

Judges Series

Lesson #72

September 13, 2022

Dean Bible Ministries

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**Sin, Confession,
Discipline, Consequences
Judges 10:10–18**

JUDGES

2021

When Chaos Was King

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. 3:12, “Now the sons of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.”

Judg. 4:1, “Then the sons of Israel again did evil in the sight of the LORD, after Ehud died.”

Judg. 6:1, “Then the sons of Israel did what was evil in the sight of the LORD; and the LORD gave them into the hands of Midian seven years.”

Judg. 10:6, “Then the sons of Israel again did evil in the sight of the LORD, served the Baals and the Ashtaroath, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines; thus they forsook the LORD and did not serve Him.”

Judg. 13:1, “Now the sons of Israel again did evil in the sight of the LORD, so that the LORD gave them into the hands of the Philistines forty years.”

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

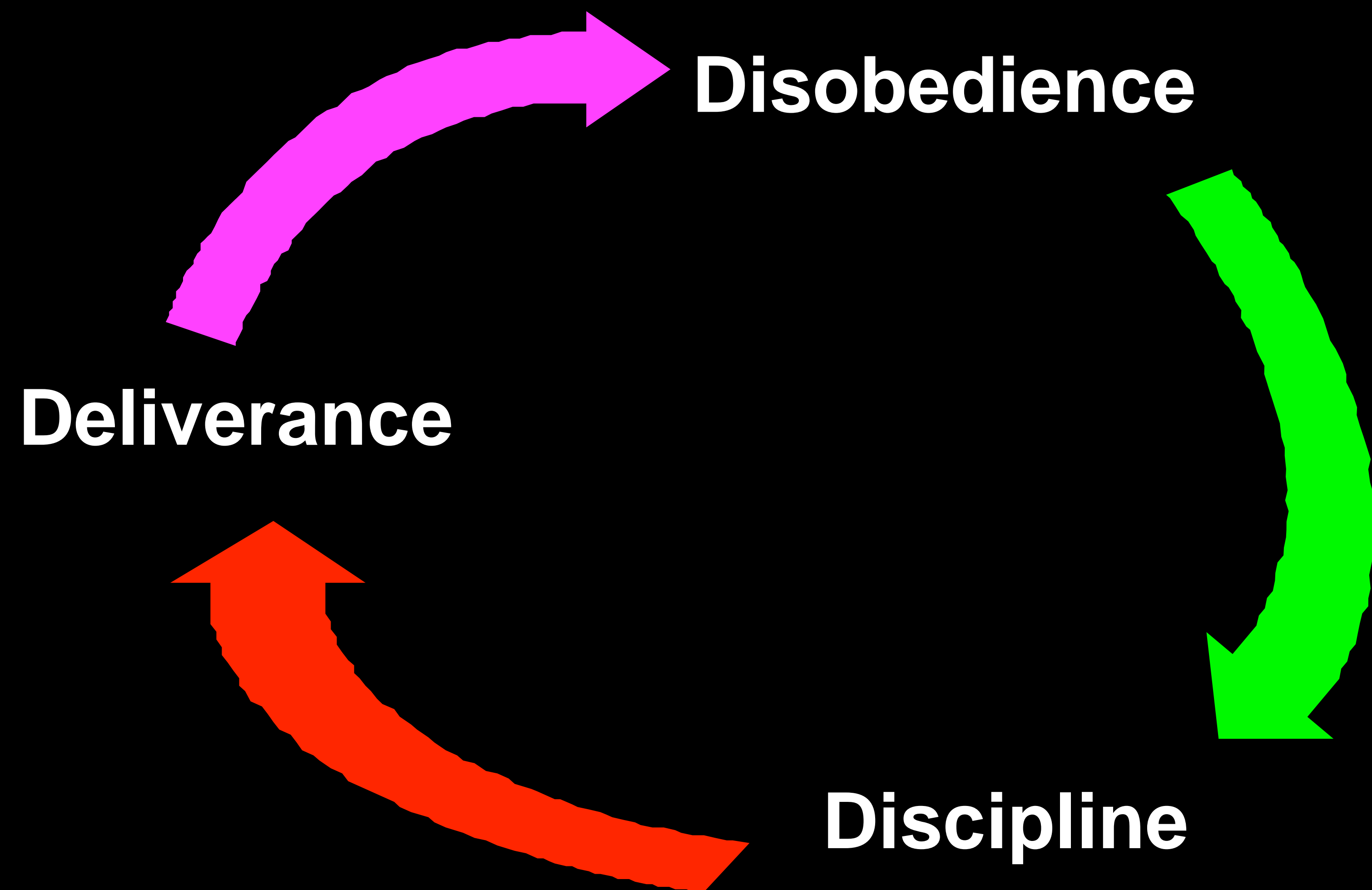
Paganization of the Priests

Chap. 17–18

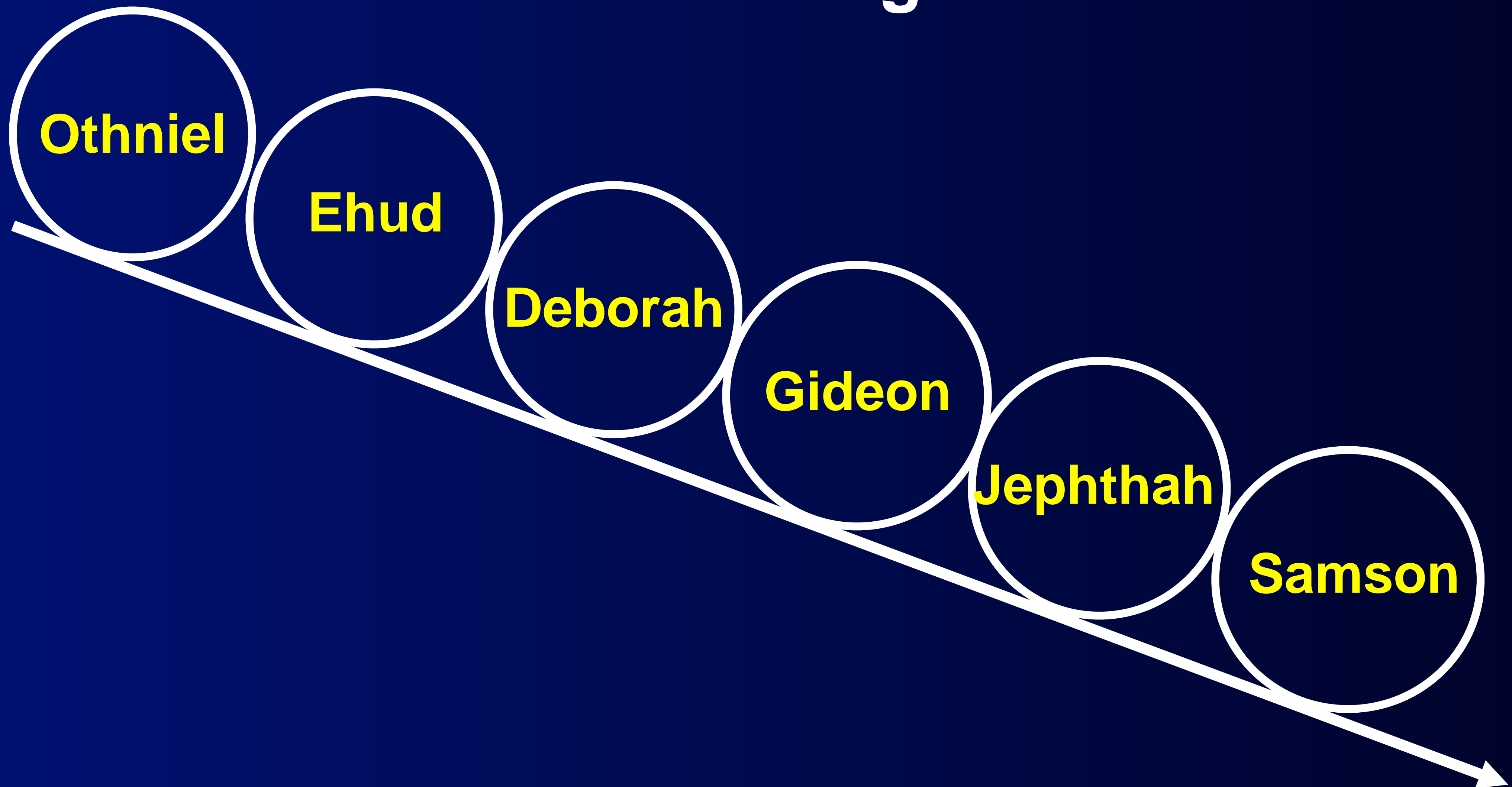
**and the
People**

Chap. 19–21

The Cycles of the Judges



Deterioration of Positive Volition in the Judges



Introduction

Tola “worm”—Judges 10:1–3

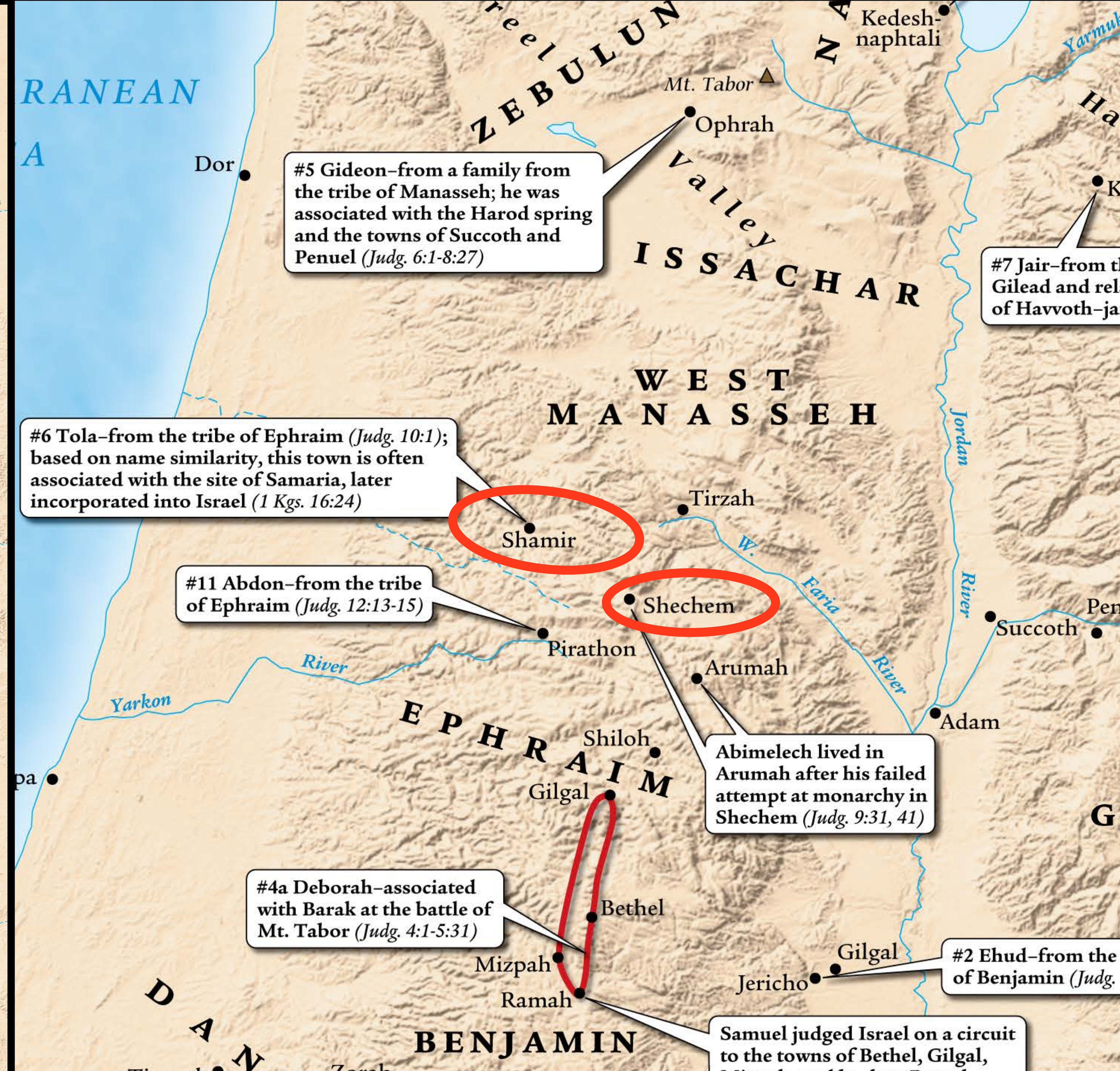
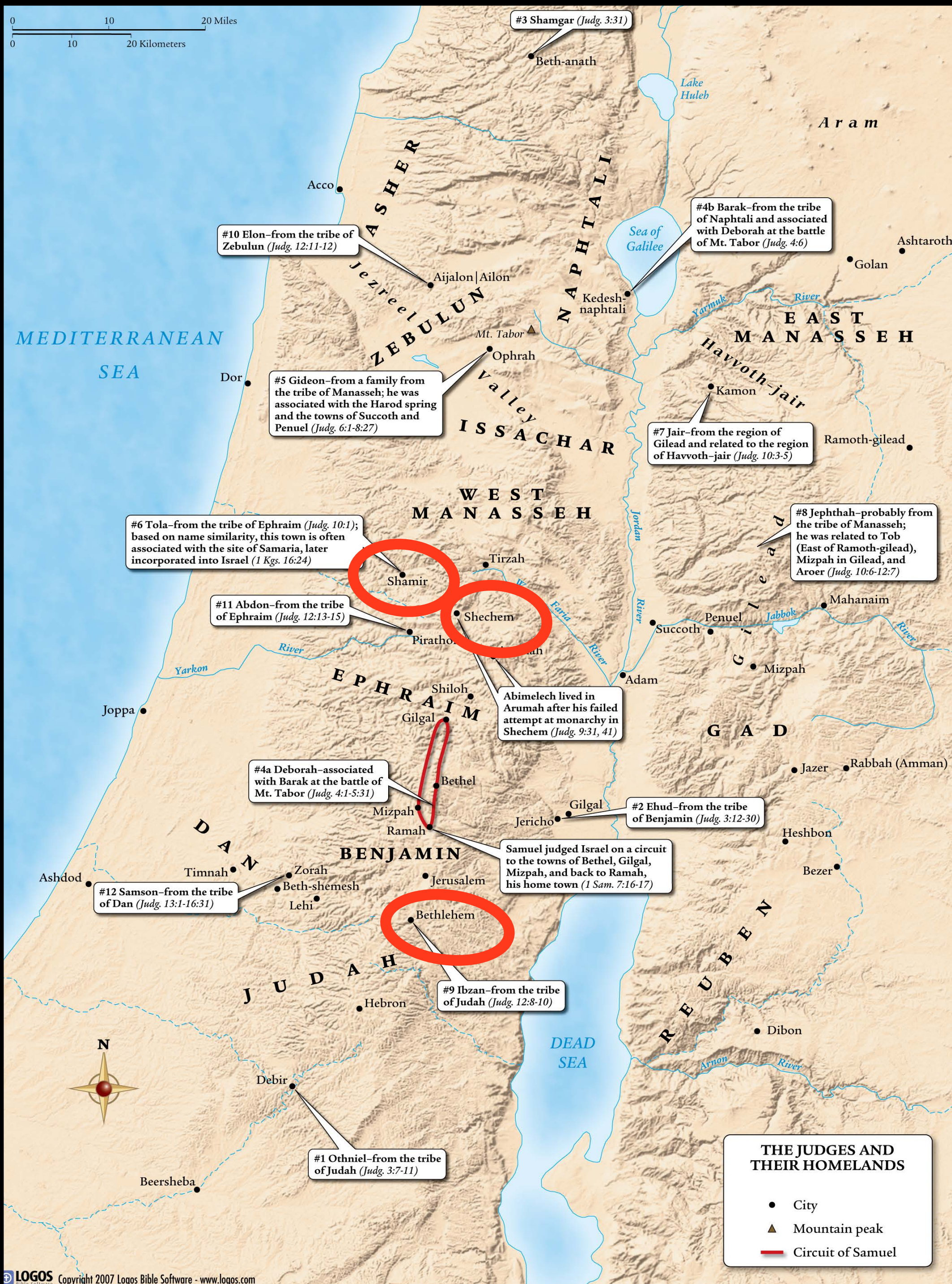
Yair “Yah is light”—Judges 10:4–5
“may Yah enlighten”

Postscript

Ibzan “swift”—Judges 12:8–10

Elon “oak”—Judges 12:11–12

Abdon “service”—Judges 12:13–15



Judg. 10:1, “Now after Abimelech died, Tola the son of Puah, the son of Dodo, a man of Issachar, arose to save Israel; and he lived in Shamir in the hill country of Ephraim.

Judg. 10:2, “And he judged Israel twenty-three years. Then he died and was buried in Shamir.”

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Gen. 46:13, “The sons of Issachar were Tola, Puvah, Job, and Shimron.”

Num. 26:23, “The sons of Issachar according to their families were: of Tola, the family of the Tolaites; of Puvah, the family of the Punites;”

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Judg. 10:2, “And he judged Israel twenty-three years. Then he died and was buried in Shamir.”

Judg. 10:3, “And after him, Jair the Gileadite arose, and judged Israel twenty-two years.

Judg. 10:4, “And he had thirty sons who rode on thirty donkeys, and they had thirty cities in the land of Gilead that are called Havvoth-jair to this day.

Judg. 10:5, “And Jair died and was buried in Kamon.”

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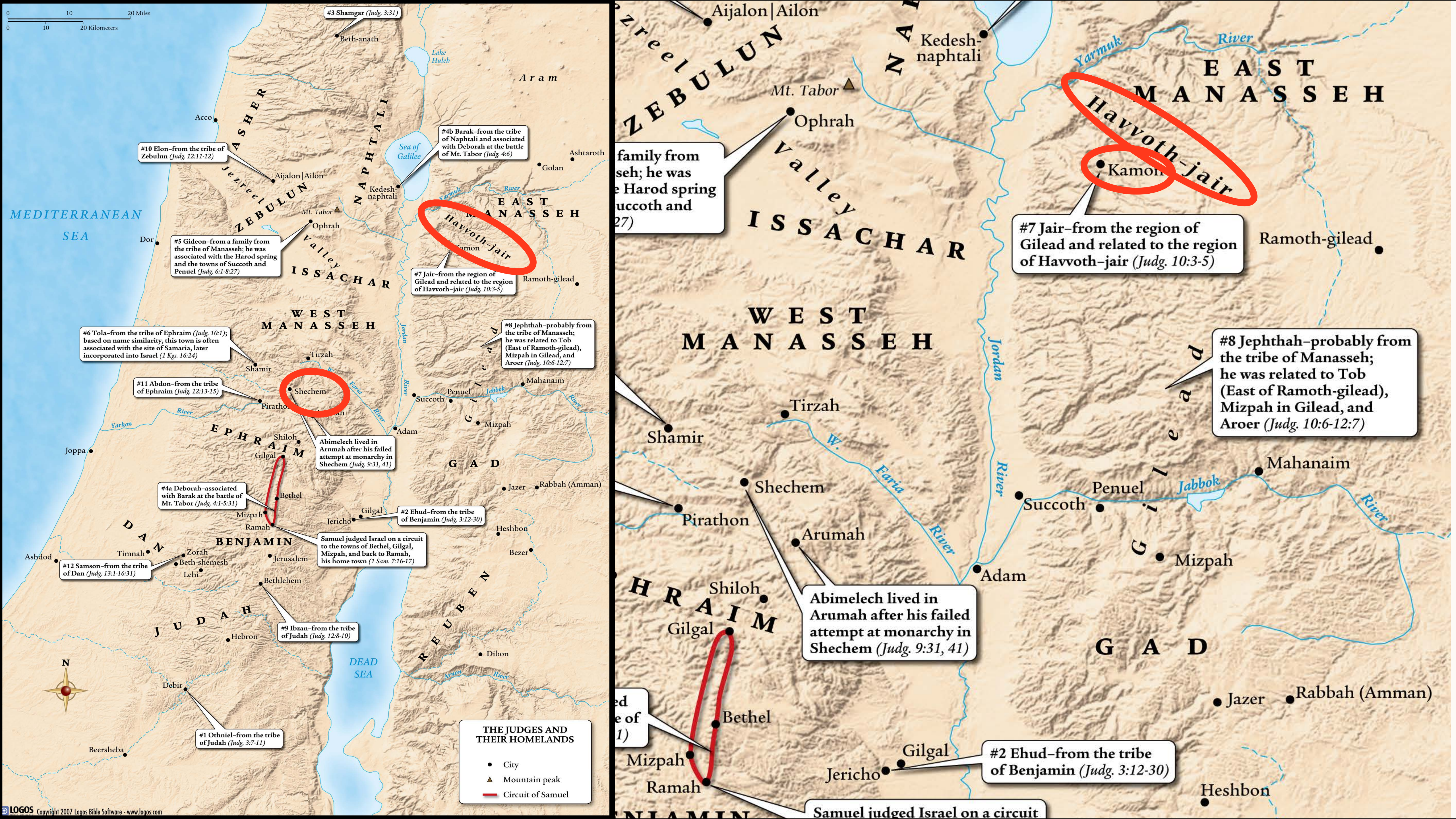
Num. 32:41, “Also Jair the son of Manasseh went and took its small towns, and called them Havoth Jair.”

Deut. 3:14, “Jair the son of Manasseh took all the region of Argob, as far as the border of the Geshurites and the Maachathites, and called Bashan [Golan] after his own name, Havoth Jair, to this day.”

Judg. 12:4, “Now Jephthah gathered together all the men of Gilead and fought against Ephraim. And the men of Gilead defeated Ephraim, because they said, ‘You Gileadites are fugitives of Ephraim among the Ephraimites and among the Manassites.’

Judg. 12:5, “The Gileadites seized the fords of the Jordan before the Ephraimites arrived. And when any Ephraimite who escaped said, ‘Let me cross over,’ the men of Gilead would say to him, ‘Are you an Ephraimite?’ If he said, ‘No,’ ”

Judg. 12:7, “And Jephthah judged Israel six years. Then Jephthah the Gileadite died and was buried among the cities of Gilead.”



0 10 20 Miles
0 10 20 Kilometers

#3 Shamgar (Judg. 3:31)

Beth-anath

#4b Barak—from the tribe of Naphtali and associated with Deborah at the battle of Mt. Tabor (Judg. 4:6)

#7 Jair—from the region of Gilead and related to the region of Havvoth-jair (Judg. 10:3-5)

#8 Jephthah—probably from the tribe of Manasseh; he was related to Tob (East of Ramoth-gilead), Mizpah in Gilead, and Aroer (Judg. 10:6-12:7)

#9 Ibzan—from the tribe of Judah (Judg. 12:8-10)

#2 Ehud—from the tribe of Benjamin (Judg. 3:12-30)

#4a Deborah—associated with Barak at the battle of Mt. Tabor (Judg. 4:1-5:31)

#12 Samson—from the tribe of Dan (Judg. 13:1-16:31)

#1 Othniel—from the tribe of Judah (Judg. 3:7-11)

#11 Abdon—from the tribe of Ephraim (Judg. 12:13-15)

#6 Tola—from the tribe of Ephraim (Judg. 10:1); based on name similarity, this town is often associated with the site of Samaria, later incorporated into Israel (1 Kgs. 16:24)

#5 Gideon—from a family from the tribe of Manasseh; he was associated with the Harod spring and the towns of Succoth and Penuel (Judg. 6:1-8:27)

Abimelech lived in Arumah after his failed attempt at monarchy in Shechem (Judg. 9:31, 41)

Samuel judged Israel on a circuit to the towns of Bethel, Gilgal, Mizpah, and back to Ramah, his home town (1 Sam. 7:16-17)

THE JUDGES AND THEIR HOMELANDS

- City
- ▲ Mountain peak
- Circuit of Samuel

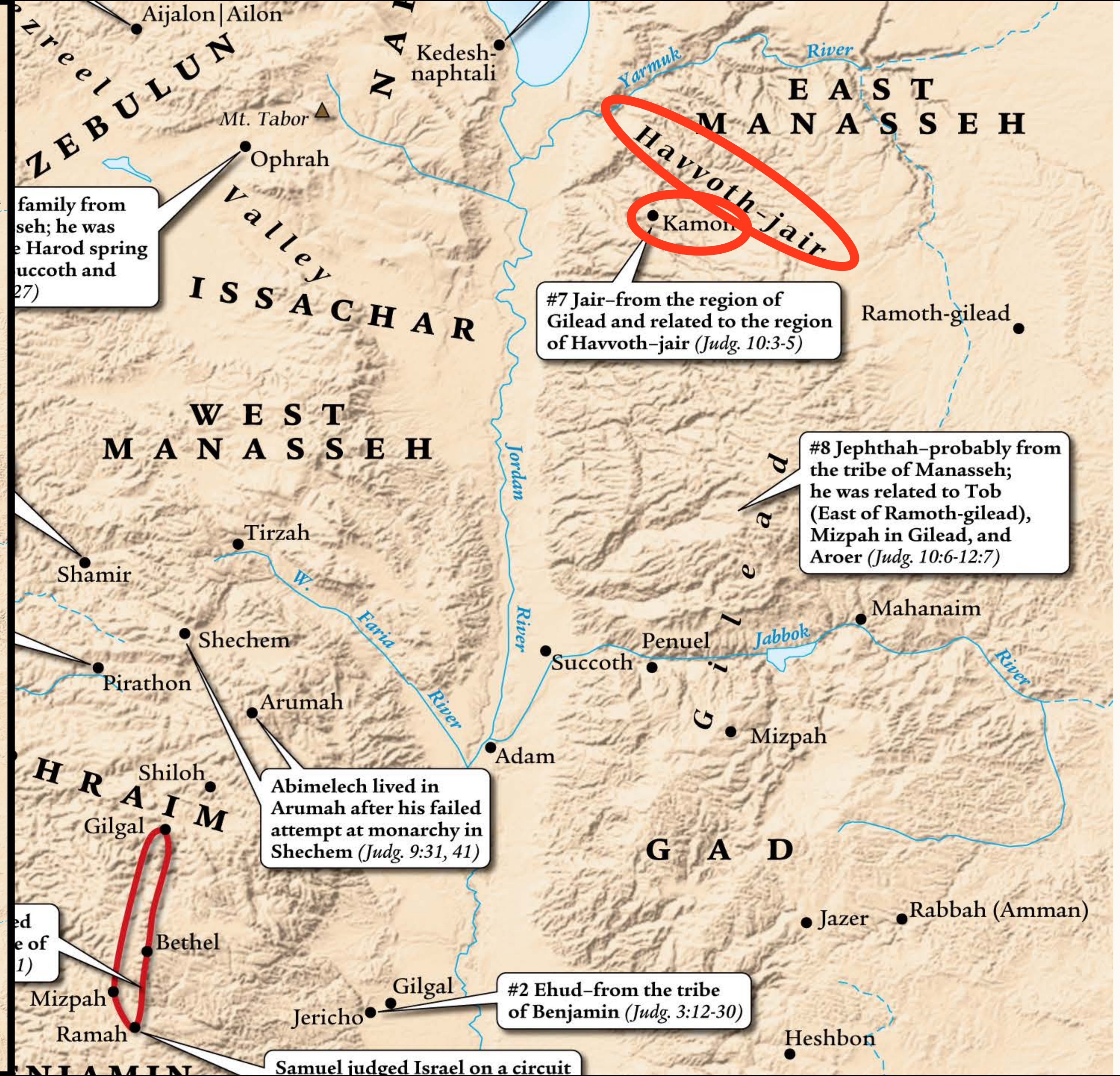
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Aijalon | Ailon

Kedesh-naphtali

Mt. Tabor

Ophrah

Ashtaroth

Golan

Valley

ISSACHAR

WEST MANASSEH

Shamir

Tirzah

Shechem

Pirathon

Arumah

Adam

Gilgal

Bethel

Mizpah

Ramah

Jericho

Gilgal

Bethel

Mizpah

Ramah

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Judg. 10:6, “Then the children of Israel again did evil in the sight of the Lord, and served the Baals and the Ashtoreths, the gods of Syria, the gods of Sidon, the gods of Moab, the gods of the people of Ammon, and the gods of the Philistines; and they forsook the Lord and did not serve Him. ~NKJV

Judg. 10:7, “And the anger of the LORD burned against Israel, and He sold them into the hands of the Philistines, and into the hands of the sons of Ammon.”

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יָסַף *yasaf*

hif wawConsec impf

3 masc plur

to add, do again

רָעָה *ra' lit hara'*

masc sing abs

bad, evil

Mostly defined in context as idolatry

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עבד *avad*
qal wawConsec 3
masc plur
to work, serve, the
work of a slave

עזב-1 *azav-1* qal
infinitiveConst
to forsake,
leave, abandon

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to add, do again

רָעָה *rā'āh* bad, evil, usually followed by the worship of idols. Evil begins by abandoning God and turning to alternatives, which are always one of Satan's snares.

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Deut. 7:1, “When the LORD your God brings you into the land which you go to possess, and has cast out many nations before you, the Hittites and the Girgashites and the Amorites and the Canaanites and the Perizzites and the Hivites and the Jebusites, seven nations greater and mightier than you,”

Judg. 2:11, “Then the sons of Israel did evil in the sight of the LORD, and served the Baals,”

רָעָה *rā'āh* bad, evil, usually followed by the worship of idols. Evil begins by abandoning God and turning to alternatives, which are always one of Satan's snares.

Judg. 2:12, “and they forsook the LORD, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the LORD to anger.

Judg. 2:13, “So they abandoned the LORD and served [enslaved themselves to] Baal and the Ashtaroth.”

עזב-1 *azav-1* qal
infinitiveConst
to forsake,
leave, abandon

עבד *avad*
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plur
to work, serve, the work
of a slave

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They did not know ... they did evil ... they served the *Ba'als* ... they abandoned ... they enslaved themselves

Josh. 24:1, “Then Joshua gathered all the tribes of Israel to Shechem and called for the elders of Israel, for their heads, for their judges, and for their officers; and they presented themselves before God.”

Josh. 24:14, “ ‘Now therefore, fear the LORD, serve Him in sincerity and in truth, and put away the gods which your fathers served on the other side of the River and in Egypt. Serve the LORD!

Josh. 24:15, “ ‘And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River, or the gods of the Amorites, in whose land you dwell. But as for me and my house, we will serve the LORD.’

Josh. 24:16, “So the people answered and said: ‘Far be it from us that we should forsake the LORD to serve other gods;’ ”

“Amorite” derives from a term for “westerners.”

One of many ethnic groups described as Canaanites, because of where they lived.

Also known as the “Amurrus.”

Chief deity was Dagon. As well as the Hurrian god Teshub, also known as Martu, related later to Marduk.



“Amorite” derives from a term for “westerners.”

The god Amurru, was a storm god, like Ba’al.

The lived northeast of the Sea of Galilee in Bashan, and further in what is today part of Syria and part of Iraq.



***Milcom*, the detestable idol of the Ammonites. From the root word meaning “king.” National god of the Ammonites. His name is related to “Molech.”**

**Solomon built a high place for the worship of Milcom,
1 Kings 11:5.**

Continually a problem for Israel.

Josiah finally destroyed the high places, on the Mount of Corruption (Olives), 2 Kings 23:13.

Chemosh

“The destroyer, subduer, or fish god, the god of the Moabites (Num. 21:29; Jer. 48:7, 13, 46).

Also introduced by Solomon 1 Kings 11:7; and abolished by Josiah, 2 Kings 23:13.

Referenced in the Moabite stone.

Child sacrifice to this god.

***Molech* the god of the Moabites**

Both Molech and Chemosh were worshipped by human sacrifices here.

Each of these religions is a national religion, inspired by Satan, to destroy God's people Israel.

2 Kings 17:17, “Then they made their sons and their daughters pass through the fire, and practiced divination and enchantments, and sold themselves to do evil in the sight of the LORD, provoking Him.”

Judg. 10:7, “So the anger of the LORD was hot against Israel; and He sold them into the hands of the Philistines and into the hands of the people of Ammon.”

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וַיִּחַר-אַף *Vayichar-‘aph*

1-חָרָה *charah-1* qal wawConsec 3 masc sing

apoc

Literally, to burn; figuratively, be angry

אַף-2 *af-2* comm masc sing constr

Literally, nose; figuratively, anger

Judg. 10:8, “And they afflicted and crushed the sons of Israel that year; for eighteen years they afflicted all the sons of Israel who were beyond the Jordan in Gilead in the land of the Amorites.

Judg. 10:9, “And the sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim, so that Israel was greatly distressed.”

רָעַץ *ra'atz* qal wawConsec 3 masc plur to shatter

רָצַץ *ratzatz* poel wawConsec 3 masc plur to crush

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1־77צ *tzarar-1*

**qal wawConsec 3 fem sing apoc
to bind, restrict, distress
to be in a tight spot, severely stressed**

Jephthah, 1150–1100 BC

Samson, 1123–1084 BC

Samuel, 1115–1020 BC

1124 BC

1106 BC

**Ammonite
Oppression**

Saul, 1075–1011

1084 BC 1050 BC

**Philistine
Oppression**

**Battle of
Aphek
1104 BC
(1 Sam. 4)**

**Battle of
Mizpah
1084 BC
(1 Sam. 7:11)**

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. 10:11, “So the LORD said to the children of Israel, ‘Did I not deliver you from the Egyptians and from the Amorites and from the people of Ammon and from the Philistines?’ ”

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. 10:17, “Then the people of Ammon gathered together and encamped in Gilead. And the children of Israel assembled together and encamped in Mizpah.

Judg. 10:18, “And the people, the leaders of Gilead, said to one another, ‘Who is the man who will begin the fight against the people of Ammon? He shall be head over all the inhabitants of Gilead.’ ”