



24 Hours Through the Bible*

*Primarily sourced from 'Learn the Bible in 24 Hours', by Dr. Chuck Missler, Thomas Nelson

Hour 6: In The Land: Joshua, Judges, Ruth

Hour Five cont.

Deuteronomy: The Laws Reviewed

- The bridge between the first four Books (just outside the land) and the next seven Books (inside the land).
- The Book of Deuteronomy is instructive, interpretive, applicable rather than historic or new.
- It consists of a collection of the last messages of Moses and is a Book of review and ...
- Conditional Prophetic Previews: If you seek: this will happen; if you forsake: this will happen.
- Its actual history covers a very brief period, probably several days
- Having surveyed the history from Horeb (Received Law) to Beth-Peor (Just east of the Jordan)), he exhorted them to obedience.

Chapters 1 to 4:43: Commences with a discourse in which Moses reviewed the forty years.

- At the close of the first discourse we have a brief account of his appointment of three cities of refuge on the east side of Jordan (4:41-43).

Chapters 4:44-27:10: His Resume of Laws after 40 years of wandering

- Continuing the introductory part of the great discourse, Moses called on all Israel to attend to "statutes and judgment," and the "testimonies."
- The three words occur together (6:20):

"**Testimonies**" are the actual words of the given law.

"**Statutes**" are the sacrificial provisions for worship and the conduct that harmonizes worship.

"**Judgments**" deal with the arrangements for the administration of justice.

Chapters 27:11-28:68: Warnings: Cursings and Blessings

Chapters 29-31:13: The Mosaic Covenant

Chapters 31:14-32:47: The Song of Moses

Chapters 32:48-34:14: The Blessing and the Historical Conclusion

Shema: 'Hear' The Great Commandment.

Deut. 6:4 "Hear (*Shema*), O Israel: The LORD our God, the LORD is one!

5 You shall love the LORD your God with all your heart, with all your soul, and with all your strength.

6 "And these words which I command you today shall be in your heart.

7 You shall teach them diligently to your children, and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up.

- LORD = YHWH (Yahweh, "LORD") appears three times in the **Shema**.

-“One” = *echad*: compound unity; collective sense; components in unity (“one cluster of grapes”).

- The man and the woman shall be ‘one’ flesh in marriage

Death of Moses, 34:1-12

Moses After His Death

-From Joshua to Revelation-Moses' name is mentioned 200 times in 192 verses

By comparison after their deaths

-Abraham's 99 times in 95 verses

-David 1,140 in 969 verses!

-Michael fights with Satan over Moses' body, Jude 1:9.

-Transfiguration appearance, Matt. 17:3.

-Is he one of the two witnesses in Revelation 11?

Focusing

Morgan: Deuteronomy

DEUTERONOMY is the last of the books of the Pentateuch. It is didactic rather than historic. Its actual history covers a very brief period, probably not many days. It consists of a collection of the final public utterances of Moses. The form in which we possess it is in all likelihood the result of the work of an editor, who collected these great discourses, and connected them by such information concerning the occasion of their utterance as should make them a consecutive series, and thus give them value in their relation to the earlier books. It has been surmised that this work was done by Joshua, and this, to say the least, is quite probable.

The book is, therefore, essentially a book of Moses, for it consists of his final words to the people whom he had led, first out of Egypt, and then for forty years of wandering in the wilderness. It may therefore be most simply divided by the six discourses which it chronicles. Of these discourses the first was a Retrospect (1-4:43); the second, a Résumé of Laws (4:44-27:10); the third, the uttering of Warnings (27:11-28); the fourth, concerned the Covenant (29-31:13); the fifth was a great farewell Song (31:14-32:47); and the sixth, a final Benediction (32:48-33).

A. FIRST DISCOURSE: RETROSPECT

In reviewing the forty years of wandering Moses dealt with the three great movements: first, from Horeb to Kadesh-Barnea; secondly, from Kadesh-Barnea to Heshbon; and finally, from Heshbon to Beth-Peor. In looking back he was careful to state all the facts in the light of God's government. Their disturbance at Horeb was due to the direct commandment of God, and even though the path of the wilderness was a terrible one, they had not been left to grope their way through it alone. God had ever moved before them, choosing them out a place in which to pitch their tents. Moreover, he reminded them that they had not only been the objects of God's love, but that His power had wrought on their behalf.

Having surveyed the history from Horeb to Beth-peor, he exhorted them to obedience. Reminding them of the importance of the commandments, he based his appeal upon the greatness of God and the perfection of His law, insisting upon it that their whole existence and history centered around a spiritual ideal. There had been granted to them no visible form of God, even amid the majestic manifestations of Sinai, and therefore he warned them against making any graven image.

Continuing this exhortation to obedience, he looked into the future, and in the light of subsequent history his words were indeed prophetic. At the close of the first discourse we have a brief account of his appointment of three cities of refuge.

B. SECOND DISCOURSE: RÉSUMÉ OF LAWS

A general introduction indicates the place, time, and subject of this second discourse, which deals with testimonies, statutes, and judgments. The testimonies were the actual words of the law given, and these were first dealt with. The statutes were the provisions for worship, and the conduct harmonizing therewith. The judgments dealt with the arrangements for civil and religious authority, and the administration of justice.

A study of the testimonies, or uttered words of the law, reveals the fact that no vital change was made at any point in the nature or binding force of the commandments. There were slight verbal alterations, but these were due to the circumstances in which they were uttered. One striking difference is that in connection with the law concerning the Sabbath: the ground of appeal was no longer the rest of God in creation, but their position as redeemed from Egypt's bondage. Having referred to the ten words, a great statement was made as to the deepest value thereof, and as to the peoples' corresponding responsibility. "Jehovah, our God, is one Jehovah." The true response of the people to this truth was that of fear issuing in obedience, and resulting in well-being. The discourse then proceeded to deal with the responsibilities in detail.

Dealing with the statutes, he carefully warned them against idolatry, and commanded that all idols and false places of worship were to be destroyed as they entered the land. Nothing was to be allowed to seduce them from their loyalty to Jehovah in worship. He then passed to injunctions, which revealed his consciousness of the effect of worship on conduct; and finally, restated the arrangements for the observation of the great feasts.

In dealing with judgments, he first commanded the appointment of judges and officers, and then declared the principles upon which they were to act. The three-fold medium through which the will of God would be interpreted to the people—that namely of king, priest, and prophet—he then described. The laws of peace and of war were set out in great detail, and finally provision was made for a ceremony of blessing and cursing on the mountains of Ebal and Gerizim, when the land was entered.

C. THE THIRD DISCOURSE: WARNINGS

In this third discourse Moses devoted himself to solemnly warning the people. Before proceeding to this more specific purpose of his discourse, he spoke of the blessings which would follow obedience. The effect of disobedience he described first in their own borders. Adversity of every kind would overtake them in trade, agriculture, and in matters of health; and in every way there would be suffering if there were disobedience. In all this he really uttered prophetic words, for we find here a detailed description of the Roman victories, which came so long after, and the ultimate destruction of the city and the driving out of the people.

D. FOURTH DISCOURSE: THE COVENANT

The terms of the covenant had been already given. In urging the people to be true to it, Moses first of all referred to the Lord's deliverances wrought in the past, from Egypt, through the wilderness experience, and in the day of battle on the eve of their coming into possession. His appeal was made to all classes. In prophetic and burning words he described what would be the result of their breaking the covenant. Recognizing their imperfection, and their inability to appreciate the methods of the Divine government, he enunciated a principle of far-reaching importance and perpetual application. He declared that the secret or hidden or mysterious things belong to God, while the things revealed belong to us and to our children. Continuing his discourse, he uttered words thrilling at once with all tenderness and urgency of

appeal. We have here a great prophetic evangel, the value of which Israel has perhaps not learned even until today.

After the conclusion of the formal discourse, Moses spoke to the people of his own departure, and encouraged their heart in view of their coming into the land by reassuring them of the presence and power of God.

E. FIFTH DISCOURSE: THE SONG OF MOSES

Preceding the public uttering of the great Song, Moses and Joshua appeared before the Lord in order that the latter might be officially appointed to succeed in the administration of affairs. Jehovah then solemnly spoke to His servant, telling him that his time had come to sleep with his fathers, but that the people he had so long loved and cared for would indeed fulfil his predictions concerning failure, and would be visited with punishment. Gloomy enough was the outlook for the great leader, but it was the occasion of one of those manifestations of the Divine love which are so full of beauty.

It was in face of this foreknown fact of failure that he was commanded to write the song. The purpose of it was distinctly stated. A song embodied in the nation's life remains from generation to generation, and in days of disaster will constitute a haunting memory, testifying to truth concerning God. Songs often remain after commandments are forgotten. The law was written and committed to the priests; the song was written and taught to the people. The first part of the song consisted of a call to attention, and a statement concerning its nature. Heaven and earth were called to listen while the servant of God proclaimed the name of God. Moses sang of God as to His greatness, His perfection, His justice, His faithfulness. Then in a description equally brief, he referred to the people. It was a sad contrast. There is nothing said of them which is good. There follows a description of the tender government of God which is full of exquisite beauty. It is a revelation of the love which lies behind all law. The figure of the eagle and its method with its young is one of the most superb in the whole Bible, as a revelation of the truth that through methods which may appear almost unkind, love is working perpetually toward the higher development of those upon whom it is set. In strange contrast the song now became a wail as the unfaithfulness of the loved people was described. Such unfaithfulness had resulted in discipline necessarily severe. The people who had turned to the false were abandoned to the false. The face which had been as the sunlight was hidden from the people who had turned their back upon it. The very tenderness of love had become the burning of a fierce anger, and the benefits had been replaced by chastisement. The song then broke out into lament, "Oh, that they were wise," and celebrated God's ultimate deliverance of His people. Finally Moses appealed to the people to be obedient.

F. SIXTH DISCOURSE: THE BLESSING

These were the final words of the man of God. Often had he set before his people blessing and cursing. His last words were of blessing only. In stately and majestic language he affirmed anew the majesty of Jehovah. The great words of blessing were pronounced upon the tribes, Simeon only being omitted. Reuben and Judah were referred to in terms which suggested that they were to be saved, yet so as by fire. Levi, having lost all earthly things for the special honor of bearing the word of God, would receive the reward of such sacrifice. Benjamin was to have the special protection needed by frailty. The choicest things were said concerning Joseph. His were all precious things, and the good-will of Him Who dwelt in the bush. His, therefore, was the portion of government. In Issachar and Zebulun there was to be triumph over disability. Gad, overcoming at last, was to be a judge; and Dan was the type of conquest. Naphtali was to be satisfied, and Asher sustained. Thus in his final benediction Moses made the peculiar realization of blessing by the tribes unfold the all-sufficiency of God.

The last chapter of Deuteronomy is in all probability the writing of another hand. It contains the story of the death of Moses, the equipment of Joshua for his work, and a last tender reference to the great leader and lawgiver. The passing of Moses was full of beauty. In the fact of his exclusion from the land toward which his face had so long been set was his punishment. Yet it was tempered with mercy. There had been no weakening of his force. His career ended in full strength. He went up into the mount to die, and Jehovah gave him a vision of the land, and buried him in the valley.

The last words are almost a wail of sorrow: "There hath not arisen a prophet ... like unto Moses." Thus ends the last book of the Pentateuch. The nation created for regeneration among the nations was on the margin of possession. The great story will now move on through the history of these people to the coming of the promised One.

In The Land: Joshua, Judges, Ruth

The Book of Joshua

Entering the Land (Chapters 1-5):

Overcoming the Land's Kings (Chapters 6-12)

Occupying the Land (Chapters 13-21)

Joshua Departs From the Land (Chapters 22-24)

Joshua: In the Hebrew Scriptures the first division was known as 'The Torah', the second division was known as 'The Prophets.'

-In this second division the first section included: Joshua, Judges, First and Second Samuel, and First and Second Kings, and was called "The earlier Prophets."

Entering the Land (Chapters 1-5)

-Crossing the Jordan.

Morgan:

-Their right of entrance to the land was that God had given it to His people.

-Joshua and Israel's power of entrance was that of the Divine presence.

-Their personal condition of success was to be: 'strong and courageous',

-Signified by obedience to the law, and thus showing their submission to the LORD.

-Within three days the hosts were to move forward (Josh. 1:11). Three is not an insignificant number!

-Forty years before, spies had been sent, Joshua had been one of two who had brought back a report true to God.

-He now (in 2:1) sent two in again and the principle of sending was, however, quite different.

-It was now the action of that faith which was characterized by wise caution.

-The spies, returning, made it evident that the promise of God that no man should be able to stand before Joshua was being fulfilled, for according to Rahab, "their terror was fallen upon the people."

-Rahab's action was that of faith.

-The men of Jericho shared her conviction, but rebelled against it in unbelief.

On the Land

-They came on to the actual soil of Canaan, not by deflecting the course of the river, nor by bridging it, but by direct Divine intervention thru parting.

-Safely over Jordan, the hosts paused while stones were gathered out of the river bed, and a ceremony of worship was observed.

-This miraculous crossing of the river produced a remarkable effect upon the surrounding people.

- "Their heart melted, neither was there any spirit in them anymore." Joshua 5:1
- Before the actual march commenced, the Captain of the hosts of the Lord appeared to Joshua,
- He was thus made to recognize that his authority and leadership depended upon his submission and obedience.

Focusing.....

Monument of 12 Stones of Remembrance

-Joshua 4:2 "Take for yourselves twelve men from the people, one man from every tribe, 3 and command them, saying, 'Take for yourselves twelve stones from here, out of the midst of the Jordan, from the place where the priests' feet stood firm. You shall carry them over with you and leave them in the lodging place where you lodge tonight.' "

-John 1:28 These things were done in Bethabara beyond Jordan, where John was baptizing.

- Bethabara = "House of Passage."
- Just above the Dead Sea near the Jordan River
- The place of entrance to the land?

Matthew 3:9 (*JB speaking*) ... and do not think to say to yourselves, 'We have Abraham as our father.' For I say to you that God is able to raise up children to Abraham from these stones.

- The stones of Joshua 4:2 or reference to where they were?

Circumcision at Gilgal, Joshua 5:2-9,

Notable is v.9 Then the LORD said to Joshua, "This day I have rolled away the reproach (*disgrace, shame, taunts*) of Egypt from you." Therefore the name of the place is called Gilgal (*to roll away*) to this day.

- Compare Rom. 2:28-29 28 For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh; 29 but he is a Jew who is one inwardly; and circumcision is that of the heart, in the Spirit, not in the letter; whose praise is not from men but from God.

Manna ceases. 5:12 Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year.

The Night Visitor, Joshua 5:13-15

- Joshua confronts the 'Commander of the Lord's Host'.
- "Take off your shoes... it is holy ground where I am"
- A Christophany

Overcoming the Land (Chapters 6-12)

Morgan:

- Preparation thus being complete, the hosts of Israel became the scourge of God,
- Moving forward in judgment upon the corrupt peoples of the land (How corrupt?, see Lev. 20, focus on v.23).
- It is impossible to imagine anything more calculated to impress upon them their absolute weakness than the method of their victory at Jericho.
- Nor can we imagine a method that would bring more glory to God while involving us!
- Marching priests and blaring horns are utterly inadequate to a capture city,
- But it represents 'the use of foolishness', compared to all other ordinary methods of human warfare.
- The victory was theirs, but they were taught that it came not by their might, and not by their power,

-But by their child like obedience to the government of God.

Battle #2 Defeat From Within

- BUT suddenly the triumphant people were defeated.
- The reason was not the Canaanites, but the sin of a man, which was also the sin of a nation.
- Israel had now become a nation, and no one person could act alone without effecting others.
- The evil thing was judged and punished
- After a return obedience on the part of the nation the campaign moved victoriously forward.
- The story of the taking of Ai is one of acute military strategy.

What were the enemies thinking?

- The fame and dread of the people was spreading far and wide.
 - The kings of Canaan formed an alliance (probably for the first time: enemies aligned against a greater common enemy) against the oncoming hosts,
 - The strategy of the Gibeonites came forth from this fear of Israel.
 - The deceit being discovered, the action of Joshua was immediate and decisive.
 - He felt bound by the letter of his covenant, but condemned the Gibeonites to perpetual servitude, making them hewers of wood and drawers of water.
-
- This action of the Gibeonites aroused the anger of the confederate kings against them.
 - In their peril the men of Gibeon appealed to Joshua.
 - By forced marches Israel reached the scene of action, and the rout of the kings was complete.

In the South (Joshua 10)

- Joshua followed up his advantage by immediately moving forward until the whole of Southern Canaan was in possession of Israel.

In the North (Joshua 11)

- A new confederacy had to be faced and fought.
- The northern kings joined in an attempt to break the power of the conquering hosts.
- Turning swiftly north, Joshua routed them, and then turned back to Hazor, where victory still attended him.
- All this did not happen immediately; indeed we are told that it had occupied "a long time." Joshua 11:18
- This division ends with a detailed summary of the extent of the conquest (chapter 12).

Focusing

Jericho: Bet Yerah: "House of the Moon God:"

- Two "Spies" already sent in; sheltered by Rahab ("Spies" or "Witnesses"?), 2:1-21
- Battle Plan: March around the city 1 time per day, for 6 days; march 7 times on the 7th day; 6:3-4
- The wall will fall down flat... 6:5
- Take no spoil; "no accursed thing." 6:18-19. Why? First fruits belong to God: Ex. 23:15; Neh. 10:35-37
- Levites lead the procession.
- His direct representatives and His servants. 3:3

The Failure at Ai

- Only loss of the seven-year campaign! Joshua 7
- "And the LORD said unto Joshua, Get up; why are you lying here! 7:10
- Achan had smuggled forbidden loot, violating God's injunction. 7:11
- After stoning Achan (and his family and belongings), a second attack was undertaken. 7:13-8:29
- 30,000 men, with a 5,000 man ambush force, wipe out the city.
- This time they took specific spoils of the city per the word of the Lord, 8:2, 27

The Campaigns

South (Joshua 10): Southern campaign was triggered by the treaty he made with the city of Gibeon.

-Five local kings went to war against Gibeon for its defection to the Israelites.

The Battle of Beth-Horon, Joshua 10:11-27

-Kings confederate under "Adonai-Zedek," king of Jerusalem.

-Defeated with "stones of fire" from heaven.

-The sun commanded to "stand still" to give them more time to complete the rout...the Sun (and the moon) extended an entire day.

-The kings hide in a cave and are dealt with.

-Completes the southern strategy; the rest is mop up...

-Gibeonites deception results in a peace treaty; honored even when deception known.

North (Joshua 11): The collapse of the south to Joshua spurred the powerful King Jabin of Hazor to assemble a large army for war.

-Again Joshua's shock tactics demolished the enemy.

-But these quick victories had to be followed up by a slower guerilla war, rooting out pockets of resistance (Joshua 11:18).

Is Joshua a Model of any New testament Books?

Book of Joshua versus Ephesians: Victorious Christian Living

Book of Joshua	Book of Ephesians
Israel	Church
Entering & Possessing	Entering & Possessing
Earthly Inheritance	Heavenly Inheritance
Given in Abraham	Given in Christ

Book of Joshua versus Book of Revelation

-Yehoshua (English: Joshua) is a variant of Yeshua.

-A military commander dispossessing the usurpers.

-Seven-year campaign.

-Against seven (of an original 10) nations;

-Torah ignored at Jericho: (Sabbath ignored; Levites involved);

-First sent in "Two Witnesses";

-Seven Trumpet Events;

-Preceded by "Silence in heaven for 1/2 hour"

-Enemies confederated under a leader in Jerusalem,

-Adonai-Zedek, "Lord of Righteousness."

-Ultimately defeated with

-Hailstones and fire from heaven; signs in the Sun, Moon, etc.

-Kings hide in caves ("Rocks fall on us...").

Occupying the Land (Chapters 13-21): The victory of faith.

Morgan:

-Joshua was now about ninety years old, and was reminded that the conquest was by no means complete.

-There remained "much land to be possessed",

-But it was now to be divided amongst them, in order to perfectly and completely possess the land.

-Toward this end provision was made for the two and a half tribes on the east of Jordan.

-He granted full-of-faith and faithful Caleb the mountain which he asked for, and blessed him.

-In the settlement of the nine and a half tribes Judah, the kingly tribe, stood first,

-It remained loyal longer than the rest, but subsequently became contaminated with the abominations of the heathen in the land and from their neighbors.

-God's people are never overcome in fair and open fighting with His foes.

-Defeat comes from friendship with the world, which is enmity against God (James 4:4).

In the North

-Next the inheritance of Joseph was divided between Ephraim and Manasseh, a double portion for Joseph.

-Joshua erected the tabernacle at Shiloh, after rebuking the seven tribes for being slow to possess the land (Joshua 17-18)

-He then appointed three men from every tribe to divide the land into seven parts.

-One of these portions was allotted to each of the remaining tribes.

-The first of the seven fell to Benjamin.

-Then follows an account of the portions of the rest--Simeon, Zebulun, Issachar, Asher, Naphtali, Dan.

-When all had been provided Joshua asked and obtained his portion.

-Having thus come into possession of the land, the cities of refuge were provided according to the arrangements already made.

-Following these, the Levites made application for their cities and pasturage, and the rulers and the people made ready response.

What About Simeon and the Levi?

-Jacob's prophecy concerning Simeon and Levi, "I will divide them in Jacob, and scatter them in Israel," Gen. 49:7

-Was fulfilled in the case of Levi, in the scattering of the tribe through all the others.

Did What the LORD Gave Get Possessed?

-This second division of the book ends with the statement that the Lord gave, and they possessed the land.

-His promise to them was fulfilled, no man had been able to stand before them.

-Their enemies had been wholly delivered into their hands.

-But they did not drive them out or possess all of the land

-The failure, however, was wholly due to their own disobedience,

-The record at this point fittingly closes with the declaration of the fidelity of God: 21:45 Not a word failed of any good thing which the LORD had spoken to the house of Israel. All came to pass.

Gifts Unpossessed!

-Failure to possess what God gives, always lies with His people, and never the result of unwillingness or weakness or provision on His part.

Focusing

Division of the Land

-The Tribes were allocated their portions by casting lots. 18:8-10

Proverbs 16:33 The lot is cast into the lap,
But its every decision is from the LORD.

-Levites were assigned to 48 cities; six of which were designated "Cities of Refuge." 20:1-21:42

Cities of Refuge

-Available in cases of manslaughter.

- Not premeditated murder.
 - Was the Crucifixion of Christ pre-meditated or manslaughter? What did Jesus say?
 - Father forgive them for they do not know what they are doing! Luke 23:34**
 - Fleeing to these cities secured the man-slaughterer against the Avenger of Blood.
 - As long as they abided in the City of Refuge. How secure are we in Christ?
 - Prevailed until the High Priest died.
 - Put Jesus in the middle of this teaching!
-

Joshua's Farewell and Departure From the Land (22-24)

Morgan:

- At the close of the war the two and a half tribes returned to their possession on the other side of the Jordan.
- As they departed Joshua commended them for their fulfillment of their promise, and charged them to be loyal to Jehovah.
- As the time for Joshua's passing approached, he twice gathered the people together, and delivered farewell messages.
- The burden of the first was that of the power and faithfulness of God, with his earnest desire for the faithfulness of the people to Him.
- His warnings were perhaps more fiery and searching than those of Moses.
- The second time he gathered them to Shechem (Joshua 24).
- In his final address he traced their history from the call of idol worshipping Abraham to the then,
- Emphasizing the fact that everything of greatness in their history was of God.

Whom Will You Serve?

- He finally charged them, "Now, therefore, fear the Lord, and serve him."
- There was a fine touch of courageous irony in the appeal which followed.
- If they would not serve God he called them to choose whom they would serve.
- #1: Would they go back to the gods of their fathers beyond the river,
- #2: Would they turn to the gods of the Amorites, in whose land they dwelt?
- He ended by declaring, "As for me and my house, we shall serve the Lord."
- The book closes with deaths: the death of Joshua the second great leader, and the death of Eleazar, the second High Priest.

Book of Judges

Judges: About 350 years of doing "what was right in their own eyes"

- Dr. Arnold:** The actual period of the Judges includes not only what is found in the Book of Judges, but also what is found in the Book of Ruth, and in the first twelve chapters of First Samuel.
- The Rollercoaster Called 'Judges': sinning, suffering, repentance, deliverance.

After Joshua 1-3:6

The Judges 3:7-16:31

Appendix (Micah & The Levite in Benjamin) 17:1-21:25

- Dr. Arnold:** A total of twelve judges are identified in the Book of Judges, thirteen counting Deborah (Abimelech was not actually a judge; Eli and Samuel do not appear in this book).
- The dates of the Judges run from the death of Joshua until the rise of Saul.

Table 1. The Judges of Israel in the Land: Between Joshua and King Saul

*	Judges/Leaders	Dates (B.C.)	Notes	Deliverer?
1	Othniel	(c. 1373-1334)		Yes
2	Ehud	(c. 1316-1237)		Yes
3	Shamgar	(c. 1265-1252)	He falls within the period of Ehud.	Yes
4 5	Barak and Deborah	(c. 1237-1198)	Concurrent	Yes Yes
6	Gideon	(c. 1198-1151)		Yes
	Abimelech	(c. 1151-1149)	Self-appointed over a tribe. Not actually a judge.	N/A
7	Tola	(c. 1149-1126)		No
8	Jair	(c. 1126-1105)		No
	Eli	(c. 1107-1067)	Not included in the Book of Judges	N/A
9	Jephthah	(c. 1087-1081)		Yes
10	Ibzan	(c. 1081-1075)		No
11	Elon	(c. 1075-1065)		No
12	Samson	(c. 1069-1049)		Yes
	Samuel	(c. 1067-1020)	He overlaps with the period of Samson; but he is not included in the Book of Judges.	N/A
13	Abdon	(c. 1065-1058)	He falls within the period of Samuel.	No

-A record of occasional deliverers rather than a succession of governors

-Probably written by Samuel prior to the accession of David.

-Judges 17:6, 21:25 In those days there was no king in Israel; everyone did what was right in his own eyes.

Table 2. The Place of Judges in the Hebrew Bible



Notice: TaNaKh which is an acronym for the entire Jewish OT

After Joshua 1-3:6

Morgan

- The first act of the people after the death of Joshua was that of seeking to know the will of God as to who should commence the final work of conquest.
- Judah, the kingly tribe, was appointed.
- It is evident that this work, which begun in earnest, eventually weakened.
- A false toleration toward a people utterly corrupt, who ought to have been exterminated, resulted in the ultimate undoing of the chosen nation. (A little leaven, leavens ..., again see Lev. 20)
- Chapter 2 tells of the story is told the messenger from Gilgal, who called them back to loyalty to God.
- A brief retrospect follows on the condition of affairs under Joshua, and then a synopsis of the history which is to be set out in greater detail.
- The keynote of the Book is the circular rotation of peace to sin to punishment to deliverance to peace ...

Focusing

The Costs of Compromise: (A Pathetic Anticlimax)

- Another generation arose
- Unwilling to help the rest
- Living among idolaters, became contaminated
- Thus an Incomplete mastery of the Land
- Surrounding nations were allowed to exploit their degeneracy
- Military alliances.
- Intermarriage.
- Apostasy and idolatry.
- God's discipline-interventions interrupted their sordid slide into failure.

The Lessons

Seven Cycles of Oppression

Table 5. Seven Cycles of Oppression and Deliverance in the Book of Judges

Cycle	Oppressing Nation	Enemy Leader	Israel's Deliverer	Script. Ref.
1	Mesopotamians	Cushan-Rishathaim	Othniel	3:7-11
2	Moab	Eglon	Ehud	3:12-30
3	Philistines	—	Shamgar	3:31
4	Canaanites	Jabin	Deborah and Barak	Chap. 4-5
5	Midianites	—	Gideon	6:1 to 10:5
6	Ammonites	—	Jephthah	10:6-12:15
7	Philistines	—	Samson	Chap. 13-16

Not Accidents

- Surrounding nations brought on, brought in, by the LORD as punishers.
- Privileges are not license to sin.

The Decline

- Started well; finished dismally.
- Without a King: God was to be their King.
- “Everyone did what was right in their own eyes.” Judges 17:6 & 21:25
- The degradation of the role of women.
- The concubine in Benjamin

The Levite and His Concubine, 19 and 20

- Travels to repair his marriage.
 - Unable to find safe lodging.
 - Concubine raped and left dead.
 - He sends her in 12 parts to the Twelve Tribes.
 - Outraged tribes attack the Benjamites.
 - Almost eliminate the Tribe of Benjamin; only 600 left and are assisted in obtaining brides for survival of the tribe.
-

The Judges 3:7-16:31

Morgan:

- This division of the book contains the story of seven consecutive failures, punishments, & deliverances.

- The first decline 3:7-11** was that of neglect of God and turning to idols.
- The punishment consisted of eight years of oppression.
- When under this affliction they finally cried out to God
- And the first of the judges appeared in the person of Othniel.
- Forty years of rest followed.

- The second decline 3:12-31** occurred after the death of Othniel, when the people sinned again.
- Punishment came from Eglon, and lasted for eighteen years.
- Then they cried to the Lord again, and Ehud, with whom Shamgar was associated, was the deliverer.
- Eighty years of rest followed.

- The third decline Chapters 4-5** then followed, and they were delivered into the hands of Jabin, King of Canaan.
- Twenty years of oppression resulted, which became most terrible under Sisera, Jabin's Captain.
- Again, they cried out, and were heard.
- The story of deliverance is full of romance and poetry, being associated with the name of Deborah.
- She gained the ear of many to such a degree that she was appointed to judge the people, and at last she called Barak to her aid.
- He, inspired by her teaching, and she, helped by his consecration, went forward, and Israel was delivered from oppression.
- Following this deliverance the land had rest for forty years.

- The fourth decline 6-8:32** issued in the victory of Midian, under whose oppression the people groaned for seven years.
- So terrible was it that the people hid themselves in dens and caves and strongholds.
- At last, in answer to their cry, the movement of deliverance began, and associated with this was Gideon

The Story of Gideon

- He is seen first at his work, with the bitterness of the whole situation burning like a fire in his bones.
- He was conscious of the true or positional relationship of the people to Jehovah,
- BUT he also understood that on account of their sin they had been judged.
- Called to act as deliverer, we follow him in his work of preparation.

Gideon's Preparation

- This proceeded in three stages. It began at home.
- He broke down the altar of Baal in connection with his father's house, and restored the worship of God.
- The second movement was that of the sending out of the call to fight.
- The final one was his fellowship with God, in which signs were granted to him.
- The story of the conflict is one of the most remarkable on record.

Gideon's Battle

- In response to his call to all the hosts of the people only thirty-two thousand gathered.
- Of these such as were faint-hearted and afraid were bidden to return, and twenty-two thousand went back.
- Those remaining were subjected to a further test, with the result that only three hundred were left.
- The victory was perfect; but it was so won as to teach the people that the one and only condition was that of dependence upon God and implicit obedience to His command.
- Judges 8:28 And the country was quiet for forty years in the days of Gideon.

The fifth decline 8:33-10:5 followed immediately upon the death of Gideon.

- They fell into the sin of worshipping the Baals.
- Judgment this time came from within rather than from without.
- Abimelech, a natural son of Gideon, a man unprincipled and brutal, but of great personal force,
- Secured to himself the allegiance of the men of Shechem, and practically usurped the position of king.
- In order to make his position secure, he encompassed the massacre of all the sons of Gideon, except Jotham.
- His parabolic prophecy from the height of Mount Gerizim indicated the line along which judgment would fall upon the sinning people.
- The tyranny of Abimelech's rule lasted for three years.
- He was then slain by the hand of a woman, and a period of forty-five years of quietness followed under the dictatorship of Tola and Jair. (Judges 10:1-5)

The sixth decline 10:6-12:15 was characterized by an almost utter abandonment of the people to idolatry.

- The list of the forms which this idolatry took is appalling.
- Judgment came this time from the Philistines and the men of Ammon, and continued for eighteen years.
- At last, sore distressed, they cried out to God,
- And for the first time it is recorded that He refused to deliver them, (Judges 10:12-13)
- And they were reminded of how He had repeatedly delivered them.
- The true attitude of Jehovah toward them, however, flamed out in a remarkable statement, "... his soul was grieved for the misery of Israel." Judges 10:16

And Again Deliverance Came (Judges 11 and 12)

- Deliverance came at length through Jephthah, a study of whose history is full of interest.
- He was the son of a harlot, and had been thrust out from his inheritance by the legitimate sons of his father.

- The iron had entered his soul, and he had gathered to himself a band of men, and had become a kind of outlaw free-booter.
- He was a man of heroic daring, having certain excellencies of character which marked him out as capable in a crisis of need.
- The story of his victory and his vow follows.
- Total rest: 31 years (Judges 12:7-15) Before we read of

The seventh decline Chapters 13-16 opens with the declaration, "Israel again did that which was evil," -And they were again delivered into the hands of the Philistines, for forty years.

Samson: The Judge Who Could Have ... But!

- Here occurs one of the strangest stories of the Old Testament, that of Samson.
- It is the story of a great opportunity and disastrous failure.
- Everything would seem to have been in his favor.
- His birth was foretold by an angel visitor.
- This foretelling led to his special training, and finally he was moved in his early years by the Spirit of the Lord.
- Grown to manhood's estate, he went to Timnath, and there was swept away by his passions into an unholy alliance.
- The overruling hand of God is seen checking the power of the Philistines through him,
- But through all, his deterioration is manifest.
- His final fall occurred at Gaza.
- There is nothing, perhaps, in the sacred writings at once more pathetic and tragic than Samson, with his eyes put out, turning grinding wheel in the house of the Philistines.
- At last, out of his degradation he cried out to God, and in his death struck the heaviest blow at the people from whose oppression he ought to have delivered his own nation.
- Here ends the history of our book It is taken up again in the first book of Samuel.
- The remaining chapters and the book of Ruth have their chronological place in the period already dealt with.

Focusing

Appendix (Micah & The Levite in Benjamin) 17:1-21:25

Morgan:

- The events here chronicled may have taken place closely following the death of Joshua.
- They give us a picture of the internal condition of the people, and it is most probably that they were added with that intention.
- Micah's act was a violation of the second commandment, having to do with idolatry.
- His action was not that of adopting the idolatries of the heathen.
- His mother's language showed her recognition of Jehovah. "Blessed be my son of the Lord."
- Moreover, Micah's words when he persuaded the Levite to be his priest showed the same thing.
- "Now know I that the Lord will be my God."
- The images were intended to aid him in his worship of Jehovah.
- The whole story is a revelation of a degenerate condition. Micah had robbed his mother.
- On making restitution he accompanied the act, at her instigation, with this religious movement.
- The consent of the Levite to become a priest in the house of Micah for the sake of a living was a further revelation of the same degeneracy.
- The story of the backsliding of individuals is followed by an illustration of its widespread existence among the people.

- The Danites, in the course of seeking new territory, found Micah and the condition of things established in his house.
- When presently they moved forward to possess, they did not hesitate to seize his images and capture his priest.
- The story of the Levite follows, and is a clear revelation of the startling moral conditions.
- Resulting from it, the nation was stirred to its center, and a great moral passion flamed out.
- Israel went to war with Benjamin and nearly wipes out Benjamin.
- The carnage continued until not above six hundred men of the tribe of Benjamin were left.
- Then followed a sudden revulsion, and pity operated to the saving of Benjamin.

The Book of Ruth

- Takes place: "In the days the judges ruled... (1:1)"
- The book of Ruth is the ultimate love story, both at the literary level & at the prophetic, personal level.
- The book of Ruth is also one of the most significant books for the Church. Why?
- It demonstrates the role of the Kinsman-Redeemer involving a gentile bride!
- Also making its understanding an essential prerequisite to the book of Revelation, especially chapter 5.

Ruth: The Kinsman-Redeemer.

Chapter 1 Love's Resolve

- Ruth cleaving to Naomi

Chapter 2 Love's Response

- Ruth gleaning from Boaz's field under directions from Naomi

Chapter 3 Love's Request

- The Threshing Floor Scene, Ruth and Boaz

Chapter 4 Love's Reward

- The Redemption of both Land and Bride

Chapter 1 Love's Resolve: Ruth Cleaving

- Famine drives the family to Moab.
- Father and sons dies.
- Leaving Naomi and eventually Ruth who goes back to Judah with Naomi
- Vows to cling to her and the God of Israel

Ruth's Dedication Declaration

Ruth 1:16-17 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 (*Israel*) 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."

The Story in the Names of Chapter 1

- Elimelech ("God is my King")
- Naomi ("Pleasant")
- Mahlon ("Unhealthy")
- Chilion ("Puny")
- Naomi deters daughters-in-law from following her back to Israel, to Bethlehem.
- Orpah ("Fawn"), Ultimately returns
- Ruth ("Desirable"), Remains with Naomi

Chapter 2 Love's Response: Ruth Gleaning

- The Law of Gleaning (see Lev. 19:9,10; Deut. 24:19-2)
- It was provision for the destitute.
- She "Happens" upon the field of Boaz.
- Boaz = "In Him is Strength".
- Introduced by "Unnamed Servant.", the head of the reapers
- Protection + "Gracious Handfuls on purpose..."
- Potential Goel: Kinsman-Redeemer
- Law of Redemption (see on your own Lev. 25:47-50).
- Law of Levirate Marriage (see on your own Deut. 25:5-10).

Chapter 3 Love's Request: The Threshing Floor

- Naomi recognizes an opportunity for the redemption of her land and a new life for Ruth.
- She, this Jewish woman, instructs the Gentile Ruth on what to do.
- Ruth approaches Boaz to fulfill the role of a Goel.
- BUT, there is a "nearer kinsman" that stands in the way ...

Chapter 4 The Redemption: Love's Reward

- Boaz confronts the "Nearer Kinsman"
- He is willing to redeem the property
- But he is not willing to take Ruth as bride.
- He publicly yields his shoe to relieve the obligation.
- Boaz steps up: he purchases the land for Naomi, he "redeems, purchases" a Gentile Ruth as his bride.

The Strange Prophecy

-**"May your house be like Perez..." Ruth 4:12**

- Dr. Arnold:** Perez was born as the result of a 'levirate marriage act'.
- He was the son of Judah from whom Boaz descended.
- Boaz was of the Clan of Perez, a clan that had settled in Bethlehem (1 Chr. 2:5, 2:18, and 2:50-54)
- The witnesses in Ruth pointed out: **whom Tamar bore to Judah.**
- Tamar was also a widow and had a child by an older man, pointing to the correlation with Ruth
- Then they added, **because of the offspring which the LORD will give you from this young woman.**
- The rabbinic interpretation sees this as messianic, as it is written in **Psalm 89:36: His seed shall endure forever, and his throne as the sun before me.**

The Results of the Prophetic Blessing:

- | | |
|----------|----------|
| 1-Perez | 6-Salmon |
| 2-Hezron | 7-Boaz |
| 3-Ram | 8-Obed |

4-Aminadab 9-Jesse

5-Nahshon 10-David (As far as Samuel can go in his lifetime)

-And on down to Jesus in Matthew's Genealogy

Typological Analysis of the Kinsman Redeemer

-Goel = Kinsman-Redeemer: Must be a Kinsman; must be able to perform; must be willing; and, must assume all the obligations.

-Boaz = The Lord of the Harvest/The Kinsman-Redeemer.

-Naomi = Israel.

-Ruth the Moab = Gentile Bride.

Missler

The Requirements of the Kinsman-Redeemer and Messiah's Qualifications

Requirement	Ref. in Ruth	How Jesus Qualified	Ref. in Bible
Must be a near kinsman and a blood relative	2:1, 2:20	Jesus, by His incarnation, became a near kinsman to humanity in general and by his birth through Miriam (Mary), became a near kinsman to the Jewish people in particular.	Jn. 1:14; Phil. 2:1-11; Heb. 2:12-18
Must be willing to pay the price	2:8, 3:11	Jesus was willing.	Matt. 20:28; Jn. 3:16, 10:11, and 10:17-28
Must be able to do it	2:1	Jesus was able.	Heb. 7:25
Must be free himself		Jesus was free Himself.	2 Cor. 5:21
Must have the price of redemption	2:1	Jesus possessed the price of redemption: innocent human blood.	Is. 53:5; Jn. 1:29; 1 Pet. 1:18-19 and 1:24

Observations from the Book of Ruth: Types

-In order to bring Moabite Ruth to Naomi, Jewish Naomi had to be exiled from her land.

-What the Law could not do, Grace did.

-Ruth does not replace Naomi.

-Ruth learns of Boaz's ways thru Naomi

-Naomi meets Boaz thru Ruth

-No matter how much Boaz loved Ruth, he had to wait for her move.

-Boaz, not Ruth, confronts the nearer Kinsman.

-Book of Ruth always read at the Feast of Pentecost (Shavuot).

-You can't really understand Revelation 5 without understanding the Book of Ruth.

-You and I are also beneficiaries of a love story, that was written in blood, on a wooden cross, erected in Judea almost 2,000 years ago.
