

10/13/13

Judges 3-4

We continue with with the last part of the prologue that records for us the transition between Joshua and the period of the judges. Judges 1:1-3:6

At times the chapter brakes interuupt the flow of the text, so the first six verses of chapter three go with the preceding material, completing the introduction of the book.

3:1-6 *The tragic result of compromising disobedience.*

3:1-2 The double purpose of God in view of leaving the nations left in the land.

- 1) To test Israel by them in their loyalty, who had not know war in the land of Canaan. vs. 1
- 2) To teach them how to defend their nation in war. vs. 2

3:3-6 The seven nations left in the land.

- 1) The Philistines were the constant enemies of Israel. vs. 3
 - a) They had five cities, Ashdod, Ashelon, Ekron, Gaza and Gath.
 - b) They were warlike people from Caphtor, which is probably Crete.

Gen. 10:14; Ex. 13:17; Jer. 47:4; Amos 9:7

- 2) The Canaanites were the inhabiants of Canaan. vs. 3
- 3) The Sidonians were Phoenicians living in Sidon, on the coast of the Mediterranean, to the north and west. vs. 3
- 4) The Hivites “villagers” dwelt in Mount Lebanon “white” and Mount Hermon “lord of destruction to the entrance of Hamath vs. 3
 - a) Mount Lebanon means “white” , due to the heavy snow on it.
 - b) Mount Hemon means “lord of destruction, begins at the foot Caesarea Philippi, one of three major head-water of the Jordan.
 - c) The entrance of Hamath “fortress”, the principle city of upper Syria, in the Valley of the Orontes.
- 5) The repetition of the purpose to test Israel, if they would obey the Lord in verse one. vs. 4
- 6) The summary statement of their mixed dwelling with the addition of three more nations. vs. 5
 - a) The Amorites means “a sayer”.
 - b) The Perizzites means “belonging to a village.
 - c) The Jebusites means descendents of Jabus, who inhabited Jerusalem.

- 7) The sinful disobedience of Israel to the covenant of God. vs. 6
 - a) They took their daughter to be their wives. vs. 6a
 - b) They gave their daughters to their sons. vs. 6b
 - c) They forgot the LORD their God, and served the Baals and Asherahs, the gods of fertility. vs. 6c-d

3:7-16:31 The history of the judges God raised up to deliver His people.

3:7-11 *The apostasy and deliverance through the first judge Othniel.*

- 1) The normal sin pattern of Israel. vs. 7
 - a) Israel did evil in the sight of the LORD.
 - b) Israel forgot the LORD their God.
 - c) Israel served the Baals and Asherahs, the fertility gods of the land.
- 2) The normal holy pattern of Yahweh. vs. 8
 - a) The anger of the LORD “Yahweh” was hot against Israel.
 - b) The LORD “Yahweh” sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.
 - 1) A king name means “twice wicked Cushan”

- 2) Mesopotamia, the area between the Tigris and the Euphrates River, Ur of the Chaldeans of Abraham.
- 3) The cry of the people to Yahweh for deliverance. vs. 9
 - a) Yahweh responded in mercy to deliver them.
 - b) Othniel the son of Kenaz, Caleb’s younger brother was the first judge.* The family line of Moses’ wife!
 - c) Othniel means “lion of God”.
- 4) The enabling of the judge by God. vs. 10
 - a) The Spirit of the LORD came upon him in order to judge Israel.
 - b) Othniel went out to war, and the LORD delivered the king Cushan-Rishathaim into his hand.
- 5) The land had rest for forty years and then Othniel the son of Kenaz died. vs. 11

3:12-30 *The apostasy and deliverance through the second judge Ehud.*

- 3:12-14 The children of Israel turned to a life of sin again.**
- 1) Doing evil in the sight of Yahweh again. vs. 13
 - 2) God judged them by strengthening Eglon king of Moab. vs. 13
 - 3) Israel served Eglon 18 years. vs. 14

3:15-23 The apostasy and deliverance through the second judge.

- 1) They cried out to the LORD and He raised up a deliverer, Ehud the son of Gera, the Benjamite, a left-handed man. vs. 15
 - a) Some point out that the indication of being left handed, is really indicating it was paralyzed or handicapped on his right hand.
 - b) The Benjamites were known for their ability to throw a sling with their left hand at a hair's breadth and not miss. Judges 20:16
- 2) The children of Israel sent tribute to Eglon king of Moab by Ehud, part of the tribute money. vs. 15
- 3) Ehud made himself a double-edged sword of 18 inches, a cubit, fastening it under his clothes on his right thigh. vs. 16
 - * He would not be suspected of being dangerous to the king, being handicapped.
- 4) After delivering the tribute to Eglon king of Moab, Ehud sent those who came with him at the stone images at Gidai. vs. 17-19a
 - * The footnote tells us Eglon was very fat. vs. 17
- 5) Ehud said, "I have a secret message for you, O king." The king told him to

"Keep silence!" And all who attended him went out from him. vs. 19

- 6) Ehud came to the king, who was sitting upstairs in his cool private chamber, repeating, "I have a message from God for you." So he arose from *his seat*. vs. 20
- 7) Ehud reached with his left hand, took the dagger from his right thigh, and thrust it into his belly, the entire blade and hilt went in and his fat closed over the blade, his entrails came out. vs. 21-22
- 8) Ehud made his escape out through the porch and shut the doors of the upper room behind him and locked them. vs. 23

3:24-25 The shocking discovery of Eglon's death.

- 1) The servants of Eglon came to look, but they were surprised that the doors of the upper room were locked and assumed he was in the bathroom, tending his needs. vs. 24
- 2) After a long time, they were embarrassed, for waiting and opened the door, only to find the king dead. vs. 25

3:26-30 The signal of Ehud to liberate them from Moab.

- 1) Ehud escaped, passed beyond the stone images or quarries and escaped to Seirah. vs. 26
- 2) Ehud arrived, blew the trumpet in the mountains of Ephraim to rally the children of Israel and he led them. vs. 27
- 3) Ehud's words were, "Follow *me*, for the LORD has delivered your enemies the Moabites into your hand", they seized the fords of the Jordan leading to Moab, and did not allow anyone to cross over. vs. 28
- 4) They killed about ten thousand men of Moab, all stout men of valor; not a man escaped. vs. 29
- 5) Moab was subdued that day under the hand of Israel. And the land had rest for eighty years. vs. 30

3:31 *The third judge Shamgar.*

- 1) The next judge was Shamgar, which means "sword".
- 2) He was the son of Anath.
- 3) He killed six hundred men of the Philistines with an ox goad.
 - * A eight foot pole with a metal spike on one end to goad the oxen and a blade of the other to cut grass.
- 4) He delivered Israel.

4:1-10 *The apostasy and deliverance through the fourth judge.*

4:1-3 The fourth judge of Israel.

- 1) The apostasy of Israel led them to do evil again in the sight of the Lord at the death of Ehud. vs. 1
 - a) This was the fruit and effect of the long rest and peace they enjoyed.
 - b) This is often the case of a people or nation favored with peace, plenty, and prosperity. Ezk. 16:49
- 2) God turned them over to King Jabin of Canaan. vs. 2
 - a) The city of Hazor was in Galilee of the Gentiles, or Upper Galilee, in the north of Israel, allotted to Naphtali
 - b) The name Hazor means "castle", we go by it when we are up in the Galilee and go to Miggido.
 - c) His military commander was Sisera, who dwelt in Harosheth Hagoyim."
 - * It was situated "at the entrance of the pass to Esdraelon from the plain of Acre" at the base of Carmel.
- 3) The children of Israel were under his oppression for 20 years. vs. 3
 - * His military might was frightening, 900 chariots of iron.

4:4-5 The woman Deborah became the hope of Israel. vs. 4-5

- 1) The identity of Deborah. vs. 4
 - a) She was a prophetess. vs. 4a-b
 - b) She was the wife of Lapidoth. vs. 4c
* Nothing else is known about him.
 - c) She was a judge of Israel. vs. 4d
- 2) The function of Deborah. vs. 5
 - a) She sat in full authority to judge and instruct the people. vs. 5a
 - b) She sat under a palm tree, a symbol of rest and peace, due to the fact that it was God who would speak to her. vs. 5a
 - c) She judge in the mountains of Ephraim, between Ramah, the home of Samuel and Bethel. vs. 5a
 - d) She received the children of Israel as they came to her for judgment. vs. 5b
 - 1) She advised and counseled in matters of great difficulty by the Spirit of God.
 - 2) She heard cases between contending parties and made righteous judgments by the Spirit of God, exercising righteousness judgment.
 - 3) She exercised both civil and religious authority for the purpose of turning the people from their sin to repentance and the will of God.

- 4) She lived up to her name Deborah which means “bee”, busy about the Lord’s business!

4:11-24 *The defeat and death of Sisera.*

4:6-10 The call of Deborah to Barak to deliver Israel from Jabin king of Canaan.

- 1) The judge Deborah and called for the man God had chosen for the battle, Barak. vs. 6a
 - a) The name Barak “baraq”, means “lightning flash”.
 - b) Which without doubt referred to his speed and effectiveness in war. vs. 7
- 2) The man Barak was from one of the cities in the north. vs. 6a
 - a) He was the son of Abinoam “Abiyno’am”, which means “my father is delight”.
 - b) His family was from Kedesh, one of the city of refuge on the south-west corner of the Sea of Galilee.
* The cities were for protection to the innocent man in cases of murder.
- 3) The call of Deborah to Barak was a remind to obey the call of God to battle. vs. 6b-e
 - a) The call was a mild rebuke for he was fully aware that God had commanded him. vs. 6a-c

- 1) The covenant God “Yahweh”, to not spare any in the land.
- 2) The revelation to Barak were direct orders from heaven, an imperative command from the Lord of Host, the Captain of the armies of heaven, ignoring it.
- b) The specific plans had been given to him by God. vs. 6d-e
 - 1) He was to go and deploy or march troops at Mount Tabor, west of the Sea of Galilee, in the Plain of Jezreel.
 - 2) He was order to take 10,000 men of Naphtali and Zebulum.
- 4) The cowardly response of Barak was voiced to Deborah. vs. 8-10
 - a) The conditions of Barak were that Deborah go with him. vs. 8
 - b) Barak revealed two things by his words. vs. 8e-f
 - 1) His eyes were not on the Lord, but on Deborah.
 - 2) I think it is a mistake to justify Barak, saying his understanding of Deborah’s influence on the army was crucial.
- 2) The shame revelation of Deborah to Barak’s shame and dishonor, revealed there would be no glory for him, but rather a woman. vs. 9a-d

- a) She would go as he requested.
 - * Her love for God and the nation was greater than her disappointment of the lack of courage in the male leadership.
- b) Short term Deborah and long term wise Jael!
 - 1) That a woman was ruling over men is a dead give away to the spiritual condition of the men and nation.
 - a) Miriam was a prophetess, but was not in a leadership position and Huldah was also prophetess, but during the spiritual decay condition of Josiah’s reform. Ex. 15:20; 2Kings 22:14; 2Chron. 34:22
 - b) Philip had four daughters who prophesied. Acts 21:9
 - 2) Throughout history when women in great numbers have taken a prominent roles to lead, instead of men in a nation, it is indicative of deterioration and a weak society and the judgment of God.
 - a) “*As for My people, children are their oppressors, And **women** rule over them. O My people! Those who lead you cause you to err, And destroy the way of your paths.*” Is. 3:12

- b) It is the greater shame to the man, rather than the woman!
- 3) The same condition applies in the homes of a nation which is reflected in the children's lives
- 3) The prophetess Deborah went up with Barak. vs. 9e-10
 - a) Zebulum and Naphtali comprised 10,000 men. vs. 9e-10c
 - b) Deborah went up with Barak. vs. 10d

4:11-13 The preparations of Sisera to gather his troops for the battle. vs. 11-13

- 1) Sisera was alerted about Barak's approach by Heber. vs. 11-12
 - a) Heber the Kenite was the instrument God used, a relative of Moses father-in-law, Hobab. vs. 11a-b
 - b) Heber had broken ties from the Kenites and was living in his tent near the terebinth tree at Zaanaim, which is beside Kedesh. vs. 11c-d
 - c) Heber warned Sisera about Barak going up to Mount Tabor. vs. 12
- 2) Sisera marched towards the battle. vs. 13
 - a) He headed out to battle with his nine-hundred chariots of iron." vs. 13a-b
 - 1)) Iron chariots were like tanks in today's modern warfare.

- 2)) The odds against Deborah, Barak and the people were stacked against them by a observations.
- b) He marched with the people from Harosheth Hagoyim towards the River Kishon. vs. 13c-d
 - * The River Kishon is at the modern day Carmelite monastery overlooking the plain of Esdralon

4:14-16 The command of Deborah to Barak to rise for God had deliver Sisera into his hand. vs. 14-16

- 1) She declared the battle was won before it started. vs. 14
 - a) Then Deborah told Barak to arise because the LORD had delivered Sisera into his hand. vs. 14a-c
 - 1)) The covenant God Yahweh, Who knows the end from the beginning.
 - b) The rhetorical question is a strong admonishment to not hesitate. vs. 14d
 - 1)) God can not be opposed or defeated by any human ability.
 - 2)) God can not lie. Num. 23:19
- c) The military general Barak went down from Mount Tabor with 10,000 troops following him. vs. 14e
 - * God had gone before Barak.

4:15-16 The declaration that the Lord defeated Sisera. vs. 15-16

- 1) The Lord used the men of Israel to defeat Sisera. vs. 15a
 - a) The word routed “haman”, means to discomfit or bring confusion, crushing and destroying.
 - b) God brought rain in spring, causing the chariot wheel to get stuck, Baal was the storm god. Judges 5:19-22
- 2) The commander Sisera fled on foot from his chariot. vs. 15b
- 3) Barak pursued and destroyed all, not a man was left. vs. 16
 - * A far as Harosheth Hagoyim, which means woodland nation, forest.

4:17-22 Themighty warrior Sisera fled from the battle to seek refuge. vs. 17-22

- 1) He sought refuge in the tent of Heber the Kenite due to there being peace between them. vs. 17
 - * Heber had warned Sisera about the army of Barak and felt safe. vs. 11-12
- 2) He received hospitality from Jael the wife of Heber. vs. 18-19
 - a) Jael greeted him and made him comfortable, covering him with a blanket. vs. 18

b) Sisera asked Jael for something to drink, she gave him milk to relax him. vs. 19

- 3) Sisera told her to protect him. vs. 20
 - a) Jael was to stand watch at the tent door vs. 20a-b
 - b) Jael was to lie for him if any man asked if a man was there. vs. 20c-g
- 4) Sisera died at the hand of Jael. vs. 21
 - a) She pinned Sisera literally to the ground. vs. 21a-e
 - b) She allowed his overconfidence to be his downfall. vs. 21f-g
- 5) Jael presented Sisera dead to Barak. vs. 22
 - a) Barak approached Heber’s tent and met him. vs. 22a-c
 - b) Jael told him to come and see the man he was looking for and there he lay, pinned to the floor. vs. 22d-f
 - * Remember the words of Deborah that Barak would have no glory!

4:23-24 The summary statement of God’s victory over the enemy. vs. 23-24

- 1) God did it all through His people. vs. 23
- 2) God used the victory to strengthen Israel. vs. 24
 - * God recorded it in the New Testament as the victory of Barak, not Jael or Deborah. Heb. 11:32