

Bible Texts for the Week

Sunday: Josh. 16-18
Monday: Josh. 19-21
Tuesday: Josh. 22-24
Wednesday: Jdg. 1-4
Thursday: Jdg. 5-8
Friday: Jdg. 9-12
Saturday: Jdg. 13-15



Joshua 16

1. The second lot for land distribution fell to the tribe of Joseph (Josh. 16:1-4).
 - a. Ephraim received their land-grant (Josh. 16:5-10).
 - b. Manasseh received their land-grant (Josh. 17:1-18).
2. Ephraim's territory was north of Judah's, between the Jordan and the Mediterranean.
3. Some of Ephraim's cities will fall within land boundaries designated for Manasseh (Josh. 16:9).

4. Ephraim fell short in driving out all the Canaanites in their portion of the land (Josh. 16:10).

Joshua 17

1. ½ Manasseh receives their land-grant within the land of Canaan, and ½ Manasseh has their Gilead land-grant confirmed.
 - a. The clan of Machir received the land of Gilead & Bashan (Josh. 17:1).
 - b. Ten clans of Manasseh received their land within the land of Canaan (Josh. 17:5).
2. The daughters of Zelophehad were provided for, as Moses had promised them (Josh. 17:3,4; Num. 27:1-7).
3. The territory of Manasseh was north of Ephraim (Josh. 17:7-10).
 - a. Ephraim had some cities within Manasseh borders (Josh. 17:9).
 - b. Manasseh had cities within the borders of Issachar and Asher (Josh. 17:11).
4. Manasseh fell short in driving out all the Canaanites in their portion of the land (Josh. 17:12,13).
5. The two tribes of Joseph (Ephraim & Manasseh) filed a complaint with Joshua that their land grant was too small (Josh. 17:14).
 - a. Joshua suggested that they could clear some of the forests in their land grant and found additional cities (Josh. 17:15,18a).
 - b. Joshua also suggested that they should finish destroying the Canaanites, and take those cities (Josh. 17:18b).

Joshua 18

1. Following Joseph's land-grant, the tabernacle was established at Shiloh (Josh. 18:1).
2. Joshua expressed dismay that the remaining seven tribes had yet to muster their forces for their tribal campaigns (Josh. 18:2,3).
3. Joshua established a survey team of 21 surveyors to go through the remaining portions of Canaan, and survey the final seven allotments (Josh. 18:4-10).
4. Benjamin received their portion in between Judah and Ephraim (Josh. 18:11-28).

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Joshua 19

1. Simeon received their portion within the southern reaches of Judah's territory (Josh. 19:1-9).
2. Zebulun received their portion, north of Ephraim & Manasseh, in a region that will later be called lower Galilee (Josh. 19:10-16).
3. Issachar received their portion, east of Zebulun, and south-southwest of the sea of Galilee (Josh. 19:17-23).
4. Asher received their portion, in the far northwest, on the Mediterranean coast, from Mt. Carmel to Sidon (Josh. 19:24-31).
5. Naphtali received their portion, in the northeast, in a region that will later be called upper Galilee (Josh. 19:32-39; Isa. 9:1,2).
6. Dan was the last tribe to receive their portion, west of Ephraim and Judah (Josh. 19:40-46).
 - a. Dan was unable to drive out the Canaanites in their territory, and relocated some of their clans to the far north (Jdg. 18:1,2).
 - b. The northern city of Leshem (Laish) was taken by Dan, and renamed "Dan" (Josh. 19:47; Jdg. 18:27-29).
7. The final land grant was the personal request of Joshua within the hill country of Ephraim—Timnath-serah (Josh. 19:49-51).

Joshua 20

1. The Lord directed Joshua to establish the six cities of refuge that He had previously instructed them in (Josh. 20:1-6; Num. 35).
2. Israel set apart three cities within Canaan, and three cities across the Jordan (Josh. 20:7-9).

Joshua 21

1. The 48 Levitical cities are distributed in chapter 21.
2. Once the tribes received their inheritance, it was their privilege to give to the Levites cities and pasture lands for their support (Josh. 21:1-3).
3. The clans of Levi received their cities by lot.
 - a. The Aaronic priests, from the clan of Kohath, received 13 cities from Judah, Simeon, & Benjamin (Josh. 21:4,8-19).

- b. The remainder of the clan of Kohath received 10 cities from Ephraim, Dan, and ½ Manasseh (west Manasseh) (Josh. 21:5,20-26).
 - c. The clan of Gershon received 13 cities from Issachar, Asher, Naphtali, and ½ Manasseh (east Manasseh) (Josh. 21:6,27-33).
 - d. The clan of Merari received 12 cities from Reuben, Gad & Zebulun (Josh. 21:7,34-40).
4. The scattering of Levi throughout the other 12 tribes provided for accurate Bible teaching in every community (Josh. 21:41,42; Deut. 33:10). Someone has estimated that no one in Israel lived more than 10 miles from 1 of the 48 Levite towns. Thus every Israelite had nearby a man well-versed in the Law of Moses who could give advice and counsel on the many problems of religious, family, and political life.¹
 5. The summary statement for the Conquest is most interesting (Josh. 21:43-45).
 - a. Each tribe received their possession as a grace gift from the Lord.
 - b. Each tribe was blessed with military victories in the conquest of that land.
 - c. Many tribes, however, failed to achieve every victory the Lord had for them.
 - d. The shortcomings in Joshua and Judges are therefore Israel's shortcomings, and not the Lord's (2nd Tim. 2:13).

Joshua 22

1. Following the national Conquest of the land of Canaan, Joshua dismissed Reuben, Gad, and ½ Manasseh to return to their land in the trans-Jordan (Josh. 22:1-9).
2. On the way back to their own land, Reuben, Gad, and ½ Manasseh built a large replica altar at the Jordan river (Josh. 22:10).
 - a. They did so as a memorial, to stand as a reminder of their part in Israel to future generations (Josh. 22:21-29).

¹Walvoord, J. F. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures* (Jos 21:41). Wheaton, IL: Victor Books.

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- b. The other 9½ tribes assumed it was an idolatrous altar (Josh. 22:11-20).
3. Phinehas, and the elders of Israel accept the explanation that Reuben, Gad, & ½ Manasseh offered (Josh. 22:30,31).
4. The satisfaction of Phinehas and the elders was sufficient for Israel to hold off on a planned civil war against Reuben and Gad (Josh. 22:32-34).

Joshua 23

1. Joshua prepares to die in much the same manner that Moses prepared to die—by gathering Israel together and teaching them Bible Class.
2. He challenges them in the work that yet remains (Josh. 23:4,5).
3. He warns them to not associate with the Canaanites (Josh. 23:6-8). They are to cling to the Lord. דָּבַק *dabaq* ^{#1692}: *to cling, cleave, join to* (Gen. 2:24).
4. Past victories do not guarantee future victories. Each generation must make volitional decisions each day (Josh. 23:9-13).
5. Joshua warns them that every word of the Lord is faithfully fulfilled, and that will also include their judgment if they are faithless towards Him (Josh. 23:14-16).

Joshua 24

1. Joshua gathers all Israel to Shechem, for a final Bible class in full view of Mt. Blessing and Mt. Cursing (Josh. 24:1; Josh. 8:33).
2. His introduction was a Walk-Through the Bible, from the call of Abraham to the Conquest of Canaan (Josh. 24:2-13).
 - a. You were idolaters in Ur of the Chaldees (Josh. 24:2).
 - b. I gave Abraham the promise of land, but no land. I gave him Isaac (Josh. 24:3).
 - c. I gave Isaac the promise of land, but no land. I gave him Jacob and Esau (Josh. 24:4a).
 - d. I gave Esau a land grant, but sent Jacob to Egypt (Josh. 24:4b), where you became idolaters again (Josh. 24:14).

- e. I brought you out of Egypt, and gave you the land that was promised to Abraham, Isaac, and Jacob (Josh. 24:5-13).
3. Like Moses did, Joseph lays it out in an either/or message (Josh. 24:14,15).
4. The people promise to serve the Lord (Josh. 24:16-18).
5. Joshua warns them against forsaking the Lord because of His jealousy, and points out that they still were in possession of their Egyptian idols (Josh. 24:19-24).
6. Joshua recorded Israel's promise, and established a memorial stone to bear witness to their intentions (Josh. 24:25-28).
7. The Book closes with the death of Joshua, Eleazar, and that entire generation (Josh. 24:29-33).

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Focus	Deterioration		Deliverance						Depravity		
	1:1	3:4	3:5					16:31	17:1		21:25
Divisions	Failure of Israel to Complete the Conquest	Judgment of God for the Failure	Southern Campaign	Northern Campaign I	Central Campaign	Eastern Campaign	Northern Campaign II	Western Campaign	Sin of Idolatry	Sin of Immorality	Sin of Civil War
Topics	Causes of the Cycles		Curse of the Cycles						Conditions in the Cycles		
	Living with the Canaanites		War with the Canaanites						Living Like the Canaanites		
Place	Canaan										
Time	c. 350 Years										

Chapter Titles	
Judges	
1.	“Neither Did” Chapter
2.	Institution of the Judges
3.	Gentlemen, Start Your Engines (Judges Begin to Rule)
4.	Deborah & Barak
5.	Song of Deborah & Barak
6.	Gideon and the Fleece
7.	Gideon’s Victory, 300 Over Midian
8.	1 st Jealousy of Ephraim; Death of Gideon
9.	False King Abimelech
10.	The Wickedness of Israel
11.	Jephthah the 9 th Judge
12.	2 nd Jealousy of Ephraim
13.	Samson’s Parents
14.	Samson’s Riddle
15.	Samson’s Mighty Acts
16.	Samson and Delilah

Judges

Κριταὶ

שֹׁפְטִים

Judges is the Book of Faithlessness and Faithfulness. Time and time again the children of Israel will play the harlot with false gods, and provoke the Lord to wrath. Israel will demonstrate repeated faithlessness in their pursuit of selfish pleasures. Time and again the Lord will afflict them with national Divine discipline until they cry out for deliverance. Time and time again the Lord will faithfully send them a Judge, to deliver Israel from their affliction and set them on the right path.

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Author: The author of Judges is unknown. The almost unanimous tradition for authorship is the prophet Samuel.

Title: Hebrew title to the Book is Shophetim, which is translated *judges, rulers, deliverers, or saviors*. The Septuagint used the Greek equivalent, Kritai (Judges).

Judges 1

- Chapter one is a difficult chapter to use for placing the Book of Judges in context with the Book of Joshua.
 - Jdg. 1:1&2 would appear to place the Book of Judges after Josh. 24:29,30.
 - The death of Joshua is also recorded in Jdg. 2:6-10, and that passage appears to be the better introduction to the remainder of the Book of Judges.
- The material from Jdg. 1:3-2:5 forms a general prologue to the Book of Judges, giving the transition from National Conquest (under Joshua) to Tribal Conquest.
- Judah will be the leading Tribe in the era of Tribal Conquest following the death of Joshua (Jdg. 1:2,3).
 - During the National Conquest, under Joshua, Judah played a leading role, under Caleb (Jdg. 1:4-15).
 - They destroyed a 10,000 man army at Bezek (Jdg. 1:4-7).
 - They sacked Jerusalem (Jdg. 1:8), but neither they, nor Benjamin were subsequently successful in destroying the Jebusite people (Josh. 15:63; Jdg. 1:21).
 - They campaigned in the hill country, the Negev, and the western lowland (Jdg. 1:9; Josh. 10:40).
 - They conquered Kiriath-Arba (Hebron), and designated that land for Caleb (Jdg. 1:10; Josh. 10:36,37; 15:13,14).
 - They conquered Kiriath-Sepher (Debir), and designated Caleb's daughter Achsah for Othniel (Jdg. 1:11-15; Josh. 10:38,39; 15:15-19).
 - During the Tribal Conquest, Judah leads by example, and invites the Simeonites

and Kenites to join with them in battle (Jdg. 1:2,3,16-20).

- The other tribes were not nearly as successful as Judah in their Tribal Conquest (Jdg. 1:21-36).

Judges 2

- The consequence of Israel's repeated failures in their individual Tribal Conquests was a personal Bible class taught by the Angel of the Lord, rebuking them for their lack of obedience (Jdg. 2:1-5).
- The hinge event marking Israel's apostasy is the death of Joshua, and the elders of the Conquest (Jdg. 2:6-10).
 - The Exodus Generation died in the wilderness, between 1445 & 1406BC.
 - The Wilderness Generation was under 20 years of age, or not yet born at the first census (Num. 1:2). They were born after 1465BC, and their "elders" will be a maximum of 59 years old when they cross the Jordan.
 - Those too young to fight in the conquest (1406-1399BC) can be thought of as the Post-Conquest Generation. They were born after 1419BC.
 - The Post-Conquest Generation becomes the generation who forsakes the Lord (Jdg. 2:11-13).
- The pattern for the Book of Judges is then established (Jdg. 2:14-23).
 - Apostasy is followed by oppression (Jdg. 2:14,15).
 - Oppression is followed by the grace provision of a Judge/Deliverer (Jdg. 2:16,18).
 - The death of the Judge would bring about another cycle of apostasy (Jdg. 2:17,19).
 - The military work of the Judges is deliverance rather than conquest (Jdg. 2:20-23).

Judges 3

- The remnant of the unconquered Philistines and Canaanites will be used by the Lord for His testing of Israel's faithfulness (Jdg. 3:1-4).

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2. Israel quickly failed their test, and allowed their mingling with the Canaanites to lead them into idolatry (Jdg. 3:5-7; Ex. 34:15,16; Deut. 7:3,4; Josh. 23:12; Ps. 106:34-43).
 3. Their first oppressor was Cushan of Double-wickedness, King of Aram between the rivers (upper Mesopotamia) (Jdg. 3:8).
 - a. Eight years of oppression was enough for Israel to cry out to the Lord (Jdg. 3:8,9a).
 - b. God lifted up the first of Israel's Judges—Othniel the son of Kenaz, Caleb's younger brother (Jdg. 3:9-11). Othniel is one of the few Spirit-filled OT saints (Jdg. 3:10).
 - c. The Judgeship of Othniel produced 40 years of rest during his lifetime (Jdg. 3:11). Perhaps 1375-1335BC.
 4. The second oppressor was Eglon, king of Moab.
 - a. Eglon assembled a force of Moabite, Ammonite, and Amalekite troops.
 - b. Eglon invaded Canaan at the same Jericho location where Joshua invaded Canaan.
 - c. Jericho, while not rebuilt as a fortified city until the reign of Ahab (1st Kgs. 16:34), was an inhabited region allotted to Benjamin (Josh. 18:21; 2nd Sam. 10:5).
 - d. This time, 18 years of oppression were needed before Israel cried out for deliverance (Jdg. 3:14).
 - e. Judge #2 was a Benjamite—Ehud the son of Gera, a left-handed man.
 - 1) Ehud assassinated Eglon, and escaped to Ephraim (Jdg. 3:15-26).
 - 2) Ehud led a military force against the Moabite armies, and gave Israel an eighty year rest from oppression (Jdg. 3:27-30).
 5. Judge #3 was Shamgar the son of Anath, who delivered Israel from the Philistines (Jdg. 3:31). Shamgar apparently Judged as a contemporary of Ehud.
- #### Judges 4
1. The third oppressor of Israel was Jabin, the Canaanite king of Hazor (Jdg. 4:2).
 - a. This Jabin is likely a descendant of the Jabin, King of Hazor, that led the northern Canaanite alliance against Joshua (Josh. 11:1-14).
 - b. His commanding general was Sisera, who commanded an invasion force of 900 iron chariots.
 - c. This time, it took 20 years of oppression before Israel cried out to the Lord for deliverance.
2. Judge #4 was the prophetess Deborah, the wife of Lappidoth.
 - a. Deborah. דְּבוּרָה d^ebowrah #1682&1683: *bee* (Deut. 1:44; Jdg. 14:8; Ps. 118:12; Isa. 7:18).
 - b. Prophetess. נְבִיאָה n^ebiy'ah #5031: fem. of prophet: *prophetess*.
 - 1) Miriam (Ex. 15:20), Huldah (2nd Kgs. 22:14), & Mrs. Isaiah (Isa. 8:3) were all prophetesses in the OT.
 - 2) Anna (Lk. 2:36), and the four daughters of Philip the evangelist (Acts 21:9) were prophetesses in the NT.
 - 3) Noadiah (Neh. 6:14) and Jezebel (Rev. 2:20) were false prophetesses.
 - c. Lappidoth: *torches*. Otherwise unknown.
 - d. Deborah's "office" was under a palm tree between Ramah and Bethel, where Israel would come to her for judgment (Jdg. 4:5; cf. Deut. 17:9; 19:17).
 3. Barak the son of Abinoam from Kedesh-naphtali.
 - a. Barak. בָּרַק baraq #1301: *lightning, lightning flash*.
 - b. Some have been tempted to identify Barak with Lappidoth, but context and linguistic evidence doesn't support that idea very well.
 - c. Barak was a well-known military commander from the tribe of Naphtali, whom Deborah commissioned for the war against Sisera.
 - d. Barak is usually thought of as Judge #5. Although he is not called a Judge here, he is referred to elsewhere with the Judges (Heb. 11:32 & likely 1st Sam. 12:11).
 4. Deborah commissions Barak according to the Word of the Lord (Jdg. 4:6,7).
 - a. Barak won't go without Deborah's accompaniment (Jdg. 4:8).

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- b. Deborah consents to go with him, but also prophesies that the glory will be given to a woman (Jdg. 4:9).
5. Barak assembles an army of Zebulun & Naphtali for the battle against Sisera (Jdg. 4:10; 5:18).
 - a. They were joined by volunteers from Ephraim, Benjamin, Makir (a clan of Manasseh), and Issachar (Jdg. 5:14,15a).
 - b. They were ignored by Reuben, Gilead (Gad, and Manasseh clans), Dan, & Asher (Jdg. 5:15b-17).
6. Sisera has an ally among the people of Israel—Heber the Kenite (Jdg. 4:11).
 - a. The Kenites were metalsmiths who attached themselves to a variety of other nations.
 - b. Moses' father-in-law Jethro, was a Kenite, attached to the Midianites. His son Hobab accompanied Israel from Sinai to Canaan (Num. 10:29-32; Jdg. 1:16).
 - c. King Saul will show mercy to the Kenites when he wages war against Amalek (1st Sam. 15:6).
7. Sisera leads his armored divisions against Barak's infantry, but the victory was the Lord's (Jdg. 4:12-16).
8. Sisera fled the battle on foot, and found a refuge in his ally's tent (Jdg. 4:17-22).
 - a. Jael (Mrs. Heber) invited Sisera in, and tended to his needs.
 - b. Jael then executed the enemy general, fulfilling Deborah's prophecy (Jdg. 4:9,21).
9. The destruction of Sisera's army was followed by the overthrow of Jabin (Jdg. 4:23,24).

Judges 5

1. Chapter Five is a hymn, sung by Deborah & Barak, to give the glory to the Lord for His victory over Sisera.
2. The hymn of praise celebrates the volunteer army of leaders and people, who stepped forward to serve the Lord (Jdg. 5:2).
3. Just as the Wilderness Generation went forth from Sinai in the shadow of God's power, Deborah's generation went forth against

- Sisera in the shadow of God's power (Jdg. 5:3-5).
4. Deborah describes the terrible conditions of Israel, as a result of their own idolatry prior to Deborah's rise to office (Jdg. 5:6-8).
5. Deborah is thankful that faithful leaders and people who came forward to serve the Lord (Jdg. 5:9-11).
6. Deborah reviews the faithful tribes who participated in the battle, and the faithless tribes who did not (Jdg. 5:12-18).
7. Deborah describes the battle, in human, angelic, and Divine terms (Jdg. 5:19-22).
8. Meroz is cursed (Jdg. 5:23), but Jael is most blessed (Jdg. 5:24-27).
9. Sisera's mother is anxiously awaiting a return which will not happen (Jdg. 5:28-30).
10. The song is concluded, and mention is made of Israel's peace—forty years undisturbed (Jdg. 5:31).

Judges 6

1. The fourth oppressor was Midian (Jdg. 6:1-6).
 - a. They oppressed Israel for seven years.
 - b. They enlisted the assistance of the Amalekites.
2. The Lord dispatched a prophet to rebuke Israel for their disobedience (Jdg. 6:7-10).
3. The Angel of the Lord appears to a young Manassite named Gideon (Jdg. 6:11-24).
 - a. Gideon is threshing wheat in a wine press, hiding from the Midianites (Jdg. 6:11).
 - b. Gideon is a mighty man of valor (Jdg. 6:12). גִּבּוֹר הַחַיִּל. See comments on Josh. 6 for this description.
 - c. Gideon is grieved over the current oppression of Israel, and doesn't see any human solution to their problem (Jdg. 6:13).
4. The Lord commissions Gideon to deliver Israel, but Gideon remains skeptical (Jdg. 6:14-40).
 - a. Gideon wants to see a sign (Jdg. 6:17).
 - b. The miraculous burnt offering humbles Gideon (Jdg. 6:19-24).

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- c. Gideon's first assignment is to destroy the Baal altar in his father's house, and build an altar to the Lord in its place (Jdg. 6:25-27).
 - d. The men of Ophrah demanded that Joash the Abiezrite surrender his son for what he did to the Baal altar, but Joash defended Gideon, and renamed him Jerubbaal (Jdg. 6:28-32).
 - e. The Midianite forces mustered in Jezreel, and Gideon assembled an army of Manasseh, Asher, Zebulun, and Naphtali to fight against them (Jdg. 6:33-35).
 - f. Gideon is one of the few OT saints to be filled with the Holy Spirit (Jdg. 6:34).
 - g. Gideon's faith wavers, and he asks the Lord twice to prove His presence (Jdg. 6:36-38,39-40).
5. The faithfulness and longsuffering of the Lord is demonstrated by His tolerance of Gideon's testing the Lord (Deut. 6:16).

Judges 7

1. Gideon's volunteer army of 32,000 soldiers was too large for God to receive all the glory (Jdg. 7:1-8).
 - a. Following the Lord's instructions, Gideon dismissed 22,000 cowards, and was left with 10,000 soldiers who were there by faith (Jdg. 7:3; Deut. 20:8).
 - b. Following the Lord's instructions, Gideon dismissed 9,700 soldiers who kneeled to drink, and kept the 300 soldiers, who lapped their water like a dog (Jdg. 7:5,6).
2. Gideon and his 300 water lappers were then ready to defeat Midian (Jdg. 7:7,8).
3. Gideon and his armor bearer scouted the Midianite camp, and received even more encouragement from the Lord (Jdg. 7:9-14).
4. Gideon's 300 men held a torch in one hand and a trumpet in the other (no swords), while the Lord put Midian to flight (Jdg. 7:15-22).
 - a. The Midianite, Amalekite, and other eastern nomads were thrown into a panic.
 - b. These "allies" turned against one another, and then turned to flee from Israel.

5. Gideon then reassembled his previous army of Naphtali, Asher, & Manasseh, and pursued the fleeing Midianites (Jdg. 7:23).
6. Ephraim was instrumental in cutting off the Midianite retreat at the Jordan, and capturing Oreb and Zeeb (Jdg. 7:24,25).

Judges 8

1. The chapter begins with a complaint by Ephraim that they weren't allowed to join with Gideon at the initial battle (Jdg. 8:1-3).
2. The delay by Gideon, in answering Ephraim's complaint allowed for a remnant of Midian to flee across the Jordan.
 - a. The Midianite remnant was led by Zebah and Zalmunna (Jdg. 8:10).
 - b. They led 15,000 men out of a total of 120,000 that had been occupying Israel (Jdg. 8:10b).
3. Gideon pursues the 15,000 men with his 300 water lappers (Jdg. 8:4).
 - a. They request provisions from Succoth and Penuel (Jdg. 8:5,8a).
 - b. Succoth and Penuel prefer to reserve their assistance until such time as the victory is secured (Jdg. 8:6,8b).
 - c. Gideon pronounces a curse upon Succoth and Penuel for their lack of assistance (Jdg. 8:7,9).
 - d. Gideon's force pursues Zebah and Zalmunna, and obtains the victory without Succoth's and Penuel's participation (Jdg. 8:11,12).
4. Gideon fulfills his promise of discipline for Succoth and Penuel (Jdg. 8:13-17).
5. Gideon also attempts to instruct his sons in the responsibilities of Judgeship (Jdg. 8:18-21).
6. Following the victory over Midian, the men of Israel offered Gideon's house a dynastic kingdom (Jdg. 8:22-28).
 - a. Gideon refused the dynastic rule, but he did accept tribute from the sons of Israel.
 - b. Gideon's monument to himself (a golden ephod) became an idolatrous snare to him and the nation of Israel.
7. The peace of Gideon lasted 40 years, while Gideon and his sons administered justice.

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- a. Gideon had 70 sons by his many wives (Jdg. 8:30). He also had a concubine in Shechem who was the mother of Abimelech (Jdg. 8:31; 9:1-57).
 - b. Gideon is the first of the Judges to engage in widespread polygamy (Jdg. 8:30).
 - 1) Jair will have 30 sons on 30 donkeys, judging 30 cities in Gilead (Jdg. 10:4).
 - 2) Ibzan of Bethlehem will have 30 sons and 30 daughters (Jdg. 12:9).
 - 3) Abdon will have 40 sons and 30 grandsons (Jdg. 12:14).
8. The death of Gideon marked the return of Israel to Baal worship, as they pursued Baal-berith (Jdg. 8:33-35).
- a. The sons of Gideon would have otherwise been an influence for the Lord.
 - b. Israel rejected Gideon's sons, as they turned to Baal-berith.

Judges 9

1. Chapter nine details the activity of Abimelech, Gideon's son from Shechem.
2. While Israel was abandoning Gideon's 70 sons, their brother Abimelech was instituting a revolt at Shechem (Jdg. 9:2,3).
 - a. Shechem was allotted to Ephraim.
 - b. Shechem was given to Levi, and appointed as a City of Refuge (Josh. 20:7; 21:21).
 - c. There were still many of the original Canaanite inhabitants living in Shechem during this time (Jdg. 9:3,28).
3. Abimelech took 70 pieces of silver from the Baal-berith temple, hired a criminal gang, and murdered Gideon's sons in a ritual human sacrifice (Jdg. 9:4,5).
4. The men of Shechem & Beth-millo (the tower of Shechem, the fortress/temple/house of Baal) installed Abimelech as their king (Jdg. 9:6).
5. Jotham escaped the massacre of his brothers, and pronounced a parable for the inhabitants of Shechem (Jdg. 9:7-21).
6. Abimelech's reign was not a happy one (Jdg. 9:22ff.).

- a. Gaal, a native Canaanite, and descendant of Hamor & Shechem, initiates a revolt against Abimelech (Jdg. 9:26-29).
 - b. Zebul, Abimelech's lieutenant & ruler of the city of Shechem, used Gaal's revolt as a cover for his own revolt (Jdg. 9:30-33,41).
 - c. Abimelech defeated Gaal and his forces (Jdg. 9:34-40), Zebul and the city of Shechem (Jdg. 9:42-45), and the leaders of the tower of Shechem (Beth-millo, the fortress/temple/house of Baal) (Jdg. 9:46-49).
7. When Abimelech turned his conquering efforts towards Thebez, he conquered the city, but was struck down at the tower (Jdg. 9:50-55).
8. Through all of this fighting, the Lord maintained His Sovereign purpose, and accomplished His judgment upon Abimelech and Shechem (Jdg. 9:56,57).

Judges 10

1. The 7th Judge was Tola (Jdg. 10:1,2).
 - a. He was from the tribe of Issachar, but he ministered in Ephraim.
 - b. He judged Israel for 23 years.
2. The 8th Judge was Jair (Jdg. 10:3-5).
 - a. He was a Gileadite (eastern Manasseh, Num. 26:29-32).
 - b. He judged Israel for 22 years.
 - c. He presided over a college of 30 sons, who judged 30 cities of Gilead.
3. The fifth and sixth oppressors of Israel were the Philistines and the Ammonites (Jdg. 10:7).
4. This time it took 18 years of oppression to cause Israel to cry out for deliverance (Jdg. 10:8-10).
5. The Lord rebuked Israel for their idolatry, and highlighted seven other oppressions, not previously recorded (Jdg. 10:11-14).
6. Israel responded to the Lord's rebuke by putting away their idols, and looking for a deliverer (Jdg. 10:15-18).

Judges 11

1. The 9th Judge was Jephthah, another Gileadite.

One Year Through the Bible

Week 12: March 17th through 23rd

- a. Like Gideon, Jephthah was a mighty man of valor.
 - b. He was the bastard son of a harlot, and driven out of Gilead by his brothers.
 - c. In the land of Tob, Jephthah became a leader of worthless fellows.
אֲנָשִׁים רִיקִים. אֲנָשִׁים רִיקִים #7386: *empty, vain, idle, worthless* (ethically).
2. Jephthah was not called by the Lord. He was called by the elders of Gilead, and called the Lord as his witness (Jdg. 11:4-11).
 3. Jephthah sent word to the Ammonites, and sought unsuccessfully to resolve the war through accurate Bible teaching (Jdg. 11:12-28).
 4. God imbued His Spirit into Jephthah, and Jephthah went forth under the leading of God the Holy Spirit (Jdg. 11:29).
 - a. He joins Othniel, Gideon, and Samson as the only 4 Judges said to have received the Holy Spirit.
 - b. Jephthah vowed a dedication to the Lord in gratitude to the Lord for the upcoming victory (Jdg. 11:30,31).
 - 1) It shall be the Lord's [and/or]
 - 2) I will sacrifice it as a burnt offering.
 - c. The Lord provided Jephthah with a tremendous victory—20 cities of the Ammonites (Jdg. 11:32,33).
 5. When Jephthah returned home, he sadly fulfilled his vow to the Lord (Jdg. 11:34-40).
 - a. Some scholars believe that Jephthah offered his daughter up as a burnt offering.
 - b. Most scholars believe that Jephthah's daughter was given to the service of the tabernacle.

Judges 2

1. Ephraim complains to Jephthah that they weren't invited to the Ammonite war (Jdg. 12:1).
2. Jephthah replies that Ephraim had the chance to help, but chose not to (Jdg. 12:2,3).
3. Jephthah then inflicted judgment upon Ephraim for their faithlessness (Jdg. 12:4-7).
4. The 10th Judge was Ibzan of Bethlehem (Jdg. 12:8-10). He was another polygamous

judge, who engaged in tremendous intermarriage.

5. The 11th Judge was Elon, the Zebulunite (Jdg. 12:11,12).
6. The 12th Judge was Abdon, the Pirathonite. He presided over two generations of 70 sons and grandsons.

Judges 13

1. The seventh major oppressor of Israel was the Philistines, for a 40 year period of oppression (Jdg. 13:1).
2. The Lord's call of Samson as the 13th Judge occurred before his birth (Jdg. 13:2-23).
 - a. Manoah and his wife are charged by the Lord with raising a special son, under life-long Nazirite-vow conditions.
 - b. Manoah and his wife are faithful believers in a tribe of faithless unbelievers (Jdg. 13:2; 18:1-31).
3. Samson is born, and the Holy Spirit started to stir him to action from an early age (Jdg. 13:24,25).

Judges 14

1. Samson fell in love with an attractive Philistine woman (Jdg. 14:1,2).
 - a. Manoah disapproved of the marriage to an uncircumcised Philistine (Jdg. 14:3).
 - b. The Lord had engineered the attraction so He could begin to deliver Israel from the Philistine oppression (Jdg. 14:4).
2. Samson's first act of might was to tear a lion in half bare-handed (Jdg. 14:5-9).
3. While Manoah was contracting for Samson's marriage, Samson was observing Philistine wedding customs (Jdg. 14:10,11).
 - a. He feasted and riddled with the Philistines (Jdg. 14:12-14).
 - b. His wife nagged him into revealing the answer to the riddle (Jdg. 14:15-18).
4. Samson paid his wager with the clothes of thirty Philistines, and the bride was married to the best man (Jdg. 14:19,20).

One Year Through the Bible

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Judges 15

1. Samson went down to Timnah, thinking that he was married (Jdg. 15:1&2).
2. He is angered at the loss of his wife, and takes vengeance upon the Philistines (Jdg. 15:3-5).
 - a. The Philistines responded to Samson's revenge with their own revenge—killing Samson's almost-wife and almost-father-in-law (Jdg. 15:6).
 - b. Samson responded to the Philistines revenge of his revenge with another revenge—a great slaughter (Jdg. 15:7&8).
3. The Philistines invade Judah as revenge for Samson's 2nd revenge of the Philistines' 1st revenge for Samson's 1st revenge. [Notice how human vengeance never ends!]
 - a. Judah agrees to deliver Samson to the Philistines in exchange for their departure from Judah.
 - b. Samson agrees to be delivered to the Philistines.
 - c. When given to the Philistines, Samson snapped the ropes, and killed 1000 Philistines with the jawbone of a donkey.
4. Samson enjoyed a 20 year judgeship over Israel, and a ministry of killing Philistines (Jdg. 15:17-20).

Judges 16

1. Samson spent the evening with a Philistine prostitute (Jdg. 16:1-3).
 - a. The Philistines surrounded the place, and intended to kill Samson in the morning.
 - b. Samson thwarted their intentions with another demonstration of Divine might.
2. Samson fell in love with another Philistine woman—Delilah from the valley of Sorek.
 - a. Delilah. דִּלְיָלָה *deliylah* ^{#1807}: *feeble*.
 - b. Josephus calls her a harlot (Ant.V.8.11).
 - c. She agrees to “entice” Samson into giving up the secret of his strength.
3. Three times she entices Samson into revealing his secret. Each time he lies to her, and uses the snare to kill more Philistines (Jdg. 16:6-14).

4. Finally, Samson tells Delilah about his Nazirite vow, and the prohibition against shaving (Jdg. 16:15-17).
5. Samson is enslaved, and kept as entertainment for the Philistines (Jdg. 16:18-27).
6. Samson's final victory was his own suicidal vengeance (Jdg. 16:28-31).