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THE 66-BOOK 8-WEEK GROUP BIBLE STUDY SERIES • BOOK 07 OF 66

שֹׁפְטִים

JUDGES

Shofetim — "judges" • An 8-Week Group Bible Study

By Greg and Kayla Gibson

WEEK 1 OF 8 • GENERAL / MIXED GROUP EDITION

A Generation Who Did Not Know the LORD — Judges 1:1–3:6

Scripture Scope: Judges 1:1–3:6 (ESV) • Session Length: 75–90 Minutes

PARTICIPANT STUDY EDITION

Synchronized Section-by-Section with the Leader Guide Edition · Includes Group Reflection Workspace

Judges — 8-Week Group Bible Study (Participant Study Edition)

Week 1: A Generation Who Did Not Know the LORD (Judges 1:1–3:6)

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- **The title:** The Hebrew title is Shofetim (שֹׁפְטִים), "judges," from the leaders the LORD raised up to save Israel (2:16). They were mainly deliverers and leaders, not court officials, though Deborah also decided cases (4:4–5). Behind every human judge stands the LORD, whom Jephthah calls "the Judge" (11:27).
- **The setting:** The book opens "after the death of Joshua" (1:1) and runs to the eve of Israel's monarchy. Israel lives as a loose family of tribes in the hill country, surrounded and often oppressed by its neighbors. How long the period lasted is uncertain; the years in the book seem to overlap, and scholars date it in different ways.
- **Its place in the Bible:** In the Hebrew Bible, Judges is the second of the Former Prophets, after Joshua. In English Bibles it is followed by Ruth, which is set "in the days when the judges ruled" (Ruth 1:1), and then by 1 Samuel, which tells of the last judges and the first king.
- **The structure (three parts):**
  - A double introduction (1:1–3:6): the unfinished conquest and the cycle explained.
  - The deliverers (3:7–16:31): Othniel, Ehud, Shamgar, Deborah and Barak, Gideon (and Abimelech), Jephthah, Samson, and the minor judges.
  - A double conclusion (17:1–21:25): Micah's idols and the tribe of Dan, then the outrage at Gibeah and the civil war, framed by the refrain "Everyone did what was right in his own eyes" (17:6; 21:25).
- **The cycle:** Israel does evil, the LORD gives them into the hand of oppressors, Israel cries out, the LORD raises up a deliverer, the land has rest, and when the deliverer dies the cycle begins again (2:11–19). Each turn of the cycle goes lower.
- **Why it matters:** Judges shows what happens when a generation forgets the LORD (2:10). It reveals God's patience with a people who keep failing, and it shows Israel's need for a faithful king. It prepares the way for Ruth, Samuel, and David, and finally for Christ, the King and Deliverer who does not fail.

How This 8-Week Study Works

Designed for weekly small groups, mini-churches, and community gatherings (75–90 minutes per session) rather than daily homework checklists, each week of Judges invites you to slow down and walk through one of the Bible's most honest books together through six repeatable sections:

- **Section X.1 — Opening:** Sets the scene, the Week at a Glance, Head, Heart, and Hands objectives, the Opening Frame, and the Opening Entry Question.
- **Section X.2 — Historical & Literary Context:** Places the week's chapters inside the structure of Judges and the ancient Near Eastern world.
- **Section X.3 — Movement 1:** The week's first guided passage: Guided Scripture Reading, Anchor Verses, Teaching Narrative, and Group Discussion Questions.
- **Section X.4 — Movement 2:** The week's second guided passage, following the same flow.
- **Section X.5 — Canonical Horizon:** Traces how the passage echoes across Scripture and finds its fulfillment in Jesus Christ.
- **Section X.6 — Application, Looking Ahead, and Closing Prayer:** Moves the week's study into everyday life, previews next week, and closes in prayer.

Key anchor verses are printed in each section for quick reference. Longer focal passages are read aloud together from the ESV. Judges contains some of the hardest stories in Scripture, including scenes of violence and abuse. The study retells those scenes briefly in its own words rather than printing or reading them in full, so the group can understand what happened and why it is in the Bible without dwelling on graphic detail.

Choosing a Bible Translation: Top 5 Translations Compared

Every English Bible translation falls along a spectrum between two primary approaches: word-for-word translation (formal equivalence, which prioritizes literal accuracy to the original phrasing and sentence structure) and thought-for-thought translation (dynamic equivalence, which prioritizes immediate modern readability by translating idioms and ideas into natural contemporary expressions). Here is how five widely used English translations compare:

- **ESV (English Standard Version) — Word-for-Word**
  - Pros: Follows the wording and sentence structure of the original Hebrew and Greek closely while using modern English; well suited to close study.
  - Cons: Because it tracks the original sentence structure, some phrasing can feel more formal than everyday speech.
- **NIV (New International Version) — Balanced (Between Word-for-Word and Thought-for-Thought)**
  - Pros: Widely read; balances accuracy to the original languages with natural, everyday readability.
  - Cons: Because some idioms are rendered as modern expressions, a few literal wordplays or technical terms can be less visible.
- **NLT (New Living Translation) — Thought-for-Thought**
  - Pros: Warm and conversational; reads smoothly aloud and helps readers follow the big picture of long passages.
  - Cons: Because it prioritizes meaning over literal phrasing, it can be harder to use for close word study.
- **CSB (Christian Standard Bible) — Optimal Equivalence (Balanced)**
  - Pros: Stays close to the original words where possible while smoothing awkward phrasing into natural modern English.
  - Cons: Because it is a newer translation, some well-known verses may sound different from the wording many readers remember.
- **KJV / NKJV (King James Version & New King James Version) — Traditional Word-for-Word**
  - Pros: Historic cadence that shaped English literature and church history; the NKJV updates archaic pronouns ("thee/thou") while keeping the classic rhythm.
  - Cons: Often reads like older English poetry, with complex sentences and archaic or formal vocabulary that can be harder for modern readers to follow.

This study quotes the ESV.

Greg & Kayla's Recommended Study Bibles

Having a trusted study Bible on hand is one of the best ways to go deeper as you read through Judges:

- **Greg's Favorite Study Bible:** The MacArthur Study Bible (ESV), which contains extensive explanatory notes beneath almost every verse, ideal for detailed study.
- **Kayla's Favorite Study Bible:** The ESV Study Bible, containing over 20,000 study notes, articles, and explanations.

The 8-Week Judges Study at a Glance

Week	Title & Passage	Movement 1 / Movement 2	Canonical Horizon
1	**A Generation Who Did Not Know the LORD** (1:1–3:6)	The Unfinished Conquest (1:1–2:5) / The Cycle Begins (2:6–3:6)	Passing on faith; the Deliverer who does not die
2	**The LORD Raised Up Deliverers** (3:7–5:31)	Othniel, Ehud, and Shamgar (3:7–31) / Deborah, Barak, and Jael (4:1–5:31)	God's unlikely instruments; the song of victory
3	**The LORD Is with You** (6:1–7:25)	Gideon Called (6:1–40) / Three Hundred Men (7:1–25)	Power made perfect in weakness; light in jars of clay
4	**Who Will Rule?** (8:1–9:57)	Gideon's Last Years (8:1–35) / Abimelech and Jotham's Fable (9:1–57)	The LORD our King; the servant-King
5	**The Outcast and the Vow** (10:1–12:15)	The Outcast Called Home (10:1–11:28) / Jephthah's Vow and Its Aftermath (11:29–12:15)	The God who cannot bear his people's misery; the rejected one made head; careful words and the sacrifice God provides
6	**Samson: Strength and Weakness** (13:1–16:31)	Birth and Early Exploits (13:1–15:20) / Delilah, Gaza, and Samson's Death (16:1–31)	The promised child; victory through death
7	**Right in His Own Eyes** (17:1–19:30)	Micah's Idols and the Danites (17:1–18:31) / The Outrage at Gibeah (19:1–30)	Worship God's way; the King who protects the vulnerable
8	**No King in Israel** (20:1–21:25)	Civil War Against Benjamin (20:1–48) / Wives for Benjamin and the Final Verdict (21:1–25)	The coming King; one people

WEEK 1 OF 8

WEEK 1 SESSION GUIDE · JUDGES 1:1–3:6

Week 1: A Generation Who Did Not Know the LORD

Scripture Scope: Judges 1:1–3:6 (ESV) • Focal Passages: Judges 1:1–2; 1:27–36 (selected); 2:1–5; 2:6–19 • Session Length: 75–90 Minutes

Section 1.1

Opening: A Generation Who Did Not Know the LORD (Judges 1:1–3:6)

Passage **Judges 1:1–3:6**

Opening

Joshua is dead. The land has been given, but much of it is not yet possessed. Israel begins well, asking the LORD who should go up first, and Judah goes. But one by one the tribes settle for less: the Canaanites stay, treaties are made, and their altars stand. The angel of the LORD comes with a rebuke, and the people weep.

Then comes the sentence that explains the whole book: after Joshua's generation died, another generation arose who did not know the LORD or what he had done. What follows is a pattern that will repeat for centuries: sin, oppression, crying out, and rescue, again and again.

Week 1 At a Glance

Scripture Scope	Judges 1:1–3:6 (the unfinished conquest and the cycle explained)
Focal Passages	Judges 1:1–2; 1:27–36 (selected); 2:1–5; 2:6–19
Literary & Structural Anchor	Judges opens with two introductions. The first (1:1–2:5) is political and military: tribe after tribe "did not drive out" the Canaanites, and the record grows worse from Judah in the south to Dan, which is pushed back into the hills. The second (2:6–3:6) is spiritual: a generation forgets the LORD, and the book's cycle is laid out. The week turns on 2:10, where a generation "did not know the LORD."
Big Idea	When a generation does not know the LORD for itself, it drifts into the ways of its neighbors; yet the LORD, moved by his people's groaning, keeps raising up deliverers.

Week 1 Learning Objectives (Head, Heart, Hands)

HEAD **Know the Pattern:** Understand the two introductions of Judges, why Israel's failure to drive out the Canaanites mattered, and the cycle of sin and rescue in 2:11–19.

HEART **Know the LORD, Not Only About Him:** Examine whether our faith rests on our own knowledge of God or on borrowed memories, and receive the comfort of a God who is moved by groaning.

HANDS **Pass It On:** Take one concrete step to tell the next generation what the LORD has done.

Opening Frame: After the Death of Joshua

Joshua ended with a promise and a warning. The people said, "The LORD our God we will serve" (Joshua 24:24), but Joshua had warned that the nations left in the land would become snares and thorns (Joshua 23:13). Judges opens "after the death of Joshua," just as Joshua opened after the death of Moses. The great leaders who saw the Red Sea, the Jordan, and the walls of Jericho are passing away, and much of the land is still unclaimed. What happens to a people when the leaders who saw God's great acts are gone? The question for this week: will the next generation know the LORD for themselves? Before we read together, take a moment to share with the group:

Opening Entry Question (Icebreaker)

1.1 Q1 (Opening Entry Question): Think of a family tradition, a church habit, or a value that someone started. Did it last after that person was gone? What helped it last, or what made it fade?

Section 1.2

Historical & Literary Context: After the Death of Joshua (Judges 1:1–3:6)

Passage Judges 1:1–3:6

Entering the World of the Tribes After Joshua

1. Historical Background

The book does not name its author. Jewish tradition credits Samuel. The refrain "there was no king in Israel" (17:6; 18:1; 19:1; 21:25) suggests it was written after the monarchy began, and the note that the Jebusites still lived in Jerusalem (1:21) suggests a time before David took the city. The period runs from Joshua's death to the eve of the monarchy. If the years in the book are added end to end they total about 410, more than any dating allows, so most scholars conclude that some judges overlapped and served different regions.

2. Cultural Setting

Around 1200 BC the older world of city-states collapsed, and hundreds of small, unwalled villages appeared in the central hill country. Many scholars connect them with early Israel. Canaanite cities remained strong in the valleys and plains, where chariots were effective (1:19, 27). Baal, the Canaanite storm god, was believed to bring rain and fertility, a constant temptation for farmers in a land that depended on rain.

3. Literary Structure of Judges 1:1–3:6

- **Who will go up first?** (1:1–2)
- **Judah and Simeon** (1:3–20)
- **Benjamin and Joseph** (1:21–26)
- **The tribes that did not drive out the Canaanites** (1:27–36)
- **The angel at Bochim** (2:1–5)
- **Joshua's death retold** (2:6–9)
- **Another generation** (2:10)
- **The cycle explained** (2:11–19)
- **The LORD's verdict and the nations left to test Israel** (2:20–3:6)

4. Key Themes

Forgetting and remembering; partial obedience; the cycle of sin and grace; the LORD's anger and pity; testing.

5. Theological Considerations

Judges sets out a pattern rather than only a list of events. Israel's sin is relational: they "abandoned the LORD" (2:12). Yet the cycle is driven as much by God's compassion as by Israel's sin, for the LORD was moved to pity by their groaning (2:18).

6. Relevant Scholarly Insights

Many critical scholars treat Judges as part of a larger history completed during the exile; evangelical scholars generally hold that it was written early in the monarchy from older sources. The chronology is best held as uncertain rather than fixed.

The cycle of Judges:

Israel does evil → the LORD gives them into the hand of oppressors → Israel cries out → the LORD raises up a deliverer → the land has rest → the judge dies, and Israel turns back, worse than before

Group Discussion Questions (Section 1.2)

1.2 Q1: Judges begins by asking, "Who shall go up first for us against the Canaanites?" (1:1). What does it say about Israel at this moment that they began by asking the LORD?

1.2 Q2: Baal was believed to bring rain and good harvests. Why might a farming people be tempted to trust Baal "just in case," and what are some modern versions of trusting something else for security?

1.2 Q3: Look at the cycle above. Which step surprises you most, and why do you think the cycle kept repeating instead of ending?

Section 1.3

Movement 1: The Unfinished Conquest (Judges 1:1–2:5)

Passage **Judges 1:1–2:5**

Guided Scripture Reading

Open your Bible to **Judges 1**. Read aloud in this order, with brief connecting summaries between readings:

- **Reader 1: Judges 1:1–2** (focal passage) — Israel asks the LORD who should go up first; the LORD answers, Judah, and promises to give the land into its hand.
- **Summary of Judges 1:3–18** — Judah and Simeon fight together. The Canaanite king Adoni-bezek is captured and disabled in the same way he had treated seventy other kings, and he admits that God has

repaid him. Caleb gives his daughter Achsah to Othniel, and Achsah boldly asks her father for springs of water.

- **Reader 2: Judges 1:19–21** — The LORD is with Judah in the hill country, but the people of the plain, with their chariots of iron, are not driven out; Benjamin does not drive out the Jebusites of Jerusalem.
- **Summary of Judges 1:22–26** — The house of Joseph takes Bethel after a man of the city shows the spies the way in; he and his family are spared.
- **Reader 3: Judges 1:27–36** (focal passage, selected) — Tribe after tribe did not drive out the Canaanites, until Dan is pressed back into the hill country.
- **Reader 4: Judges 2:1–5** (focal passage) — The angel of the LORD comes to Bochim with a rebuke; the people weep and offer sacrifice.

Anchor Verses (ESV)

> **Judges 1:1:** 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?"
>
> **Judges 1:19:** 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.
>
> **Judges 2:1–2:** Now the angel of the LORD went up from Gilgal to Bochim. And he said, "I brought you up from Egypt and brought you into the land that I swore to give to your fathers. I said, 'I will never break my covenant with you, and you shall make no covenant with the inhabitants of this land; you shall break down their altars.' But you have not obeyed my voice. What is this you have done?

Teaching Narrative: Partial Obedience and a Rebuke at Bochim

1. Asking First (Judges 1:1–2)

The book begins well. Israel inquires of the LORD, and the LORD sends Judah with a promise: the land is given. The question "Who shall go up first?" will return at the end of the book (20:18), aimed at a very different enemy.

2. Judah's Beginning (Judges 1:3–18)

Judah and Simeon fight together. Adoni-bezek, a cruel king, receives what he had done to others and confesses it as God's repayment. Caleb, Othniel, and Achsah bring a hopeful echo of Joshua: faith takes hold of the inheritance, and a daughter asks for springs and receives them.

3. The LORD Was with Judah, But… (Judges 1:19–21)

The LORD's presence is stated plainly, and so is the limit: the plain was not taken because of chariots of iron. The note records Judah's limits, and perhaps its lack of faith (compare Joshua 17:18), not the LORD's weakness.

4. The Drumbeat of "Did Not Drive Out" (Judges 1:27–36)

One tribe after another lets the Canaanites stay, often putting them to forced labor instead. The list gets worse: first the Canaanites live among Israel, then Israel lives among the Canaanites (1:32–33), and finally Dan is pushed back by the Amorites (1:34). Partial obedience has become settled compromise.

5. The Angel at Bochim (Judges 2:1–5)

The angel of the LORD speaks as the LORD himself: I brought you up from Egypt; I will never break my covenant; you were not to make covenants with these people or leave their altars standing. "What is this you have done?" Because of it, the nations will be thorns in Israel's sides and their gods a snare. The people weep, name the place Bochim, "weepers," and offer sacrifice. Tears come, but the next chapters show no lasting change.

Group Discussion Questions (Section 1.3)

1.3 Q1: "The LORD was with Judah" (1:19), and yet the people of the plain were not driven out. How can God's presence be real in a person's life while there are still areas they have not given over to him?

1.3 Q2: Achsah asked her father for springs of water and received them (1:14–15). What does her boldness teach about asking for what God has promised?

1.3 Q3: Instead of driving out the Canaanites, several tribes put them to forced labor (1:28–35). Why might "managing" a problem feel easier than removing it? What does that look like in the life of faith?

1.3 Q4: The angel asked, "What is this you have done?" (2:2). Why do you think God names the covenant he made and kept before he names Israel's failure?

1.3 Q5: At Bochim the people wept and offered sacrifice, but their lives did not change (2:4–5). What is the difference between sorrow over consequences and real repentance?

Section 1.4

Movement 2: The Cycle Begins (Judges 2:6–3:6)

Passage Judges 2:6–3:6

Guided Scripture Reading

Open your Bible to **Judges 2**:6. Read aloud in this order, with brief connecting summaries between readings:

- **Reader 1: Judges 2:6–10** (focal passage) — Joshua dismisses the people; Israel serves the LORD all the days of Joshua and the elders; Joshua dies; another generation arises.
- **Reader 2: Judges 2:11–19** (focal passage) — The cycle: evil, anger, plunderers, distress, judges raised up, pity, and relapse.
- **Summary of Judges 2:20–3:6** — Because Israel has broken the covenant, the LORD will no longer drive out the nations Joshua left; he will use them to test Israel and to teach war to a generation that had not known it. Israel lives among these peoples, intermarries, and serves their gods.

Anchor Verses (ESV)

> **Judges 2:10:** And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.
>
> **Judges 2:11–12:** And the people of Israel did what was evil in the sight of the LORD and served the Baals. And they abandoned the LORD, the God of their fathers, who had brought them out of the land of Egypt. They went after other gods, from among the gods of the peoples who were around them, and bowed down to them. And they provoked the LORD to anger.
>
> **Judges 2:16:** Then the LORD raised up judges, who saved them out of the hand of those who plundered them.
>
> **Judges 2:18:** Whenever the LORD raised up judges for them, the LORD was with the judge, and he saved them from the hand of their enemies all the days of the judge. For the LORD was moved to pity by their groaning because of those who afflicted and oppressed them.

Teaching Narrative: Another Generation and the Cycle of Grace

1. A Faithful Generation (Judges 2:6–9)

The end of Joshua is told again: Israel served the LORD all the days of Joshua and of the elders who had seen his great work. Joshua dies at 110 and is buried in his inheritance.

2. Another Generation (Judges 2:10)

Then comes the turning point of the book. The next generation did not know the LORD or what he had done for Israel. They had the land, the stories, and the memorials, but they did not know him.

3. They Abandoned the LORD (Judges 2:11–13)

Israel did what was evil in the LORD's sight and served the Baals and the Ashtaroth. They left the God who brought them out of Egypt and went after the gods of the peoples around them. Their sin was relational: not only breaking rules but leaving the God who had rescued them.

4. The LORD's Anger and the Plunderers (Judges 2:14–15)

The LORD gave them over to raiders and enemies. The hand of the LORD was against them, as he had warned, and they were in terrible distress.

5. The LORD Raised Up Judges (Judges 2:16–19)

In mercy the LORD raised up judges who saved them. He was with each judge and saved Israel all the days of that judge, because he was moved to pity by their groaning. But the rescue lasted only as long as the judge lived. When the judge died, they turned back and behaved worse than their fathers.

6. The Nations Left to Test (Judges 2:20–3:6)

The LORD will no longer drive out the remaining nations. They become a test of whether Israel will walk in his way, and a school of war for a generation that had not fought. Israel fails the test: they live among the nations, intermarry, and serve their gods.

Group Discussion Questions (Section 1.4)

1.4 Q1: Judges 2:10 says the new generation "did not know the LORD or the work that he had done for Israel." How is knowing about God different from knowing God?

1.4 Q2: Israel "abandoned the LORD" and "went after other gods" (2:12). Why does Scripture describe idolatry as leaving a person rather than only breaking a rule?

1.4 Q3: The LORD raised up judges because he "was moved to pity by their groaning" (2:18). What does it tell you about God that he answered people whose trouble was largely their own fault?

1.4 Q4: Each judge saved Israel only "all the days of the judge" (2:18), and then the people turned back. Why do you think the rescue did not change Israel's heart?

1.4 Q5: God left the nations in the land to test Israel (2:22; 3:1–4). How can the pressures and temptations around us become a test of whom we will follow?

Section 1.5

Canonical Horizon: Passing On Faith and the Deliverer Who Does Not Die

Passage Judges 2:10

Tracing the Thread Across Scripture

A generation that did not know the LORD and a God who kept raising up deliverers both point forward to faith passed on and to the Deliverer who never dies. Turn to each passage as the connections are traced.

1. Teaching the Next Generation (Deuteronomy 6:6–9; Psalm 78:1–8)

Moses told parents to talk of God's words at home and on the road, when lying down and rising up. The psalmist resolves to tell the coming generation the glorious deeds of the LORD so that they will set their hope in God and not be like their stubborn fathers. Judges 2:10 shows what happens when this fails.

2. Faith Passed on Through People and Scripture (2 Timothy 1:5; 3:14–15)

Paul remembers the sincere faith that lived first in Timothy's grandmother Lois and his mother Eunice, and the sacred writings Timothy had known from childhood. God uses families and his word to pass on faith.

3. Each One Must Know the Lord (Jeremiah 31:34; John 1:12–13)

Faith is not inherited automatically. In the new covenant God promises that all his people will know him, from the least to the greatest. Those who receive Christ are born not of blood or human will but of God.

4. The Deliverer Who Lives Forever (Hebrews 7:23–25)

The judges saved Israel only as long as they lived. Hebrews contrasts the many priests who were prevented by death from continuing with Jesus, who continues forever and always lives to intercede for those who draw near to God through him.

5. From the Judges to the Savior (Acts 13:19–23)

In his sermon at Pisidian Antioch, Paul moves from the judges to Saul, to David, and then to Jesus, the Savior God brought from David's line. The longing of Judges finds its answer in Christ.

6. Compassion for the Harassed (Matthew 9:36)

The LORD's pity at Israel's groaning (2:18) is shown in Jesus, who had compassion on the crowds because they were harassed and helpless, like sheep without a shepherd.

Anchor Verse (ESV)

> **Judges 2:10:** And all that generation also were gathered to their fathers. And there arose another generation after them who did not know the LORD or the work that he had done for Israel.

Group Discussion Questions (Section 1.5)

1.5 Q1: Psalm 78 says one generation should tell the next God's glorious deeds. Who first told you about the Lord, and what made their witness believable to you?

1.5 Q2: Hebrews 7:25 says Jesus "always lives" to intercede for his people, unlike the judges who died. Why does it matter that our Deliverer will never be replaced?

1.5 Q3: Jesus had compassion on the crowds because they were like sheep without a shepherd (Matthew 9:36). How does that picture connect with the LORD who was moved to pity by Israel's groaning?

Personal & Group Application (Head, Heart, Hands)

HEAD	Israel began by asking the LORD but settled for partial obedience, and a generation arose that did not know him; still, the LORD raised up judges because he was moved by their groaning.
HEART	Faith must be our own: not borrowed memories of what God did for someone else, but knowing the LORD and clinging to him.
HANDS	Faith tells the next generation what the LORD has done, and refuses to "manage" what God has told us to drive out.

Section 1.6

Application, Looking Ahead, and Closing Prayer

Application

Take a few minutes to move this week's study into everyday life. Discuss these three questions together and write down what you want to remember:

1.6 Q1: Is there an area of your life where, like the tribes in Judges 1, you have settled for managing something God has asked you to give up? What would one step of obedience look like?

1.6 Q2: What is one thing the LORD has done for you that the next generation in your family, church, or neighborhood needs to hear?

1.6 Q3: How could this group help one another keep knowing the LORD and not only knowing about him over the coming weeks?

Looking Ahead to Next Week

Recap: In Week 1, Israel began by asking the LORD but did not drive out the Canaanites, wept at Bochim without lasting change, and a generation arose that did not know the LORD; the cycle of sin, oppression, crying out, and deliverance began.

Transition: The cycle has been explained. Next week we watch it happen, and we meet the first deliverers the LORD raised up, some of them very unexpected.

Week 2 Overview — The LORD Raised Up Deliverers (Judges 3:7–5:31): Movement 1, Othniel, Ehud, and Shamgar (3:7–31), covers the model judge, a left-handed Benjaminite, and a farmer with an oxgoad. Movement 2, Deborah, Barak, and Jael (4:1–5:31), covers a prophetess who judged Israel, a hesitant commander, a tent-dwelling woman, and the Song of Deborah. The Canonical Horizon traces God's unlikely instruments and the song of victory.

Focal Readings to Preview

- Judges 3:7–11
- Judges 3:15
- Judges 4:4–10
- Judges 4:14–16
- Judges 5:1–5, 31

My One Concrete Step for the Week Ahead

Write down or name aloud the specific rhythm, boundary, or conversation you want to practice before next week's gathering:

Closing Prayer

Close your time together by inviting each person to share a one-sentence takeaway or prayer request, then pray together along these lines:

Closing Group Prayer

LORD our God, you brought your people into the land and you keep your covenant even when we do not. We confess the ways we settle for partial obedience, managing what we should surrender and making peace with what you told us to drive out. We pray for our children and grandchildren, and for those who do not yet know you or the work you have done; open their eyes to see you. Thank you that you are moved by our groaning, even when our trouble is our own doing. Thank you for Jesus, the Deliverer who does not die but lives forever to intercede for us. Help us know you truly and make your works known to the generation coming after us. We pray in Jesus' name. Amen.