

1. The Bible never tries to cover up or mask the ugliness of sin.

2. Judges chapters 19-21 are representative of the low state of morality and ignorance of God during the period of the Judges.

3. Literary device and summary statement: “In those days Israel had no king. Everyone did as he saw fit.”

4. The story of the Levite and his concubine is very similar to the story of Lot:
 - 1) The visitors who come under the protection of his household
 - 2) The attack of the depraved men of the town
 - 3) The homosexual appetites of the crowd
 - 4) The horrifying compromise proposed by the masters of each household
 - 5) The supernatural power of the angelic visitors is the only difference

5. Hosea 9:9 and 10:9 refer to this incident later in Israel’s history. Gibeah’s inhabitants are remembered throughout the ages for the depth of their depravity.

6. Other points of interest in the concluding story of the Book of Judges:
 - 1) The incredible lengths to which the other tribes are willing to go to remedy the plight of the tribe of Benjamin without breaking their vow

 - 2) The social customs of the day and the length to which the Ephraimite was prepared to go to protect the strangers in his household

 - 3) It took 3 attacks before the Lord delivered the Benjamites into the hands of the more righteous, but still guilty, tribes

 - 4) The reference to the Benjamite’s lethal accuracy with a sling

7. Summary of Judges:

1. There were 12 judges of Israel covering a period of about 350 years

- a. Othniel
- b. Ehud
- c. Shamgar
- d. Deborah and Barak
- e. Gideon
- f. Tola
- g. Jair
- h. Jephthah
- i. Ibzan
- j. Elon
- k. Abdon
- l. Samson

2. The judges you most need to remember:

- a. Othniel - took Kiriath Sepher and married Caleb's daughter
- b. Ehud - left-handed warrior who delivered Israel from Eglon, King of Moab
- c. Deborah and Barak - defeated Sisera, general of the army of Jabin the Canaanite king
- d. Gideon - delivered Israel from Midian - pulled down the altars to Baal - led 300 men into battle with trumpets, torches and empty jug
- e. Jephthah - gained victory over the Ammonites - made rash vow
- f. Samson - twelfth judge - birth announced by an angel - Nazirite vow made by his parents - destroyed the temple of the Philistine god Dagon

3. The most important thing about the Book of Judges is the pattern seen in it:

- a. Sin > judgment > repentance > deliverance > forgetfulness
- b. The history of the church is much like that of the nation of Israel in the time of the Judges

1. The Book of Ruth is a wonderful counterpoint to the Book of Judges.

2. This true story is included in our Bibles for some very specific reasons:
 1. God's larger design has always been to reach out through His people the Jews to bless all the nations. Ruth was a Moabite, not a Jew.

 2. Boaz typifies the relationship that exists between Christ and the church.

 3. It is here to help us understand the Biblical pattern for families and family relationships.

3. The names of the characters on this book have significance:
 1. Ruth means "friendship".
 2. Naomi means "pleasant one".
 3. Mara means "bitter".
 4. Oprah means "neck".
 5. Elimelech means "my God's King".
 6. Mahlon means "sick".
 7. Kilion means "pining".
 8. Boaz means "in him is strength".

4. The famine that drove the family to Moab was probably due to the recurring cycle of war and destruction in Israel.

5. The story took place in Bethlehem - this is important.

6. The decisions we make everyday have long-range effects.

7. In Leviticus chapters 19 and 23 the Israelites are commanded to intentionally leave grain behind when they harvested so the poor could come and harvest what remained.

1. The Book of Ruth is known as a “beautiful” short story... “the loveliest.”
2. Full understanding of this story is contingent upon understanding the social structure of ancient Israel:
 1. Levirate marriage - The custom whereby the brother of the man who died childless would marry the widow in order to raise up an heir for the deceased.
 - a. If there were no brothers, then the next closest relative could choose to exercise the Levirate custom as a “kinsmen redeemer.”
 - b. The requirements of the “kinsman redeemer”:
 - 1) He must be a blood relative.
 - 2) He must have the money to purchase the forfeited inheritance, if in fact that was relevant.
 - 3) He must be willing to buy back that inheritance.
 - 4) He must be willing to marry the wife of the deceased kinsman.
 - 5) He must raise the first child of this new union as the heir of the deceased kinsman.
 - c. The key word of the Book of Ruth is “redeem”.
 2. The peculiar method by which Naomi instructed Ruth to signal her matrimonial designs to Boaz:
 - a. uncovering his feet
 - b. spreading the corner of his garment over her
 3. The removal of the sandal to formally signal the establishment of a legal contract
3. Boaz’s response to Ruth was, “The Lord bless you, my daughter...”
4. Ruth, the Moabite, becomes the great-grandmother of Israel’s greatest king, David. Why?
 1. Because Jesus is the Savior of the whole world.

2. Because God chooses the “weak things of the world to confound the mighty.”

5. Who is the hero of this book?

1. Chapters 1 and 2 - Ruth

2. Chapter 3 - Naomi

3. Chapter 4 - Boaz

4. The real hero of the whole book - God, the Sovereign Lord

6. Ruth took a great risk when she quietly appeared at the feet of Boaz.

7. Mark begins right with John the Baptist, skipping the birth narrative entirely. The Roman audience would only care about what Jesus did and how that might affect their lives.

8. Mark quotes from Isaiah and Malachi in chapter 1, but puts it all under the rubric of Isaiah.

9. The ministry of John the Baptist was a preparatory one.

10. Mark 1:14 plunges us right into the ministry of Jesus:

1. Verse 14 - Paragraph 3: Authority over men
2. Verses 21-26 - Paragraph 4: Authority over demons
3. Verses 27&28 - Paragraph 5: Authoritative teaching
4. Verses 29-34 - Paragraph 6: Authority over sickness
5. Verses 35-39 - The role of prayer on the life of Jesus
6. Verses 40ff - Paragraph 8: Authority over leprosy

1. Yesterday we saw Jesus' authority over men, demons, sickness, and leprosy.

2. In Chapter 2, in the healing of the paralyzed man, Jesus is claiming authority to forgive sins.
 1. His hearers did not miss the significance of that claim.

 2. The religious leaders of the day believed that all sickness was the result of sin (the Bible does not teach that, however).
 - a. Sickness can be the result of sin. If it is, it will be healed when the sin is confessed.
 - 1) I Corinthians 11, the communion passage
 - 2) James 5

 - b. The story of the man born blind and the account of Paul's "thorn in the flesh" give 2 other Biblical reasons for sickness.

 - c. However, on the basis of the religious leaders' own theology, they had a dilemma when this man was healed after Jesus forgave His sins.
 - 1) They must decide that Jesus is God because of the miracles, which they did not even try to refute.

 - 2) Or they must attribute His power to Satan, which is what they do, because the miracles cannot be denied.

3. Chapters 2 and 3 of Mark give us important information about Jesus' own understanding of His life and work.

1. Mark 2:17: "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous, but sinners."

2. Mark 3:20-30: The parable of the strong man - Jesus has come to liberate Satan's possessions.

4. "Authority" watch in chapters 2 and 3:

1. Over sin

2. Over sinners

3. Over tradition

4. Over Sabbath laws