Manoah said, "When your words come to pass, how shall we take care of the child? What is to be done?"

The angel said, "Be careful to do all the things I told the woman. She is not permitted to eat anything that comes from the vine, or to drink wine or strong drink or to eat any unclean thing. Let her do strictly as I instructed her."

Manoah said to the angel, "Please, stay with us a while so that we can prepare a kid of the goats for you to eat."

The angel said, "Though I stay a while, I will not eat a meal with you, and if you will make ready a burnt offering, you must offer it to Jehovah." The angel said this because Manoah did not know that he was the angel of Jehovah.

Manoah asked the angel, "What is your name, so that when your words come to pass we may give you honor?

Manoah took the kid with a meal offering and offered it upon a rock unto Jehovah, and the angel did wondrously, as Manoah and his wife watched. When the flame went up toward heaven from the altar, the angel of Jehovah ascended in the flame; Manoah and his wife fell with their faces to the ground when they saw it.

When the angel of Jehovah disappeared, Manoah knew that he was the angel of Jehovah. Manoah was so awed by the experience; he said to his wife, "surely we will die because we have seen God."

But his wife said "If Jehovah wished to kill us, He would not have received a burnt offering and a meal offering from us nor would He have shown us all these things, nor would He have told us such news."

Manoah's wife gave birth to a son, and they called him Samson. The child grew, and Jehovah blessed him. As he grew up, the Spirit of God began to move him in Mahaneh-dan between Zorah and Eshtaol.

Samson was a grown man. He travels around the area. He went down to Timnah. There he saw a Philistine woman. He told his parents to get him this woman to marry. They asked if he couldn’t find a wife among the Israelite women. He wanted this woman. He did not care that she was of the uncircumcised Philistines. They were not to marry the women of Canaan.

Samson went down to Timnah, and so did his parents, but apparently not together, because as Samson came to the vineyards of Timnah, a young lion roared at him. The Spirit of Jehovah came upon Samson, and he tore the lion apart with his bare hands, as if it had been a baby goat.

He told his parents nothing about the matter. Samson went on to visit the woman, and she continued to please him well.

Later, when he went down to take her for his wife, Samson turned aside to see the carcass of the lion. A swarm of bees had built a hive in the body of the lion, and there was honey in it, so Samson helped himself. He took honey in his hands and ate it as he went along. He also gave some to his parents, but he did not tell them where he had found the honey.

Samson's father went to arrange for the marriage, and Samson made a feast as the young men customarily did in that day. When the bride's parents saw that Samson was alone, that is, having no young men with him, they brought thirty Philistine companions for him. Samson said to them: "Let me tell you a riddle. If you can figure out my riddle within the seven days of the feast, then I will give you thirty linen garments [tunics, worn next to the skin] and thirty changes of raiment. But if not, then you will give me thirty linen garments and thirty changes of raiment."

The Philistine men said, "All right, what is your riddle?"

Samson said:

Out of the eater came forth food,

out of the strong came forth sweetness.

Three days went by and they had not come up with the answer of the riddle. On the seventh day they tricked the wife of Samson to get the answer or they would burn out her and her family.

For seven days she pressed Samson for the answer. Finally he told her and she told the men that threatened her.

Samson was not deceived. Since they had not been fair about how they answered his riddle, Samson decided to get the clothes he was to give them without paying for them. He went to Ashkelon, one of the primary Philistine cities, and killed thirty men. He took their clothes and gave them to the men who had answered his riddle. But he was very angry with his new wife, so he went back to his father's house. When he left in anger, Samson's wife was given to a companion whom Samson had chosen to be the "friend of the bridegroom," or, as we would say, his "best man."

After a time he went to visit his wife. Her father said he had given her to his friend. He was offered her younger sister. Now he was angry and wanted to get even.

So he went out and caught three hundred foxes (these were jackals that ran in packs and could easily be caught in large numbers) and tied them together in pairs with ropes between their tails. He fastened a torch, lit the torch, and turned the animals loose. The animals ran wild and burnt down the stocks, the grain, the vineyards and olive groves.

The Philistines came in retaliation. They burned the home of the Timnite killing him and his daughter. This only made Samson angrier. He attacked the Philistines and killed many more.

Samson hid himself in a cave. The Philistine came to fight against all Israel. They were afraid of the Philistines. They went down to the cave to get Samson. Samson made a deal to go with them if they would not kill him because he did not want to fight his own countrymen. They agreed.

They bound him loosely. The Spirit of the Lord came upon Samson, or so they thought. As they approached the Philistine camp, he broke loose a grabbed a fresh jawbone of a donkey and killed a thousand Philistines.

Then Samson said,

With a donkey's jawbone

I have made donkeys of them.

With a donkey's jawbone

I have killed a thousand men.

Then he threw the jawbone away, and the place was named Ramath-lehi, that is Jawbone Hill.

But Samson's troubles were not over. By now, after the exertion of battle, he was very thirsty and there was no water nearby. He cried out to God, 'You have given me a great victory but must I now die of thirst and fall into the hands of the uncircumcised?"

God heard his prayer, and He opened up the hollow place in Lehi, and water came out of it. When Samson drank the water, his strength returned and he revived. So the spring was called Enhakkore, that is, Caller's Spring. The spring continued to run there in Lehi.

Samson judged Israel for twenty years in the day of the Philistines.

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**Lesson 19, 20 & 21**

**Samson and the Philistines**

**Judges 13:1-15:20**

**An angel foretold the birth of Samson. He would be a deliver for the people**.

1. Who was next to oppress Israel and how long? Why were they under the rule of these people?

2. What promise did the Angel of the Lord make to Manoah?

3. What conditions were made for their son to be a deliverer?

4. What did Manoah want?

5. What did Manoah offer to do? But he was told to do what?

6. What happened to the Angel of the Lord?

7. Who was the son and what came upon him?

8. What did Samson want and why was it wrong?

9. What did Samson do on his way to see her?

10. How was Samson's riddle answered?

11. What did Samson do and what happened to his wife?

12. Why was Samson angry with the Philistines; and what did he do?

13. What happened to his wife this time?

14. Who came to arrest Samson and why?

15. What happened when he got to the Philistine camp?

16. Who does Samson sound like after the victory?

17. What did the Lord provide?

**Samson and Delilah**

**Judges 16:1-31**

**Samson’s fall was Delilah**

Samson goes to Gaza.It is certainly not commendable that Samson went to Gaza to visit a harlot. Nevertheless, word came to the men of Gaza that Samson was there. They noted his movements carefully and prepared an ambush near the gate, but they said 'We will be ready at sunrise to catch Samson and kill him."

Samson, however, did not wait until daylight to leave. At midnight, he left the harlot's house and went to the gates of the city and found them locked. He tore the gates, the posts upon which they were hung and the bar which was used to lock them, from their place and proceeded to carry them away. He took the gates to a certain hilltop in the direction of Hebron.

Sometime after the episode with the gates at Gaza, Samson became enamored with a woman named Delilah who lived in the valley of Sorek.

The lords of the Philistines, having heard of Samson's infatuation for Delilah, came to her and said, "Persuade Samson to tell you the source of his great strength. Find out what we would have to do to overcome him, so that we can bind him and oppress him. Do this, and we will each give you eleven hundred pieces of silver."

Delilah set right to work. She said to Samson, "Tell me, please, why you are so strong, and how you could be bound if someone wished to torture you."

Samson answered, "If someone bound me with seven bowstrings that have not been dried, then I would become weak and be as other men."

Accordingly, the Philistines brought her seven bowstrings which had not been dried, and she bound Samson. Now there were men hiding in the room, prepared to seize Samson if he were indeed weak.

Delilah cried out, "Samson, philistines have come to take you."

Samson promptly broke the strings as easily as a thread is broken when it has been held to the fire. Obviously Delilah had not yet learned the secret of his strength.

Delilah increased her pleading: "Look at how you have mocked me and told me lies. Tell me the truth, I beg of you. How could you be bound?"

Samson replied "If they simply bind me with new ropes that have never been used for anything else, then I shall become weak, and shall be as other melt."

So Delilah took new ropes and bound Samson, and said, "Samson, Philistines are upon you." And, again, men were hiding to seize Samson if the method worked, but he broke the new ropes as if they were mere threads.

With great determination, Delilah continued her efforts to discover Samson's secret. 'You have done nothing but make fun of me and tell me lies. Tell me the truth, how might you be bound?"

Samson answered, "If you weave the seven locks of my head with the web, then I will be weak as an ordinary man."

Right away, at a time he was sleeping, Delilah fastened Samson's hair to the loom, and said "Samson, the Philistines are upon you." Samson awoke, and tore away the v/weaver’s comb and the cloth into which his hair had been woven.

Delilah said, "How can you say you love me, when you don't even trust me? You have teased me these three times and have not once told me the truth." She continued to badger him day after day, until his soul was vexed to death.

Finally Samson told Delilah his secret: "My hair has never been cut, because I have been a Nazirite from my mother's womb. If I were to be shaven, then I would become weak, and would be like any other man."

When Delilah saw that he had really told her his secret she told the lords of the Philistines: "Come this one more time, because this time he has told me the truth." So the Philistine lords came, bringing the money they had promised.

Delilah watched for her chance, and lulled Samson to sleep upon her lap, probably playing with his hair so that when it was manipulated to be cut, he would not notice. She called for a man to come and cut Samson's hair. As his hair was cut, his strength fled away.

Then Delilah said, "Samson, the Philistines are upon you."

Samson jumped up, thinking, I will go out as I have done before and shake off my enemies. But he did not know that Jehovah had departed from him. The Philistines seized him and promptly put out his eyes and took him to Gaza. There they shackled him with fetters of brass and made him grind in the prison house. However, the hair of his head began to grow again.

The lords of the Philistines gathered a great assembly to worship Dagon and to celebrate their victory over Samson. They said, “Our god has delivered Samson our enemy into our hands."

When the people saw Samson now helpless in their power they praised their god, and said:

Our god has delivered our enemy into our hands,

the destroyer of our country the one who has multiplied our slain.

When their hearts were merry (in other words, they were beginning to be intoxicated), they called for Samson to be brought before them, saying, "Call for Samson, that he may entertain us.” So they had him brought from the prison house, and he entertained them.

After a time they set Samson between the pillars of the temple. He told the lad who was guiding him, "Let me feel the main pillars of the house that I may lean against them." Now the house was full of men and women. All the lords of the Philistines were there. On the roof alone, there were about 3,000 men and women who had watched Samson play before them.

Samson prayed to Jehovah and said "O Lord Jehovah, remember me, I pray, and strengthen me, I pray, just this once more, O God, that I maybe avenged of the Philistines for my two eyes.”

Samson took hold of the two main pillars on which the house rested and placed his hands upon them, one on the right and one on the left. His last words were, "Let me die with the Philistines." He bowed himself with all his might and the house fell in upon the rulers and upon all the people who were in the house. The result was that he slew more Philistines at his death than he had slain in his life.

Then his kinsmen of the tribe of Dan, and those more closely related came and took his body and buried him between Zorah and Estaol in the burying place of Manoah his father. Samson had judged Israel twenty years.

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**Lesson 19, 20 & 21**

**Samson and Delilah**

**Judges 16:1-31**

**His finest hour was at his death.**

1. Who did Samson see in Gaza?

2. What plan did the Gazites have for Samson?

3. Who did Samson love and what did the Philistines promise to do for her?

4. What three lies did Samson tell? Discuss the results.

5. Why did he tell her the truth?

6. How did they imprison Samson?

7. What did the Philistines do?

8. Why did they call for Samson?

9. What did Samson pray for?

10. What did Samson do in his death?

11. What lessons did you learn?

**Lesson 22**

**The idolatry of Micah**

**Judges 17; 18**

We are going to finish the book of the Judges, not with the last two judges. We are going to talk about three stories during the time of the judges. One story you will be familiar with and the other two talk about the attitude of the people during this time.

The story of Micah and his idol sets the stage for the main story that is, the moving of the Danites, but it is a vital part of the story because it illustrates the deep penetration of idolatry into Israelite lives so soon a-after the death of Joshua.

There was a man who lived in the hill country of Ephraim, whose name was Micah. He confessed to his mother that he had taken money from her. He said, 'You know, those eleven hundred pieces of silver that were taken from you, about which you uttered a curse? Well, I have the silver. I am the one who took it."

Micah's mother said, "May my son be blessed of Jehovah.’ And Micah returned the money to his mother.

She said "I hereby dedicate the silver to Jehovah to make a graven image and a molten image. Now therefore I give it back to you." Then she took two hundred pieces of the silver and gave it to the founder who made a graven image and a molten image. The image was placed in Micah’s house for his gods. In connection with his household temple, Micah made an ephod, household gods, and set up one of his sons to be his priest. In those days there was no king in Israel; every man did what was right in his own opinion.

Meanwhile, there was a young Levite living in Bethlehem-judah. He set out to seek his fortune, and, as he was traveling, he came to Micah's house.

Micah asked "Where are you from?"

The young man replied, "I am a Levite from Bethlehem-judah, and I go to seek a place where I may live."

Micah said, "Dwell here with me and be a father and a priest, and I will give you ten shekels a year a change of clothes, and your food."

The Levite accepted Micah's offer and became as one of Micah's sons. Micah consecrated the Levite to be his priest, and said "Now I know that Jehovah will do me goo4 because I have a Levite for my priest."

This was right under the Law of Moses. Just because it looks are feels right does not mean that it is right with God. This is what the children of Israel never learned.

In those dap there was no king in Israel. And the tribe of the Danites sought a place to inherit because until that day their inheritance had not fallen to them from among the tribes of Israel.

The children of Dan sent out five men from Zorah and Eshtaol to spy out the land to try to find a suitable place to live. As these men travele4 they came to the hill-country of Ephraim, and they lodged in the house of Micah. They could tell by the voice of the young Levite (his dialect) that he was not from there, and they asked, "What are you doing in this place? What is your arrangement?"

He told them, therefore, about the deal he had with Micah, saying, "He has hired me, and I am his priest."

The men of Dan said, "Ask counsel of God please, so that we may know whether our journey will be successful."

The priest said, "Go in peace. Your way is approved before the Lord."

The five men left and made their way north to Laish. They saw how the people lived there quietly, feeling secure. They were isolated so no one exercised control over them.

The five returned to Zorah and Eshtaol, and their brethren asked, "What did you find?"

The spies replied "Let's go right away, because we have seen the land, and it is very good. What are you waiting for? Don't be lazy about going and taking this place. You will find a people secure, and the land is large. Let's go, because God has given it into our hand a place where our every need will be supplied."

Six hundred Danites, fully armed for war, leftcZorah and Eshtaol, taking their families with them (18:21), and moved just west of Kiriath-jearim where they camped. They called their camp Mahane-dan, that is, camp of Dan They left there and traveled to the hill-country of Ephraim,

nd came to the house of Micah.

The five men who had been spies spoke up and said, "Do you realize that in one of these houses there is an ephod, and teraphim, and an idol, and a pedestal? Do not lose the opportunity you have here."

The entire army stood at the gate to Micah's house while the five men went into Micah's shrine and began gathering up the things they wanted. They took the idol, the pedestal, the ephod and the teraphim.

In protest, the priest said, "What are you doing?"

The men answered "Be quiet. Keep your mouth shut, and go with us to be a father and a priest. Think about it: would you rather be priest to one man's family, or priest for a tribe?"

Apparently the young Levite did not have to think very long about it. He was filled with joy, So he took custody of the ephod, the household gods, and the idol which Micah had made, and left with the Danites.

The Danite warriors put their families their livestock and their other possessions in front of them, and continued on their way. When they had gone a good distance from Micah's house, Micah learned what had happened, and he assembled his neighbors to go after the Danites.

When they caught up with the Danites, they shouted to them, and the Danites said "What is your problem? Why have you gathered such a company?"

Micah answered, 'You have taken away my gods which I made, and my priest. You left me nothing, so how can you say, 'What is your problem?"'

The men of Dan said "Don't talk like that or some hot-tempered men among us will attack you, and you will be slain along with your household."

The Danites continued on their way, and Micah, seeing they were too strong for him, reluctantly went back home.

The small army attacked Laish by surprise, killed the people, and burned the city. Laish was too isolated to receive help, so the Danites acted with a free hand. They built a new city and called it Dan after their ancestor's name.

They set up the stolen idol to worship, and Jonathan, the son of Gershom, the son of Moses, became their priest, he and his sons after him, until the day of the captivity of the land. So they continued to use Micah's idol all the time that the house of God was in Shiloh.

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**Lesson 22**

**The idolatry of Micah**

**Judges 17; 18**

**Israel did not leave the foreign gods back in Egypt.**

These two chapters give us a solid portrait as to the moral and spiritual bankruptcy of Israel during the time of the Judges. Read both chapters and answer the following questions:

1. Who was Micah? Where was he from? What can you describe about his character?

2. When he returned what he had stolen, what did his mother do?

3. Why did he set up one of his sons as "priest"?

4. Explain what you think that Judges 17:6 means. (Judges17:6 In those days there was no king in Israel; everyone did what was right in his own eyes.)

5. Where was the Levite from, and how did Micah entice him to stay with him?

6. Explain the crazy logic that would cause Micah to think what he said out loud in Judges 17:12-13. (Judges 17:12-13 12 so Micah consecrated the Levite, and the young man became his priest, and lived in the house of Micah. 13 Then Micah said, “Now I know that the Lord will be good to me, since I have a Levite as priest!”)

7. Why was Dan sending out spies?

8. What did the spies report to the Danites?

9. How many men did Dan send out?

10. Why did the Danites take the ephod, household idols, carved image and molded image?

11. What false logic did the Danites use in taking these items and in "taking" the Levite?

12. What was the Levite's reaction?

13. Describe the confrontation between Micah and the Danites.

**Lesson 23, 24 & 25**

**Ruth- True Devotion**

**Ruth 1-4**

This is clearly a story that took place “when the judges judged”. It is a different indication of the faith and dependence of God and His ways. I feel it is a story best told by the scripture itself.

**Ruth Chapters 1-4**

### Elimelech’s Family Goes to Moab

**1**Now it came to pass, in the days when the judges ruled, that there was a famine in the land. And a certain man of Bethlehem, Judah, went to dwell in the country of Moab, he and his wife and his two sons. **2**The name of the man *was* Elimelech, the name of his wife *was* Naomi, and the names of his two sons *were* Mahlon and Chilion—Ephrathites of Bethlehem, Judah. And they went to the country of Moab and remained there. **3**Then Elimelech, Naomi’s husband, died; and she was left, with her two sons. **4**Now they took wives of the women of Moab: the name of the one *was* Orpah, and the name of the other Ruth. And they dwelt there about ten years. **5**Then both Mahlon and Chilion also died; so the woman survived her two sons and her husband.

Tell about this family of Israelites.

* Who were they?
* Where were they from?
* Why did they move and where did they go?
* Do you remember where the land of Moab came from? Gen. 19:36-37
* What happened to her husband?
* Who did her sons marry?
* How long did they live in Moab?
* What happened after that?

### Naomi Returns with Ruth

**6**Then she arose with her daughters-in-law that she might return from the country of Moab, for she had heard in the country of Moab that the Lord had visited His people by giving them bread. **7**Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. **8**And Naomi said to her two daughters-in-law, “Go and return each to her mother’s house. The Lord deal kindly with you, as you have dealt with the dead and with me. **9**The Lord grant that you may find rest, each in the house of her husband.”

So she kissed them, and they lifted up their voices and wept. **10**And they said to her, “Surely we will return with you to your people.”

**11**But Naomi said, “Turn back, my daughters; why will you go with me? *Are* there still sons in my womb, that they may be your husbands? **12**Turn back, my daughters, go—for I am too old to have a husband. If I should say I have hope, *if* I should have a husband tonight and should also bear sons, **13**would you wait for them till they were grown? Would you restrain yourselves from having husbands? No my daughters; for it grieves me very much for your sakes that the hand of the Lord has gone out against me!”

**14**Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her.

**15**And she said, “Look, your sister-in-law has gone back to her people and to her gods; return after your sister-in-law.” **16**But Ruth said:

“Entreat me not to leave you,  
*Or to* turn back from following after you;  
For wherever you go, I will go;  
And wherever you lodge, I will lodge;  
Your people *shall be* my people,  
And your God, my God.  
**17**Where you die, I will die,  
And there will I be buried.  
The Lord do so to me, and more also,  
If *anything but* death parts you and me.”

**18**When she saw that she was determined to go with her, she stopped speaking to her.

**19**Now the two of them went until they came to Bethlehem. And it happened, when they had come to Bethlehem, that all the city was excited because of them; and the women said, “*Is* this Naomi?”

**20**But she said to them, “Do not call me Naomi; [[a](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7148a)] call me Mara,[[b](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7148b)] for the Almighty has dealt very bitterly with me. **21**I went out full, and the Lord has brought me home again empty. Why do you call me Naomi, since the Lord has testified against me, and the Almighty has afflicted me?”

**22**So Naomi returned, and Ruth the Moabitess her daughter-in-law with her, who returned from the country of Moab. Now they came to Bethlehem at the beginning of barley harvest.

Time came when Naomi heard news from Judah that the famine was over.

* What did she prepare to do?
* Who insisted to go back with her?
* What did Naomi advise her daughter-in-laws to do?
* May Jehovah deal kindly with \_\_\_\_\_\_\_\_\_\_ as \_\_\_\_\_\_\_\_\_\_ have dealt with the dealt and with me.
* Her daughter-in-laws could not expect \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ from Naomi’s womb.
* What was Naomi sorry for?
* They all \_\_\_\_\_\_\_\_\_\_\_\_ together.
* What did the Orpah do?
* What did Ruth say and do?
* Naomi then allowed Ruth to go with her. How were they received?
* What did Naomi change her name to and why?
* When did they arrive in Bethlehem?



### Ruth Meets Boaz

**2**There was a relative of Naomi’s husband, a man of great wealth, of the family of Elimelech. His name *was* Boaz. **2**So Ruth the Moabitess said to Naomi, “Please let me go to the field, and glean heads of grain after *him* in whose sight I may find favor.”

And she said to her, “Go, my daughter.”

**3**Then she left, and went and gleaned in the field after the reapers. And she happened to come to the part of the field *belonging* to Boaz, who *was* of the family of Elimelech.

**4**Now behold, Boaz came from Bethlehem, and said to the reapers, “The Lord *be* with you!”

And they answered him, “The Lord bless you!”

**5**Then Boaz said to his servant who was in charge of the reapers, “Whose young woman *is* this?”

**6**So the servant who was in charge of the reapers answered and said, “It *is* the young Moabite woman who came back with Naomi from the country of Moab. **7**And she said, ‘Please let me glean and gather after the reapers among the sheaves.’ So she came and has continued from morning until now, though she rested a little in the house.”

**8**Then Boaz said to Ruth, “You will listen, my daughter, will you not? Do not go to glean in another field, nor go from here, but stay close by my young women. **9***Let* your eyes *be* on the field which they reap, and go after them. Have I not commanded the young men not to touch you? And when you are thirsty, go to the vessels and drink from what the young men have drawn.”

**10**So she fell on her face, bowed down to the ground, and said to him, “Why have I found favor in your eyes, that you should take notice of me, since I *am* a foreigner?”

**11**And Boaz answered and said to her, “It has been fully reported to me, all that you have done for your mother-in-law since the death of your husband, and *how* you have left your father and your mother and the land of your birth, and have come to a people whom you did not know before. **12**The Lord repay your work and a full reward be given you by theLord God of Israel, under whose wings you have come for refuge.”

**13**Then she said, “Let me find favor in your sight, my lord; for you have comforted me, and have spoken kindly to your maidservant, though I am not like one of your maidservants.”

**14**Now Boaz said to her at mealtime, “Come here, and eat of the bread, and dip your piece of bread in the vinegar.” So she sat beside the reapers, and he passed parched*grain* to her; and she ate and was satisfied, and kept some back. **15**And when she rose up to glean, Boaz commanded his young men, saying, “Let her glean even among the sheaves, and do not reproach her. **16**Also let *grain* from the bundles fall purposely for her; leave *it* that she may glean, and do not rebuke her.”

**17**So she gleaned in the field until evening, and beat out what she had gleaned, and it was about an ephah of barley. **18**Then she took *it* up and went into the city, and her mother-in-law saw what she had gleaned.

So she brought out and gave to her what she had kept back after she had been satisfied.

**19**And her mother-in-law said to her, “Where have you gleaned today? And where did you work? Blessed be the one who took notice of you.”

So she told her mother-in-law with whom she had worked, and said, “The man’s name with whom I worked today *is* Boaz.”

**20**Then Naomi said to her daughter-in-law, “Blessed *be* he of the Lord, who has not forsaken His kindness to the living and the dead!” And Naomi said to her, “This man *is* a relation of ours, one of our close relatives.”

**21**Ruth the Moabitess said, “He also said to me, ‘You shall stay close by my young men until they have finished all my harvest.’”

**22**And Naomi said to Ruth her daughter-in-law, “*It is* good, my daughter, that you go out with his young women, and that people do not meet you in any other field.” **23**So she stayed close by the young women of Boaz, to glean until the end of barley harvest and wheat harvest; and she dwelt with her mother-in-law.

God’s laws were for the aid and protection of His people. See how this plays out in the life of Naomi and Ruth.

* Who was Naomi’s husband’s kinsman?
* How did he fare in the community?
* Ruth knew she would have to find food for herself and Naomi. Where did she go?
* Explain the practice of “gleaning”.
* Who came out to the field and inquired about the young woman gleaning in his field?
* What did he hear about the woman?
* He had his men bring her water. What did he ask her not to do?
* She asked why he had showed her such kindness. What was his answer?
* How did his kindness again show itself to Ruth before the end of the day?
* Ruth worked until \_\_\_\_\_\_\_\_\_\_. She was able to take home an \_\_\_\_\_\_ of barley (about 20-25 pounds) and also parched grain left after she had eaten her noon day meal.
* Naomi wanted to hear all about Ruth’s day. Ruth shared the story with Naomi. What was Naomi’s advice to Ruth?

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They were provided for.

### Ruth’s Redemption Assured

**3**Then Naomi her mother-in-law said to her, “My daughter, shall I not seek security for you, so it may be well with you? **2**Now Boaz, whose young women you were with, *is he* not our relative? In fact, he is winnowing barley tonight at the threshing floor. **3**Therefore wash yourself and anoint yourself, put on your *best* garment and go down to the threshing floor; *but* do not make yourself known to the man until he has finished eating and drinking. **4**Then it shall be, when he lies down, that you shall notice the place where he lies; and you shall go in, uncover his feet, and lie down; and he will tell you what you should do.”

**5**And she said to her, “All that you say to me I will do.”

**6**So she went down to the threshing floor and did according to all that her mother-in-law instructed her. **7**And after Boaz had eaten and drunk, and his heart was cheerful, he went to lie down at the end of the heap of grain; and she came softly, uncovered his feet, and lay down.

**8**Now it happened at midnight that the man was startled, and turned himself; and there, a woman was lying at his feet. **9**And he said, “Who *are* you?”

So she answered, “I *am* Ruth, your maidservant. Take your maidservant under your wing, [[c](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7182c)] for you are a close relative.”

**10**Then he said, “Blessed *are* you of the Lord, my daughter! For you have shown more kindness at the end than at the beginning, in that you did not go after young men, whether poor or rich. **11**And now, my daughter, do not fear. I will do for you all that you request, for all the people of my town know that you *are* a virtuous woman. **12**Now it is true that I *am* a close relative; however, there is a relative closer than I. **13**Stay this night, and in the morning it shall be *that* if he will perform the duty of a close relative for you—good; let him do it. But if he does not want to perform the duty for you, then I will perform the duty for you, *as* the Lord lives! Lie down until morning.”

**14**So she lay at his feet until morning, and she arose before one could recognize another. Then he said, “Do not let it be known that the woman came to the threshing floor.” **15**Also he said, “Bring the shawl that *is* on you and hold it.” And when she held it, he measured six *ephahs* of barley, and laid *it* on her. Then she[[d](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7188d)] went into the city.

**16**When she came to her mother-in-law, she said, “*Is* that you, my daughter?”

Then she told her all that the man had done for her. **17**And she said, “These six *ephahs* of barley he gave me; for he said to me, ‘Do not go empty-handed to your mother-in-law.’”

**18**Then she said, “Sit still, my daughter, until you know how the matter will turn out; for the man will not rest until he has concluded the matter this day.”

God had made provisions in His Law for widows.

* The harvest was over. Naomi wanted to find a place of \_\_\_\_\_\_\_\_\_\_ for Ruth.
* Naomi thought Boaz was her \_\_\_\_\_\_\_\_\_\_\_\_\_ of kin. What did she instruct Ruth to do?
* What did Ruth do?
* How did Boaz react?
* What was her request?
* How did he respond to the request?
* How did Boaz act honorably?

* What did Boaz send her home with for Naomi?
* After Ruth told the story, what did Naomi tell Ruth to do?
* Ruth was devoted to \_\_\_\_\_\_\_\_ and to \_\_\_\_\_\_\_\_\_\_\_\_\_\_.

### Boaz Redeems Ruth

**4**Now Boaz went up to the gate and sat down there; and behold, the close relative of whom Boaz had spoken came by. So Boaz said, “Come aside, friend,[[e](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7192e)] sit down here.” So he came aside and sat down. **2**And he took ten men of the elders of the city, and said, “Sit down here.” So they sat down. **3**Then he said to the close relative, “Naomi, who has come back from the country of Moab, sold the piece of land which *belonged* to our brother Elimelech. **4**And I thought to inform you, saying, ‘Buy *it* back in the presence of the inhabitants and the elders of my people. If you will redeem *it,* redeem *it;* but if you[[f](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7195f)] will not redeem *it, then* tell me, that I may know; for *there is* no one but you to redeem *it,* and I *am* next after you.’”

And he said, “I will redeem *it.*”

**5**Then Boaz said, “On the day you buy the field from the hand of Naomi, you must also buy *it* from Ruth the Moabitess, the wife of the dead, to perpetuate[[g](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7196g)] the name of the dead through his inheritance.”

**6**And the close relative said, “I cannot redeem *it* for myself, lest I ruin my own inheritance. You redeem my right of redemption for yourself, for I cannot redeem *it.*”

**7**Now this *was the custom* in former times in Israel concerning redeeming and exchanging, to confirm anything: one man took off his sandal and gave *it* to the other, and this *was* a confirmation in Israel.

**8**Therefore the close relative said to Boaz, “Buy *it* for yourself.” So he took off his sandal.**9**And Boaz said to the elders and all the people, “You *are* witnesses this day that I have bought all that was Elimelech’s, and all that *was* Chilion’s and Mahlon’s, from the hand of Naomi. **10**Moreover, Ruth the Moabitess, the widow of Mahlon, I have acquired as my wife, to perpetuate the name of the dead through his inheritance, that the name of the dead may not be cut off from among his brethren and from his position at the gate.[[h](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7201h)] You *are* witnesses this day.”

**11**And all the people who *were* at the gate, and the elders, said, “*We are* witnesses. The Lord make the woman who is coming to your house like Rachel and Leah, the two who built the house of Israel; and may you prosper in Ephrathah and be famous in Bethlehem.**12**May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the Lord will give you from this young woman.”

Boaz does the right thing and God rewards his for it.

* Was Boaz the next of kin to Naomi?
* Who did Boaz approach about keeping the law of redemption?
* Was he able to redeem the women?
* What was the custom in former times?
* Was Boaz able to buy the land and take Naomi and Ruth for his own?
* Who was witness of this?

### Descendants of Boaz and Ruth

**13**So Boaz took Ruth and she became his wife; and when he went in to her, the Lord gave her conception, and she bore a son. **14**Then the women said to Naomi, “Blessed *be* the Lord, who has not left you this day without a close relative; and may his name be famous in Israel! **15**And may he be to you a restorer of life and a nourisher of your old age; for your daughter-in-law, who loves you, who is better to you than seven sons, has borne him.” **16**Then Naomi took the child and laid him on her bosom, and became a nurse to him. **17**Also the neighbor women gave him a name, saying, “There is a son born to Naomi.” And they called his name Obed. He *is* the father of Jesse, the father of David.

**18**Now this *is* the genealogy of Perez: Perez begot Hezron; **19**Hezron begot Ram, and Ram begot Amminadab; **20**Amminadab begot Nahshon, and Nahshon begot Salmon;[[i](https://www.biblegateway.com/passage/?search=Ruth+1-4&version=NKJV#fen-NKJV-7211i)]**21**Salmon begot Boaz, and Boaz begot Obed; **22**Obed begot Jesse, and Jesse begot David.

What happened to Boaz and Ruth?

Naomi lived with Ruth and Boaz all the days of her life. She was \_\_\_\_\_\_\_\_\_\_\_ by Ruth more than \_\_\_\_\_\_\_\_\_ sons. Naomi became the nurse for the son born to Boaz and Ruth. His name was \_\_\_\_\_\_\_\_\_\_\_\_\_.

**Family Tree**

**Salmon**

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**Review the Cycle of Shame**

CYCLE

OF

SHAME