

# JUDGES & ROMANS: RUINED TO RIGHTEOUS

## Lesson 1: Ruin of Sin

Key Verse: The LORD said, "Judah shall go up; behold, I have given the land into his hand."~Judges 1.2

Depending on the year of your birth, you are a part of the Baby Boomer generation, Generation X, Millennials/Generation Y, or Generation Z, or Generation Alpha. Fortunately, we are not asking you to identify your generation! However, in the generation God has ordained for you, His **sovereign** authority and power is at work, to His Glory. Often this is most clearly seen in hindsight's spectacularly clear 20/20 vision. When we have the benefit of hindsight, we marvel at God's work in redeeming **sin's** painful consequences. Sometimes the benefit of hindsight fills us with joy as we discover God's overflowing blessings in the midst of uncertainty and/or crisis. God's people in this first chapter of Judges cry out to God to reveal His sovereign will in the midst of their national crisis. The sins of this generation of God's people will create a costly chain-reaction. However, God's sovereign authority ensures that His plan for their redemption with the birth, life, death and resurrection of the Messiah is *not* thwarted.

*God, we praise You as Sovereign King and Ruler over all of time. We acknowledge that we do not always understand Your will nor Your ways for accomplishing Your Glory. As we enter the book of Judges, help us to understand the importance of obedience to You. Enlighten us to know where we need to confess disobedience. Then reveal to us the life-changing, life-saving privileges we have in Christ. Increase our faith in the midst of painful consequences of sin. Strengthen us to choose whole-hearted obedience to You.*

**Judges 1.1-36** After the death of Joshua, the people of Israel inquired of the LORD, "Who shall go up first for us against the Canaanites, to fight against them?" **2** The LORD said, "Judah shall go up; behold, I have given the land into his hand."

**3** And Judah said to Simeon his brother, "Come up with me into the territory allotted to me, that we may fight against the Canaanites. And I likewise will go with you into the territory allotted to you." So Simeon went with him. **4** Then Judah went up and the LORD gave the Canaanites and the Perizzites into their hand, and they defeated 10,000 of them at Bezek. **5** They found Adoni-bezek at Bezek and fought against him and defeated the Canaanites and the Perizzites. **6** Adoni-bezek fled, but they pursued him and caught him and cut off his thumbs and his big toes. **7** And Adoni-bezek said, "Seventy kings with their thumbs and their big toes cut off used to pick up scraps under my table. As I have done, so God has repaid me." And they brought him to Jerusalem, and he died there.

**8** And the men of Judah fought against Jerusalem and captured it and struck it with the edge of the sword and set the city on fire. **9** And afterward the men of Judah went down to fight against the Canaanites who lived in the hill country, in the Negeb, and in the lowland. **10** And Judah went against the Canaanites who lived in Hebron (now the name of Hebron was formerly Kiriath-arba), and they defeated Sheshai and Ahiman and Talmai. **11** From there they went against the inhabitants of Debir. The name of Debir was formerly Kiriath-sepher.

**12** And Caleb said, "He who attacks Kiriath-sepher and captures it, I will give him Achsah my daughter as wife." **13** And Othniel the son of Kenaz, Caleb's younger brother, captured it. And he gave him Achsah his daughter as wife. **14** When she came to him, she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, "What do you want?" **15** She said to him, "Give me a blessing. Since you have given me the land of the Negeb, give me also springs of water." And Caleb gave her the upper springs and the lower springs. **16** And the descendants of the Kenite, Moses' father-in-law, went up with the people of Judah from the city of palms into the wilderness of Judah, which lies in the Negeb near Arad, and they went and settled with the people.

**17** And Judah went with Simeon his brother, and they defeated the Canaanites who inhabited Zephath and devoted it to destruction. So the name of the city was called Hormah. **18** Judah also captured Gaza with its territory, and Ashkelon with its territory, and Ekron with its territory. **19** And the LORD was with Judah, and he took possession of the hill country, but he could not drive out the inhabitants of the plain because they had chariots of iron.

**20** And Hebron was given to Caleb, as Moses had said. And he drove out from it the three sons of Anak.

**21** But the people of Benjamin did not drive out the Jebusites who lived in Jerusalem, so the Jebusites have lived with the people of Benjamin in Jerusalem to this day.

**22** The house of Joseph also went up against Bethel, and the LORD was with them. **23** And the house of Joseph scouted out Bethel. (Now the name of the city was formerly Luz.) **24** And the spies saw a man coming out of the city, and they said to him, "Please show us the way into the city, and we will deal kindly with you." **25** And he showed them the way into the city. And they struck the city with the edge of the sword, but they let the man and all his family go. **26** And the man went to the land of the Hittites and built a city and called its name Luz. That is its name to this day.

**27** Manasseh did not drive out the inhabitants of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages, for the Canaanites persisted in dwelling in that land.

**28** When Israel grew strong, they put the Canaanites to forced labor, but did not drive them out completely. **29** And Ephraim did not drive out the Canaanites who lived in Gezer, so the Canaanites lived in Gezer among them. **30** Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol, so the Canaanites lived among them, but became subject to forced labor. **31** Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon or of Ahlab or of Achzib or of Helbah or of Aphik or of Rehob, **32** so the Asherites lived among the Canaanites, the inhabitants of the land, for they did not drive them out. **33** Naphtali did not drive out the inhabitants of Beth-

shemesh, or the inhabitants of Beth-anath, so they lived among the Canaanites, the inhabitants of the land. Nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became subject to forced labor for them. **34** The Amorites pressed the people of Dan back into the hill country, for they did not allow them to come down to the plain. **35** The Amorites persisted in dwelling in Mount Heres, in Aijalon, and in Shaalbim, but the hand of the house of Joseph rested heavily on them, and they became subject to forced labor. **36** And the border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.

**Diamonds:** There are few members of “The Greatest Generation” alive today. Those born between 1901 and 1927 were young children or adolescents during the Great Depression (1929-1941), when America’s economy sunk to lows that caused massive unemployment and food shortages. In addition, their early adulthood was spent either fighting, and/or supporting loved ones fighting World War II (1939-1945). These two historical hardships grew a generation united by shared hardships, losses, and hard-fought victories. Women were called to employment in traditionally male-dominated factories to replace the young men who joined the military, all while marrying and raising the next generation. As Generation Z (born between 1997-2012) would say, their great-grandparents’ generation is low-key amazing!

Subsequent generations have not similarly had comparable successive challenges like those that shaped one generation into being considered the Greatest Generation. As such, each generation has dealt with historical crises without the pressure-cooker of a starved economy and wide-spread unemployment. The historical distance of future generations promotes memory loss and a disconnection that even exemplary and interactive museums and memorials cannot overcome. Likewise, the book of Judges begins with God’s people united in a “leadership vacuum”<sup>1</sup> which promoted a crisis.

1. According to Judges 1.1, what was both Israel’s crisis, and the cause of its crisis?

Joshua was an extraordinary leader. He was personally selected by God to begin the military campaign of entering the land God promised to His people (Deuteronomy 31.1-8, 23; Joshua 1), commissioned by Moses himself (Deuteronomy 34.9), defeated at least 31 kings (Joshua 12), fiercely obeyed all God commanded of him through Moses (Joshua 11.15), fought well beyond what seemed biologically possible, and then made a career change from warrior/military leader to full-time politician and arbiter of the final allotments of Israel’s inheritance (Joshua 13.1-7). Joshua had to be exhausted when he died!

2. What were Joshua’s explicit instructions to God’s people as he neared his death?
  - a. Joshua 23

b. Joshua 24

3. What were God’s explicit instructions to His people from His Law in Leviticus 20.24?

The majority of the leaders of Judges consistently built a legacy that led to generations progressively forsaking God and led to their ruin. Their leadership often disobeyed God’s commands which led them to justify their disobedience of God, most especially when it personally benefitted them. Through selective application of some His commands and/or honoring themselves first, and then adding God’s honor as an afterthought, they eventually misapplied God’s commands outright, ending the book of Judges with infighting and a civil war against one another. Joshua’s legacy is a bright contrast to this dark legacy. “So, although Joshua left a huge gap when he died, the Israelites knew they were not leaderless. They ‘inquired of the LORD,’ seeking direction from Him as their supreme commander. They knew they were His people, His army. Joshua had never eclipsed God in their vision, and it is a central part of his legacy that they continued to look to God as their leader after Joshua himself was no longer with them.”<sup>2</sup>

4. What do you notice about Joshua’s understanding of his legacy from your reading of Joshua 23-24? Who is the focus of his legacy? How does he review the accomplishments of his lifetime? Who does he honor for all the success he has had?

<sup>1</sup> Webb, pp. 19-20

<sup>2</sup> Webb, p. 21

The unity of God's people was a key feature of Joshua's leadership legacy.<sup>3</sup> As such, Judah's expectation and mutually beneficial agreement with Simeon to join forces in evicting the Canaanites (Judges 1.3) reminds us that our battle with our enemies, even sin, is not to be done in isolation (Proverbs 27.17; Romans 12.10-12, 15.5-7; 1 Corinthians 10.13; Galatians 6.1-2; Ephesians 4.29; 1 Thessalonians 5.11; Hebrews 3.13, 10.24-25; James 5.16). The retributive actions against the ruler of Bezek, Adoni-bezek, is remarkable in his own personal understanding of God's justice and repayment for harm caused to others (Exodus 21.24; Leviticus 24.20; Deuteronomy 19.21).<sup>4</sup>

The marriage of Othniel and Achsah further expound on the blessings God has provided on behalf of His obedient tribes. In addition, we are introduced to the first judge, Othniel (more to come in Judges 2). Achsah's request for water rights proves her to be a wise and pragmatic wife on behalf of her family and her people. She is the first woman God uses in the book of Judges to remind us that He values and honors women.

5. What do you notice about Judah's limited success in Judges 1.19?
  
  
  
  
  
  
  
  
  
  
6. How does the key phrase, "he could not drive out the inhabitants" (V 19) differ from the repeated phrasing throughout verses 21-36, "did not drive out"?

Judah's limited success teaches us about God's testing (Judges 2.21-23). According to Dr. Van Pelt, "...in some instances the remnant of the Canaanites in the land provides occasions for the Lord to test the faith of His people and to provoke hope in the full and final occupation of the land, that is, into entering the promise of rest."<sup>5</sup> Judges also sets up the story of God's defeat of "iron chariots" through Deborah and Barak.

Important Note: There are two principal theological viewpoints when studying the book of Judges: One is interpreting and writing from the viewpoint of God's covenant faithfulness to His people in the midst of their sin. The other differs by viewing each judge as a Christ-like figure, thus interpreting their actions through the lens of Christ-like attributes.

We have chosen to focus on God's covenant faithfulness to His people in the midst of their sins. Theologians fairly explore times when the characters reveal Christ-like attributes. However, sin is humanity's common denominator and, as such, this study will focus on God's plan and kingdom-building purposes through both the obedience and disobedience of His people. Each judge's actions reveal their sinful condition apart from the indwelling Messiah. In this way, the book of Judges reveals sin's progressively deteriorating reality through the decisions of His own people.

**Deity: Sovereign~** (Judges 1.2) "God's absolute rule and authority over all things."<sup>6</sup> (Genesis 50.19-20; Psalm 115.3; Daniel 4.25)

"Nothing is outside God's sovereignty (Job 1.21)...And yet we must not take this to mean that God superintends good and evil in the same way. God works in us to will and to do according to His purpose (Philippians 2.12-13). We are not told that God works in us to will and to do what is contrary to His purpose. The most heinous act in the history of the universe – the crucifixion of the Son of God – was clearly and directly decreed by God, but that did not render Herod, Pontius Pilate, and the people of Jerusalem innocent of their sin (Acts 2.23, 4.27-28). The decree to act is not the same as the act itself. Everything happens according to God's will, but He does not will that everything comes to pass in the same way."<sup>7</sup>

- Highlight your favorite thought(s) from the above paragraph.

God does not merely turn hard situations for our good; He ordains hard situations for our good (Genesis 50.20)...God providentially reigns over evil (Judges 9.23; 1 Samuel 16.14; Isaiah 45.6-7; Amos 3.6). Death, too, is in the Lord's hands (Deuteronomy 32.39; 1 Samuel 2.6). All our days were written in God's book before one of them came to be (Psalm 139.16). Our God "does according to His will among the host of heaven and among the inhabitants of the earth." (Daniel 4.35). God is God because He has the power to do what He wants, the wisdom to carry it out, and the sovereign authority to immutably appoint whatsoever to come to pass (Isaiah 46.9-10)...Therefore, we can be patient when things go against us, thankful when things go well, and have confidence for the future that nothing will separate us from God's love<sup>8</sup> (Romans 8.38-39).

- Again, highlight your favorite thought(s) from the paragraph above.

"Only a God possessing absolute power can exercise absolute control over all things. God works all things after the counsel of His own

<sup>3</sup> Webb, pp. 21-23

<sup>4</sup> Van Pelt, pp. 526-527

<sup>5</sup> Van Pelt, p. 530

<sup>6</sup> MacArthur & Mayhue, p. 937

<sup>7</sup> DeYoung pg. 79

<sup>8</sup> DeYoung pp. 96-97

will (Ephesians 1.11). He determines the number of stars and gives to all of them their own names (Psalm 147.4). The God of heaven rules over all the kingdoms of the nations. Power and might are in His hands, and no one can withstand Him (2 Chronicles 20.6). Although God is the doer of all that is done – we believe in proximate causes, human volition, and human responsibility – yet everything that comes to pass has its origins in the sovereignty of God. Nothing escapes His control, and no one operates independent of His will and power...Unlike our exercise of power, God never wields power capriciously or callously. The good news in God doing whatever He pleases is that God always works for the good of His people and for the glory of His Name.”<sup>9</sup>

- Once more time, highlight your favorite thought(s) from the paragraph above.
7. The book of Judges exposes the uncomfortable truth of our sinful nature alongside the horrifying consequences of sin (see “Warning” below). What thought(s) and/or verses provided in this explanation of God as sovereign will you use to help you study Judges?

**Doctrine: Sin**<sup>10</sup>~ (Judges 1.21, 27, 28-36) The basic biblical definition of sin is “to miss the mark”, the “mark” being the standard of God’s law (Exodus 20). Paul explains the universal reality of sin in Romans 3.23, explaining that we all miss the mark of God’s glory expressed in His Law and that we are all in need of redemption. Sin is an egregious and intolerable violation of God’s holiness. While there are several broad categories to sin, it is imperative that everyone know all sin deserves death (Romans 6.23). God’s Law serves a legal purpose, and in His High Court, all sin is judged as worthy of the death penalty! (James 2.10; Romans 5.18)

That said, the following are broad categories of sin:

- Sins of omission – failure to do what God commands (for example, failing to love one’s neighbor)
  - Sins of commission – committing actions prohibited by God (for example, doing what God says you cannot do, such as murder, theft, coveting)
  - Sins of moral action – willfully choosing to do what we know is wrong (acknowledges humans have a mind and a will)
8. List the tribes’ “sins of omission” from Judges 1.21-28. Use your list of God’s commands from Questions 2 & 3 to help you find the ways they willfully disobeyed God from Judges 1.21-28:

“The Fall” is the event in which Adam and Eve, the first humans God created, rebelled and disobeyed God’s command (Genesis 3). The corruption of the human race, or “original sin”, began as a result of their rebellious disobedience. Now, we live with sin as our natural state, or within our “sin nature” (Psalm 51.5).

The Bible supports the truth that some sins are more egregious than others, that there are “degrees of wickedness”, allowing God to render judgment accordingly (Matthew 11.20-24; Luke 6.6-11). In addition, we fully understand the burden of the weight of our guilt (Matthew 11.28-30).

Jesus’ sinless life reveals He is the only acceptable sacrifice to pay God for the debt of sin (Hebrews 10.11-12). Thus, His death provides atonement to God for our sins, leading to our salvation or rescue from God’s wrath and from the ultimate death sentence (Ephesians 1.7). Those who acknowledge their sinful ways, understanding their need for a Savior, repent from their sinful desires and submit to Jesus as their Lord and Savior (John 3.16-21). Thus, with Jesus as their payment for sin, they are indwelt by God’s Spirit until they are united with Him in heaven (Ephesians 1.13-14).

Fortunately, we are simultaneously studying the book of Romans! While Lesson 2 will introduce us to Paul’s writings in Romans, it is helpful to begin to dive right into Romans now. Romans 6.1-11 provides an excellent explanation of the consequences of Jesus’ payment for the penalty of our sin.

9. Using Romans 6.1-11, write down the difference Jesus’ death makes for those who believe in Him as the Savior who has paid the debt for *all* their sins: omission, commission, and moral action!

<sup>9</sup> DeYoung, pp. 58-59

<sup>10</sup> Sproul, pp.147-152

**Your Scripture Soaked Prayer:** Every week, we ask you to write out a scripture verse found in any portion of the lesson. As you write it, modify it by filling in your personal name, your situation, or any other modification that engages you to consider God. You will NOT be expected to share the exact details of your prayer.

However, your group will be exponentially blessed and encouraged as you choose to share any portion of your prayer every week. Truly, do NOT miss out on God's blessing for you and for your sisters-in-Christ by skipping this section or remaining silent week after week.

This week it may be helpful to use the verse associated with your favorite thought from Question #7, or your favorite difference Jesus' death makes from Romans 6.1-11 (Question 9):

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Davis, Dale Ralph, *Judges: Such a Great Salvation* (Great Britain: Geanies House, Fearn, Ross-shire, 2000) pp.15-27  
DeYoung, Kevin, *Daily Doctrine*, (Wheaton, Illinois: Crossway, 2024)  
MacArthur, J. & Mayhue, R., *Biblical Doctrine, A Systematic Summary of Bible Truth* (Wheaton, Illinois: Crossway, 2017)  
Schneider, Tammi J., *Berit Olam: Studies in Hebrew Narrative & Poetry* (Collegeville, Minnesota: Liturgical Press, 2000) pp. xi-23  
Sproul, R.C., *Essential Truths of the Christian Faith* (Carol Stream, Illinois: Tyndale Momentum, 1992)  
Van Pelt, Miles V., *Judges: ESV Expository Commentary* (Wheaton, Illinois: Crossway, 2021) pp. 511-537  
Webb, Barry G., *Judges and Ruth: God in Chaos* (Wheaton, Illinois: Crossway, 2015) pp.13-33

**\*\*Warning:** Judges is a violent book, filled with hardship and trauma brought on by not only the enemies of God's people, but even more horrifically, by God's own people under the guise of godly obedience (Judges 17-21). The book of Judges confirms the difficult truth that God's people are not exempt from the horrors and trauma of violence. Every staggering statistic of addiction, murder, domestic violence, physical, sexual and verbal abuse, and even spiritual abuse is found in the homes and lives of His people, His Church. This is NOT okay! However, sin's consequences falling on both His Kingdom people and the world does not prove God as incapacitated, cruel, distanced, or silent.

Instead, God's covenant faithfulness in the Old Testament reveals Him as a compassionate, intimate, loving, redeeming God (Hosea 2.19; Psalm 18.1-2, 34.18, 147.3) In the New Testament, God's faithfulness is revealed in the security of His Son, Jesus, the Messiah, whose life proves God's compassion, intimacy, and tender-hearted care for His people (Matthew 9.46, 14.14, 15.32; John 3.17-17). Even more, His crucifixion and resurrection reveal God's faithful salvation and redemption of His people who are secured eternally in His presence (Romans 5.8; Colossians 1.13-14; Hebrews 6.19-20).

For those who have journeyed towards healing from trauma, please know it may be wise to re-engage the resources and coping skills you have received in the past during this study. We will NEVER attempt to re-open wounds that God is healing. We will NEVER ask you to re-visit your trauma. However, studying the book of Judges may trigger trauma-induced pain. Please be prayerful and reach out for help.

If you have a trauma that needs healing, know that there are godly resources. We have curated some books on a variety of topics that keep your healing and hope in Christ at the forefront of your journey in healing. In addition, you are empowered to reach out to your pastor and/or a trusted mental health professional.

**If you are in crisis, please call 988.** You are a prisoner of HOPE in your *Abba, Father!* (Zechariah 9.12; Romans 8.15)\*\*

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**Bonus Doctrine: "The Issue of 'Holy War'"<sup>11</sup>**

Judges is a difficult book to comprehend when God's instructions of conquest are a violation of His commands against murder and stealing (Exodus 10.13, 15). In addition, the intentional conquest of any ethnic group's homeland as well as their intentional annihilation is considered "ethnic cleansing". As posited by Timothy Keller, "...Judges seems to give a warrant for "holy war". If we allow the conquest of Canaan in God's name to be a righteous action, then why cannot others claim that they are going to war in God's name against "wicked infidels" and so treat them with violence."

It is problematic to shrug off this contradiction by suggesting that "the Old Testament was a more primitive stage in religion, and that it contains many barbaric statements and directives that we cannot accept any more....To deny the authority of the Old Testament in order to "solve" this issue is like burning down your whole house in order to kill a rat that lives in it. If the Old Testament is not God's word, then we must find a totally different basis for right and wrong...The real problem (and it is a real problem!) is that God allows the Israelites to do in Joshua and Judges what He forbids anyone else to do through the rest of the Bible."

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<sup>11</sup> Keller, Timothy, *Judges for You*, Appendix: The Issue of "Holy War" (Charlotte, NC: the good book company, 2013) pp. 211-215

Dr. Keller then proposes three important distinctions:

1. "The war is not carried out on the basis of race. God's order to evict the Canaanites is not a directive to remove or kill people of a different race. When the invasion began, Israel's spies were helped by Rahab, a resident of Jericho (Joshua 2 and 6.20-25). Rahab was not only a Canaanite, but a prostitute – she could have been seen as both a racial and moral "outsider". Yet because she trusted in the LORD, the God of Israel, she became part of the people of Israel and stayed in Canaan. The purpose of the mission was to "break down [the] altars" of the idols (Judges 2.2) and evict pagan worship (and therefore pagan worshippers), not necessarily the people of any particular race. So, this campaign is not a warrant for the warfare of one ethnic group against another."
2. "The war is not carried out on the basis of imperialistic expansion. Even with this special mandate, God does not allow the Israelites to plunder or enslave any of the people with whom they do battle. They are to be defeated and driven out – period (Joshua 7)...Why? Because the purpose of the mission was not to become prosperous and powerful, but rather, to create a country in which the Israelites could serve and honor God...the eviction was not a testimony to how virtuous people were, but to how spiritually weak they were. This campaign cannot be a warrant for the imperialistic colonization by one country of another country."
3. "The war is carried out as God's judgment, and through direct revelation. To Joshua (Joshua 1.1-9) and through Joshua (Joshua 23.1-16), and again through the priest's ephods (Judges 1.1), God gives specific, verbal revelation to the Israelites to evict the Canaanites. Nothing less direct and unmistakable could be the basis for such action. It would not be enough to say: *We've thought about it and prayed about it and talked about it, and we think the Lord is leading us to break the sixth and eighth commandments* (or any of the other ones)."

To help further understand God's will, plan, and purposes, Dr. Keller introduces "the intrusion ethic" (Dr. Meredith G. Kline). "God, of course, knows the end from the beginning. He alone has the right and the knowledge to see persons who will be condemned on Judgment Day when His Son returns, and to bring a judgment down on those people "early". This God, the Judge of all, can determine to mete out justice on them now, rather than waiting for the Last Day. Therefore, the future judgment "intrudes" on the present. This is not totally unusual, because the blessings of the gospel are also intrusions of the future grace into the present."

His conclusion is that "this is not a mandate for believers in general to move coercively against unbelievers, nor any warrant for a "holy war" by one faith against another. The way we know the Lord's will is to read the Ten Commandments and the other directives of the Bible to us – not to try to imitate everything described in all the histories of the Bible...We must be much more cautious in drawing hard-and-fast conclusions from historical passages."

Finally, he cautions us all to read Judges with humility rather than condemning the people in the time period of the book of Judges. In addition, he cautions us against being condescending towards their responses to their circumstances in their time period. "So, when we read of these ancient men and women, we do need to humbly remember that our own inner natures and hearts are not fundamentally better than theirs were. Their flaws may be different, and their effects at times writ larger than ours, but they flow from the same rebellious hearts as ours. We must be willing to look for the ways in which we are like the people in the narrative and not pander to our pride by focusing on the ways in which we are unlike, and 'better than' them."

*Soli Deo Gloria!*

Lecture Outline:

**Aim:** God's holiness demands our full obedience.

- I. Full Obedience (Judges 1.1-20) **T1:** God's holiness demands a full obedience that gains the victory over sin.
  - a. What undefeated sin is ruining your life?
  - b. Which specific sin are you allowing to metastasize into other areas of your life?
  - c. How might your failure to trust in God's sovereign power limit your victory over sin's power?
- II. Failed Obedience (Judges 1.21-36) **T2:** God's holiness is spurned when we fail to fully obey His commands.
  - a. In which area of your life are you spurning God's holiness?
  - b. How might your pursuit of happiness or worldly success involve a failed obedience to God's commands?
  - c. Starting today, what will you do differently to fully obey God's commands?
  - d. How in awe are you of God's holiness?