

Judges Series

Lesson #20

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Dean Bible Ministries

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Why Does God Deliver Israel?

Judges 3:7



JUDGES

**Moral Relativism
Destroys a Nation**

2021 Series

Outline of “Judges” (Chieftains, Tribal Rulers, Leaders)

1:1–3:6

Introduction

How Israel went from
spiritual victory
to being worse than
the Canaanites.

**Incomplete
obedience**

Compromise

Failure

Cycles of discipline

3:7–16:31

Paganization of the Leadership

Othniel (the best)

Ehud

Shamgar

Deborah

Gideon

Tola, Jair

Jephthah

Ibzan, Elon, Abdon

Samson

(the worst)

17:1–21:25

Paganization of the Priests

Chap. 17–18

**and the
People**

Chap. 19–21

Judg. 3:7, “And the sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth.”

Judg. 2:7, “So the people served the LORD all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great works of the LORD which He had done for Israel.”

Judg. 2:12, “and they abandoned 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.”

Ex. 32:4, “And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, ‘This is your god, O Israel, that brought you out of the land of Egypt!’ ””

1 Kings 12:28, “Therefore the king asked advice, made two calves of gold, and said to the people, ‘It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!’ ””

1. Many other events, people, and situations happen during this time, but God the Holy Spirit led the writer of Judges to carefully select these Judges, and describe what they did.

2. There are six examples that are developed.

Othniel

Ehud

Deborah and Barak

Gideon

Jephthah

Samson

3. The order of the narratives are not necessarily chronological, but are selected to show a downward spiral. Some of the Judges overlap, because their function is regional rather than national.

4. The structures follow a basic paradigm.

***Not all the elements are mentioned all of the time.**

Structural and Formulaic Elements in the “Book of Deliverers”

Formulaic Element ^a	Othniel	Ehud	Shamgar	Barak	Gideon	Jephthah	Samson
“The sons of Israel did evil in the sight of the LORD.” (2:11–13)	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
“The LORD gave/sold them into the hands of [ON].” ^b (2:14)	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
“The sons of Israel cried out to the LORD.” (2:15b, 18b)	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	
“The LORD raised up a deliverer.” (2:16, 18a)	<input type="checkbox"/>	<input type="checkbox"/>					
“The LORD gave [ON] into the hands of the deliverer.” (2:18a)	<input type="checkbox"/>	<input type="checkbox"/>					
p 147 “The land had rest for [X] years.”	<input type="checkbox"/>	<input type="checkbox"/>		<input type="checkbox"/>	<input type="checkbox"/>		

The Spiritual Evaluation:

“The Israelites did evil in the eyes of the Lord” (Judges 2:11).

Occurs six times at the beginning of narrative cycles

Judges 3:7 Othniel,

Judges 3:12 Ehud,

Judges 4:1 Deborah and Barak cycle,

Judges 6:1 Gideon cycle,

Judges 10:6 Jephthah cycle,

Judges 13:1 Samson cycle

The Divine Discipline Statement:

“The Lord gave/sold the Israelites into the hands of the enemy” (Judges 2:14).

Judg. 3:8, “Therefore the anger of the LORD was hot against Israel, and He sold them into the hand of Cushan-Rishathaim king of Mesopotamia; and the children of Israel served Cushan-Rishathaim eight years.”

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מָכַר *makhar* qal
wawConsec 3 m.s.
to sell

The Cry of Distress: Not necessarily repentance

“The Israelites cried out to the Lord.” The formula occurs five times (Judges 3:9, 15; 4:3; 6:6; 10:10).

**זעק *zaʿaq* qal wawConsec 3 masc plur
“to cry out, to make an outcry, to cry for help in a time of distress” (~TWOT)**

“In the Qal stem, the word is used almost exclusively in reference to a cry from a disturbed heart, in need of some kind of help. The cry is not in summons of another, but an expression of the need felt. Most frequently, the cry is directed to God. When the Israelites were being invaded annually by the Midianites, they expressed this cry (Jud. 6:6–7). Occasionally it is directed to a false deity (Jer. 11:12), and once to a king (2 Sam. 19:29). A few times the word is used for a cry not directed to anyone, but simply as a note of alarm, all the city of Shiloh so cried out when told that the Ark had been captured by the Philistines (1 Sam. 4:13).”

~Leon Wood, *TWOT*

“The word describes a loud and agonized cry from someone in acute distress, a cry that comes from a ‘disturbed heart.’ This word is used in legal contexts when a person does not receive his due justice under the law, and so he cries out to God, asking that He might bring justice. This is not limited to a reaction of pain; it is a plea for someone to help alleviate the pain. The cry is directed to the one who can bring relief from oppression.”

~J. Hoyt

Ex. 2:23, “Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.”

Judg. 10:10, “And the children of Israel cried out to the LORD, saying, ‘We have sinned against You, because we have both forsaken our God and served the Baals!’ ”

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Judg. 10:12, “ ‘Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.’ ”

Judg. 10:10, “And the children of Israel cried out to the LORD, saying, ‘We have sinned against You, because we have both forsaken our God and served the Baals!’ ”

Judg. 10:12, “ ‘Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.

Judg. 10:13, “ ‘Yet you have forsaken Me and served other gods. Therefore I will deliver you no more.’ ”

Judg. 10:14, “ ‘Go and cry out to the gods which you have chosen; let them deliver you in your time of distress.’

Judg. 10:15, “And the children of Israel said to the LORD, ‘We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray.’

Judg. 10:16, “So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel.”

Judg. 2:18, “And when the LORD raised up judges for them, the LORD was with the judge and delivered them out of the hand of their enemies all the days of the judge; for the LORD was moved to pity by their groaning because of those who oppressed them and harassed them.” “moved to pity” ESV, NET, NASB; NIV “the Lord relented””

נחם *nacham* nif imperf 3

masc sing

to comfort, relent,

TDNT adds: be sorry,

repent, regret, be

comforted, comfort

יָסַף *yasaf* to add, do again, OR to continue.

If “add” or “do again” this indicates Israel stopped and started again.

But if continue, they never stopped.

1 Sam. 12:6, “Then Samuel said to the people, ‘It is the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt.

1 Sam. 12:7, “ ‘Now therefore, stand still, that I may reason with you before the LORD concerning all the righteous acts of the LORD which He did to you and your fathers:

1 Sam. 12:8, “ ‘When Jacob had gone into Egypt, and your fathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.’ ”

1 Sam. 12:9, “And when they forgot the LORD their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.

1 Sam. 12:10, “Then they cried out to the LORD, and said, ‘We have sinned, because we have forsaken the LORD and served the Baals and Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.’

1 Sam. 12:11, “And the LORD sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety.”

1. The list of Judges: Jerubbaal, Bedan, Jephthah, and Samuel, is not consistent with the list in Judges.

2. There are differences in a number of ancient translations and manuscripts.
1 Sam. 12:11, “So the LORD sent Jerubbaal, Barak, Jephthah, and Samuel. He rescued you from the power of the enemies around you, and you lived securely.” ~HCSB, ~NET
Masoretic Text has Bedan instead of Barak, but the Septuagint (LXX) has Barak, which could be a confusion of letters. In Hebrew the *dalet* and the *resh* are very similar as are the *nun* and the *kaph*.

ד ר נ כ

Neh. 9:26, “Nevertheless they were disobedient and rebelled against You, cast Your law behind their backs and killed Your prophets, who testified against them to turn them to Yourself; And they worked great provocations.

Neh. 9:27, “Therefore You delivered them into the hand of their enemies, who oppressed them; And in the time of their trouble, when they cried to You, You heard from heaven; And according to Your abundant mercies You gave them deliverers who saved them from the hand of their enemies.”

Neh. 9:28, “But after they had rest, they again did evil before You. Therefore You left them in the hand of their enemies, so that they had dominion over them; Yet when they returned [*shuv*, turned] and cried out to You, You heard from heaven; And many times You delivered them according to Your mercies,

Neh. 9:29, “And testified against them, that You might bring them back [*shuv*, turned] to Your law. Yet they acted proudly, and did not heed Your commandments, but sinned against Your judgments, ‘Which if a man does, he shall live by them.’ And they shrugged their shoulders, stiffened their necks, and would not hear.”

God's Gracious Provision of a Leader

“The Lord raised up a deliverer for Israel to save them” (Judges 2:16, 18).

**Only occurs twice in the six episodes:
Othniel, Ehud (Judges 3:9, 15).**

God Suppresses the Oppressing Enemy

“And [oppressing nation] was made subject to Israel.” cf., Judges 3:30; 4:23; 8:28.

Peace is Enjoyed Briefly

“Then the land had peace for X years.”

The Death Formula

**“And [the judge] died” (Judges 2:19) cf.,
Judges 3:11; 4:1b; 8:28; 12:7.**