

# Trinity Grace Fellowship

## *A Survey of the Book of Judges*

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**1 May 2004**

**Revised: 8 March 2005**

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# 1. Abstract

This outline provides a very brief look into the historical setting and place of the book of Judges. Along with a look into the geo-political climate of the times and chronology of the book, this outline itemizes details for each of the Judges, highlighting various events and activities unique to a particular Judge. This outline does not (1) address the authorship of the book of Judges, (2) detail the battle geography (important to the ministry of the 144K), nor (3) provide exegetical details. Nevertheless, the tone and character of this outline will encourage, I hope, a desire to dive into this book more deeply. Judges is an extremely interesting book!

# 2. Introduction

In this section we shall look at the historical setting, geo-political framework, chronology of the book, and moral condition of Israel during the time of the Judges.

## 2.1. The Historical Setting of the Book of Judges

To understand both the internals and the significance of the book of Judges, the student of Scripture must have a proper understanding as to where the book of Judges falls within the historical sequence of Scripture and Biblical history. The following figure graphically illustrates the historical place of the book of Judges.

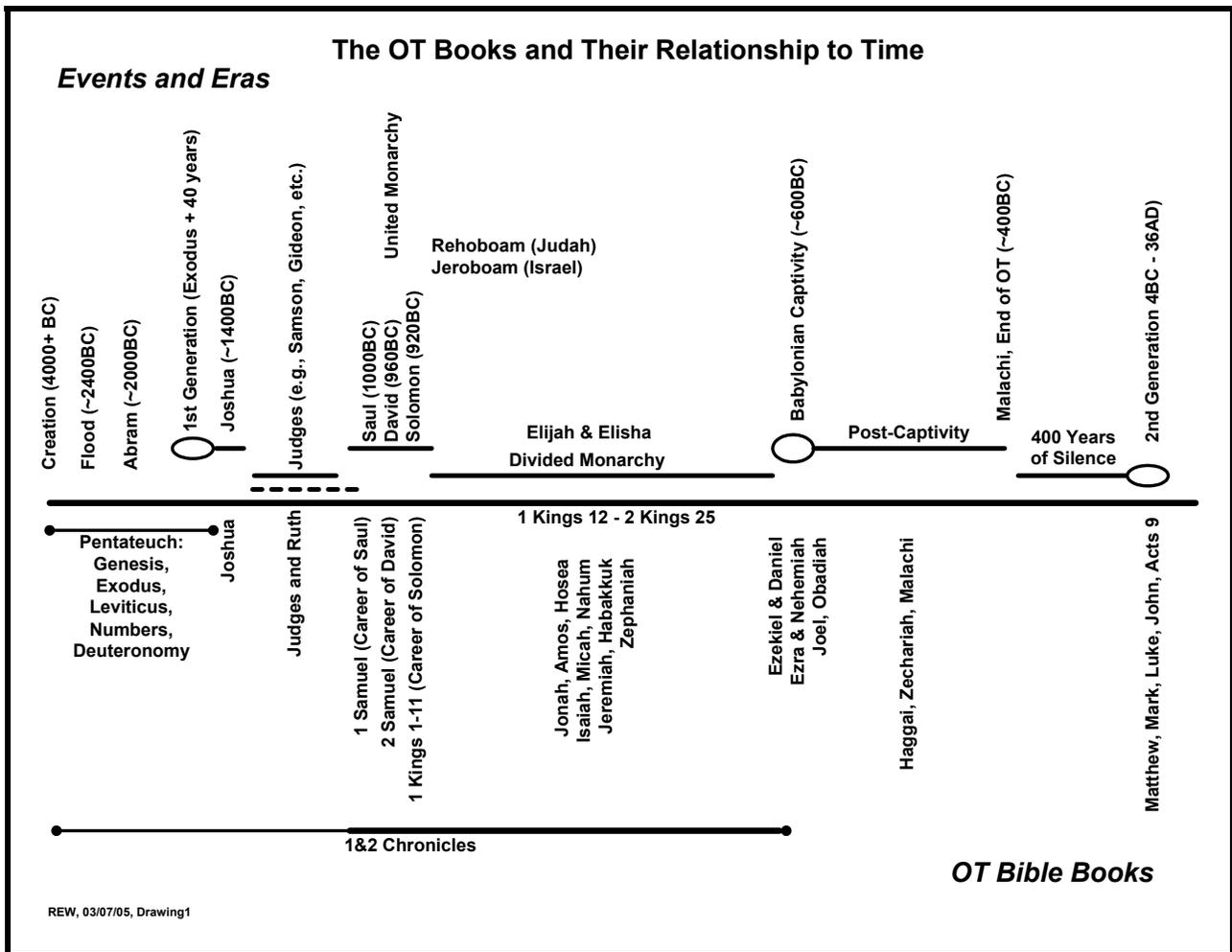


Figure 1. The Sequential Place of the Book of Judges in Time and History

The figure above illustrates the timeline from Creation to Israel's 2<sup>nd</sup> Generation. The Pentateuch covers the period from Creation to end of the wilderness journey. This covers a period of more than 2600 years to about 1400BC. During this time, the Scriptures detail various events:

- Creation and the Fall
- The Antediluvian world
- The Flood
- The Tower of Babel and Peleg
- The Call of Abram, Isaac, and Jacob
- The Birth of the Nation Israel
- The Exodus (circa 1400BC)
- And the Wilderness Journey

Note in the figure above, that the books of the Old Testament are shown below the main line, while key events and figures are enumerated above the main line. It is also important when studying the Old Testament that the historical books be studied along with their associated prophets.<sup>1</sup>

After the Pentateuch comes the book of Joshua. Joshua details the campaign of the nation of Israel taking the Land promised to them through Abraham. This campaign was an incomplete effort, in that Israel did not fully conquer the land and constantly stopped short of completing their mission. In fact, in comparing the real estate taken by Israel under Joshua, it is but a small portion of the promised Abrahamic parcel. The book of Joshua spans a period of roughly 40 years.

The book of Judges picks up the chronology with the death of Joshua, beginning the epoch when men called Judges ruled Israel. The English title of the book and the English term “judge” for the characters detailed in the book is misleading. The Hebrew term for Judge is שֹׁפֵט<sup>2</sup> (shaphat) meaning *to rule* or *to lead*. The idea of judicial or legislative action is not necessarily intended in this word although some of that activity would no doubt be part of the job. The book of Judges clearly shows an overwhelming emphasis on the “military” aspects of the roles in which these “judges” played. The LXX translates κριτης for the Hebrew שֹׁפֵט. κριτης comes from the κρινω word family meaning *to administrate or assess*, typically in a judicial or legislative sense. The Vulgate then translated שֹׁפֵט with the Latin word *Judicum*, from which we get our English word *Judge*.

After the period of Judges (including Eli & Samuel), Israel is united under its Monarchy, beginning with Saul and continuing through David and Solomon, and ending with Solomon’s two sons, Rehoboam and Jeroboam. Each Monarch under the united Monarchy ruled for roughly 40 years - so Israel enjoyed approximately 120 years of a united Monarchy. Rehoboam being the rightful heir to the Throne ruled the 2 tribes of Judah and Benjamin (collectively called Judah), while the remaining 10 Tribes (collectively called Israel) sided with Jeroboam and entered into great apostasy almost immediately. As an interesting theological note, not one king in the history of the 10 Tribes was regenerate - all were reprobate causing Israel to rapidly degenerate until taken captive by the Assyrian Empire in the 8th Century BC.

## 2.2. The Autonomous Jew

Perhaps the most fascinating lesson we can learn from the book of Judges is the total failure of Israel to fulfill their hope, take the land, and follow God’s Law. This failure is seen in the book of Judges and presented from a “bottoms-up” point of view. By “bottoms-up” it is meant that the *source* of Israel’s problem as a national entity is generated at the “individual Israelite level” and percolates its way up to a National manifestation. Each Jewish person is a fallen creature and by his/her very nature must rebel against God’s Law and in this case the Mosaic Law. Israel is to follow this Law both nationally and individually, and the national disobedience is driven from the disobedience of every individual Israelite. The rebellion of individual Jews is seen throughout the book of Judges with the phrase “**every man did that which was right in his own eyes**” and “**they did evil in the sight of the Lord**”.

By his very nature, whether Jew or Gentile, autonomous man can do nothing that is correct in God’s sight. Even actions that appear to please God can only be performed within the energy of the man’s fallen nature, thus condemning him to a life of sin and disobedience. Israel both as a national-entity and a collection of individuals grossly failed at each of these levels. This complete disobedience stemmed from the individual’s total depravity and inability to do that which is right in the sight of the Lord, and as a collection of fallen Jewish men and women they failed as a nation.<sup>3</sup>

<sup>1</sup> A wonderful example of this is the case of Daniel. The last portion of 2<sup>nd</sup> Chronicles should be studied along side Jeremiah, Ezekiel, and Daniel.

<sup>2</sup> Please ignore for now the vowel pointing, it is incorrect and the author’s keyboard is not yet mastered to place the proper vowel points with the Hebrew word.

<sup>3</sup> The notion of total depravity and inability is Paul’s point in chapters 1 & 2 of Romans. He proves that both Gentile and Jew are under the banner of sin and incapable of autonomous-righteousness.

Judges appears to follow an "entropic" course of moral decay. The period of the Judges started with honorable men serving as rulers, in charge of portions<sup>4</sup> of the nation, while the nation itself seemed to walk in the ways of Jehovah also. After the dying out of the Joshuan-Generation, Israel apostatized and fell into the apostate religious worship belonging to the surrounding Gentile nations, all of whom Israel was to completely "wipe-out" under Joshua. Thus, the Gentiles remaining in the Land were a constant source of moral debauchery and degradation, all of which Israel participated in with a greater "glory" than her Gentile "live-ins". The explicit statement of this "Law of Moral Entropy" is given in Judg 2:19:

"And it came to pass, when the judge was dead, *that* they returned, and corrupted *themselves more than their fathers*, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way."  
 [Emphasis that of the Author]

So each Generation fell from the preceding Generation, progressively getting worse and worse and worse, following the old equation of moral entropy:

$$m(k) = m_0 * e^{-k}$$

Where k is a given generation in chronological sequence (k = 0, 1, 2, 3 ... ). As k gets larger, and further from the morality of the Joshuan-Generation (m<sub>0</sub>) the morality m(k) of the Nation dies off as in the figure below indicates.

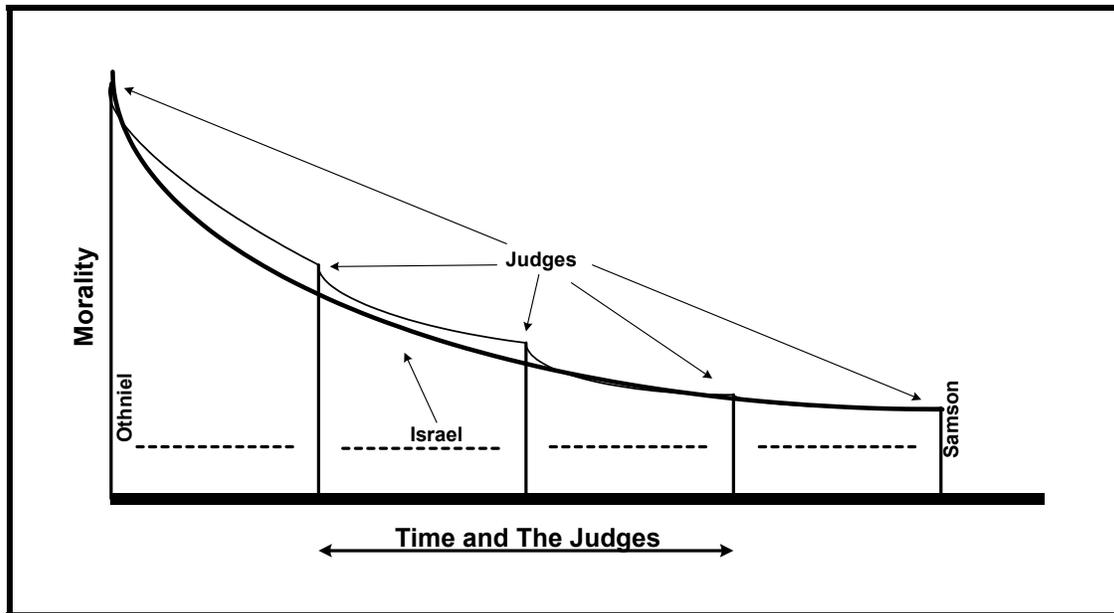


Figure 2. The Moral Decline of Israel and Their Judges

The figure above illustrates the Judges-Moral-Continuum; as the period of the Judges wore on the nation continued to decay both morally and doctrinally. The results of which were servitudes experienced under various Gentile nations, whereby Israel would cry out to Jehovah for a "savior" and Jehovah would raise up a "deliverer" and yank Israel from the hand of the very Gentile nations they were to drive out of the Land. Interestingly, as time goes on, the morality of the nation waxes worse and worse, and at the same time, the morality of the Judge delivering Israel seems to decay also. The Judge delivering Israel appears to be a reflection of the nation at that time.<sup>5</sup>

<sup>4</sup> It seems that at least as the Book of Judges continues, each Judge may have only ruled over a portion of the nation and not necessarily the entire 12 tribes.

<sup>5</sup> As discussed later, the "period" of the Judges includes Eli and Samuel. Samuel however is the last of the Judges and is the one who God ordained to bring in the Monarchy. As the last Judge, Samuel does not follow his predecessors in the "line of decay".

As the figure above indicates, the period of the Judges begins with the moral-fortitude of the Joshuan-Generation, so that Othniel a relative of Caleb is chosen to lead Israel. Othniel continues the fight for the Land. Once the Joshuan-Generation dies off, Israel decays, abandons Jehovah, morally declines, and participates in the debauchery of the pagans around them. The record contained in the "book" of Judges begins with the honor of Othniel and ends with the errant Samson, a man set aside to be a Nazarite, but who lived the life of a "womanizer". Yet, he manifests his salvation by defeating the Philistines and is thus in the great Hall of Faith as enumerated in Hebrews 11.

**2.3. The Geo-Political Make Up of the Land**

It is always important to understand the geographical and political context of the times when studying Israel's history. In this section we provide brief comments on the land under occupation by the nation (or tribes) of Israel along with a brief discussion on the political climate among the tribes.

**2.3.1. The Geography of Israel During the Time of Judges**

The promised land of Israel has been covered in many TGF Studies.<sup>6</sup> The figure below provides a correlation and graphical depiction of the relevant Scriptures pertaining to the Land promised to Abraham.

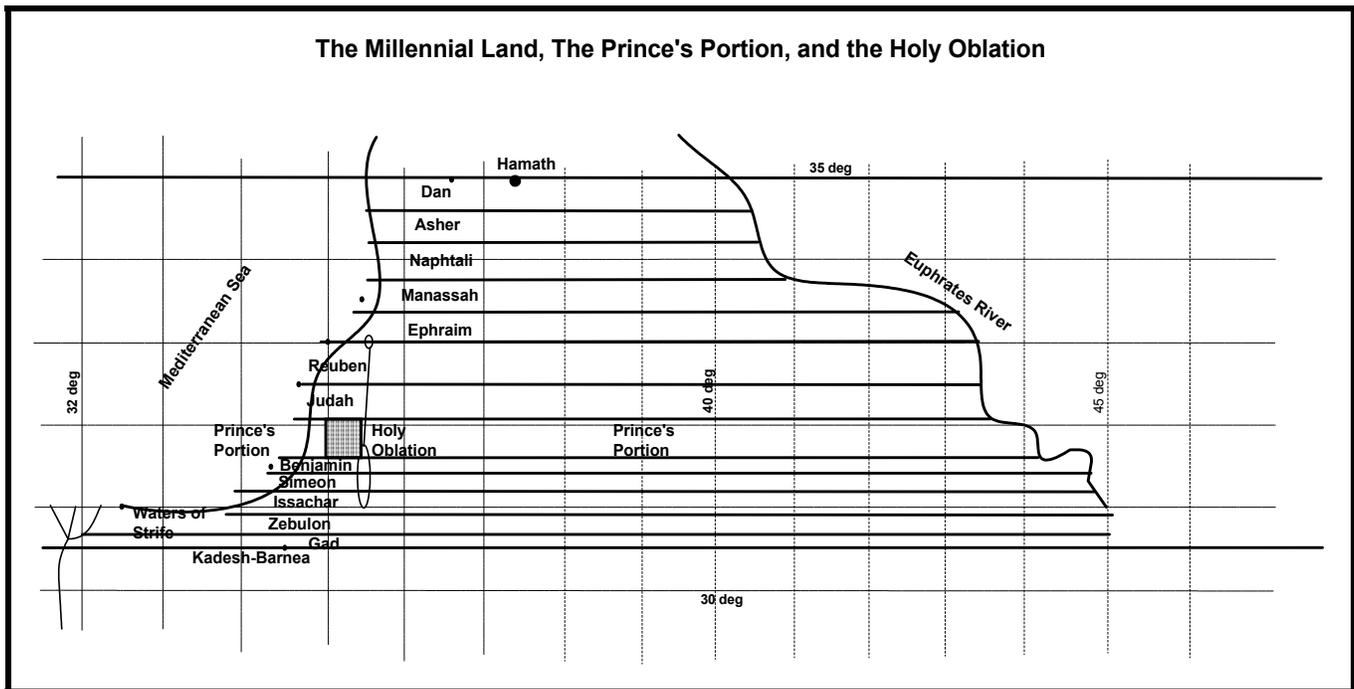


Figure 3. The Land Promised to Abraham

The Land promised to Abraham and his descendants covers a remarkably large span of real estate. The Western border starts at the Nile River in Egypt and continues northward via the shore of the Mediterranean Sea, while the Eastern border is the Euphrates River. The Northern border is roughly the 35<sup>th</sup> Parallel running though the ancient city of Hamath, while the Southern border is roughly at the 30 ½ Parallel at Kadesh Barnea. The Land itself is divided among the Tribes of Israel in horizontal slices with David's portion being one of the slices and includes the Holy Oblation, the large area that encompasses Shilo and Jerusalem. From both a fallen and an anti-Pauline point of view, it is no wonder that the Islamic horde, via the Arab world is very much against an Israeli presence in the Middle East. It is indeed sad, that had the Arab world accepted Paul's gospel, they would have known that within the Body Age, Israel is not a "special" nation before God, for there are no special nations before God in a soteriological sense during the Body-Age - Israel as it exists in this age is simply one nation among the family of nations of the earth (1 Cor 12:13; Gal 3:28; Eph 2:11-22; Col 3:11).

Knowing the extent of Abraham's Promised Land provides us the geo-political framework under which the Joshua-Judges period was to operate. Under Joshua and his military, Israel was no where near conquering the entire Abrahamic Parcel. They disobeyed over and over, not removing the unregenerate/unrepentant Gentile nations from the Land. The period of the Judges is a result of this disobedience. The following figure illustrates the parcels of land actually secured by Joshua and providing the geographical context of the book of Judges.

<sup>6</sup>See for example. R.E. Walsh, *Israel's Inheritance in the Land*, 2000 TGF Bible Conference: The Complete Ministry of the 144,000, Trinity Grace Fellowship, Pittsburgh, PA, 2000

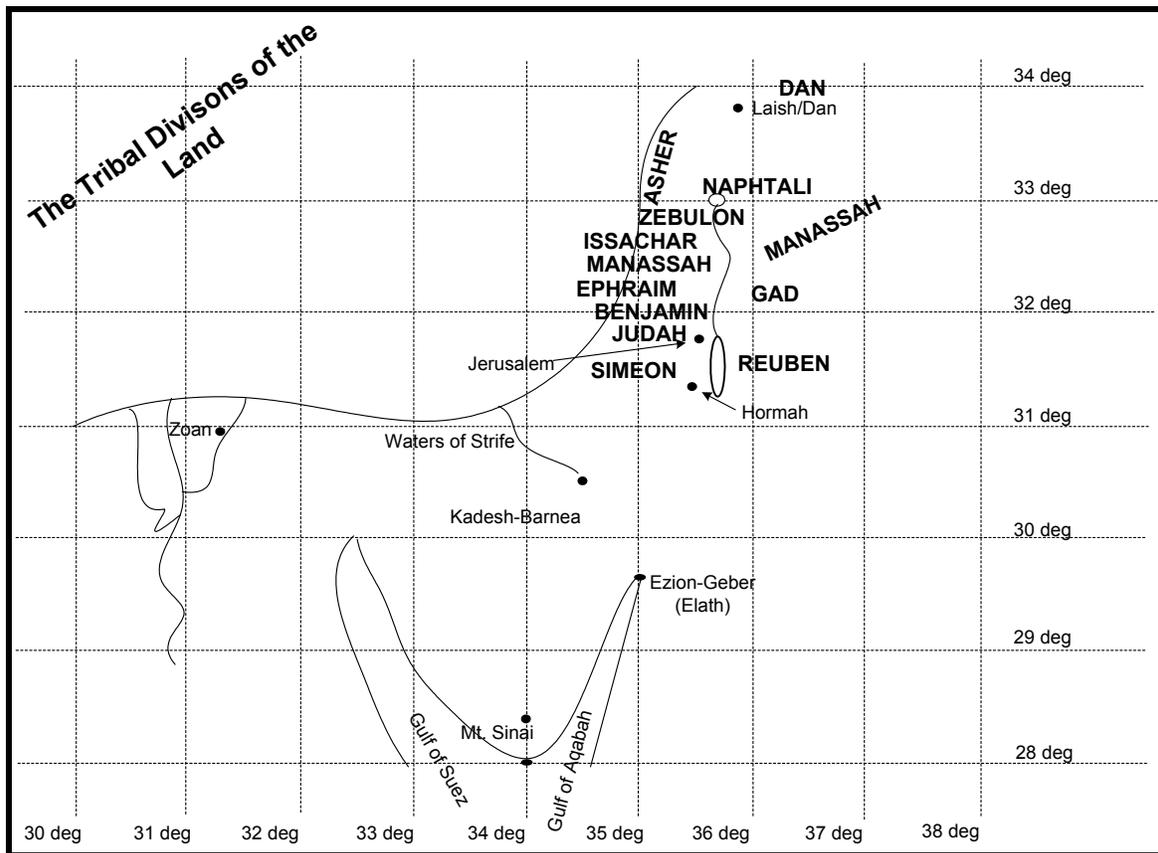


Figure 4. The Tribal Divisions of the Land Conquered by Joshua<sup>7</sup>

### 2.3.2. The Political Climate of Israel during the Times of the Judges

After the death of Moses, Joshua led the nation in battle over the Gentile nations inhabiting the Land. Upon his death, Judges ruled Israel in the form of a loose confederation of states (tribes), whereby each tribe had much autonomy to "do their own thing". Each tribe had the responsibility of taking their land-inheritance, none of which did. They were encouraged to ask other tribes for help and assistance in their battles.

However, as time went on the Gentile nations living among them, caused Israel to sin and to begin to think of themselves as just another nation. As a result, Israel soon desired a king, just like the Gentile nations had. While not included in the inspired text of Judges, Samuel by inspiration offers his opinion on Israel's desire for a king:

- 1 Samuel 8:1 And it came to pass, when Samuel was old, that he made his sons judges over Israel.
- 2 Now the name of his firstborn was Joel; and the name of his second, Abiah: *they were* judges in Beersheba.
- 3 And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment.
- 4 Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah,
- 5 And said unto him, Behold, thou art old, and thy sons walk not in thy ways: now make us a king to judge us like all the nations.
- 6 But the thing displeased Samuel, when they said, Give us a king to judge us. And Samuel prayed unto the LORD.
- 7 And the LORD said unto Samuel, **Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.**
- 8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.
- 9 Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.
- 10 And Samuel told all the words of the LORD unto the people that asked of him a king.
- 11 And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsemen; and *some* shall run before his chariots.
- 12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.
- 13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.
- 14 And he will take your fields, and your vineyards, and your oliveyards, *even the best of them*, and give *them* to his servants.
- 15 And he will take the tenth of your seed, and of your vineyards, and give to his officers, and to his servants.

<sup>7</sup> Just as a note, some archeological sources place Mt. Sinai in modern-day Saudi Arabia, just east of the Gulf of Aqabah around the 29th parallel.

16 And he will take your menservants, and your maidservants, and your goodliest young men, and your asses, and put them to his work.

17 He will take the tenth of your sheep: and ye shall be his servants.

18 And ye shall cry out in that day because of your king which ye shall have chosen you; and the LORD will not hear you in that day.

19 Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

20 That we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

Thus, under the freest form of government, Israel fails at entering their hope.

**2.4. Comments on the Chronology of the Book of Judges**

The chronology of the book of Judges is not a trivial matter.<sup>8</sup> Often it appears that the main events of the book are chronologically sequenced, but certainly the Appendices (Chapters 17-21) are not part of the main chronology. Moreover, the Introduction of the book of Judges (Judges 1:1 through 2:10) is clearly an overview of the end of the Joshuan-Generation and a partial summary of the Judges period.

The figure below provides a graphical "peek" into the book of Judges, itemizing both the Servitudes and Judges of this period of Israel's history.

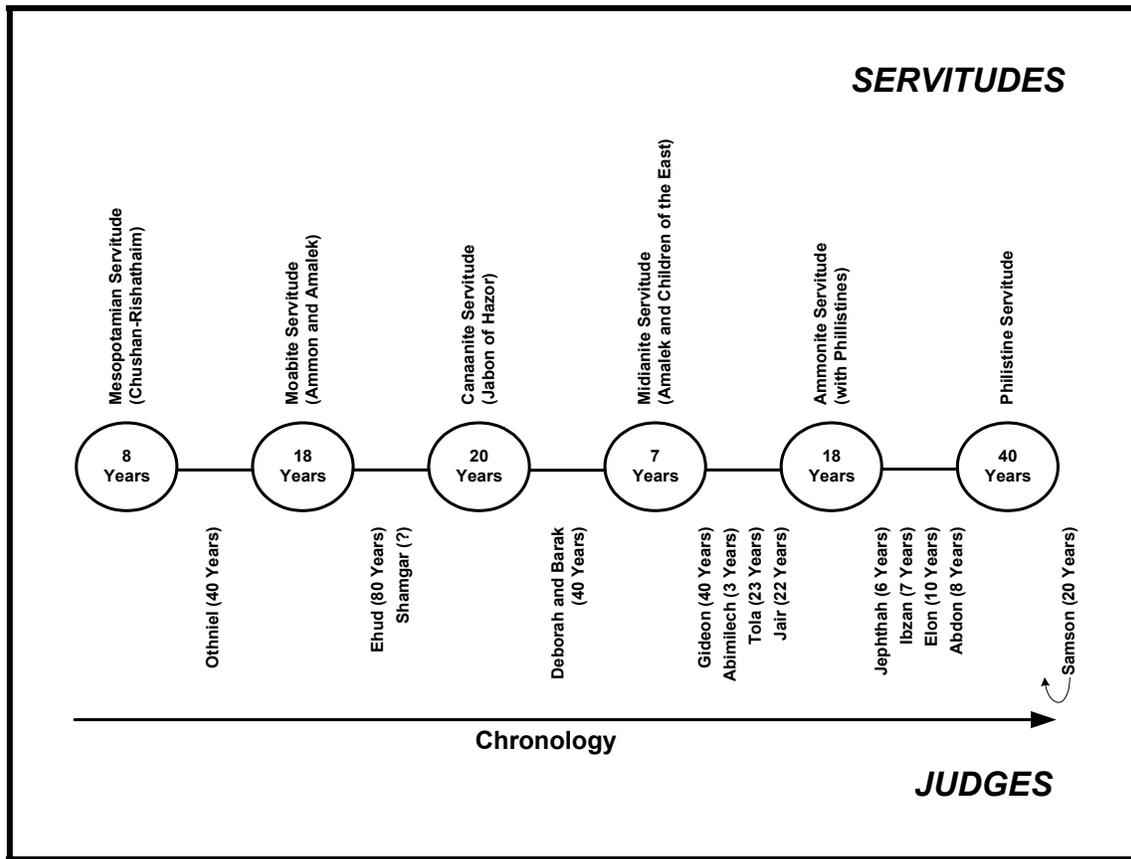


Figure 5. The Chronology of the "Book" of Judges

In the figure above the Pagan Servitudes appear in the main chronological line represented as ellipses. Each of these Servitudes represent periods of time when Israel was in moral rebellion against Jehovah resulting in their "slaving" for one of the Gentile nations not driven out the Land (with the exception of the Mesopotamians - invaders). Below the mainline chronological line are the Judges, who saved Israel out of Pagan-Servitudinal-Bondage and reigned for some finite amount of time (until their death).

Paul discusses the "period" of the Judges and addresses the chronology of the period in a very specific way, in that he explicitly enumerates the amount of time within the period of the Judges. Paul's sermon is seen in Acts 13:18-22:

<sup>8</sup> The issue of the chronology of the book of Judges is a fascinating issue. In this section we shall only deal with a small portion of the chronology matter. Related to this are references elsewhere that impact the book's chronology (Judg 18:1; 19:1; 18:30 (captivity - Assyrian?); 1 Kings 6:1; Judges 10:7). By no means does the author imply anywhere in this outline that the chronology of the book of Judges is adequately addressed herein.

18 And about the time of forty years suffered he their manners in the wilderness.  
 19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.  
**20 And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.**  
 21 And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.  
 22 And when he had removed him, he raised up unto them David to be their king; to whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

Paul explicitly states that there are 450 years within the period of Judges. What follows is a comparison of the arithmetic of the "book" of Judges and that of Paul's statement in Acts 13.

The Arithmetic of the Judges Chronology		
Pagan Servitude	Delivering Judge	Time
Mesopotamian		8
	Othniel	40
Moabite		18
	Ehud & Shamgar	80
Canaanite		20
	Deborah & Barak	40
Midianite		7
	Gideon	40
	Abimilech	3
	Tola	23
	Jair	22
Ammonite		18
	Jephthah	6
	Ibzan	7
	Elon	10
	Abdon	8
Philistine		40
	Samson	20
<b>TOTAL NUMBER OF YEARS</b>		<b>410</b>

Table 1. The Apparent Arithmetic of the "Book" of Judges

The table above indicates a total time line of 410 years among the Servitudes and Judges. This seems to be in conflict with the inspired figure given to us by Paul in Acts. The solution to this apparent conflict is to recognize:

- (1) Paul's number includes more than the "book" of Judges and includes the reign of Samuel
- (2) Because of #1 above, the "period" of Judges must include Eli as well as Samuel
- (3) The "book" of Judges does not include the final two Judges - Eli and Samuel (1 Sam 1:1 - 25:1)
- (4) Recognizing that Samson judged contemporaneously with the Philistine Servitude

So if we take away Samson's 20 years and include it within the Philistine Servitude, and add on 40 years for Eli and add on 20 years for Samuel we get the following.

410  
 - 20  
 ----  
 390  
 +40  
 +20  
 ----  
**450 years**

The following figure illustrates the chronology of the "period" of the Judges (including Eli and Samuel). We can then define:

**PERIOD of the Judges = BOOK of Judges + Eli + Samuel = 450 years**

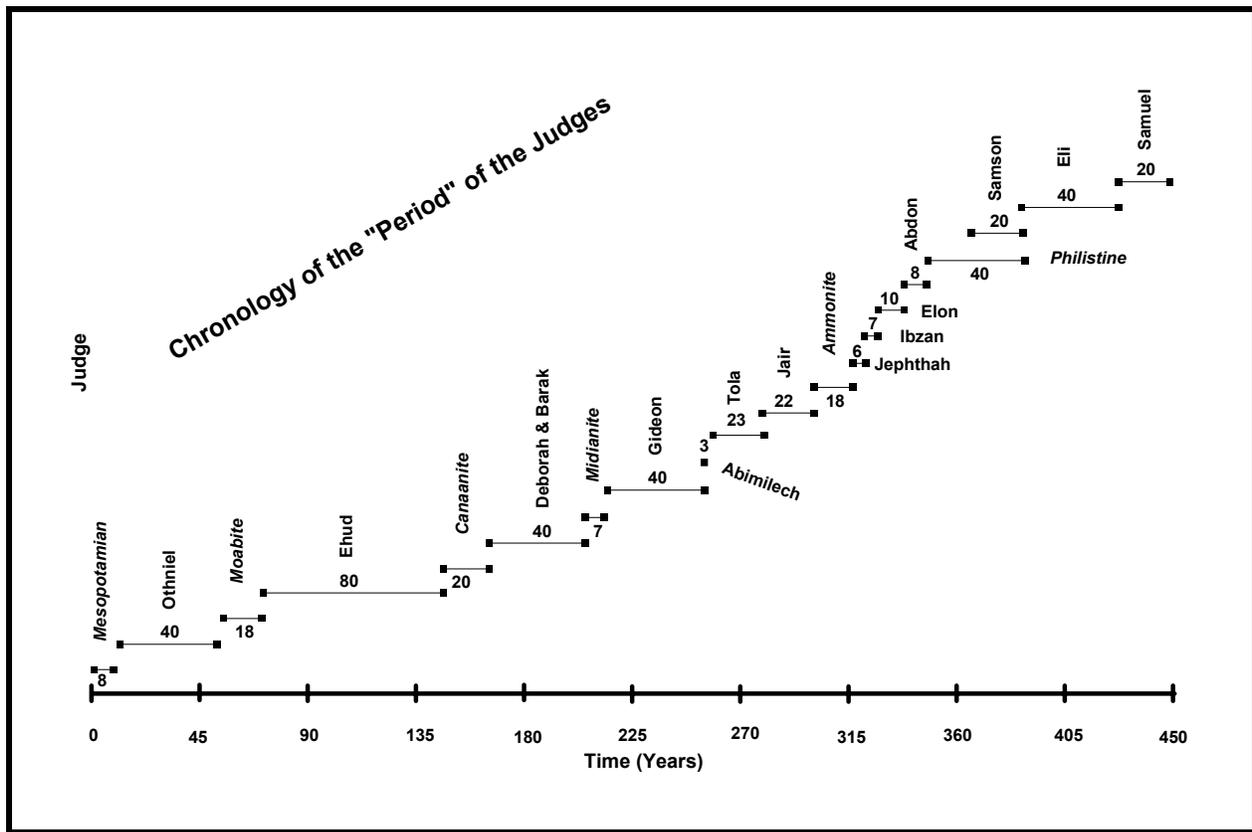


Figure 6. The Chronology of the "Period" of Judges

It appears then that Bullinger<sup>9</sup> is correct when stating that the "Judges Period" must include Samuel.

**2.5. A Brief Overview of the Book of Judges**

Provided below is a brief overview outline of the book of Judges. The reader is free to take his/her own stab at dividing and analyzing the book of Judges.

- (1) Introduction and link to the Past (1:1 - 2:10)
- (2) Body of the book of Judges - historical details of the Judges (2:11 - 16:31)
- (3) The Appendices (17 - 21)

<sup>9</sup> E.W. Bullinger, The Companion Bible, Acts 13:20, pg. 1611, entry on "until" (ἕως)

Breakdown of the historical details of the Judges.<sup>10</sup>

### (I) First Period [3:7-5] {206 years}

- (A) Mesopotamian Servitude under Chushan-risharthaim (8 Years)
  - (1) Othniel (40 years)
- (B) Moabite Servitude (18 years)
  - (1) Ehud (80 years)
  - (2) Shamgar (?)<sup>11</sup>
- (C) Canaanite Servitude (20 years)
  - (1) Deborah and Barak (40 years)

### (II) Second Period [6:1-10:5] {95 years}

- (A) Midianite Servitude (7 years)
  - (1) Gideon (40 years)
  - (2) Abimilech (3 years)
  - (3) Tola (23 years)
  - (4) Jair (22 years)

### (III) Third Period [10:6-12] {49 years}

- (A) Ammonite and Philistine Servitude (18 years)
  - (1) Jephthah (6 years)
  - (2) Ibzan (7 years)
  - (3) Elon (10 years)
  - (4) Abdon (8 years)

### (IV) Fourth Period [13-16] {60: 40 - 20 contemporaneous years of Samson's reign}

- (A) Philistine Servitude (40 years)
  - (1) Samson (20 years)<sup>12</sup>

## 3. Bulletized Details of the Judges

This section provides a brief summary of each of the Judges along with comments on the Book's Introduction and Appendix.

### 3.1. Introduction to the Book and the Link to Joshuan-Generation (1:1-2:10)

This is an interesting introduction and segway into the chronicles of the period known as the Judges. Beginning with the death of Joshua, various details are provided with regard to the Joshuan-Generation who out lived Joshua. While living this generation feared the Lord and lived within His Law. Yet, they did not drive out the pagan nations as God had commanded them. The introduction finalizes with a summary of this period from the death of Joshua to the end of that generation.

1. Simeon and Judah join forces to crush the Canaanites and the Perizzites [1:1-4]
2. Judah with Simeon defeat Adoni-Bezek (cutting off his big toes and thumbs) and take Jerusalem and burn it [1:5-8]. The Normative Hermeneutic and its attending Doctrinal Framework insist that we utilize this passage as providing part of the framework for understanding the taking of Jerusalem by the 144k.
3. Simeon with Judah take the Negev (southern desert) [1:9]
4. The local nephilim (the sons of Anak) are conquered: Sheshai, Ahiman, and Talmi (see vs. 20) [1:10]
5. Othniel, Caleb's nephew takes Kerjath-sepher and in return marries Caleb's daughter Achsah [1:11-13]
6. Achsah inherits the southern springs [1:14-15]
7. The Kenites inherit Jericho the city of Palm Trees [1:16].
8. Simeon with Judah take additional land, including Zephath, Hormah, Hebron, and the areas of Gaza and Ekron [1:17-19]
9. Benjamin was not complete in their driving out of the Jebusites from Jerusalem (see #2 above) [1:21]
10. With the help of a Canaanite(?[maybe a Hittite]), Joseph takes Bethel (formerly called Luz). The Canaanite moves north to the Empire of the Hittites and constructs a new city and calls it Luz [1:22-26]
11. Manasseh, Ephraim, Naphtali, and Dan are disobedient and do not entirely drive out the Canaanite inhabitants of the cities and towns [1:27-36]. Instead, (no doubt thinking highly of themselves) cause these pagans to pay taxes.<sup>13</sup>

<sup>10</sup>Modified from JJM Roberts at <http://mb-soft.com/believe/txs/judges.htm>

<sup>11</sup> There are least 2 possibilities for the chronology of Shamgar: (1) His reign is included under the 80 years associated with Ehud, or (2) in contrast to Bullinger's note above, if Samuel's reign is not included Paul's "450 years" then Shamgar's reign would have to be 20 years to make the 450 years Paul mentions in Acts.

<sup>12</sup> Some sources place Samson's reign just prior to the national repentance under Samuel (1 Sam 7:2-6). The author does not think this fits, since Eli must fall in between Samson and Samuel.

<sup>13</sup> Unlike many modern-day libertarians, not every issue can be boiled down to "economics".

12. Jehovah through the Angel of the Lord chastises Israel due to her faithlessness, in not driving out all of the Canaanite Tribes [2:1,2]
13. The warning is reiterated that these Gentile pagan nations will be a moral and doctrinal snare to Israel and cause them to fall into grievous sin and idolatry [2:3]
14. Not until the death of the Joshuan-Generation, did a new Jewish Generation arise who knew not the Lord nor the works He had done for Israel [2;10]

### 3.2. Othniel (3:7-11)

**Othniel the Righteous.** Once the Joshuan-Generation died off, Israel fell into the same pagan worship of the surrounding Canaanites. Their fall was so complete that they worshipped any or all of the Canaanite deities, from Baal to the Asherah. The latter is a most vial form of pagan worship and sexual perversion. For this apostasy, God caused great grief to fall upon the nation, leading them back into captivity and servitude of the very nations they were to exterminate. Because of this great sin, Jehovah's anger was "hot against Israel", whence Israel became slaves of the Gentiles and were given over to them as whores, prostitutes, and booty of every sort.

Consequently, God chose not to drive out the Canaanites from among Israel and instead used them to test and prove the Nation. The nations remaining were essentially all that Israel did not drive out, among those were:

- The five Philistines Lords {Gazathites, Ashdothites, Eshkalonites, Gittites, Ekronites}
- All the Canaanites
- Zidonians (Phoenicians)
- Hivites
- Amorites
- Perizzites
- Jebusites

1. Israel fell into the worship of Baalim and the Groves (Asherim) and for this were sold into Gentile servitude [3:7]
2. The first Servitude is under the Mesopotamians, under the rule of Chushan-Rishathaim (8 Years) [3:8]
3. Israel cried to the Lord for deliverance and God heard their cry and sent them a deliverer...

### OTHNIEL

4. Othniel as we saw above was Caleb's Nephew and he was successful in destroying the yoke of the Mesopotamians under the rule of Chushan-Rishathaim [3:10]
5. Othniel judged for 40 years [3:11]

### 3.3. Ehud (3:12-30)

#### Ehud the Earthy.

1. Upon the death of Othniel, Israel is "off to the immoral races" again [3:12]
2. Perverting themselves again, Israel is taken Servitude by the Moabites, under the leadership of the Moabite King Eglon [3:12-14] (18 Years)
3. The Lord hears the cries of Israel and sends a deliverer. His name is Ehud [3:15]
4. Ehud is left handed and of the tribe of Benjamin [3:15]
5. Ehud makes a present for dear Eglon, a cubit (18-21 inches) long double-edged knife [3:16]
6. Ehud secretly discusses the gift with Eglon, while Eglon was "resting"<sup>14</sup> [3:20]
7. Ehud takes out the knife and stabs Eglon in his belly. The knife going in as far as the handle, so that at least 12 inches of the knife (the entire blade) went into the gut of Eglon [3:21,22]
8. The knife wound caused the "dirt"<sup>15</sup> to fall out of Eglon's guts. [3:22, 24]
9. Eglon's guards thought that he was "covering his feet" and would not go into the "summer chamber" for fear of embarrassing both Eglon and themselves, providing sufficient time for Ehud to escape [3:22-26]
10. Ehud makes it back to Israel, gathering his men of valor and crushing the Moabite army [3:27-29]
11. Israel rested (80 Years)

<sup>14</sup> Eglon was no doubt "covering his feet" ("going number 2") while in his summer chamber, as verses 24 & 25 seem to infer.

<sup>15</sup> This refers to the "fecal material" within the bowels of Eglon, the wound being so severe that even the "fat" around the knife could not hold in the "contents of his intestines". As a humorous note, the author can only hope that Ehud pulled his hand away quickly enough!

### 3.4. Shamgar (3:31)

**Shamgar the Weaponless.** Little is spoken of Shamgar, except that he slew 600 Philistines without a "Weapon of War". He used an Ox Goad<sup>16</sup>.

### 3.5. Deborah and Barak (4:1-5:31)

**Deborah the "In your face" and Barak the Wimpy.** After the death of Ehud, Israel fell back into idolatrous sin resulting in their being sold into the hands of the Canaanites; into the hand of Jabin the Canaanite King reigning at Hazor.

1. Jabin's Army General was named Sisera [4:2]
2. Sisera was in charge of a cavalry consisting of 900 iron chariots [4:3]
3. As a result of this apostasy, Israel was under servitude to the Canaanites (20 Years)
4. Deborah judges Israel<sup>17</sup> and calls for Barak and reminds him of his calling from God to take Mt. Tabor [4:7]
5. Barak in his wimpy style states that he will go, **if and only if**, Deborah goes with him<sup>18</sup> [4:8]
6. Deborah not only goes along with Barak, but states that the Army of Jabin/Sisera will be delivered in the hands of a woman (Deborah) [4:9]
7. Deborah, Barak, and the men of Naphtali and Zebulun all meet at Kedesh [4:9,10]
8. Sisera, General of Jabin's Army Takes his 900 chariots to Mt. Tabor in pursuit of Barak [4:11-13]
9. Deborah orders Barak to attack Sisera's 900 iron chariots, whereby the Lord "discomforts" the Canaanite Army and they are all killed by the hand of Barak [4:14-16]
10. Sisera flees on foot to the descendants of Moses' Father-in-Law, whereby Jael, Heber's Wife invites him in [4:14-18]
11. Jael, states that she will give him water, but gives him milk<sup>19</sup> and covers him with a rug [4:18,19]
12. While Sisera is hiding and resting under the rug, Jael takes a nail and pounds it directly through Sisera's temples, sown into the ground - killing him on the spot [4:20,21]
13. Barak pursues Sisera to Jael's house and finds him dead. Israel is saved from the Canaanites [4:22-24]

Much can be said about the song of Deborah, however only one note will be pointed out. Apparently, the Canaanites were badly abusing the Israelite women, so much so, that Jehovah defeated the Canaanites through the means of two women (Deborah and Jael) [5:30].

The land rested for 40 years.

### 3.6. Gideon (6:1-8:32)

**Gideon the Great.** After the great defeat of the Canaanites under the hand of Deborah, Israel again turned to idolatry and perversion resulting in the Servitude of the Midianites (7 Years).

1. Many among Israel were living in caves due to the persecution of the Midianites. Their crops and animals were being stolen and destroyed by the Midianites as well, so much so, that Israel was greatly impoverished [6:1-7]
2. Israel cried out to God for deliverance and He sent a prophet to remind them of their apostasy and subsequent deliverance by Jehovah [6:7-10]
3. An Angel of the Lord appeared to Gideon the youngest son of one Joash of the tribe of Manasseh. The Angel told Gideon that He will deliver Israel from the hands of the Midianites. But Gideon is not convinced that it is God to Whom he speaks and asks for a sign [6:11-17]
4. Gideon makes a "Covenant-Meal" consisting of meat and bread and places it on a rock. The Angel touches the meal with His staff and consumes the food soothing the aching brow of Gideon [6:18-24]
5. The same evening the Lord commands Gideon to destroy his father's altar to Baal and to cut down its associated Asherah and use it for firewood to offer an offering. The men of Israel wanted to kill Gideon, but Gideon's father debated with the Israelite Worshipers of Baal. For this Gideon was named Jerubbaal (Baal pleads) [6:25-32]
6. The Midianites, Amalekites, and the people of the East all gathered in the valley of Jezreel [6:33]
7. Gideon tests the faithfulness of God by the "testing of the fleece". The first night the fleece was to be wet and the ground dry, and the second night the fleece was to dry and the ground wet. Jehovah of course passes Gideon's test [6:34-40]

<sup>16</sup> An Ox Goad is a long shaft about 8 feet long used to control oxen while plowing. The far end came to a point, used to "poke" the ox, and the handle end was large enough to hold in the hand, often covered with iron to aid in plowing. The phrase "you are goading me into..." comes from this persuasive method of controlling oxen. The weapon used by Grace Jones in the movie *Conan the Destroyer* was similar to an Ox Goad, except that both ends were essentially the same diameter. She used it as an awesome weapon.

<sup>17</sup> More than likely the "judging" of Deborah was done through the authority of Barak. Nevertheless, Deborah is given partial credit as one of two women who free Israel from the yoke of the Canaanites.

<sup>18</sup> Though Barak is listed in the Hall of Faith in Hebrews 11, could this "whimpiness" on the part of Barak be indicative of the men of Israel at this time?

<sup>19</sup> Possibly "butter-milk".

8. Gideon makes way for battle with 32k men. Yet, Jehovah wants to show Israel that it is He who fights for the Nation. So Gideon is instructed to let all of the fearful go back home. 22k men go back home leaving 10k to fight. Still too many men to go up against the Midianite Horde. Gideon is instructed to pick those who lap the water without kneeling. Only 300 men are left! [7:1-7]
9. Gideon is still a "bit fearful" and is instructed of Jehovah to go down with his servant to the Midianite camp where he will hear and dream and hear its interpretation. The interpretation being that Gideon will be victorious [7:8-15]
10. The 300 men surrounded the camp of the Midianites, blew their trumpets, broke their pitchers, and yelled aloud, "The Sword of Jehovah and Gideon". The Midianites panicked and fell upon each other and many from Israel joined in the fight [7:16-25].
11. The Ephraimites become angry with Gideon for not including them in the fight, but Gideon soothes their concerns [8:1-3]
12. Gideon and his 300 men are hungry and seek food and drink from Succoth and Penuel. Neither of these cities will aid Gideon and his men. Gideon promises to come back and kill the men of Succoth and Penuel [8:4-17]
13. Gideon converses with the two kings of Midian Zebah and Zalmunna, and asks what kind of men they had slain at Mt. Tabor? Their answer was "like Gideon". Because those slain men were of the blood of Gideon, Gideon slew the Kings of Midian [8:18-21]
14. A very interesting Pre-Monarchy question by Israel to Gideon. Essentially, "would you be our king?" Gideon replies in the negative! Israel must have already been looking to the Gentile nations and desiring a King. This ought to be expected given that Israel was so polluted with paganism. Gideon's response is essentially for Israel to keep the loose confederation of tribes under Jehovah's theocracy, helping each other out in time of need and depending upon Jehovah for their sustenance [8:22,23].
15. To add to Gideon's struggle, he made a golden-ephod (of the priestly garb) of which Israel perverted and idolaterized it [8:24-27] {Jehovah-Idol}
16. Under Gideon Israel rested for 40 Years.
17. Gideon had 71 children, one of which was a "half-breed" with his concubine of the women of Shechem - his name was Abimelech [8:29-32].
18. Israel did not honor the family of Gideon after his death. They betrayed the goodness that Gideon showed them earlier [8:32-35]

### 3.7. Abimelech (9:1-9:57)

**Abimelech the Usurper.** Abimelech is a treacherous man, who betrays his own household.

1. Abimelech son of Jerubaal (Gideon) and his concubine of Shechem. He convinces his relatives to kill the Israelite line of Gideon [9:1-14].
2. Abimelech and his ruffians murder all but one of Abimelech's half-brothers. Jotham survives by hiding [9:5]
3. Abimelech is crowned as King of Israel [9:6,22]
4. Jotham defends the honor of his father and condemns the men of Shechem [9:7-20]
5. After Abimelech reigned over Israel for 3 years, Jehovah sent an evil spirit between Abimelech and the men of Shechem [9:23,24]
6. Jotham's Allegory (Extended Hypocatastasis) comes true with the infighting of Abimelech and the men of Shechem [9:25-52]
7. Abimelech commands his armour bearer to kill him for fear that a woman will kill him with a millstone. Abimelech is killed; Abimelech and the men of Shechem were rendered their due rewards [9:53-57].

### 3.8. Tola (10:1,2)

**Tola the Mountain-Man.** Little is told of Tola's reign, except that he was of the tribe of Issachar and dwelt in the mountains. He reigned over Israel for 23 years.

### 3.9. Jair (10:3-5)

**Jair of Gilead.** Again little is told of Jair's reign, except that he was from Gilead, had 30 sons, who rode on ass-colts, and reigned for 22 years.

**3.10. Jephthah (10:6-12:7)**

**Jephthah the Apologist or BigMouth.** Upon the death of Jair, Israel once again took to themselves the gods of the pagan nations:

- Syrian gods - ?
- Zidonian gods - Baal and Ashtaroth
- Moabite gods - Chemosh and Molech
- Ammonite gods - ?
- Philistine gods - Dagon

1. Israel was oppressed under the servitude of Philistines and Ammonites for 18 years [10:8]
2. The tribes east of the Jordan were vexed by the Amorites [10:8]
3. The Ammonites crossed the Jordan River and fought against Judah and Benjamin on the western side [10:9]
4. Israel cried to the Lord and confessed their apostasy, but God would not hear them this time [10:10-14]
5. Yet, Israel turned from their evil pagan gods and returned to the things of God and Jehovah softened His heart toward Israel [10:15,16]
6. Israel surrounded by the Ammonites chose a man to fight for them and lead them in battle. They choose Jephthah [10:17-11:6]
7. Yet, the Gileadites hated Jephthah because he was a son of a harlot and made sure that he would not inherit any portion of his father's wealth [11:1-6].
8. The Gileadites agree to make Jephthah their head [11:7-11]
9. The classic-historic battle over the Land promised to Abraham. Had Israel obeyed the voice of Jehovah and taken all of the Land, they would not be debating with the Ammonites as to whose land it is. Jephthah provides an awesome Presuppositional-Historic defense! [11:12-27]
10. As might be expected, the Ammonites did not listen to the great Jephthah Apology and caused their own destruction. Jephthah destroyed the cities of the Ammonites (20 in all) [11:32,33]
11. The Author admits to a lack of understanding of Jephthah's "vow" made with God. Why did he do this? Did he have to? I see no reason why he had to, but it may related to an old Gentile Law or even a Mosaic Law element. Jephthah swears that he will sacrifice whatever comes out of his house to meet hem when he arrives home. Jephthah's ONLY DAUGHTER MEETS HER DAD WITH SONGS AND DANCES!!! Jephthah agonizes over his vow, renting his clothes [11:30-35] because he knows that this means his daughter will have to remain a virgin for the remainder of her life.
12. His daughter (apparently regenerate) essentially says to her father that he must fulfill his vow. She then goes throughout the country-side bewailing her virginity, returning home after two months, lives a full life and dies a virgin [11:36-40].
13. As with Gideon, the Ephraimites are angry with Jephthah for not asking them to fight. The Gileadites fought Ephraim and killed 42k men [12:1-6]
14. Jephthah judged Israel for 6 Years [12:7]

**3.11. Ibzan (12:8-10)**

**Ibzan the Dealer.** Little information is provided concerning Ibzan, except that he had 30 sons, for whom he appropriated 30 foreign brides, and 30 daughters of whom he gave to 30 foreign men. To use a figure of Understatement, this seems to be contrary to Jewish Law! Ibzan judged Israel for 7 years.

**3.12. Elon (12:11,12)**

**Elon the Zebulonite.** He judged Israel for 10 years.

**3.13. Abdon (12:13-15)**

**Abdon the Prolific.** Abdon judged Israel for 8 years, having 40 sons and 30 grandsons.

**3.14. Samson (13:1-16:31)**

**Samson<sup>20</sup> the Compromiser<sup>21</sup>.** Once again Israel forsakes the Lord and does evil in His sight, finally being delivered into the hands of the Philistines. The Philistine servitude lasted 40 years.

1. Manoah of the tribe of Dan, along with his wife are told by the Angel of the Lord that they shall conceive a son and he shall deliver Israel from the Philistines [13:2-14]
2. Manoah's wife is not to drink alcohol of any kind before and during pregnancy because the child is to be a Nazarite - one separated unto God for service [13:2-4]
3. The Angel of the Lord, Who appeared to Manoah and his wife, was the pre-Incarnate Christ, as Jehovah. The Sopherim modified the text in verse 8, substituting Adonai for Jehovah. Manoah actually addresses the Angel of the Lord as Jehovah [13:8]
4. Manoah asks the name of the Angel to Whom he speaks, and the Angel replies by questioning Manoah, since the Angel's name is Wonderful (see Isa 9:6) [13:17,18]
5. Manoah prepared a covenant-meal for the Angel of the Lord. The Angel then ascended up into heaven by way of the with the fire's flames [13:19,20]. This is similar to the Shekinah Glory.
6. Interestingly, while Manoah's wife "got it", Manoah didn't seem to have a grasp regarding the purpose of the Angel of Lord [13:21-23]
7. Manoah's wife conceives, Samson is born, and the Spirit of the Lord is with him [13:24,25]
8. Samson has an eye for the pagan ladies and does not seem to be able to find any ladies among Israel that suits his fancy; this of course drives his parents up a wall. On the other side of the coin and unbeknown to Samson's parents, God was using Samson's "eye-for-the-pagan-ladies" for His own doing - the delivering of Israel from the pagan Philistines [14:1-4]
9. On the way down to visit his soon-to-be-bride, Samson killed an attacking lion. Later returning to take his wife, Samson visited the lion carcass only to find honeybees with a hive overflowing with honey. Samson ate some of the honey and took back some for his parents [14:7-9]
10. While in the pagan village, Samson and his parents made a wedding-feast for he and his wife, but after seeing the "likes" of Samson, the Philistines brought with them 30 men. This action caused Samson to form a riddle about the lion [14:10-14]
11. Samson's rules were - if the 30 men could determine the riddle, then Samson would provide 30 sets of clothes, otherwise, they were to provide the same for Samson. At the end of the festive season, Samson told his wife the riddle who in turn told her 30 fellow pagans [14:15-17]
12. Samson kept his part of the bargain by killing 30 Philistines and obtaining their clothes. And he was very angry at his wife and took some "time off" and went back to his parents house [14:18-20]
13. After some time, Samson return to his wife, only to find that her father gave her to another man, assuming that Samson no longer wanted her because of her treachery [15:1-3]
14. Because of this, Samson used 300 hundred foxes with torches attached to their tails and burned the Philistine's harvest. When the Philistines found out who and why this was done, they burned down the house of Samson's father-in-law, apparently including its occupants. For this revenge, Samson killed all of the offenders [15:4-8]
15. As a result of Samson's revenge the Philistines made their way into the land of Judah, seeking Samson. The men of Judah, promising not to kill Samson, tied him up and delivered him into the hands of the Philistines [15:9-13]
16. Much to the surprise of the Philistines, the Spirit of the Lord was with Samson, and he broke his bonds, and slew 1000 Philistines with the jaw-bone of an ass [15:14-20]
17. Once again Samson shows his "eyes for the ladies" to be out of control, visited a harlot and stayed with her. When the Philistines heard of this, they tried to capture and kill him. Instead, of waiting in the house, he left at midnight, taking the doors of the city with him carrying them on his back [16:1-3]
18. The famous "Samson and Delilah story". Delilah tried 3 times unsuccessfully to find out the source for Samson strength. (1) Green twigs, (2) New ropes, (3) Put his hair up in curlers [16:4-14]
19. Finally, Samson listens to the "dripping faucet" and tells Delilah the real source of his power - she thus cuts off his hair [16:15-20]
20. The Philistines took Samson captive, plucked out his eyes, and shackled him with shackles of brass. This resulted in him being "imprisoned" in a grinding mill, grinding the grain as a slave [16:21,22]
21. After some time passed, the Philistines wished to make fun of Samson and scorn him to shame - to heckle Samson, who was now powerless and without his strength. They called for him to be on display in the prison house, where more than 3000 Philistines. Samson prayed to Jehovah for one more act of strength, to avenge his eyes and to free Israel from the bondage of the Philistines. Taking a pillar in each of his arms, Samson pulled the entire prison house

<sup>20</sup> As a note of humor, the author finds it difficult while thinking of Samson not to think of Victor Mature, who played Samson in the 1949 film, *Samson and Delilah*, along with George Sanders, Hedy Lamarr, and Angela Lansbury.

<sup>21</sup> The Author toyed with the appellative "womanizer" since Samson had an eye for the ladies, but given that he is a saint the Author thought it best not to label him as such, since in the final analysis he manifested himself otherwise and defeated the Philistines.

down upon himself and the Philistines. Killing every one in the house. Samson was buried with his father. He ruled Israel for 20 years.

22. Samson's death marked the end of the Philistine Servitude.

### 3.15. The Appendices (17-21)

These appendices seem to be provided to show the extent to which Israel had abandoned the Mosaic Law. They seemed to have either "winked at" or incorporated the following into their religion:

- Theft [17:2]
- Idolatry [17:5]
- Harlotry [19:2]
- Homosexuality [19:22]
- Kidnapping [21:23]

#### 3.15.1. Israel's Worship of Jehovah and the Use of Idols (17:1-18:31)

An intention of this appendix is to show the subtle apostasy of Israel during the time of the Judges. Israel "paganized" Moses with idols of Jehovah<sup>22</sup>, something forbidden by Mosaic Law. Micah and the Levite had incorporated idols into the worship of Jehovah, and when the tribe of Dan migrated to Laish-Dan from the Southern-Country they too incorporated idol worship into their worship of Jehovah. This of course led to the apostasy of the northern tribes and their dispersion by the Assyrian Empire along with the eventual extinction of the tribe of Dan.

1. Micah tells his mother that he had taken the silver, which belonged to her. Her desire was to make a graven image in the Name of the Lord [17:1-4]. This indicates the subtle apostasy in which Israel finds themselves. For Israel has now perverted the religion of Jehovah, thinking that Jehovah would permit graven images (if they were of Himself) - a thing totally forbidden by God.
2. These were not pagan icons, but "Jewish icons". An activity that contradicted the very thing they were trying to portray, but "everyone did that which was right in their own eyes". They made up religions and "tweaked" Mosaic Law to make it say something contrary to its "normative" self, such as the use of graven images in the worship of Jehovah. Mosaic Law was abandoned not only in overt ways, but in subtle ways as well - "we can not have *Pagan* idols, but we can make *Jehovah* idols" [17:5,6]
3. A Levite from Bethlehem sojourns until arriving at Micah's house. Micah invites him to be his own priest and the young man accepts [17:7-13].
4. A look at the map above regarding Abraham's real estate shows that Dan is to inherit the northern most slice. The tribe of Dan decided to march off and take a portion of their slice, the city of Laish in the land of the Phoenicians (Zidonians). On the way, they steal Micah's idols and priest. Dan is now forever (until the Millennial Kingdom) trapped in idol worship! [18:1-31]
5. Jehovah-Idol-Worship was now successfully transferred from "individuals" to an entire tribe. This tribal-level Idol Worship, led to the eventual extinction of Dan and Assyrian Captivity of the entire 10 northern tribes. The fact that Dan was the northern most tribe indicates that this Jehovah-Idol-Worship must have eventually crept into the other 9 northern tribes.

#### 3.15.2. Israel's Self-Inflicted Holocaust (19:1-21:25)

This story is a remarkable one indeed. Adultery, homosexuality, lying, injustice, and more are so much a part of this story. The bullets below do not do this remarkable account justice!

1. A Levite living near Mt. Ephraim owned a concubine [19:1]
2. His concubine "played the harlot" and left him, going back to her father's house in Bethlehem for four whole months [19:2]
3. The Levite arrived at his father-in-law's house and tried to leave three days, and finally left late on his third attempt [19:3-9]
4. On his way back, he refused to stay at Jebus (Jerusalem) and headed for a Gibeah, a city captured by Benjamin, where he and his party are taken in by an older man [19:10-21]
5. The homosexuals of the city demand of the house master to provide the Levite for their "own wishes" [19:22]
6. In his place the man's daughter and the concubine of the Levite are offered in his place, but the sodomites want nothing to do with the women. However, the concubine is eventually offered and is "abused all night" [19:23-25]. What remarkable sin on BOTH accounts!!
7. To make this gross sin worse, the Levite apparently could not have cared less that his concubine was repeatedly raped throughout the night. He finds her in the morning crawling at the front door and wonders why she is not ready to go [19:26-28]. Apparently Israel's pagan sin caused women to become nothing more than trash and their women were treated that way. Probably related to Deborah's attitude toward her captors.

<sup>22</sup> One might argue the opposite - they "Judiaized" paganism.

8. The Levite rose in the morning prepared to go and found his concubine dead at the door step and cut her into 12 pieces and sent her remains to the borders. No such deed was ever done in Israel - the crime was so heinous that even unregenerate Israelites understood the gravity of this man's sin [19:29,30]. Apparently, each tribe received their own "little package".
9. All Israel hears of this great sin, and is determined to destroy Benjamin for the sin in which they committed and permitted [20:1-3]
10. The men of Israel interrogate the Levite and believe his story<sup>23</sup> (part lie / part truth) [20:4-6]
11. Israel is defeated by Benjamin in the first few battles, but eventually all but wipe-out the tribe of Benjamin, to the point where the remaining Benjaminites are provided virginal-wives from Shiloh [20:7-25]
12. Apparently, this incident occurred early in the judges period [20:18]

#### 4. Summary of the Book of Judges

Much can be gleaned from a detailed study of the book of Judges. The book covers the period of time after the death of Joshua and those who shared in his generation to the death of Samson.

##### 4.1. General Observations

The book of Judges is a remarkable look into the failure of the nation of Israel to worship Jehovah alone without perversion, to take the Land given to them by Jehovah, to take upon their hope, and fulfill their role as the mediatorial nation, mediating on behalf of the righteous Gentile nations. It records in a remarkable cyclic way, the failure of the nation, their cry for help, and then rescuing of Jehovah through His chosen servant (Judge).

In a very real way, the book of Judges presents a wonderful lesson as to "how it is not to be done", that is, Israel should have trusted in Jehovah the entire time, without discord, doubt, and agony. Israel had the example of the Exodus to indicate that God would deliver their enemies into their hands, but Israel continued in unbelief, and like the First Generation, "Israel under the Judges did not enter into their hope because of unbelief".<sup>24</sup>

##### 4.2. The Relevance of the Book of Judges to the Ministry and Times of the 144,000

TGF has discussed in detail<sup>25</sup> that the Old Testament is crucial in generating the complete framework of the Ministry of the 144K. To briefly summarize, the 144K are described for us in Rev 7 & 14 being defined as 12,000 warrior-priests from each of the 12 tribes of Israel<sup>26</sup> during Israel' Third Generation. They are God's human instruments used to take back the Land once promised to Abraham. See Obadiah 21 & Micah 4 & 5 for some interesting descriptions of these future great warrior-priests.

The book of Judges provides for us information that we must bring to the table when looking at the 144K. The table below summarizes just a few points of comparison.

A Comparison of the 144K and the Book of Judges			
Number	Description	Judges/Times of Judges	144K/Times of 144K
1	Faithfulness to their hope	Compromising	Uncompromising
2	"Ethnicity" of nephilim	Only Gentile	Predominantly Jewish (probably ONLY Jewish)
3	Success against the nephilim	Partial due to disobedience	A complete and thorough house (land) cleaning
4	Worship	Paganization of "Yahweh worship" through "dead" idols	Fighting against Satan-worship and his "living" idol
5	Land	Partial conquering	Complete fulfillment of Abraham's promise, total subjugation of Land
6	Nature of enemies	Nation plagued by Gentile enemies	Nation plagued by National Traitors (Jewish nephilim)

Table 2. A Comparison of the 144K and the Judges of Israel

<sup>23</sup> In Apocrypha Daniel 13, Daniel is enlisted to provide justice to the Queen. The Queen is accused of committing Adultery with two men. Instead of believing the story of the two men together, Daniel interrogates them separately and finds them lying. The men are found guilty of rape and sentenced to death. Justice was served by Daniel's judicial prudence. The men of Israel believe the complete story of the dishonorable Levite. Perhaps had they verified his story, they may have found a more prudent solution - sin at every level!

<sup>24</sup> Taken from Hebrews 3:19 for the similar description of Israel while under the cloud.

<sup>25</sup> For a detailed analysis of the Ministry of the 144K see, Trinity Grace Fellowship Eldership, *The Complete Ministry of the 144K, Written and Audio Proceedings of the 2000 Trinity Grace Fellowship Bible Conference*, Trinity Grace Fellowship, Pittsburgh, PA, [www.tgfonline.org](http://www.tgfonline.org).

<sup>26</sup> Since Dan went extinct, Joseph's two sons Ephraim and Manassah are part of the 144K. This provides a dual fulfillment of Jewish prophecy. (1) 12 Tribes take back the land and (2) Joseph through his two sons get the double portion. However, Dan receives a portion in the Millennial Real Estate as the righteous of Dan prior to extinction are resurrected into the Millennium (e.g., Samson).

The list of the participants within 144K in Revelation 7 includes some unexpected names and leaves some out. The following table provides a comparison between the tribes making up the 144K and those that receive an inheritance in the Millennial Kingdom.

Comparison Table of Tribal Groups			
Tribe	144,000 (Revelation 7)	Land inheritance (Ezekiel 48)	Comments
Asher	X	X	
Benjamin	X	X	
Ephraim		X	Ephraim is named for his father [see comment on Joseph below]
Gad	X	X	
Issachar	X	X	
Joseph	X		Joseph as a direct and most beloved son of Jacob, was to receive the double portion. He receives this through his two sons (Ephraim & Manasses), thus there is no need to reserve a parcel in his name.
Judah	X	X	
Levi	X		Levi as the Priesthood of Israel essentially inherit the suburbs of the holy oblation, but are not to inherit a Millennial land-silver.
Manasses	X	X	
Nepthali	X	X	
Reuben	X	X	
Simeon	X	X	
Zebulon	X	X	
Dan		X	Dan went extinct by the time of Ezra (~500BC) and has no one to participate in the actions of the 144K. However, the righteous-dead among Dan will be resurrected into the Millennial Kingdom and take the land. Dan was the first tribe to enter into gross apostasy (Judges 19).

Table 3. A Comparison of the Tribal Groups

Much more could be said on these tribal assignments. The book of Judges provides a picture into each tribe as represented by their respective Judge (if they had one).

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