

JUDGES

DISOBEDIENCE,
DEPARTURE,
DISCIPLINE, &
DELIVERANCE

KEN FLEMING



Developed as a study course by Emmaus Correspondence School, founded in 1942.

Judges: Disobedience, Departure, Discipline, & Deliverance

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STUDENT INSTRUCTIONS

The book of Judges records the history of the nation of Israel in the Promised Land from the death of Joshua until just prior to the kingdom being established under King Saul. During this period, the nation failed God repeatedly, prompting Him to allow the pagan people in the land and surrounding areas to oppress them. Whenever Israel cried out to God for help, He would graciously raise up leaders to deliver them from their enemies and a time of peace would come—until the next time they failed.

The writer of Judges appears to have had a threefold purpose in recording this sad history:

- To demonstrate the effects of a godless culture on His people.
- To explain the necessity for God’s judgment on those who compromised His holy standards.
- To show that God was faithful to His covenant with His chosen people, even though they sinned.

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Course Components

This course has two parts: this study course and the exam booklet.

How To Study

This study has twelve chapters, and each chapter has its own exam. Begin by asking God to help you understand the material. Read the chapter through at least twice, once to get a general idea of its contents and then again, slowly, looking up any Bible references given.

Begin studying immediately, or if you are in a group, as soon as the group begins. We suggest that you keep a regular schedule by trying to complete at least one chapter per week.

Exams

In the exam booklet there is one exam for each chapter (exam 1 covers chapter 1 of the course). Do not answer the questions by what you think or have always believed. The questions are designed to find out if you understand the material given in the course.

After you have completed each chapter, review the related exam and see how well you know the answers. If you find that you are having difficulty answering the questions, review the material until you think you can answer the questions. It is important that you read the Bible passages referenced as some questions may be based on the Bible text.

How Your Exams Are Graded

Your instructor will mark any incorrectly answered questions. You will be referred back to the place in the course where the correct answer is to be found. After finishing this course with a passing average, you will be awarded a certificate.

If you enrolled in a class, submit your exam papers to the leader or secretary of the class who will send them for the entire group to the Correspondence School.

See the back of the exam booklet for more information on returning the exams for grading.

1

THE BROKEN COVENANT

JUDGES 1:1–2:5

Introduction

The book of Judges records the history of the nation of Israel in their land from the death of Joshua to just prior to the establishment of the kingdom under King Saul. Joshua had defeated the nations in Canaan and subdued the whole land by the power of God (though there were still pockets of resistance in certain areas). Each tribe was then allotted an area in which to settle. There was no national leader to replace Joshua, but God graciously raised up twelve leaders at special times to deliver the tribes from the oppression of their enemies that they brought on themselves because of their repeated rebellion against God. These twelve were called *judges*, though their activities were military and political rather than judicial (2:16-18; Ruth 1:1). Their lives contained many obvious flaws, making it all the more remarkable that four of them are mentioned among the heroes of faith in Hebrews 11:32.

The events recorded
in the book are
arranged in a series
of repeated cycles.

From Disobedience to Deliverance

The events recorded in the book are arranged in a series of repeated cycles that begin with the Israelites' *disobedience* to God's command to completely drive out the Canaanites. In their disobedience they also turned away, *departing* from God to adopt the idolatry of the pagan Canaanites. God responded to their disobedience with *discipline* by allowing their enemies to attack them, defeat them, and oppress them until their lives were miserable. Then, when they cried out to God to save them, He sent

a judge (or, savior) to *deliver* them from their enemies. Their deliverance was followed by a period of peace and rest. This pattern of events became a cycle repeated seven times in the book:

1. The peoples' disobedience
2. The peoples' departure
3. God's discipline
4. God's deliverance

The Israelite tribes were fairly faithful to God during the lifetime of Joshua and of his appointed elders, a period that ended about 1350 BC (Josh. 24:31; Judges 2:7). The period of the judges continued for over three hundred years until Saul was made king, about 1050 BC. However, an accurate chronology of the period is not possible from the biblical record. The book of Judges was probably written in the early years of David's reign, perhaps by the prophet Samuel.

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**The period of the
judges continued
for over three
hundred years.**
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Existing Conditions in Canaan

The Canaanite peoples had largely occupied the more fertile valleys of the land before the Israelites invaded. Their cities were strongly fortified, and their armies included battalions of chariots. The valleys were desirable because they contained all the trade routes and most of the available water in the land. During the seven-year conquest of the land under Joshua the cities were defeated, but many of them were re-occupied by Canaanite peoples and remained as enemy strongholds during most of the period of the judges.

The Place and Purpose of Judges in Bible History

The book of Judges looks historically in two directions. First, it looks back to the victories and leadership of God's servant Joshua. Thus it begins with, "Now after the death of Joshua . . ." (1:1). Second, it looks forward to the establishment of the kingdom and ends with, "In those days there was no king in Israel" (21:25). In the period between these times God intended that the twelve tribes complete the takeover and occupation of their assigned tribal areas. They were commanded to drive out or destroy the remaining

Canaanites and to occupy their cities and farmlands. Most importantly, they were to maintain their unity under God by obeying God's law and by faithfully worshiping God through the priesthood and the tabernacle. These instructions had been given to them through Moses at Mount Sinai in the wilderness. They were repeated forty years later by Moses at Mount Nebo, and again by Joshua at the end of his life. God not only gave them this responsibility—He promised them victory if they would obey Him. But they failed to do that. They did not drive out the enemy, but instead lived alongside them and intermarried with them. They did not remove all the pagan idols and altars, but rather adopted the idolatry and immorality of the Canaanites. Because of these things, God disciplined them through oppression by their enemies. When they repented, He delivered them by means of the judges that He raised up.

The writer, under the inspiration of the divine Author, the Holy Spirit, seems to have had a threefold purpose in recording this sad history:

- To demonstrate the effects of a godless culture on His people.
- To explain the necessity for God's judgment on those who compromised His holy standards.
- To show that God was faithful to His covenant with His chosen people, even though they sinned.

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**God promised Israel
victory if they would
obey Him. But they
failed to do that.**

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An Outline of the Book

The book of Judges divides easily into three sections. The first is introductory and is a background to the days in question. The second is the main part of the book, which is a documentary of the deeds of the judges. The third is an appendix, which gives two illustrations of the depravity in the times of the judges.

1. The Background to the Days of the Judges (1:1–2:5)
2. The Documentary of the Deeds of the Judges (2:6–16:31)
3. Two Illustrations of the Depravity in the Times of the Judges (17:1–21:25)

The Oppressors and Judges of Israel

Oppressors	Judges	Passages	Years as Judge
1. Arameans	Othniel	Judges 3:7-11	40
2. Moabites	Ehud	Judges 3:12-30	80
3. Philistines	Shamgar	Judges 3:31	?
4. Canaanites	Deborah	Judges 4-5	40
5. Midianites	Gideon	Judges 6-8	40
	Tola	Judges 10:1-2	23
	Jair	Judges 10:3-5	22
6. Ammonites	Jephthah	Judges 10:6-12:7	6
	Ibzan	Judges 12:8-10	7
	Elon	Judges 12:11-12	10
	Abdon	Judges 12:13-15	8
7. Philistines	Samson	Judges 13-16	20

The Incomplete Conquest of Canaan

The first chapter identifies the problem that the tribes of Israel faced as they lived in a culture permeated with evil and under God's judgment. The problem is that they compromised their sworn promise to God made in the

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Israel
compromised
their sworn promise
to God made in
the days of Moses
and Joshua.
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days of Moses and Joshua. They promised when God brought them into Canaan they would do everything He had commanded them. Their promises included the complete destruction of the Canaanite peoples and every vestige of their idolatry. They promised not to intermarry with them or join with them in any way. The conquest started out well under Joshua, but as time went on they failed in all these areas. Thus they compromised

their ownership of the land, their relationship with the Canaanites, and their worship of the true God. Their compromise was a result of their lack of faith and their unwillingness to obey God.

After the Death of Joshua

The fact of Joshua's death is significant for the theme of Judges because no national leader replaced him. Each tribe was to fully possess and defend its assigned territory. This began while Joshua was still alive and continued after his death. Some of the incidents recorded in the first chapter took place before Joshua's death, and others took place after it. They are not arranged in chronological order, but rather in a geographical order from the center of the land, to the south, and then to the north. The tribes mentioned were the 9½ tribes who had inheritances on the west bank of the Jordan River.

Judah Possesses Its Inheritance (1:1-20)

When Joshua finished the national campaign, all the tribal leaders met at the base camp in Gilgal to arrange the boundaries of each tribe's inheritance. Later, when Joshua died, they met again to plan an orderly takeover of the allotted areas. It would involve a military advance followed by the civilian occupation of towns and farms. They evidently met in Shiloh where the tabernacle was and asked the Lord which tribe should be first to "go up for us against the Canaanites" (v. 1). God's answer was that Judah was to be the first. He said, "I have delivered the land into his hand" (v. 2). What follows to verse 21 reports the victories that the tribe of Judah won in their section of the land. Nearly three hundred years before this, Jacob had prophesied that Judah's hand would be "on the neck of their enemies" (Gen. 49:8). Jacob's prophecy would now be fulfilled. Judah's territory extended south from Jerusalem to Kadesh Barnea. Judah had the largest of all the tribal territories.

The people of the tribe of Judah then asked Simeon to join with them in taking over the cities from the Canaanites (v. 3). It made sense as Simeon was the smallest tribe and their allotment was limited to a number of towns within the borders of Judah (Josh. 19:1). Judah's proposal also showed their brotherly love and unity in taking over their God-given possessions. Simeon readily agreed. There is a lesson for us here in the guidance of God from *the general to the particular*. First, the people of Judah knew from

the law given to Moses the location of their inheritance in the land (Joshua 15). Then, as a result of prayer, they received the order that they would be first to go (v. 2). Finally, they used some sanctified common sense, asking Simeon to join them to share the campaign and the victories.

The principle illustrated here can be applied to the Christian who possesses his or her spiritual inheritance that has been won by Jesus Christ, our greater Joshua. The name Joshua in Hebrew is the equivalent of Jesus in English. Believers, like the Israelites, have obtained an inheritance in Christ (Eph. 1:11-13). We know the boundaries of our inheritance and we are guaranteed victory. But we will only enjoy it if we move into it, *possess it*, and make it our own. When we do this we too will face resistance from our enemy as the Israelites did. But knowing the certainty of victory should ensure we do not fail to obey our Commander.

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**We will only
enjoy our inheritance
if we move into it,
possess it, and make
it our own.**
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The Victories at Bezek and Jerusalem (1:4-8)

The campaign of Judah to possess its inheritance can be divided by two phrases in the text. First, “Judah went up,” presumably from the base camp, Gilgal, in the Jordan valley, to Jerusalem, in the hill country. And second, “Judah went down” from Jerusalem to the dry country in the south, and from there, to the lowlands toward the sea (v. 9). First there was a great victory at a fortified city named Bezek, where ten thousand were killed. The location of Bezek is not known, but it must have been somewhere near Jerusalem. Adoni-Bezek means *Lord of Bezek* and refers to the ruler of the city. The men of Judah pursued him, caught him, and cut off his thumbs and big toes to humiliate him and to render him unable to fight. When they did this he admitted that he deserved this kind of punishment from God because he had done the same thing to seventy other city rulers. It is remarkable that Adoni-Bezek, a pagan king, admitted that God had justly repaid him.

This was a great victory for Judah, but it is marred by what Judah’s leaders did to Adoni Bezek. They disobeyed God’s clear instruction by mutilating the king rather than killing him (Deut. 7:1-2). They chose a Canaanite form of punishment. Their disobedience to God and their decision to follow pagan ways of the Canaanites were both indicators of their future failure to completely obey God.

The next battle for the men of Judah was against Jerusalem. They took the city, killed its people, and set it on fire (v. 8). It appears from our text that this occurred shortly after the destruction of Bezek, although the historical order of events is uncertain. Probably the army of Judah took the southern hill of the city at that time. But evidently they failed to occupy it, and the Jebusites re-occupied it. It was attacked later by the Benjamites, who did not drive out the Jebusites but instead lived among them (v. 21). The Jebusites held it until the time of David, when he captured it (2 Sam. 5:6-9). Jerusalem was on the border of Judah and Benjamin. Both tribes failed to drive out the Jebusites permanently during that time (cf. v. 21).

Victories in the South and the West (1:9-20)

From going *up* (v. 4), the men of Judah and Simeon now went *down* from Jerusalem southward and westward (v. 9). Their campaign in taking control of their allotments was conducted in phases: first, in the “mountains” or hill country (v. 9), then in the dry south or Negev (v. 16), and finally to the “lowland” between the hill country and the coastal plains (v. 19).

They began this phase with the battle for Hebron, nineteen miles south of Jerusalem. The account given here in verses 10 to 15 is largely repeated from Joshua 15:13-19. The reason for the repetition in the context of Judges probably has to do with the part Caleb played. He was one of the best known men of Judah during that period. His courageous faith in God illustrates that the most difficult fortress in the land, defended by the most fearsome giants, could be defeated. That model would inspire the soldiers of every tribe to follow his example.

Caleb had been one of the two faithful Israelite spies who believed Canaan could be conquered when ten others did not (Num. 13:6, 30). In this incident God gave him the privilege of personally capturing Hebron, which the ten unfaithful spies said could not be done, even by the entire army of the Israelites (Josh. 14:6-15). It is notable that the names of three famous giants are repeated here to remind us of the significance of the capture (v. 10).

The next city to be taken was Debir, eleven miles south of Hebron. It was formerly known as Kirjath Sepher. Caleb put out a challenge to the men of Judah that the one who successfully led the charge against Debir would be given his daughter Achsah as his wife. Othniel, the son of Caleb’s younger brother, took up the challenge. He defeated the city and obtained Achsah as

his wife, along with a parcel of land in the south that was without any spring of water. Achsah asked her father for a blessing, specifically, a field with springs of water. He granted her request with a field with both upper and lower springs. The reason for the details about Othniel, the hero of the capture of the city of Debir, is that Othniel became the first judge of Israel (3:9). He proved himself to be a man who believed God and who acted on his belief.

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**Othniel proved
himself to be a
man who believed
God and who acted
on his belief.**
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The Settlement of the South by Judah (1:16-20)

Arad was south of Hebron and one of the strongest cities in the Negev. Here we learn that instead of conquering it, the descendants of Judah joined with the descendants of Moses' father-in-law, called a "Kenite" here and a "Midianite" in the book of Exodus. They were Gentiles. Moses had invited them to accompany the Israelites to the Promised Land (Num. 10:29-32). Presumably they had been waiting in Gilgal for a place to settle. Now they joined the people of Judah and settled in the Negev near Arad where they "dwelt among the people." These too fell short of God's command to destroy them. Their action—or lack of it—was compromise.

Next, Judah together with the Simeonites attacked the city of Zephath and destroyed it. Then they renamed it Hormah, meaning total destruction (v. 17). From there the army of Judah moved eastward to the coastal lowlands, where they took three cities, Gaza, Ashkelon, and Ekron (v. 19). The entire maneuver is summarized with two positive statements and one caveat. The first is that "the Lord was with Judah." It means that as they trusted Him, and were obedient, He gave them victory after victory. However, they could not hold the cities they captured, for very soon these same cities were listed as unconquered (3:5). The second positive statement was that "they drove out the inhabitants of the hill country." The hill country is the spine of hills that runs north and south through the center of the country.

Dealing with Chariots

Then comes the caveat: "But they could not drive out the inhabitants of the lowland, because they had chariots of iron" (v. 19). The Canaanites at that time were beginning to master the technology of smelting and using iron. The chariots operated well in the level valleys and were more than a

military match for the Israelite foot soldiers. But the chariots could not be effectively used in the rugged terrain of the hill country. The problem for the men of Judah was not the superiority of the enemy's fearsome weapons. Their real problem was their lack of faith in God. Their fathers had seen God destroy Pharaoh's six hundred chariots in the Red Sea. Their leaders, Moses and Joshua, had both promised them that enemy chariots would pose no problem if they trusted in God (Deut. 20:1; Josh. 17:16-18). Their children would witness Judge Deborah defeat nine hundred chariots (4:13-16). In short, *their fear had overcome their faith*. In a final note the author reminds us that Judah's key accomplishment in the whole campaign was

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**Judah won a great
 series of victories
 by trusting God.**
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the capture of Hebron by Caleb, who drove out the three sons of Anak the giant (v. 20). Judah won a great series of victories by trusting God, but the victories were mostly compromised by failures to obey all that God had commanded them.

Incomplete Obedience (1:21-36)

The rest of the chapter is a continuation of compromise begun by Judah in the south. It shows the inability of the other tribes on the west bank of the Jordan to gain control of the territories from Jerusalem northward. Judah had previously set Jerusalem on fire (v. 8), but the Jebusites had resumed their control of the city. Now Benjamin tried and also failed to drive out the Jebusites though it was the largest city in Benjamin's territory. Instead of capturing it they settled down in a state of compromise alongside the Jebusites (v. 21).

After Benjamin, "Joseph" is mentioned next. The inheritance of Joseph had been divided into two tribes named after his two sons, Ephraim and Manasseh. Both tribes seem to be involved here as it is called "the house of Joseph." They attacked the prominent city of Bethel, and it says, "The Lord was with them." Spies had obtained information from a resident about a secret entrance, perhaps a tunnel, into the city. The spies offered him and his family "mercy," a covenant term, so that when the city was captured they were allowed to escape to the "land of the Hittites," where they built a similar city with the same name, Luz. But again there was compromise in that the spies made a covenant with the enemy. They had disobeyed God's clear command to utterly destroy the cities (Deut. 7:2).

Manasseh's territory included five important cities of the plain of Jezreel. Two of them, Beth Shean and Megiddo, controlled the great road from Egypt to Mesopotamia. But instead of driving out the inhabitants, Manasseh only forced them to pay tribute (vv. 27-28). In the southwest corner of Ephraim's territory was the strategically placed city of Gezer, but Ephraim allowed the Canaanites to live in it (v. 29). Zebulun also failed when they only demanded tribute from two cities (v. 30).

Asher also failed to drive out the Canaanites from seven cities (vv. 31-32). Instead, the people of Asher moved in with them. Naphtali failed to drive out the Canaanites and lived with them (v. 33). Issachar is not mentioned by name, probably because there were no cities of note in their territory. It probably shared Naphtali's misfortunes in Galilee. The tribe of Dan failed to conquer the Amorites near the coast and was forced to live in the hills (v. 34). Many Danites moved north to upper Galilee (Josh. 19:47). Only later did the house of Joseph put the Danite cities under forced labor. The Amorites controlled much of the land from Akrabim, south of the Dead Sea all the way to the north (v. 36). Thus all of the 9½ tribes with allotted areas west of the Jordan compromised God's clear instructions to possess the land and to drive out the Canaanites. The first chapter of Judges sets the theme of failure through disobedience for the whole book.

The Lord's Message on the Broken Covenant (2:1-5)

After the dismal record of Israel's failure to trust God and fully occupy Canaan, God intervened with a somber message for the people of Israel. In it He reminds them of two great themes that are at the heart of the book of Judges. The first is that *God was faithful* in keeping His covenant. The second is that *His people were unfaithful* and broke His

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**God was faithful
in keeping His
covenant. His people
were unfaithful and
broke His covenant.**

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covenant. As an introduction to the message we learn of a highly symbolic act by the Angel of the Lord. The Angel of the Lord is not merely *an* angel from the Lord, but *the* Angel of the Lord. He is a divine Person who occasionally revealed Himself to people in Old Testament times, always on very special occasions and with an important message. He refers to Himself as God and is to be identified with the second Person of the Trinity, the Son of God, the Lord Jesus Christ. He appeared to Abraham (Gen. 22:15), to Moses (Ex. 3:2-25), to Gideon (6:11-24), and to others.

From Gilgal to Bochim (2:1-2)

It is most significant on this occasion that the Angel of the Lord came from Gilgal. It was the place where the Israelites had first entered the land and renewed the sign of their covenant with God, that is, circumcision (Gen. 17:10-11, Josh. 5:2-5). Because of their obedience under Joshua, God gave them national victory over the Canaanites (cf. 2:7). In our passage, the Angel of the Lord departed from Gilgal and came to Bochim, where

He delivered a message for the generation after Joshua.

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**God was, is, and
 always will be, true
 to His covenant
 with Israel.**
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In His speech the Angel reminded them of the covenant He made with Abraham (vv. 1-2). God promised to give Abraham three things. (1) He would give him descendants who would become a nation; (2) He would

give that nation a land of their own; and (3) He would ultimately make them a blessing to the world. The Israelites were His covenant people. He had kept His covenant when He made a nation of them in Egypt and raised up Moses to lead the new nation out of Egypt. He kept His covenant when He gave the new nation His law on Mount Sinai and the means whereby they could approach Him in worship. He had kept His covenant when He brought them through the wilderness and when He gave them the land of Canaan. He did all this because He had promised that He would never break His covenant with them (v. 1b, Deut. 7:9). God was, is, and always will be, true to His covenant with Israel.

Now at Bochim He confronted them with the command He had given them at Mount Sinai, that being, “You shall make no covenant with them, nor with their gods. They shall not dwell in your land lest they make you sin against Me. For if you serve their gods, it will surely be a snare to you” (Ex. 23:32-33; cf. v. 2). But they had not listened to the voice of God. They had disobeyed by making treaties with the Canaanites instead of destroying them. They had not torn down the Canaanite idols and altars. If they had obeyed, God’s unlimited resources would have always been available to them (Deut. 28:2, 7-8). So God challenged them to explain it. “Why have you done this?” (that is, all that is recorded in chapter 1).

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**If they had obeyed,
 God’s unlimited
 resources would
 have always been
 available to them.**
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The Consequences of Compromise (2:3-5)

Without waiting for an answer the Angel then reminded them that because of their disobedience they would have to endure the consequences of their compromise with the Canaanites. It is a statement of God's faithfulness to past warnings (Josh. 23:13). God, therefore, would not drive their enemies out of the land. The Canaanites would be thorns in their sides, and their gods would be a snare to them. The Israelites thought the idols would bring them prosperity, but the truth was that by following their gods they would be caught like a fly in a spider's web (v. 3).

The congregation of Israelites wept when they heard of the just and inevitable consequences of their compromise and disobedience. Having been deeply moved by what the Angel said, they named the place Bochim (meaning: weepers). Then they offered sacrifices to the Lord. These outward actions showed they were sorry for their actions, but did not seem to reflect genuine or lasting repentance.

Judges begins with a record of the Israelites' growing disobedience to God and their inability to possess and enjoy the inheritance that God had given them. They illustrate second-generation believers who know the blessing their parents have enjoyed, but are unwilling to trust God themselves or obey Him as they did. They want God's blessing but fail to enjoy it because they compromise their faith in Him and do not make their faith a first-hand experience.

JUDGES

DISOBEDIENCE,
DEPARTURE,
DISCIPLINE, &
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EXAM BOOKLET AK '12 (2 UNITS) JUDG

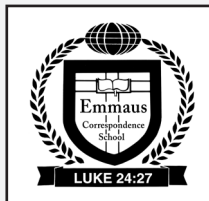
STUDENT NAME (PLEASE PRINT)

ADDRESS

CITY, STATE, ZIP

COURSE GRADE: _____

INSTRUCTOR



Exam developed by Emmaus Correspondence School, founded in 1942.

A NOTE ON THE EXAMS

The exams are designed to check your knowledge of the course material and the Scriptures. After you have studied a chapter, review the exam questions for that lesson. If you have difficulty in answering the questions, re-read the material. If questions contain a Scripture reference, you may use your Bible to help you answer them. If your instructor has provided a single page Answer Sheet, record your answer on that sheet. This exam contains the following types of questions:

MULTIPLE CHOICE

You will be asked to write in the letter of the correct answer at the space on the right. Here is an example:

The color of grass is

- A. blue C. yellow
B. green D. orange

 B

WHAT DO YOU SAY?

Questions headed this way are designed to help you express your ideas and feelings. You may freely state your own opinions in answer to such questions.

RETURNING THE EXAM

See the back of this exam booklet for instructions on returning your exam for grading.

DO NOT PHOTOCOPY THESE EXAM PAGES

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CHAPTER 1 EXAM

THE BROKEN COVENANT

EXAM GRADE

Before starting this exam, write your name and address on the front of this Exam Booklet.

Directions: Read each question carefully and write the letter of the correct answer in the blank space on the right. Use the separate answer sheet if provided.

1. The book of Judges records the history of Israel
 - A. from Israel's entrance into the Promised Land until the death of Joshua
 - B. from the death of Joshua to just prior to the establishment of the kingdom
 - C. from the establishment of the kingdom to the death of David
 - D. from the exodus of Israel from Egypt to their entrance into the Promised Land

2. Which word best describes the main sphere of activity of the judges?

A. judicial	C. military
B. religious	D. organizational

3. The history of the Israelites' relationship with God during this period is recorded in a series of _____ cycles of disobedience, departure, discipline, and deliverance.

A. 7	C. 12
B. 10	D. 20

4. The period of the judges lasted for over

A. 100 years	C. 300 years
B. 200 years	D. 500 years

5. Because of the Israelites' disobedience, God
 - A. disciplined them through oppression by their enemies
 - B. cancelled His covenant with them
 - C. chose the descendants of Joshua to be His people
 - D. lowered His requirements to allow for their behavior

- 6. How many sections does the book divide into?
 - A. 3
 - B. 4
 - C. 5
 - D. 6

- 7. The problems the Israelites confronted as they lived in Canaan were caused by
 - A. the overwhelming strength of the Canaanites
 - B. the fact that they had compromised their sworn promise to God
 - C. conflict among the tribes
 - D. the difficult terrain of the land

- 8. Judah's victory at Bezek and the humiliation of King Adoni-Bezek was marred by
 - A. the number of fatalities in the battle
 - B. the insignificant location of the city
 - C. the attitude of Adoni Bezek
 - D. the disobedience of the Israelites

- 9. Caleb's courageous faith in God illustrates that
 - A. we do not have to fight for what God has promised us
 - B. the most difficult situations can be defeated
 - C. it takes a large army to defeat the enemy
 - D. life is easy for those who trust God

- 10. The response of the Israelites to the angel's message about the consequences of their actions demonstrated
 - A. sorrow for their disobedience
 - B. genuine and lasting repentance
 - C. resistance to God's discipline
 - D. disinterest in God's leadership

WHAT DO YOU SAY?

What effect has the sin of compromise had in your Christian life?
