

9/22/13

Into To Judges

The book of Judges is a continuation of the history of Israel, after the death of Joshua.

1. The land had been given to them by the word of the Lord.
2. The giants in the land and the walled cities would cause the people of God to depend on the Lord to take the land.
3. But the giants and walled cities could not stop them from conquering the land.
4. Joshua began taking the land, but did not complete it, yet he made divisions of the land for them to take and occupy the land.

I. The historical setting for the book of Judges.

A. The book of Judges is the continuation of the history of Israel in the promised land.

1. The date of Joshua is around 1407-1475 B.C. when Joshua led the people into the promised land in great victories.
 - * The date of Judges is 1475- 1375 B.C. and walked in great failure to take the land of their inheritance
2. Moses died and the leadership had passed to Joshua.

* Joshua had just died at age 110 and the leadership was handed over to the elders. Joshua 24:29; Judges 2:8

3. Joshua crossed the Jordan just before Passover, at flood season to possess the land.
 - * The people in the book of Judges were in the land disobeying and compromising.
4. The children of Israel sought the Lord for the ongoing conquest of the land. Judges 1:1
 - * There elders are the leading authority of the nation of Israel.

B. There were initially seven nations occupying the promised land.

1. The land was populated by a mix of people who were descendants of Canaan the son of Ham and Noah. Gen. 10:15-20
 - * These were greater and mightier than Israel. Deut. 7:1
2. The Hittites from the sons of Heth settled in Asia Minor.
3. The Gergashites from the regions west of the Sea of Galilee.
4. The Amorites a mountainous people in the highlands west and east of the Dead Sea.
5. The Canaanites from the northern section.

6. The Perizzites associated with the Canaanites in the north.
7. The Hivites the peaceful Gibeonites near Jerusalem.
8. The Jebusites the war like tribe that settled around Jerusalem.
9. Since 1468 B. C. Canaan had been dominated by Egypt, establishing garrisons and native princes educated in Egypt to rule as puppet monarchs, but in 1400 B. C. Egypt's foreign power deteriorated and God brought his people to conquer the land by Joshua.

C. The land was filled with debased idolatrous form of worshipped that had defiled the land.

1. This is confirmed by the Ras Shamra (Ugaritic) tablets and the extant relics of fertility cult practices unearthed at Beth-shen, Megiddo, etc..
2. El was the supreme deity, described as a bloody and cruel tyrant, of uncontrolled lust.
2. Baal was the son of El and his successor, he dominated the Canaanites groups and considered "Lord of heaven.", the god of rain and vegetation.
3. Anath was sister of Baal and one of three goddesses who were patronesses of sex

and war, with sacred prostitutes and child slaughter.

4. Ashtoreth Astarte or Asherah were also consorts of Baal and goddesses of sex and war.
5. Molech and Milcom were Ammonite gods of orgy as Chemosh was the national deity of the Moabites.

This is the historical setting for the book of Judges!

II. The particulars of the book of Judges.

- A. The title and author of the book of Judges.
 1. The title derived from the Latin which rest on the Greek LXX translation of the Hebrew "Shophetim".
 - a. The title can be a bit misleading in that their calling was to deliver God's people from their bondage. Judges 2:16
 - b. They did also settle disputes and maintain some sort of justice as civil leaders.
 2. The author of the book of judges is anonymous.
 - a. Jewish tradition attributes it to Samuel.

- b. The reason is that Samuel was the last judge prior to the monarchy of Saul and David and wrote also 1-2 Samuel.
 - * “Then Samuel explained to the people the behavior of royalty, and wrote *it* in a book and laid *it* up before the LORD. And Samuel sent all the people away, every man to his house.” 1Sam. 10:25
 - c. There is an emphasis on the tribe of Benjamin, suggesting the time of king Saul, when Samuel judged, before the name of Jebus had changed to Jerusalem. Judges 1:21; 19:10
 - 3. Moses recorded for us their civil and religious office, as representatives of God. Deut. 17:9-11
 - * God, being the true judge, working through the judges. Judges 3:10; 6:34
- B.** The number and names of the judges.
- 1. The book of Judges presents to us thirteen judges, twelve men and one woman.
 - a. Othniel.
 - b. Ehud.
 - c. Shamgar.
 - d. Deborah.
 - e. Gideon.
 - f. Tola.
 - g. Jair.

- h. Jephthah.
- i. Ibzan.
- j. Elon.
- k. Abdon.
- l. Samson.
- m. Samuel.
 - 1) God intended to rule His people in a theocracy
 - 2) What resulted was anarchy, confusion and disorder.
- 2. The thirteen judges parallel thirteen stages of bondage through repeated disobedience and compromise, with no spiritual progress in faith.
 - a. Apostasy.
 - b. Bondage.
 - c. Cry for deliverance.
 - d. Deliverance.
 - e. Brief obedience.
 - f. Apostasy again.
 - g. The men were not leading, it was a low time in male leadership, as God call Deborah to lead.
 - * “And she would sit under the palm tree of Deborah between Ramah and Bethel in the mountains of Ephraim. And the children of Israel came up to her for judgment. Then she sent and called for Barak the son of Abinoam from Kedesh in Naphtali, and said to him, “Has not the LORD God of

Israel commanded, ‘Go and deploy *troops* at Mount Tabor; take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun; ‘and against you I will deploy Sisera, the commander of Jabin’s army, with his chariots and his multitude at the River Kishon; and I will deliver him into your hand’?” And Barak said to her, “If you will go with me, then I will go; but if you will not go with me, I will not go!” So she said, “I will surely go with you; nevertheless there will be no glory for you in the journey you are taking, for the LORD will sell Sisera into the hand of a woman.” Then Deborah arose and went with Barak to Kedesh.” Judges 4:5-9

C. The key phrases identifying the insincere repentance are recorded in the book of Judges.

1. Some of the key phrases.
 - a. They wept. Judges 2:4; 14:16, 17; 20:23, 26; 21:2
 - b. Forsook the Lord. Judges 2:12, 13; 3:15
 - c. The anger of the Lord was hot against Israel. Judges 2:14, 20; 3:8; 10:7

- d. The Lord raise up judges to deliver them. Judges 2:18; 3:9
 - e. The children of Israel cried out to the Lord. Judges 3:9, 15; 4:3; 6:6; 7:21’ 9:7; 10:10, 12; 15:18
 - f. They reverted to behave more corrupt than their father. Judges 2:19
 - g. Israel played the harlot. Judges 2:17; 8:27; 8:33
 - h. The children of Israel did evil in the sight of the LORD. Judges 2:11; 3:7. 12; 4:1; 6:1; 10:6; 13:1
* Thirteen judges, thirteen cycles of insincere repentance!
2. The key versus describe the character of the period of the Judges.
 - a. “Every man was doing that which was right in his own eyes.” Judges 17:6; 21:25
 - b. “In those days, there was no king in Israel.” Judges 17:6; 18:1; 19:1; 21:25
 - c. All the confusion and disorder was directly related to no real leadership!
- D.** The book of Judges stands in the period between Joshua and the reign of Saul.
1. The time when the kingdom was going from a theocracy to a monarchy, from the death of Joshua till the reign of Saul, Samuel being the last judge.

2. The length of the period of Judges is 410 year, if you add up all the years of the judges, but this is too long, it does not fit.
3. Therefore some of the judges must be overlapped and it is believed the correct number is about 300 years.
4. The book of First Kings tells us that Solomon began to build temple 4th year of his reign, 480 years from Exodus.
1Kings 6:1
 - a. There was 40 years in the wilderness.
 - b. Twenty-five years for Joshua in land.
 - c. Forty for Eli.
 - d. Forty for Samuel and Saul.
 - e. Forty of David.
 - f. Four for Solomon.
 - g. The total is 189 subtracted from 480, the years Solomon built the temple after the exodus, equals 301 years.
 - h. The dates are 1375-1075 B. C.
5. In order to get a complete look at this period, one should read, the book of Ruth and First Samuel 1-12.
 - a. Judges is the second book of the historical section and runs to the book of Second Chronicles.
 - b. The law consists of the first five book of Moses, called the Pentateuch.
 - c. Then follows the books of Poetry.
 - d. Last is the books of the prophets, Major and Minor prophets.

- E. The purpose of the book of Judges.
 1. The period was to preserve a record of the disobedient and compromising character when there was no national leader, indicative of two key phrases in the book.
 - a. In those days, there was no king in Israel. Judges 17:6, 18:1, 19:1, 21:25
 - b. “Every man did that which was right in his own eyes.” Judges 17:6, 21:25
 2. The period was to test the nation to see if they would keep Yahweh’s covenant.
Judges 3:1-5
 3. The periods stands in sharp contrast to the period of Joshua.
 - a. The book of Joshua is the story of faith, obedience, victory by the theocratic rule through Joshua.
 - b. The book of Judges is the story of lack of faith, disobedience, defeat, as everyone did what was right in their own eyes. Judges 17:6
 4. The period was a witness to God’s faithfulness to His word, according to His covenant.
 - a. If they obeyed God would bless them.
 - b. If they disobeyed God would fight against them.
 - c. The blessings and cursings were recorded by Moses. Deut. 28

- d. The consequences of obedience and disobedience is also recorded. Lev. 26
- 5. The period reveals the character of God.
 - a. God is righteous.
 - b. God is sovereign.
 - c. God is longsuffering and merciful.
 - d. God is gracious.
 - e. God will never break His covenant.
 - f. The New Testament attests that these judges were men of faith. Heb. 11:32
 - 1) Jeremiah says, “For my people have committed two evils; they have forsaken me the fountain of living waters, and hewn them out cisterns, broken cisterns, that can hold no water.” Jer. 2:13
 - 2) Righteousness exalts a nation, But sin *is* a reproach to *any* people. Prov. 14:34

These are some of the particulars of the book of Judges!

III. The simple outline of the book of Judges.

- I. Prologue. 1:1-3:6
 - A. Inheritance and compromise. 1:1-2:5
 - B. Disobedience and God’s chastisement. 2:6-3:6

II. The main history of Judges. 3:7-16:31

- A. Oppression of Mesopotamia. 3:7-11
- B. Oppression by Moabites. 3:12-30
- C. Oppression by the Philistines. 3:31
- D. oppression by the Canaanites. 4-5
- E. Oppression by the Midianites. 6-8
- F. Oppression by Abimelech. 9
- G. Oppression by the Ammonites. 10-12
- H. Oppression by the Philistines. 13-16

III. The appendix of moral, religious and civil chaos. 17-21

- A. The tribe of Dan’s idolatry by the grandson of Moses. 17-18
- B. The Benjamite’s immorality and near extinction. 19-21

This is the simple outline of the book of Judges!