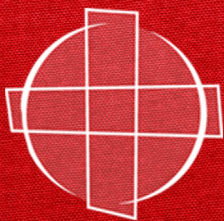


Donald J. Wills  
Senior Pastor

FEBRUARY  
2018

**TRANS***f***ORMED**2018  
JUDGES 1-3  
IN OUR PERSPECTIVES



ADULT CONNECT  
CLASS CURRICULUM

The purpose of First Baptist Church of Fort Worth is to **introduce** people into a loving relationship with Jesus, **instruct** them in spiritual growth through God's Word, **inspire** them to serve for God's kingdom, and **incorporate** them in authentic worship to glorify God.

## A Note From Our Pastor

Dear FBC family and friends,

It is hard to believe we are in the second month of 2018 already, but we are excited about the opportunities God has set before us to expand His kingdom and participate in His work. In our curriculum, we are shifting from a topical approach which varies from month to month to the thorough study of one book, Judges. Judges reminds us of the grace and longsuffering of God to His people in the midst of them doing what was “right in their own eyes” (Judges 17:6). Yet, in spite of their sin, God raised up deliverers, or “judges,” to lead them and to instruct them. We will learn much from the study of Judges over these next few months that will both bless us and challenge us in our walk.

As a reminder, the layout of this Curriculum begins with a 7-day approach for both the teacher and the members to get the most from each study. We also acknowledge that teachers may have their own methods for preparing the lessons and we encourage them to prepare in the way that makes them most effective in presenting God’s Word and the weekly lesson. We also encourage each teacher and member to use the suggested 7-day approach for their own personal study and encouragement.

As we begin the month of February, which is widely associated with “love,” we are reminded of God’s love for us in Jesus Christ. Even if we find ourselves operating in the mode of the Israelites as in Judges which is setting our agenda ahead of what God wants for us, we must remember that He still loves us and desires us to be in right standing with Him. Because He loves us and desires a relationship with us, He always offers a path for this to be reconciled with Him if we would simply confess our sins, repent of our wickedness, and follow Him. I pray that this study in Judges will allow God’s Word and the Holy Spirit to transform our lives so that we may become more like Him each day that we serve Him.

-Blessings  
Pastor Don



## *Foreword* *by Mike Neal*

As we reflect on the past year, we can recall that many of the most-memorable news stories centered on the sinfulness and depravity of man. In 2017, mass-murders connected with terrorism and domestic violence affected communities world-wide, claims of sexual harassment inundated Hollywood, Washington, D.C., and the corporate world, sexual perversion continued to find expression in inappropriate relationships between teachers and underage students in classrooms nation-wide, hatred expressed through racism dominated college classrooms and social media, and civil unrest characterized a growing movement that presses for immoral and unholy change in our society through gender identity confusion, homosexuality, abortion, and numerous other social evils. Undoubtedly, as we observe the world in 2018, we will notice many other areas in which our society, including many Christians, rebels against the boundaries which the Lord has set. Existing since Adam and Eve ate of the forbidden fruit in the Garden of Eden, sin continues to entice people to disobey Him and succumb to their own desires, forsaking any consequences that their actions may have.

For many decades, our society has held to the belief that truth and morality depend upon the perspective of the individual. Society, as a result, asserts that what's right for me may not be right for you; therefore, since the individual person is in control, if it feels right to us then we should do it. Although the term "relativism" may be recent in the philosophical world, the concept has been around since the book of Judges. In fact, the author of Judges 17:6 could have been writing to our society today as much as ancient Israel when he penned: "In those days there was no king in Israel; everyone did what was right in his own eyes." In 2018, many people continue to do what is right

in their own eyes, creating a lawless and sinful culture in which immorality abounds in almost every situation.

Over the course of the next few months, we will study the book of Judges and examine the mistakes that the people made so that we might know how to be transformed to the image of Christ our Savior and avoid participating in these same sins. Although God raised judges to guide and correct the children of Israel, they too were imperfect and made mistakes which required maturation and forgiveness. Throughout Judges, we will see the cyclical nature of sin in which the people were inconsistent in their walk with the Lord. Even after experiencing the forgiveness and renewal of the Lord in their lives, subsequent generations often reverted to their former sinful practices because they did not recognize the Lord as their King and place Him first in their lives.

As followers of Christ, we must recognize that we have a standard by which we should live contained within the Bible; therefore, we must be transformed from imperfection to perfection based upon the principles outlined in His Word. In Matthew 5:48, which we will study later this year, Jesus asserts, “Therefore you shall be perfect, just as your Father in heaven is perfect.” Because we represent the Lord as His children by the way that we live, we must make sure that our lives reflect His holy character—starkly contrasting with the lost world around us. Consequently, we should be transformed from complacency to action, whereby we act upon God’s Word by surrendering to His will and following the guidance of the Holy Spirit.

Key  
Question

In what areas have you seen God’s transforming power in your life? In what areas are you still being transformed or need to be transformed?

## *Suggested Plan for Using this Bible Study Guide Effectively*

### *Introduce*

**Day 1:** Read and meditate on the Scripture, asking God to guide you throughout the week as you study His Word and allowing Him to speak to you through the Spirit. Read the **INTRODUCE** portion of the lesson commentary.

### *Instruct*

**Day 2:** Read the Scripture, meditate on it, and read the **INSTRUCT** portion of the lesson commentary. Concentrate on memorizing the focal verse for that particular week.

**Day 3:** Read the Scripture, meditate on it, and answer the focal questions in the **INSTRUCT** portion of the lesson commentary.

### *Inspire*

**Day 4:** Read the Scripture, meditate on it, and begin thinking about tangible ways you can incorporate the principles you learned in your daily life. Read the **INSPIRE** portion of the lesson commentary.

### *Incorporate*

**Day 5:** Read the Scripture, meditate on it, and apply the theological principle that you learned from this week in a tangible way. Use the **INCORPORATE** portion of the lesson commentary to guide you.

**Day 6:** Read the Scripture, meditate on it, and in the journal section describe how God allowed you to apply this passage in a real and tangible way this week.

**Day 7:** Review the Scripture and share with others in your Connect Class on Sunday morning at 9:30am. Be ready to share your experience about how God allowed you to apply the lesson for that week.

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*February 4, 2018*



*Be Transformed from  
Complacency to Action*  
*Judges 1:1-2:7*

Focal Verse:

*"Therefore I also said, 'I will not drive them out before you; but they shall be thorns in your side, and their gods shall be a snare to you.'"*

*Judges 2:3*

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## Introduce

The 2011 season ended with great promise and the playoffs began with renewed hope for the Texas Rangers who had made it to their first World Series, but lost to the San Francisco Giants, the previous year. Although they only had the second-best record in the American League behind the New York Yankees, the Rangers steamrolled through both the American League divisional and championship series. During the championship series against the Detroit Tigers, the Rangers were led by the phenomenal play of Nelson Cruz who had eight hits of which six were home runs, accounting for thirteen RBIs and propelling the team to the World Series for the second straight year. The hero of



game two by hitting a grand slam in the eleventh inning for the win Cruz earned the most valuable player of the series and vaulted the fearsome Rangers' lineup against the seemingly overmatched St. Louis Cardinals who had surprised everyone by getting to the World Series as a wild card contender.

Although the Rangers struggled at times during the first few games of the World Series, they took a three to two game-lead into the sixth game. Up seven to five going into the ninth inning, the Rangers seemed to be on their way to winning their first-ever World Series. With two out and two men on base, St. Louis Cardinal David Freese stood at the plate with two strikes. The Rangers needed only one strike and one out, but Freese hit a routine ball to the wall which Nelson Cruz misplayed—this miscue

## Introduce

became a game-tying two-run triple. Two times that fateful night the Rangers were down to their final strike and should have won the game, but both times they became complacent and surrendered runs which ultimately lost the game and crushed their spirit going into game seven. Ultimately, the Rangers fell short that series and haven't been back to the World Series or advanced in the playoffs for six straight years. Nelson Cruz, a hero only a week earlier against Detroit, had now become a villain because of his lackadaisical and complacent play in the World Series—neither he nor the Rangers finished the job that they had set out to do.

As the pages of the book of Judges open, Israel had hope in the promise of the Lord to give them the land of Canaan as their inheritance. Throughout the conquest described in the previous book of Joshua, the Lord continually fulfilled His promise to deliver Israel from the superior military forces and fortified cities of Canaan. Having seen God work numerous times, Israel had confidence that He would continue to grant them victory as long as they trusted and followed Him. However, as time advanced, they had become complacent and no longer followed the directive of the Lord to drive out completely the inhabitants of the land. Because of their complacency, Israel allowed the secular culture to turn their hearts away from the Lord and ultimately began to participate in its evil. We must learn from Israel's failure and be transformed from complacency to action to complete the directives that God has given us in His Word.

### Key Question

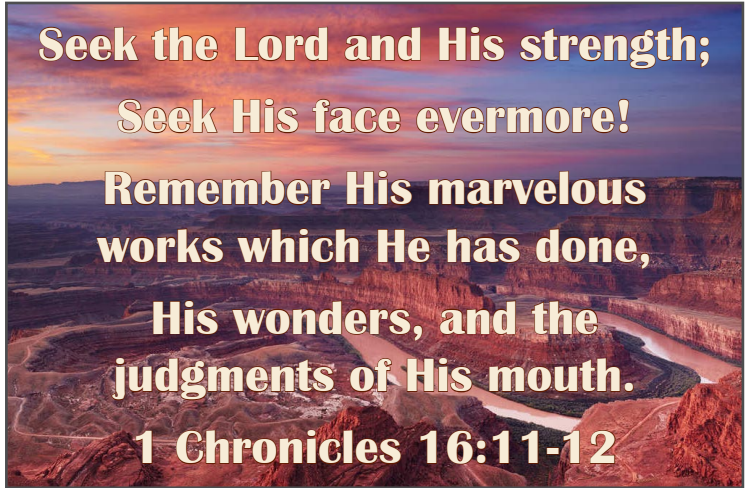
In what ways do you see complacency manifested in our society and churches?

### SEE THE TASK TO COMPLETION:

The book of Judges opens on a positive note when **the children of Israel** seek the Lord and **ask** Him who should continue the mission to drive the **Canaanites** from the land (v. 1). At the end of the book of Joshua, the people had made a promise to reject all other gods and serve the Lord alone ([Josh 24:14-25](#)).

Even with **the death** of their exemplary leader **Joshua** who kept them focused on the Lord, they remained on course because they continued to devote themselves wholly unto God. Consequently,

Israel had initial success because they sought the Lord and allowed Him to guide their steps, knowing that He had their best interest at heart and would fulfill His promises to them. They trusted Him implicitly and cultivated their relationship with Him by focusing on His Word and responding obediently to His commands.



What steps can we take to cultivate our relationship with the Lord?

Question  
# 1

In selecting the tribe of **Judah** to lead the renewed conquest, God reminds the nation of His provision and promise, declaring that He has

## Instruct

already **delivered the land into** their **hand** (v. 2). The victory had already been won. As they had already seen throughout the conquest, nothing was too great for God to handle as He faithfully executed His plan. If they would only surrender and serve Him, God would provide for them even when humanly speaking it would seem impossible. Throughout the conquest of Canaan, God empowered Israel to defeat vastly superior armies—in some cases, like Jericho, without even drawing a weapon. Because God equips and empowers us to be victorious in the endeavors to which He has called us, we ought to trust Him and serve Him unquestionably.

In what ways have you seen the promises of God fulfilled in your life when you trusted Him and responded obediently to His call?

Question  
# 2

Not only did they seek the Lord, but Israel was unified and fought together as one nation. Just as Rueben, Gad, and half the tribe of Manasseh who had already received their inheritance east of the Jordan crossed the river to take possession of the Promised Land with their brothers ([Josh 22:1-4](#)), the tribes continued to join forces to drive the inhabitants from the land here in the book of Judges (vv. 3-4). They could have easily become opportunistic and self-centered, fighting only for themselves and resting upon what they had already accomplished, but they saw a greater purpose in serving the Lord together. Consequently, Judah invites the smaller tribe of **Simeon** to join forces and expel the **Canaanites** from the land and claim their **territory** in the central part of Canaan around Jerusalem (vv. 3-4). Although we aren't at war with flesh

and blood, we are fighting a battle in which we should be united against the forces of evil manifested in the sinful culture around us; therefore, we must unite against a culture whose ways lead to destruction. We must stand on the Word of the Lord, fulfilling that to which He has called us and holding one another accountable so that we don't become distracted in our mission to glorify the Lord by the holy lifestyle that we should seek to live and by sharing the gospel verbally to those without hope around us.



In what ways should we be unified as a church today?

Question  
# 3

Even though Judah and Simeon began by seeking God, they eventually allowed the cultural practices around them to distract them from the purpose to which they had been called. After having a decisive victory over the **Canaanites** and **Perizzites**, these two tribes found an official from **Bezek** who had **fled** and they **cut off his thumbs and big toes** (vv. 4-6). During the time of the Judges, victorious cultures commonly tortured the leaders of the nations they had captured as a way to humiliate them and indicate their forced submission. **Adoni-Bezek** himself admits that he had practiced this type of torture by cutting off the **toes** and **thumbs** of **seventy kings** and feeding them only **scraps under his table** (v. 7). The king believes that this is retribution from God

## Instruct

because of the vile way that he had acted, but in reality it was merely Israel mimicking the culture around them rather than representing the Lord faithfully.

### In-Depth Information



The phrase **Adoni-Bezek in Bezek** doesn't represent a proper name, but rather the term **adoni** is a transliteration of the Hebrew word which means "lord" or "ruler." Thus, it refers to an official from the city of Bezek. Today, this would be like saying the mayor of Bezek was in the city, but fled when Judah and Simeon came to conquer it.

Before crossing the Jordan River and beginning the conquest, God had given Israel specific instructions about taking possession of the Promised



*Jordan River along the Border of Israel*

Land as their inheritance; they were to drive the nations completely from Canaan and "utterly destroy" them without making any treaties or allowing any of their citizens to remain alive, so the people set out to accomplish that which He had directed them ([Deut 7:1-2](#) and

[20:16-17](#)). Even though God had directed the people of Israel to kill the nations who refused to repent and whom He had sent them to conquer, He never prescribes torture, abuse, or mistreatment upon anyone. Israel had gone beyond the boundaries that God had given them and the imitated the heinous practices of the culture around them instead of the

justice and mercy of the Lord. Rather than separating themselves from the culture and pointing others to the Lord, they allowed the culture to dictate their path. As Christians, however, we are called to live transformed lives with renewed minds so that we can walk humbly in the Spirit and demonstrate God's power to change and restore our lives from sinners to the redeemed in Christ.

In what way should our transformed lives point others into a relationship with Christ?

Question  
# 4

We should never let our guard down because complacency almost always leads to compromise—and compromise causes us to lose our focus on Christ, distracting us from our endeavor to imitate His righteousness. Every year, many people make a New Year's resolution to improve some aspect of their lives—whether exercising more, eating healthier, being more financially disciplined, finishing do-it-yourself projects around the house, etc.—but, at some point, most fail to see the resolution come to fruition even though they may start with strength and determination. As time advances, people become distracted in their pursuit because they put themselves in tempting situations, don't have a network of friends or family members to support their endeavors, or they simply become overwhelmed and don't know where to begin.

For example, many people who plan to live a healthier lifestyle may purchase a gym membership, but then become distracted by projects at work, home, with their children, or life in general so they perceive that they don't have time to go. In addition, many don't have a partner who shares the same goal and can help keep them accountable in maintaining a regular schedule. Often, they find that they succumb to

## Instruct

peer pressure after a while, making unwise choices which drive them further from their goal. Instead of going to the gym for exercise, they find themselves eating in buffets or visiting ice cream parlors after church with the rest of the crowd.

In the same way, Judah and Simeon found themselves influenced by the world around them which led them to make poor choices and fail in their



endeavors to accomplish the goal which God had clearly given them. To avoid complacency and compromise in our lives, we must seek God first in everything we do through prayer and reading Scripture (see [Matt 6:33](#)). Fixing our eyes upon Christ, we must throw off sin which so easily entangles us and run the race with endurance ([Heb 12:1-2](#)). Thus, to avoid complacency, we must have the right perspective in Christ based upon the principles of His Word, allowing the Spirit to guide us so that we walk in the light and don't fall short of the goal. The only way to avoid complacency, therefore, is to have Christ as our guide—for with joy He gladly finished the task set before Him, even death upon the cross ([Heb 12:2](#)). Judah and Simeon, like many people today, took their eyes off of the Lord and looked at the culture around them, causing them to stumble and not finish the task to which they had been called.

What are some ways that can help us keep God first in our lives?

Question  
# 5

After seeing the negative example of **Judah and Simeon** torturing



the official, we return to the positive example of Caleb who trusted the Lord and followed His commands explicitly. From the beginning of the conquest when he was sent with eleven other spies from each of the tribes, Caleb trusted the Lord and lived faithfully according to His will. As the conquest winds down and the tribes begin to settle in their territories, he continues to follow God's directives to drive the Canaanites from the land while also motivating others to fulfill completely what they had originally set out to accomplish. In fact, this section concludes by demonstrating that Caleb fulfilled completely the Lord's command when he **expelled the three sons of Anak** from the land (v. 20)—he made no treaties with anyone and drove all the people out of his territory just as the Lord had said.

In addition, Caleb also offers his **daughter** in marriage as a reward to the one willing to **attack** and destroy **Kirjath Sepher** in the territory that had been allotted to him (vv. 12-13). To us, this type of arranged marriage may sound odd and unloving, but in actuality Caleb was seeking to provide a good husband for his **daughter**—one who was willing to work and follow God's will, rather than sitting idle and becoming increasingly complacent. We shouldn't see this custom through our twenty-first century practices, but from the eyes of the ancient perspective. A man such as **Othniel** who follows orders and acts proactively would provide for Caleb's **daughter** best. Not only did Caleb give the hand of his **daughter** in marriage, but he also gave them land in the **south** on which to settle (v. 15). Because the **south** was desert, Caleb's **daughter** respectfully requested that her father also give them access to **water**. To which Caleb responds benevolently and gives them two **springs**, further providing for his **daughter** and son-in-law.

## Instruct

Whereas Caleb acted faithfully toward God and graciously provided for his family, other members of the tribes of **Judah and Simeon** failed. The **children of Kenite**, for instance, did not drive out the inhabitants, but **dwelt among** them—a direct violation of God’s command (v. 16). Still others continued the conquest, **utterly destroying** the cities of **Zephath, Ashkelon, Ekron**, and the region of **Gaza** (vv. 17-18), but when they came against a great obstacle in the **chariots of iron** they failed to trust the Lord and **could not drive out the inhabitants** even though **the Lord was with** them (v. 19). Their failure did not come as a result of God’s inability to defeat the **chariots of iron**, but rather the people’s lack of trust in Him.

Why was Caleb successful and the other members of the tribes not? What does it take to be successful in fulfilling God’s plan?

Question  
# 6

## Judges 1:21-36

### ***AVOID THE TEMPTATION TO BE COMPLACENT:***

As we transition into verses 21-36, the text becomes more of a summary describing how the rest of Israel’s tribes settled their allotted territories. Although God had assured them that He would fulfill His covenant with them and they would be victorious because He would fight on their behalf, the children became complacent and failed to follow the Lord. The transition from Caleb to **Benjamin** in verse 21 couldn’t be starker; whereas Caleb had expelled everyone from his land, the people of Benjamin failed to **drive out the Jebusites from Jerusalem** and **dwelt**

**with** them **to the day** when the book of Judges was written. In fact, over these next fifteen verses we see a common theme arise; the tribes had become complacent and they **did not drive** the Canaanites from the land. Eight times in these verses, the author repeats the phrase **did not drive out** to underscore this very point. Because of their complacency, Israel actually disobeyed what the Lord had instructed them to do.

Why is complacency a sin?

Question  
# 7

As Christians, knowing God's expectations and failing to abide by them constitutes sin. Not doing what we know God expects is just as sinful as doing that which we know He has condemned. If we don't have the perspective of Christ, our choices will often become selfish and complacency will generally lead to failure in other areas of our lives. Many of us probably have learned lessons about complacency the hard way—through personal experience in which we procrastinated or even worse became mentally and physically apathetic. Apathy often leads us to do tasks half-way with little investment because we have no concern with the outcome and merely seek the quickest and easiest way to get by with as little work as possible. In Revelation, for example, God addresses the complacency and apathy in the church at Laodicea; He despises such an attitude so much that He compares it to the lukewarm water that He would spew from His mouth ([Rev 3:16](#)).

While seeking to obtain a degree in Business Management, Dave Rutherford attended the first day of class for Business Finance in which the professor glibly announced that "even a monkey could pass." This encouragement was all he needed to become complacent and have the license to take the semester off. Sitting in a large, tiered classroom with a

## Instruct

multitude of other students, Dave surmised that he could merely record the class as he slept and still pass because he had the assurance from the professor—after all he was brighter than a monkey. Blissfully unaware as the professor droned on in his lecture, Dave slept all-the-while missing everything that he wrote on the board.



Putting in little effort, he rarely studied because he had the confidence that he would pass, but alas as the semester drew to a close he found himself failing the course. Because of his complacency, Dave failed to meet the expectations of his professor and had to re-take the class.

How can Christ help us to transform our perspective so that we don't become complacent or apathetic?

Question  
# 8

## Judges 2:1-7

### **OBEY THE LORD'S COMMAND:**

As this section opens, God sends His messenger to remind them of the **covenant** He made with them while in **Egypt** (v. 1). The **angel of the Lord** reminds them that God had promised to deliver them from slavery and bring them **to the land** that He had promised long ago to their **forefathers**. The messenger, therefore, emphasizes that the Lord **will never** break His **covenant with** them—and based on their own

experience through both the exodus and conquest led by Joshua, God faithfully fulfilled every one of His promises to His people. If not for any other reason, we can avoid complacency and follow God because He **never** fails and will He ever go back on His word. If God makes a promise, He will see it through to the end and we ought to trust Him implicitly by obeying what He has commanded us.

After reminding them of the Lord's faithfulness, the **angel of the Lord** outlines the consequences of Israel's sin of complacency (vv. 2-3). First, the messenger reiterates the commands that God had given them at the beginning of the conquest: they were to **make no covenant with the inhabitants of the land** and they were to destroy **their altars** to false gods. Declaring that they had disobeyed the Lord, the **angel** rhetorically asks **why** had they **done this** to emphasize their responsibility in failing to follow God's commands. Second, **the angel of the Lord** explains the consequence for their disobedience. The Lord will **not drive out** the people from the land and they **will be thorns in their side** and a **snare unto** them. In other words, the Canaanites who remained would constantly seek to wage war on Israel and would eventually become a **snare** because their culture and false worship would draw the children's hearts away from the Lord.

What measures can we take to remain focused on seeking the Lord and not becoming distracted by the culture around us?

Question  
# 9

Lest we think that we have no hope if we become complacent and sin, we can see Israel's genuine response of repentance. While at **Bochim**, which literally means weeping in Hebrew, the children **lifted up their**

## Instruct

**voices and wept** when they heard the charges brought against them (v. 4). As a sign of their repentance, they **sacrificed to the Lord** and sought His forgiveness (v. 5). Not only did they go through these steps of seeking repentance through confession and sacrifice, but their repentance was borne out in their actions. Because of their genuine sorrow, the people were transformed in the Lord so that they transitioned from complacency to **serving the Lord all the days** that both Joshua and the **elders** of this generation **lived** (v. 7). If we have become complacent, apathetic, or generally disengaged from serving the Lord, we too need to repent of our sins and submit obediently to His will for our lives so that we are able to serve Him faithfully all the days of our lives.



### In Prayer



*Spend time with the Lord in prayer asking Him to help you evaluate your life. Do you serve Him faithfully each day or are there areas in your life in which you have become complacent? If you have areas of complacency in your life, seek forgiveness from the Lord and then pray that He would help you to be transformed from complacency to action as you faithfully serve Him.*

“I’ll get to it tomorrow. There’s no rush.” These phrases are perhaps the bane of every do-it-yourself project because rarely does tomorrow ever come; something we think is more important or more urgent usually arises in place of the project. In our lives as followers of Christ, what could be more important than following our Savior’s commands and serving Him faithfully daily? Too many times, we may become complacent in our walk with Christ: “I’ll read my Bible tomorrow; I’ll pray when I am more alert and less tired; I’ll teach my children God’s Word when I have more energy and they are less rambunctious; I’ll share the gospel when I’m comfortable.” If we’re not intentional about warding off complacency, we will become spectators in ministry rather than servants who press toward the goal and finish the job no matter what the cost. Moreover, the sin of complacency also allows the devil to gain a foothold so that other areas of our lives may be affected by the culture around us and we begin to participate in its immorality over time.

Imagine, however, if Jesus had become complacent in the ministry to which the Father had called Him. Instead of enduring the cross, Jesus would have said the road is too hard and the cost is too great for me to bear; I just want to take the easy path and have time to do things for myself rather than continually ministering to needy people. If this were the case, we would be hopelessly lost in our sin without a means of salvation which leads to eternal life. Recognizing the cost, however, Jesus remained focused on His mission to glorify the Father through His obedience and provide life to us through His sacrificial death. He was intentional and well-planned in His ministry and mission so that He did not become distracted, but He finished the task set before Him. We too

## ***Inspire***

need to have this same kind of perspective and determination in our service to the Lord. This same Jesus who saved us with His blood can also transform us from complacency to action if we would only ask and allow Him to guide every step of our lives

## ***Incorporate***

In what areas have you ever become complacent in your life? What factors led you to become complacent? What was the outcome of your complacency?



## ***Incorporate***

What are practical steps that we can take to be transformed from complacency to action?

In what areas have we as the church become complacent in our society today and often fail to pursue God's will?

*February 11, 2018*



# *Be Transformed from the Culture to Christ*

*Judges 2:8-23*

Focal Verse:

“And they forsook the Lord God of their fathers, who had brought them out of the land of Egypt; and they followed other gods from among the gods of the people who were all around them, and they bowed down to them; and they provoked the Lord to anger.”

Judges 2:12

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## Introduce

Although quite windy which made the waters somewhat rough and choppy, brilliant sunshine beat down on the white-capped waves of Lake Texoma as a group of men prepared their boat to search for the right spot to fish. As they lowered their boat into the water at the ramp, the pilot asked another fisherman who was docking where the fish were biting. To their surprise, the fisherman told the hard-luck guys with accuracy and honesty that the fish were schooling completely on the other side of the lake at Washita Point in Oklahoma. Not knowing exactly where this point lay, the men left the marina and began trolling the coastline of the vast lake in hopes that they would find the right spot. Eventually, after a couple of hours and a rough ride across the lake which filled the boat slightly with water from the waves crashing over the side, they saw a number of boats gathered together so they cast in their lines and almost immediately began catching fish.



Because the men were on the fish, the pilot threw the anchor over the side of the boat and shut off the motor, but because of the wind the anchor wasn't strong enough to hold the boat in place. However, this didn't stop the men from repeatedly casting their lines and continuing to fish. As they would slowly drift toward the rocky and jagged coastline which could smash the boat to pieces, the men continued undaunted, not paying particular attention to how close they were getting to the coast.

## Introduce

Eventually, the pilot recognized that they were in a dangerous area so as he was about to turn on the motor to reposition the boat he realized that the fish basket with all the day's catch had tangled in the propeller. Working feverishly, he finally freed the basket and was able to start the motor to reposition the boat, but it had already drifted into the rocks along the shore. Fortunately, in this case, the boat was narrowly able to escape without damage and the men could continue their fishing excursion.

This fishing experience on Lake Texoma serves as a reminder about the danger of drifting as it often catches us by surprise and leads us into danger. In many instances, the culture influences the church without its members even knowing it and they drift from their secure relationship with the Lord to following cultural principles and practices which are unacceptable to Him. As we learned last week, God had instructed Israel to drive all the inhabitants from the land and not to make any treaties with them because He knew that the secular culture would turn the people's hearts from Him and have a negative influence on their lives. Indeed, as we have studied Israel's complacency and failure to finish the job of possessing the land, they have now abandoned the Lord and begun to follow the gods of the nations living among them. Because of the influence of the culture, Israel drifted away from the Lord and began to do evil in His sight as they imitated the culture around them.

Key  
Question

In what ways has the culture influenced the church negatively and caused believers to drift away from their relationship with the Lord?

### ***THE IGNORANCE OF THE GENERATIONS:***

This passage begins by describing the death of Joshua at **one-hundred-ten years old** in order to highlight the dramatic differences between two generations and the passing of an era where the people knew the Lord and had a relationship with Him with the subsequent **generation** that did not (v. 8). Joshua, the servant of the Lord, had made a definitive declaration that he and his household would choose to serve the Lord regardless of what others may choose—and this declaration was certainly manifested in the way that he lived faithfully worshiping and serving the Lord. In addition, the **generation** that entered the Promised Land under his leadership also followed the Lord and served them all the days that they lived. Yet, after Joshua **died** and was **buried** at **Timnah Heres**, which was part of his family's **inheritance** (v. 9), the subsequent **generation did not know the Lord nor the work He had done for Israel** (v. 10). At some point, a disconnect between the generations occurred and the older generation failed to take the time to pass down their knowledge of the Lord and the value of serving Him so that future generations would know the source of their blessings.

In what ways do we see a disconnect in our era and the failure to teach future generations about the Lord?

Question  
# 1

Having studied about complacency last week, this week we see one of its direct results: the ignorance of future generations about the Lord. The

## Instruct

Bible very explicitly instructs parents and families to teach children God's commands and remind them about the faithful promises that He has kept (see [Exod 13:14](#); [Deut 6:1-9](#); [Psalm 78:4](#); [Prov 22:6](#); and [Joel 1:3](#)). If we are to be transformed from the culture to Christ and pass that heritage to subsequent generations, we must teach our children diligently and intentionally. If you have children, your primary responsibility is to teach them about the Lord: 1) how to have a relationship with Him through Jesus, 2) how to have a biblical worldview in everything that they do, and 3) how to live according to the Lord's expectations in Scripture. Your primary job as a parent is not to make sure your child receives an athletic or academic scholarship for college, not to transport him to a multitude of extracurricular activities to fill his time and make him a well-rounded person, or even provide him with all the comforts of a better life than you may have had growing up—even though these things are admirable. Instead, we must teach our children to be well-rounded in life by seeking Christ as their primary goal and trusting Him as their guide.

In what ways can we intentionally teach our children to follow the Lord and His commands?

Question  
# 2

Often, this disconnect between generations happens for three primary reasons. First, complacency sometimes causes us to abdicate our responsibility as parents and allow other sources to be the primary teacher for our children: secular schools, all forms of media from television to the Internet, their peers, and even the church. Certainly, the church can supplement teaching at home, but it should not be a child's

sole source of biblical education. When left to these sources of teaching alone, children will often be pushed further from God because they don't have the foundation to judge knowledge and wisdom from a biblical perspective and, even if they learn this process through the church, parents sometimes fail to reinforce these same principles in the home which leads to confusion in the life of their child.



Therefore, as parents, God has given us the responsibility of training our children in the way that they should go and teaching them to evaluate the things that they learn at school, from their peers, and through the media according to a biblical perspective.

Why is it important to monitor what our children learn at school and through the media especially? How can we effectively monitor our children's online activities even if we aren't technologically savvy with the newest forms of communication?

Question  
# 3

Second, sometimes parents live inconsistently in their own walk in following biblical principles and they fail to model the attitude and righteousness of Christ daily in their lives. Certainly, at points in our lives, we will all fail and make mistakes, but if we live inconsistently without seeking forgiveness and seeking to follow biblical teaching, then our children will perceive that following Christ and living according to Scripture is not important. Finally, sometimes a disconnect happens between generations because parents fail to discipline their children

## Instruct

consistently at home. Although the Bible warns us against being overbearing and antagonistic in training and disciplining our children, we should bring them up in the wisdom of the Lord ([Eph 6:4](#)). Our job, therefore, as parents is not primarily to be a peer-like friend to our children, but to lead and guide them as their mentors, teaching them to live righteously and disciplining them when they err and praising them when they make wise choices.

Why should we model biblical principles consistently to our children? What happens if we are inconsistent in modeling them?

Question  
# 4

## Judges 2:11-15

### **THE INFLUENCE OF THE CULTURE:**

Because **the children of Israel** did not have the proper foundation, they **did evil in the sight of the Lord and served** the gods of the nations around them (v. 11). Instead of allowing God to transform their minds and hearts, they allowed the culture to influence their actions which led to their participation in sinful and immoral activities. Consequently, Israel gauged her understanding of the world and how to live according to the perspective of the culture rather than by God's holy standard and His righteousness. For this reason, the phrase **in the sight of the Lord** signifies not only God's role as Judge of Israel's actions—that is He knows what they have done and acts justly to punish their sinfulness—but it also represents the perfect standard by which we as believers ought to evaluate the world; we ought to have the perspective of the Lord in



every area of our lives. We cannot judge ourselves according to imperfect human standards in the culture around us because this will always lead to moral failure and distract us in our relationship with the Lord.

Culture is often subtle in its influences and can distract us easily if we do not guard against it intentionally; it's much like the boat we saw in the introduction slowly drifting, putting it in jeopardy of crashing into the rocks unbeknownst to the passengers because the movement was so slow and methodical. Culture has the same affect if we are not grounded in God's Word daily and seeking His perspective and guidance through prayer.

Look at how much the media influences our lives: the way we dress, the way we groom ourselves, the way we talk, the customs we hold, and the way that we view the world. Often, this worldview conflicts with the reality of the way



the world truly is and how God designed it in the first place—especially in our modern society which holds everything as relative, depending upon the eye of the beholder.

In what specific ways has the culture influenced Christians? How can we stop the culture from slowly and methodically influencing us?

Question  
# 5

The author of Judges continues to explain that the **evil** in which the people participated led them to **forsake** the **Lord God** and **follow the gods** from the nations who lived among them in the land of Canaan (vv. 12-13). In the Law given to Moses, the Lord clearly forbade Israel to

## Instruct

worship and serve any other gods—especially those created with their own hands ([Exod 20:3-5](#)). This new generation of Israelites, however, abandoned the **Lord God** altogether and **bowed down to** false gods as their objects of worship. Not only did they reject God as the sole recipient of their worship, but they also practiced a lifestyle totally abhorrent unto Him in favor of cults that seemingly allowed them the freedom to live sinful lifestyles without any consequences for their actions. The phrase **they followed** literally means that they “walked” **with other gods**; in other words, their relationship was characterized by sinful human practices since these religions were simply man-made. As a result, they rejected God’s plan for a more abundant and prosperous life which gives lasting joy and contentment in favor of sin which only promises momentary happiness before leaving one’s life in utter ruins.



### In-Depth Information



*In the plural, the term **Baals** refers to the various gods served by the secular nations in Canaan. Baal, in the singular, is the Canaanite storm god who controls the weather which can impact crops either positively or negatively. In Judges, the plural **Baals** signifies the same god who is worshiped in different ways by each of the local communities. Astartes, of which is the plural **Ashtoreths**, refers to the female counterpart of Baal. Together they signify fertility and security, especially when it comes to agricultural productivity. What makes*

## ***In-Depth Information—continued***

*serving these gods and goddesses so appealing is the exciting nature and novelty of their cultic worship which often was accompanied by various forms of sexually perverted acts, which the Lord detests in His Law. For more information, see Daniel I. Block, Judges, Ruth, New American Commentary (Nashville: Broadman and Holman, 1999), p. 124-126.*

This passage demonstrates how much our society reflects the godlessness of the people during the period of the Judges. Many people today seek to participate in something new and exciting without any consequences for their actions. Rather than being wholly devoted to the Lord, they hop from new experience to new experience, hoping to fill the void of satisfaction and contentment in their lives. Indeed, many believers even go from church to church, seeking to meet their needs and be entertained with the newest programs and ministries regardless of how accurate the biblical foundations are. As believers, we should seek to invest in the church, serving the Lord with devotion and teaching future generations to have a daily “walk” with Him rather than being led astray and driven further apart by the culture.

In what ways does our culture prize innovation and excitement at the expense of a biblical worldview?

Question  
# 6

To ensure that future generations know and understand the importance of a relationship with the Lord, we must both teach verbally and live consistently with the principles in Scripture. Somewhere between Joshua’s generation and the next one the people failed in one of these

two endeavors. Throughout Scripture, whether in the symbolism from the Passover or the altar built from stones from the Jordan River, God gives concrete ways for us to remember and pass down our heritage in Him. We can't say that future generations will know the Lord based solely upon our actions nor can we say that the traditions we hold will alone teach them about the Lord. It takes both of these things together. We must continually instruct them in the ways of the Lord while at the same time modeling what this teaching looks like in our own lives.

How can we ensure that we leave a legacy of walking with Christ to future generations?

Question  
# 7

Because the people **forsook the Lord and served** foreign gods, God's **anger** burned against them and He **delivered them** into the hands of **their enemies** as punishment (vv. 14-15). By failing to drive the

inhabitants from the land of Canaan as God had commanded, the people brought about this curse or penalty upon themselves. God isn't ruthless, vindictive, or arbitrary in His judgments, but the people themselves are entirely responsible for this **calamity** that



they endured. Our sin has consequences and we alone are responsible for the sinful choices that we make and the judgment we incur as a result. We live in society, however, which seeks to blame everyone, but themselves, for the choices that they have made. Our environment, our

experiences or circumstances in life, our heritage (parents), our culture, or our peers cannot be blamed for our actions; we alone are responsible and we alone will face the penalties for our sinful decisions.

Why is it important for us to accept responsibility for our actions rather than complaining or blaming God or others for the penalties that we endure?

Question  
# 8

## ***Judges 2:16***

### ***THE INTERCESSION BY GOD:***

Even though they had **provoked the Lord to anger** by their sin, God still responded with compassion and mercy, giving the people hope if they repented. Because Israel willfully and blatantly broke their covenant, God could have merely condemned without any chance to be restored, but God responds benevolently by **raising up judges who would deliver them from the hand** of their enemies (v. 16). Although we are responsible for our sinful choices and rightly deserve punishment, God exercises grace and mercy; therefore, we must respond to His grace by confessing and turning from our sin. Lest we think that we are hopelessly stuck with no way out, we must remember that God offers us hope in Jesus Christ regardless of whatever we may have done. Through Christ, God has interceded for us by taking the penalty of our sin upon Himself and giving us eternal life through His death and resurrection if only we would repent and surrender our lives to Him.

Even in the face of the penalty of sin we have brought upon ourselves, why is it important to emphasize God's gracious intercession through Christ and the hope that He offers?

Question  
# 9

### **THE INSUBORDINATION OF THE PEOPLE:**

Yet, even though God intervenes on behalf of the people and offers deliverance, they remain steadfast in their sin and refuse to repent and turn from their wicked ways, thereby rejecting the life that He desires to grant them. In fact, God condemns the people because they **would not listen to their judges** and committed idolatry (**played the harlot**)

**with other gods** (v. 17). The people rejected God's holiness and **quickly turned from the way in which their fathers walked**. Here, the emphasis lies on the speed with which they rejected the Lord: **quickly**. Instead of fleeing from sin, this phrase pictures the joy and excitement of this godless generation running toward sin.



In our own generation, we see people frequently running toward sin as **quickly** as they can. Part of this, such as sexual immorality, can be attributed to the speed and easy access of media that we can obtain right in our own homes which has desensitized us to having right relationships. Part of it, such as a lack of business ethics or cheating in school or lying on resumes, can be attributed to the idea that truth as well as facts and figures have become relative. Part of it, such as violence and the lack of respect for life, can be attributed to the devaluing and redefining of what life is and the lack of purpose many have because

they don't have a relationship with Christ. Although we could list many more areas, these three demonstrate that without a Christ-focused relationship people **quickly** turn to sin in all its forms.

In what ways do we see our culture, including some so-called Christians, quick to engage in sinful practices?

Question  
# 10

Not only have the people **quickly** turned to sin, but the sinfulness in which they engaged became a cycle among the generations. Because God **was moved by pity** for the people, He would **raise up judges** to **deliver** them from **their enemies** (v. 18). Yet, when the judge died the people would **revert** to their sinful lifestyle and actually **behaved more corruptly than their fathers** (v. 19). Again, the text emphasizes that the people refused to repent from **their stubborn way**. The cycle occurs when parents fail to teach their children and their children fail to teach theirs; generation after generation goes through life not knowing the Lord and what He has graciously done for them. Although a cycle such as this is difficult to break, it is not impossible with the Lord's help. We can no longer remain silent against sinful depravity nor can we be found walking secretly in darkness participating in these activities we denounce. Instead, with love we must declare the penalty of sin and announce the hope of forgiveness we have in Christ who will transform us from being influenced by the culture to imitating Him.

How can we as a church help to break this cycle of sinfulness and refusal to take ownership of sin and repent?

Question  
# 11

## Instruct

Finally, God ends this section by reiterating the charges of sinfulness He has brought against the people. He declares that **this nation** has broken His **covenant** and not obeyed His **voice** (v. 20). As both the Prosecutor and Judge, in this case, God brings both the charges and issues the verdict along with the sentence against the people. Because Israel had failed to drive the nations out of the land as God had commanded, He would **no longer** fight on their behalf and expel the Canaanites (v. 21). Thus, the chapter ends on a negative note in which God **leaves the nations in the land** which will become a thorn unto the side of the people and drive them further away from Him (v. 23); thus, it wasn't God's inability to drive out the nations, but a consequence of Israel's sin. In fact, the people had separated themselves from the Lord and severed their relationship with Him completely. Because they refused to repent, they were hopelessly lost in their sin even though God continually gave them the hope of a deliverer.

### In-Depth Information



The phrase **this nation** is rarely used in the Old Testament to describe Israel. **Nation** almost always refers to the Gentile nations who did not have a relationship with the Lord. By using this term, God has demonstrated that by rejecting Him Israel has separated themselves from the Lord and they do not have a relationship with Him. Thus, a relationship with the Lord is not hereditary or passed down from one generation to another based on the faith of the previous one. Instead, a relationship with the Lord results through confession of sin and repentance which leads to a transformed life.



As we have seen, the culture around us often distracts us and hinders our relationship with the Lord, especially if we are not intentional in cultivating it with Him. When we fill our minds with the words and imagery of the culture rather than the thoughts of the Lord ([Phil 4:8](#)), we leave ourselves vulnerable to sinful influences. Instead of being transformed from the culture to Christ, we can't tell ourselves apart from the culture around us. Unfortunately, in many churches today cultural influence has penetrated so deeply and thoroughly that the message of the transforming power of the gospel has become lost. Just as the Bible has stated, the day has arrived where people call evil good and good evil ([Isa 5:20](#)).

Even though we may have drifted far from the Lord as a culture, hope still exists. In Christ, we always have hope of the transformative power to conquer sin and bear the fruit of righteousness in our lives through His Spirit. We need to rid ourselves of ungodly influences and tie ourselves to the anchor who will never fail and who will never be moved by the culture which can so easily blow us off course. In the introduction, we saw that the anchor was not strong enough to secure the boat in the torrential waves on Lake Texoma, but in Christ we have the one who created the waves to anchor us securely in place if only we would allow Him. We must abide in Christ daily; we must pray that we would have His mind and follow the pattern that He has established. Without Him, we would be dashed against the rocks of this world and hopelessly lost in our sin without a chance of rescue, but glory be to God we have a Savior who can rescue us if only we would accept the offer of His grace through our repentance and surrender unto Him.

### *In Prayer*



*Spend time asking the Lord to help you evaluate your life. Ask Him to reveal things in your life which you have allowed the culture to influence. Ask Him to transform you from the inside out to do the things*

*which please Him and help you to plant your feet firmly upon Him as the Rock so that you don't drift when the winds of cultural change blow and you can be an example to future generations in both word and deed to point them to a relationship with the only true Savior, Jesus Christ.*

## Incorporate

How should we as a church equip our families to teach their children the ways of the Lord? What is your responsibility in this endeavor, either as a parent, extended family, or believer in this body?

Why is it important that we reach future generations for Christ? How can we reach and engage our culture with the gospel?

How is God using you to teach His Word and model it to future generations? How specifically has God equipped you to accomplish this in our church? (If you can't think of anything, pray and ask God to show you ways in which you can be involved to reach the generations through our church.)

*February 18, 2018*



# *Be Transformed from Compromise to Integrity*

## *Judges 3:1-11*

Focal Verse:

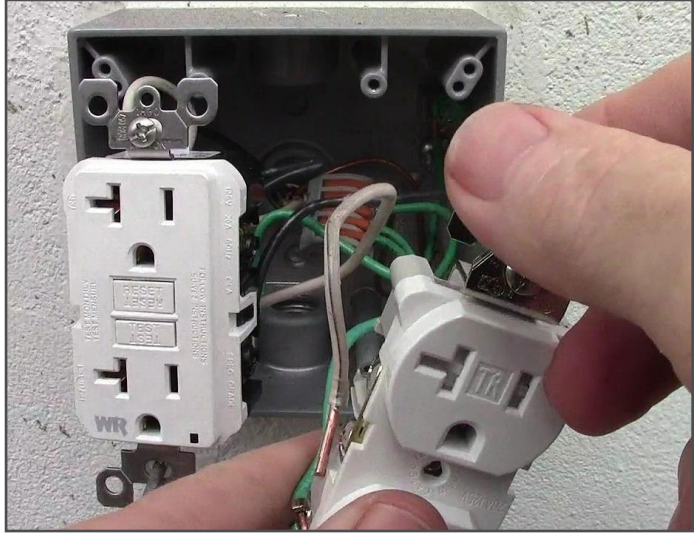
"And they were left, that He might test Israel by them, to know whether they would obey the commandments of the Lord, which He had commanded their fathers by the hand of Moses."

Judges 3:4

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## Introduce

Recently, I had to replace a ground-fault plugin at my home because it kept tripping all the circuits in my garage because its breaker had become weak. Before removing and replacing the plug, I shut off the electricity to the garage and tested the wires with an apparatus to ensure that no power was flowing through the wires and I would avoid getting shocked while working. After taking the new plug with the same amperage from the box, I wired it exactly the way I had removed the wires from the original plug.



Having turned on the power again, curiously the plug didn't work even though I tested the wires and found current flowing through them, so thinking the plug was defective I returned to the store to obtain another one.

After three trips to the store to purchase three different plugs, I had the same problem with current flowing through the wires, but the outlet not working. As a result, I decided to read the instructions and watch a video from the company that went step-by-step. Having failed multiple times, I learned quickly that the positive, negative, and ground wires ran to different places in the new plug, so wrongly wiring it caused it not to work. Even though the wires had power, they didn't work because I had failed to read the directions and apply them to the particular case with

## Introduce

which I was working. Through this ordeal, I discovered that despite having some knowledge of electrical circuits if I failed to apply it in the right way then it would cause the outlet not to work and greatly frustrate me at the same time.

Just as the ground-fault outlet in my garage malfunctioned when not wired properly, so did Israel when they forsook the Lord and followed secular culture. In [Judges 3](#), God tests Israel to see if they have truly understood His Word and were capable of applying it in their lives. Although the previous generation had promised to serve the Lord faithfully, this current generation was found perpetrating evil in God's sight because they had failed to apply His Word. Even though we may know God's Word mentally, if we don't abide by its principles then we separate ourselves from Him and render ourselves impotent to His purpose. Instead, when tested by the Lord, we ought to make sure that we are transformed from compromise to integrity—being found doing that which His Word commands.

### Key Question

In what ways does sin (not applying God's Word) separate us from Him and render us at odds with His purpose for our lives?

### Judges 3:1-4

#### **KNOW THE WORD:**

Verse 1 provides a summary of the first two chapters and reiterates why Israel found themselves in this predicament of being overtaken and subjugated by foreign nations. Just as He had previously warned twice in [Judges 2:3 and 21](#), **the Lord left the nations** in the land because the people had become complacent and failed to finish the task of driving them out. The author then lists four nations that remained in the land to emphasize the totality of Israel's failure to finish the job (v. 3). These four nations geographically cover the entire allotment of land that God had given Israel: the **Philistines** (southwest), the **Sidonians** (northwest), the **Hivites** (northeast), and **all the Canaanites** (southeast). Just as every part of the land was occupied by foreign nations, Israel's sinfulness and corruption was just as complete in affecting their entire lives—the way they lived, how they thought, and what they said. Sin isn't a matter of being corrupted only a little or of missing the mark by only a hair, but it means that we are thoroughly rotten to the core, living in willful rebellion and disobedience to the Lord. Israel hadn't missed the mark by a little, but they wholly rejected the Lord as their God and turned their backs on the One who delivered them from Egypt and had given them the land in which they now resided.

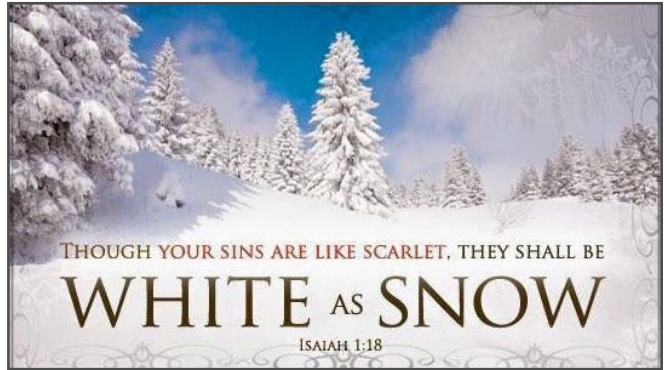
Why is it important to acknowledge that sin thoroughly corrupts us?

Question  
# 1

Even if we consider ourselves to be a relatively good person and to have only made small mistakes in our lives, we are still guilty and stand in utter

## Instruct

opposition to the Lord; any sin stains our whole lives and severs our relationship with the One who came to rescue us. James, in the New Testament, underscores this point when he states, “For whoever shall keep the whole law, and yet stumble in one point, he is guilty of all” ([Jas 2:10](#)). Whether we have *only* told a “white lie,” looked *harmlessly* upon another person another person with lust, *simply* misspoken carelessly about God, or any other action that we might consider inconsequential, we are utterly corrupt and in need of a Savior. Praise be to God that He will deliver us through His Son and restore us to a completely revitalized relationship with Him no matter what we may have done.



What are some areas that may not seem as significant sins to the world, but still separates us from the Lord?

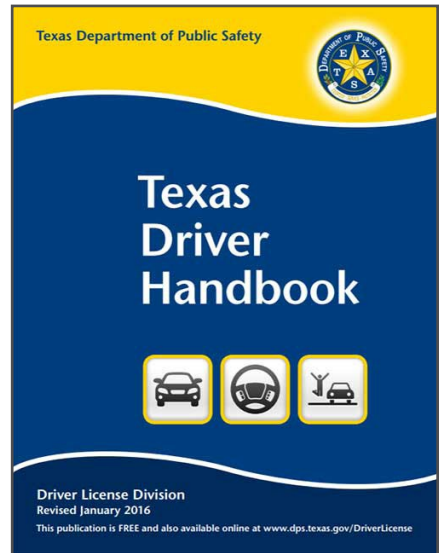
Question  
# 2

After describing the totality of Israel’s failure, God explains the purpose of why He allowed foreign nations to remain in the land. He wanted to **test** whether **Israel would obey** His commands and walk faithfully in the footsteps of their forefathers (vv. 1, 3 and [2:22](#)). God doesn’t want to teach Israel **to know war** because He is a warmonger and takes delight in violent conflicts; He desires to teach them so that they might know His Word and what He had commanded the previous generation (v. 2). To ascribe arbitrary violence to God misses the whole point of this passage.



In order to live according to God's **commandments** and follow His standard, we must know what they are and what He expects. To know what His **commandments** are, we must read and study His Word. Yet, mere knowledge of God's Word without actively applying it in our lives is futile. Therefore, we must both know and practice (i.e. apply) God's Word in our lives daily.

When learning to drive, most of us had some type of driver's education training which was accompanied by a manual overviewing the rules of the road for that particular state. To pass the written test to obtain our licenses, we must study and know the content of the manual; knowledge of the manual, however, does no good if we don't apply it on the actual driving portion of the test. Even if we pass the written portion by cognitively knowing the rules, we will still fail if we don't follow the rules with the driving instructor evaluating us on the road test. Likewise, God expects us to know His Word and apply it in our lives, so that we might not sin against Him ([Jas 4:17](#)). For this reason, God **tests** not merely whether the people know His Word, but that they **obey** His **commandments** and apply them in their lives (v. 4).



What are some things that we can do to help us both know and practice God's Word daily without compromise?

Question  
# 3

#### **SEPARATE FROM THE WORLD:**

Not only did Israel fail to fulfill God's command to drive the nations from the Promised Land, but they also failed to keep themselves separated from the secular cultures around them. By **taking the daughters** of these secular nations as **their wives**, it turned their hearts from the Lord and **they served their gods** (v. 6). For this very reason, God had forbidden the people to intermarry with other cultures because He knew that they would have the tendency to reject holiness and follow the evil of that culture: "Nor shall you make marriages with them. You shall not give your daughter to their son, nor take their daughter for your son. For they will turn your sons away from following Me, to serve other gods; so the anger of the Lord will be aroused against you and destroy you suddenly" ([Deut 7:3-4](#)).

Regardless of how strong the Israelites believed their faith to be or how wise they considered themselves, being united to unbelievers in marriage had an adverse effect by inundating them with secular ideas and influencing them with sinful activities which caused them to drift off course. Even the wisest man who has ever lived, namely Solomon, was led astray by his many unbelieving wives ([1 Kings 11:4](#)). In the New Testament, Paul also reminds the Corinthian believers that they should "not be unequally yoked with unbelievers"



because it has the propensity to distract them in their worship of the Lord ([2 Cor 6:14](#)). Whether in marriage, friendship, or business partnerships, we must make wise decisions about the people with whom we associate closely so that we don't allow the culture to influence our choices and distract our worship. As Christians, we should never enter a dating relationship or marriage with unbelievers, thinking that we will change them or lead them to Christ. We can certainly point them to Christ as an acquaintance or friend, but being intimate with another person who is an unbeliever brings an entirely new set of problems and challenges—no matter how strong we may believe our faith is; therefore, we must choose our relationships wisely with guidance from the Holy Spirit.

### ***In-Depth Information***



*When Paul says we must be “equally yoked,” he is referring to entering a marriage or dating relationship with an unbeliever. If both are unbelievers when married, this does not mean if one becomes a believer **after** marriage and the other does not then the believer should separate or divorce. On the contrary, the believer should continue in marriage, living a transformed life by bearing fruit so that the unbelieving partner might be led to Christ by his or her example (see [1 Cor 7:10-16](#); [1 Peter 3:1-2](#)).*

Why is it important to choose our close relationships wisely?

Question  
# 4

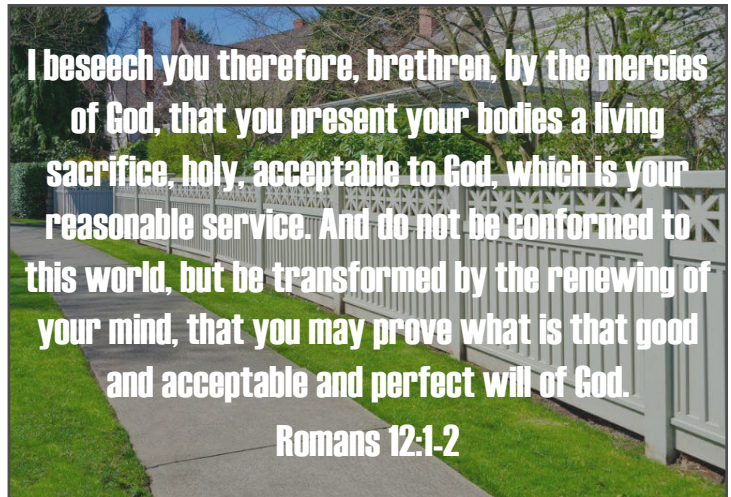
Although their problems stem specifically from intermarriage here, the broader principle which we must apply is to separate ourselves from the

## Instruct

ungodly influences in the world and keep ourselves from being stained by its sinful practices. In this passage, the Israelites practiced two things which directly violated God's law, intermarriage and worshiping false **gods**, whereas in the previous verses they failed to complete what God had commanded; thus, they sinned both by practicing (doing) actions that violated God's law and omitting (not doing) things which would have fulfilled His commands. Therefore, the people compromised their integrity and lived no differently than the world around them.

God, however, had always intended Israel to be holy and stand apart from the world so that they could point others into a relationship with Him. Instead, they were quick to allow the world to influence them and turn their hearts to reject the Lord.

Consequently, a byproduct of their intermarriage and compromised faith was that **the children of Israel did evil in the sight of the Lord** (v. 7). As we studied last week, they **forgot** the Lord and worshiped **the Baals and Asherahs** because of the enticement of sinful debauchery in these cults. When we compromise, our sins may not seem so blatantly evil because compared to the secular culture they may seem trivial; nonetheless, they are still just as repulsive in God's eyes. Over the decades, cultural influences have crept into the church. Instead of desiring to serve and



be used of God to expand His Kingdom, many in the church want to be served; they have become more interested in what they can get from “church” rather than what they can give and how they can invest in the work of the Lord. Moreover, personal preferences rather than a sense of community have become dominant in the church with people seeking entertainment, excitement, and innovation over correct doctrine and teaching which influences the way that they live. We cannot allow the culture to influence us, but we must stand separated without compromise so that the world can see the transformation that Christ has wrought within us.

In what ways have some Christians compromised their integrity and become like the culture? How can we keep ourselves from being compromised and living in integrity?

Question  
# 5

### Judges 3:8

#### **AVOID GOD’S WRATH:**

Because the children **did evil in the sight of the Lord**, they incurred His wrath and judgment. Just as God had promised if they violated the covenant, **His anger was hot** against them and He delivered them into **the hand of** a foreign king, **Cushan-Rishathaim** (v. 8). Although God is love and desires fellowship with His creation, He is also faithful to His Word and just in His judgment when it comes to sin. God has clearly given us boundaries in His Word and when we ignore or rebel against them we will face the consequences—just like the first couple did and everyone since. To avoid God’s wrath, we must know and apply His Word; by failing to do so, we ourselves have chosen to sin and are responsible

## Instruct

for incurring His wrath in our lives. Many people, however, cannot understand how a loving God would punish someone by sending them to Hell; God doesn't send people to Hell, but by rejecting His Son and failing to follow that which He has commanded people choose to spend a life separated from Him and to experience His wrath in their lives.

Why is it not contradictory to say that God both loves us and will punish wrongdoing because of His wrath? What examples can we give to help people understand both of these concepts?

Question  
# 6

As parents, one of the most loving things that we can do for our children is to discipline them when they err. In fact, it would be unloving to allow our children to do whatever they pleased without any boundaries, especially if those activities could endanger their lives. What parents, for example, would allow their child to play with an electrical socket and not care if he were electrocuted? On the contrary, the parents would buy a plug to protect that from occurring and, if by chance, they saw their child about to stick his fingers in an unprotected socket would pull him away, slapping his hand and saying "no." God doesn't give us boundaries because He hates us and wants to spoil our fun; He doesn't discipline us because He takes delight in punishment, but He establishes boundaries and enforces them to protect us and help us



have a more abundant and fruitful life.

What is the purpose of the Law in the Old Testament and how does it relate to us as believers today?

Question  
# 7

### Judges 3:9-11

#### ***BE DELIVERED FROM WRONGDOING:***

Despite incurring God's wrath because of their sinfulness, the people still had hope because He responded graciously and **raised a deliverer** to rescue them (v. 9). **The children of Israel cried out to the Lord** in anguish and distress, overwhelmed by the predicament in which they found themselves because of the penalty for their sin. Although the term **cried out** can refer to the sorrow and remorse associated with repentance, here in this context it simply means that they were grieved over their enslavement to **Cushan-Rishathaim**; nowhere does it suggest that the people turned from their evil ways and repented to the Lord.

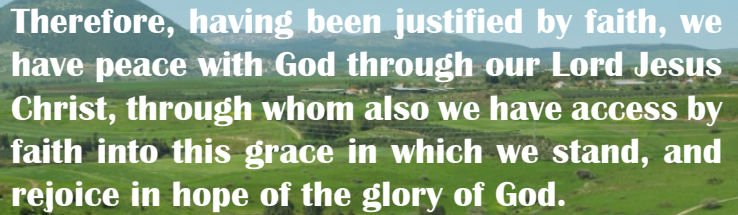
Why must there be repentance to be delivered from wrongdoing (sin)? If we don't repent, what happens?

Question  
# 8

Even though they persisted in their wickedness, the Lord still reached down and offered the people physical deliverance according to His grace and mercy. Indeed, the Lord did deliver them by sending a **deliverer** to rescue them (v. 9b). Othniel, the son-in-law of **Caleb** and **the son of Kenaz**, was **raised up** by God to be His instrument. If we recall from [Judges 1:12-15](#), Othniel was the one who obediently and proactively followed the command of the Lord to drive the nations from the territory allotted to Judah—even though the rest of the tribe failed to drive the

## Instruct

inhabitants from their land. With **the Spirit of the Lord upon Him**, Othniel waged war on **Cushan-Rishathaim**, the **king of Mesopotamia** who enslaved the people, and defeated him soundly (v. 10). As a result of this



Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whom also we have access by faith into this grace in which we stand, and rejoice in hope of the glory of God.

**Romans 5:1-2**

God-given victory through His chosen judge or **deliverer**, **forty years** of physical peace (i.e. **rest**) prevailed in the land.

Like Israel, we find ourselves in a predicament today and hopelessly lost in our sins and trespasses; we have rejected the Lord in favor of the allure of the sinful culture around us. However, God in His infinite grace and mercy reached down to us while we were yet sinners and offered us deliverance and reconciliation. Just as in the period of the Judges, we have done nothing to merit God's favor and love. Yet, because He loves us so much, He initiated a way to have spiritual peace and eternal life with Him through the Messiah, Jesus Christ. We cannot be like Israel during the lifetime of Othniel who did not cease from their wicked ways; we must confess our sins and turn to Christ to have a reconciled relationship. Restoration is a gift which we cannot earn, but is freely given; however, we must still accept that gift by acknowledging our sins and surrendering to the Lord. We have hope no matter what we have done because God still offers forgiveness and restoration from sin; we must repent and be transformed from a life of compromise to one characterized by integrity and righteousness according to God's holy standard.



Every day we are bombarded by cultural influences which seek to distract us from our true purpose and often try to compromise our integrity. Observe people in any group at a high school, public venue, or shopping mall. As we look at the different groups that may congregate together, we will notice one common thread: the group has a profound influence upon each member—how they dress, their mannerisms, the vocabulary and phrases that they use, the topic of their conversations, and even the places they hang out and the activities in which they engage. Whether we want to admit it or not, something or someone often has a profound impact upon our lives—whether positively or negatively. As believers, we must make sure that Christ is the One who has the greatest impact on our lives and not the world around us. We must seek to imitate Christ and His righteousness, not bowing to peer pressure and conforming to the world.

In order for Christ to have the greatest impact, we need to be connected to Him daily. We need to know His Word and apply it in our lives, we need to pray for wisdom and seek guidance from the Holy Spirit to keep us unstained by sin, we need to be transformed from the world around us, and we need to assemble as a church to encourage one another and hold one another accountable for the choices that we make. We must intentionally focus on Christ and follow the example that He set; because He dwelt among us and gave us a clear example of how to live, we ought to conform our thoughts to His and behave in the way that He taught us. Although we must completely surrender to the guidance of the Holy Spirit and rely upon Him, it requires an intentional effort on our part. In a culture influenced by easy access to media, we must be careful what we

## Inspire

consume. Guard your hearts and minds by carefully selecting what you watch, what you read, to what you listen, where you go, and with whom you associate.

### ***In Prayer***



*Spend time in prayer asking God to help you evaluate your life. Is there any area in which you need to be transformed from the ways of the world to be conformed to the righteousness of Christ? Praise God for the areas in which He has radically transformed you, but ask God for guidance and wisdom to be separated from the influences of the world so that you can have integrity in your witness to Him.*

## Incorporate

What happens when we allow the culture to influence our behavior? In what ways or areas have you allowed culture to compromise your perspective and distract you from worshiping the Lord?

Why is it important to keep ourselves separated from the culture? How can the culture sometimes influence us without us even being aware?

In what ways can we as a church help our members more effectively confront the influences of secular culture in their lives?

How should we respond to wrongdoing or sin in our lives?

*February 25, 2018*



*Be Transformed from  
Corruption to Righteousness*  
*Judges 3:12-31*

Focal Verse:

“And the children of Israel again did evil in the sight of the Lord. So the Lord strengthened Eglon king of Moab against Israel, because they had done evil in the sight of the Lord.”

Judges 3:12

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## Introduce

Several years ago, my mother had prepared a delectable Italian dinner for our family and guests. As the hot garlic bread came out of the oven, steam billowed from the package wafting the sweet aroma to my nose; wearing oven mitts, my mother sat the package on the table without opening it. However, I couldn't wait to open it and devour the bread because it smelled so good and as a growing boy I was famished. Pulling one entire slice from the bag, it didn't look quite right as the entire top of the piece was encased in a dull layer of dark green, so I asked my mother if it were edible. To which she responded, "It's only the garlic. Eat it." With her reassurance, I promptly consumed a piece in only a couple of bites.



Never having looked at the loaf, my mother brought the rest of the food to the table and saw the garlic bread for the first time. After I had already eaten an entire piece, my mother exclaimed, "It's mold! Don't eat it!" Although purchased directly from the store while frozen and baked that same day for our meal, somehow during the process of preparing, shipping, and selling the mold had spread throughout the package and the entire loaf had become thoroughly corrupted. Fortunately, I felt no ill-effects from eating the contaminated garlic bread, but I certainly wouldn't want to make it a habit of eating spoiled or corrupted food which could ultimately lead to death based on a number of serious conditions.

## Introduce

Although young, I knew that strains of mold were used to produce penicillin which modern medicine uses to cure a number of diseases, so I joked that I had eaten penicillin in its raw form. Even though accidental and not a smart practice, we can use this to illustrate how God takes that which is totally corrupt and transforms it into righteousness through His Son. In [Judges 3:12-31](#), the children of Israel had become thoroughly corrupt by the culture around them so much that they continually rebelled and did evil in His sight. Yet, when the people cried out, God sent a judge to deliver them. Therefore, just as mold is transformed into something useful such as penicillin, God can transform us into a people whom He can use. In the same way, yet even more grand and permanent, God sent the Messiah, Jesus, to deliver the world from our sins and transform us according to His righteousness into His children who bear His restored image; therefore, let us be transformed from corruption to righteousness in Christ in all that we do.

Key  
Question

In what ways does corruption affect our relationship with God?

## Judges 3:12-14

### **THE DEPRAVITY OF THE PEOPLE:**

Although Israel had forty years of peace after God sent Othniel to deliver them, this new passage begins with a harsh indictment on the people because they **did evil in the sight of the Lord** (v. 12). Because of both their willful disobedience to the Lord's commands and their complacency in living according to His standards, the people had become totally corrupt and unrighteous. We see this theme occur repeatedly in the book of Judges; sin corrupts thoroughly, not just a little. At lunch the other day, I returned to the soda fountain to refill my half-empty cup. As I placed the cup under the nozzle and pressed the lever, the machine began to spew forth carbonated water without any syrup. Even though it last briefly before I stopped and only a little poured into my cup, it contaminated the whole drink and made it undrinkable. In the same way, any sin in our lives corrupts us and separates us from the Lord, making us unusable by Him.



Why must we acknowledge our total depravity (or sinfulness)?

Question  
# 1

God has called us to be set apart with a purpose (i.e. sanctified) so that we might be a holy example unto the culture around us and point others into a relationship with Him. Israel had failed in that endeavor and became just like the culture around them and actually drove people

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away from the Lord, so God once again disciplined them by sending a foreign nation to subdue them. **Eglon, king of Moab**, assembled a coalition of two nations, **the people of Ammon and Amalek**, and waged war against **Israel** and **defeated** them (v. 13). **Eglon** then **took possession** of the **City of Palms** (i.e. Jericho) and settled there by building his palace. He enslaved the Israelites for a total of **eighteen years**, forcing them to pay tribute to him and **serve** him (v. 14).

The nation of Moab, however, differed from the others whom God used to discipline Israel because they had descended from Lot, Abraham's nephew ([Gen 19:36-37](#)). Although the product of an incestuous relationship, the descendants of Moab would likely have had at least some knowledge about the Lord and His work amongst Israel. The king may have even known about the curse that Joshua had placed upon the city of Jericho when it fell at the beginning of the conquest and he may have even intentionally dwelt there out of pure spite and contempt for the Lord. After the walls of Jericho fell and the city utterly destroyed, Joshua proclaimed, "Cursed be the man before the Lord who rises up and builds this city Jericho; he shall lay its foundation with his firstborn, and with his youngest he shall set up its gates" ([Josh 6:26](#)). Like many cultures in the Ancient Near East, when **Eglon** defeated Israel he believed that he had also defeated her God; therefore, to show contempt and mock the Lord **Eglon** could have purposely tried to rebuild Jericho and make it his capital city.

How does our society show contempt for the Lord? How should we respond?

Question  
# 2



***THE DELIVERER SENT BY GOD:***

The people again **cried out to the Lord** in their distress without any hint of remorse or repentance, but He graciously **raised up a deliverer** to rescue them (v. 15). **Ehud**, from the tribe of **Benjamin**, is described as a **left-handed** man which is actually ironic because the name “Benjamin” itself means “the son of the right handed”; this seems to indicate that **Ehud** was trained as a special class of warrior since left-handed people often had a greater advantage in battle.\* Coming from the smallest tribe, **Ehud** seemingly still had all the necessary training and human skill that would allow him to have success in his quest. Yet, his very name, serves as a reminder that majesty and glory should only be ascribed to the Lord; his name literally means: “Where is the splendor or majesty?” Only God, not man, deserves such recognition and whenever individuals or nations seek those accolades for themselves they will undoubtedly fail in the long run. As Christians, therefore, we must exercise caution to give honor, glory, and majesty to the only One who truly deserves it: the Lord.



In what ways do people (sometimes even Christians) inadvertently or intentionally take away glory and majesty only ascribed to the Lord?

Question  
# 3

## In Reference



Daniel I. Block, *Judges, Ruth, New American Commentary* (Nashville: Broadman and Holman, 1999), p. 160-161.

The judges or **deliverers**, like any other human being, have faults and character flaws which at times cause them to sin, nonetheless God still works through them—helping to transform them and to mature their character despite their mistakes. Although they still suffer the consequences for their sins, it demonstrates that God can take imperfect people and transform them into someone whom He can use to accomplish His will. Here, the text clearly states that God **raised up Ehud**, but as we continue reading we notice that this judge acts on his own authority and takes matters into his own hands without consulting the Lord. In [verses 16-27](#), the author intentionally omits any mention of the Lord as directing **Ehud** to do any of these things in assassinating the king; it's not until [verse 28](#) when the Moabites are routed that the Lord is mentioned again.

What other people, either in the Old or New Testament, can you recall whom God used despite their faults and shortcomings?

Question  
# 4

Throughout this passage, the author demonstrates that **Ehud**, not the Lord, directed and oversaw the assassination of the king. In just the first few verses, notice the predominate use of the third person pronoun **he** in reference to **Ehud**: he **made himself a dagger** (v. 16), **he brought**

**the tribute** (v. 17), **he sent away the people** who carried the **tribute** with him (v. 18) and **he himself turned back** to kill the king (v. 19). **Ehud**, because of his impatience, acted deceitfully and treacherously in his dealing with **Eglon**—character traits that God despises and has outlawed in His Word. Therefore, the author takes great care not to implicate the Lord in orchestrating and condoning this evil act against the **king of Moab**. When we act on our own without trusting God and waiting upon His guidance, we will often find ourselves in this same scenario as Ehud; the best course of action may seem that we save face by telling a lie or we try to prey upon people’s emotions so that we can get our way. With God, however, we don’t have to do these things if we trust Him. God will deliver us so that we can walk in the light rather than the shadows of darkness in trying to cover our tracks so that no one will find out what we have done.

What faults or character flaws do you have in your life that may cause you to act impetuously without seeking the Lord?

Question  
# 5

After Ehud purposes in his heart to kill **the king**, he fashions **himself a dagger** about eighteen inches long so that he could easily conceal it **under his clothes on his right thigh** (v. 16). To ensure the blade cut effectively and cleanly, he honed it with a **double-edge** so that it would work quickly. Using the guise of paying the required



## Instruct

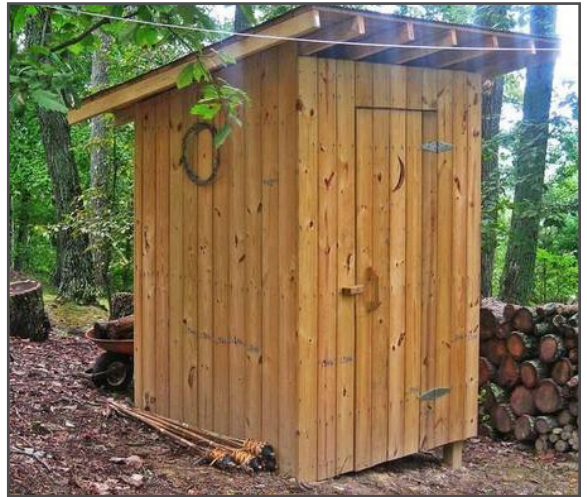
**tribute to the king** to garner familiarity and gain trust with him, Ehud assembled a group of men to **deliver** it, but once they **finished presenting the tribute he sent** them home so that he could return to the palace to kill the king (vv. 17-18). After he passed the **stone images**, those are the idols of the Canaanite gods, **at Gilgal**, Ehud broke away from the rest of the group and doubled back to seek a private audience with **the king** (v. 19).

At first, he tells **the king** that he has **a secret message for him**, so **the king** bids the people in his chambers to **keep silent** which is their cue to leave and give him a private audience with just Ehud. Although Ehud has already misled **the king** about a **secret message**, when **the king** invites him to his upper chamber, that is the upper part of his throne room, Ehud tells him that **the message** he has **is from God** (v. 20). Nowhere in the text does it state that God had given this **message** for Ehud to deliver to **Eglon**. Because he acted according to his own desires, Ehud used deceit to trick the king to get him alone in the upper throne room where they could have privacy. Believing **the message** to be **from God**, the king **arose from the seat** and likely placed himself in a vulnerable position so that he could hear the content more clearly.

Why does God not condone lying in any circumstance? What would you say to someone who believes that it's OK to lie if it helps save people's lives or presents an opportunity to free people from bondage such as in this case?

Question  
# 6

With the king seeking to hear the message with clarity, Ehud **with his left hand** reached under his garment and **drew the dagger** (v. 21). Swiftly, he plunged it into the king's **belly**. As we learned from verse 17, the king was an obese man, so Ehud left the dagger lodged in his stomach rather than taking the time to remove it so he could flee hastily and not be caught; as **the dagger** pierced the king's stomach, **the fat closed around** even **the hilt**, that is the handle, and the contents of the king's bowels released. Ehud then escaped through the sewage shaft (**porch**), but first locking the inner door behind him to conceal the king's death until he could make it to safety. When the **servants** came and found the door **locked**, they naturally assumed that the king was relieving himself and needed a moment of privacy (v. 24). After waiting an inordinate amount of time, they began worry because the king still had not **opened the doors** to come out, so they **took the key** to open the door and **found him dead on the floor** (v. 25).



While the servants waited for **the king** to exit the **upper chamber**, Ehud escaped to safety back in the Israelite territory beyond the Canaanite idols erected in **Gilgal** (v. 26). His plan had worked and the leader of the **Moabites** had fallen. If the Lord calls us to a certain task, He will both equip us for success and guide us with specific directives so that we don't have to compromise our integrity and righteousness. God will never ask us to do anything that's corrupt or contradicts His Word. If we rely on

## Instruct

our own devices and our own skills, sometimes we may feel the need to compromise our values in order to get the task done, but God will never lead us down that path. He expects us to walk in the light as He himself is in the light, living righteously to accomplish that to which He has called us (see [1 John 1:7](#)).

Although Ehud was successful in his mission according to human perspective, why does his success still not excuse his impatience on waiting upon God's directives?

Question  
# 7

## Judges 3:27-31

### **THE DECISION TO FOLLOW THE LORD:**

After crossing over into the safety of the Israelite territory, Ehud sounds a **trumpet** calling the people to assemble for war (v. 27). When the **children** heard the blast, they **went down from the mountains** and **he led** them into battle. For the first time since [verse 15](#), **the Lord** is again mentioned. Ehud encourages the people to **follow** him because **the Lord** has **delivered the Moabites into** their **hands** (v. 28). When we recall the directive that God had given the children to expel all the nations from the land at the beginning of this book, we see that this battle against the **Moabites** coincides with the principles of His Word. Here, God is not directing the people to act deceitfully or treacherously, but He is bidding them to complete the task that He had given them. When we allow God to guide our lives and we apply the principles in His Word, He will direct our paths in the way they should go according to

His divine purpose. He will transform us from acting corruptly to living righteously.

Why is it important to evaluate what we believe God has told us to do on the principles contained within His Word?

Question  
# 8

The chapter ends with a summary of the battle, showing how Israel fulfilled the task to which God had originally called them. They **went down** into Moab and strategically placed their warriors so that none of the **Moabites** could **cross over** the Jordan and flee to safety (v. 28b).

They routed the **Moabites**, killing some **10,000 mighty men of valor** (v. 29). The term **men of valor**

signifies that these men were no weaklings; they were strong warriors who were fit and trained for battle, but with God's help Israel defeated them with ease. After Moab



was defeated, the people experienced **eighty years** of peace (v. 30). The peace, however, was only relatively short-lived because of the rebellious nature of the people—for after **eighty years** the people once again sinned and were in the need of a deliverer. Once again, God graciously raised a judge by the name of **Shamgar** to deliver Israel from her enemies (v. 31). When we trust God and obey what He has commanded, there are no obstacles that He cannot help us to overcome; however, in order for us to have a right perspective, we must be transformed from

## *Instruct*

corruption into righteousness so that we can hear His voice, know His directives, and apply them righteously in our lives.

When we face seemingly impenetrable obstacles laying in the way of what God has commanded us to do, how should we respond?

Question  
# 9



For those of us who have been saved by God’s grace, the process of being transformed into His image has already begun; however, this process is ongoing and will be complete only when God calls us home or Jesus Christ returns to gather His church at the last day. Because we live in world destroyed by the curse of sin that we have brought upon ourselves, we must constantly seek to remain in Christ, obey His voice, and live righteously in both word and deed. Even though we may be called by God for a certain task, we can err when we allow our own perspective and wisdom to guide our action without consulting God first. To keep ourselves from following the path of corruption so prevalent in the world and living responsibly and righteously in Christ, we must actively cultivate our relationship with Him through prayer and Bible study.

Unfortunately, many of us, like Ehud, live as though we know the best course for our lives—even if it means that we compromise our righteousness at times. For example, many of us begin a project without reading the instructions, recipes, or seeking “professional” advice only to encounter a problem that we cannot resolve. Imagine preparing an evening meal; you found a new dish that you absolutely loved at a restaurant and boldly declared, “I can make that.” Without asking for the recipe or searching for it online, you gather what you think are the ingredients and begin to mix them. You add a dash of this and a pinch of that and the mixture looks almost exactly like what you ate in the restaurant, but after you sample the meal you realize that it tastes nothing like what you had eaten previously. Something, or perhaps even several ingredients that you added, tastes odd and ruined the dish.

Whatever spice or ingredient that you added had corrupted the entire dish and made it nearly inedible.

God has given us a clear prescription for the way that we should live our lives. He will never ask us to do something that is corrupt, such as lying or acting treacherously, but He will always enable us to respond in a holy and righteous way if only we would allow Him. We must follow this prescription that He has given us in His Word and seek to live lives which are transformed from the world around us. We shouldn't seek God and His wisdom as an afterthought, having tried everything else first, but He should be the first One whom we seek. Scripture tells us that we are to be holy as our Lord God is holy and should strive to imitate Him ([Lev 19:2](#); [Eph 5:1](#)). Although this is a tall order, we have the ability to accomplish this task because God has given us His Spirit who will guide us. Therefore, we must ask ourselves: Have we submitted to God's leadership in every area of our lives or are there some areas in which we attempt to maintain control? God is in the business of transforming lives; we, however, must submit ourselves completely into His control so that He can continue the work of transformation that He began when we accepted the gift of salvation through His Son Jesus Christ.

## *Incorporate*

What time(s) in your life have you relied on your own wisdom or experience without seeking the Lord first? What was the result?

How do we know that God will never ask us to do anything that is corrupt? What should we do if we believe that God has asked us to do something that contradicts the Bible?

## *Incorporate*

What practices do you see amongst so-called Christians that contradict what God has said in the Bible? How should we respond to them? What can we do to help them see the truth?

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