

I: Israel's Failure to Conquer the Land According to Covenant Promise Introduces the Failure of the Judges to Rule for God [1:1-3:5].		II: The Records of the Judges and Their Deliverance of Israel Declines as Each Judge's Attempt to Deliver Declines into Apostasy [3:6-16:31].						
I A. Israel's Failure of Each Tribe to Take the Land According to Covenant Promise Shows the Need for the Judges [1:1-1:36].	I B. God Establishes the Judges but Anticipates Their Ultimate Failure in the Cycles of Failure [2:1-3:5].	II A. Othniel Del. fr. Mesopotamia [3:6-3:11].	II B. Ehud Del. fr. Moab [3:12-3:30; 4:1].	II C. Shambar del. fr. Philistia [3:31].	II D. Deborah Delivers Israel from Canaan, Despite the Lack of a Faithful Male Leader, Demonstrating the Weakness of Leadership in Israel [4:1-5:31].	II E. Gideon Delivers Israel from Midian, but then Leads Israel into Idolatry [6:1-8:33].	II F. Tola Delivers Israel from Internal Chaos Resulting from Abimelech's Power Grab [8:33-10:2].	
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II: The Records of the Judges and Their Deliverance of Israel Declines as Each Judge's Attempt to Deliver Declines into Apostasy [3:6-16:31 continued].

II G. Jair Judges Israel [10:3-5].	II H. Jephthah Delivers Israel from Ammon, but Makes a Tragic Vow that Costs His Daughter Her Life and Ends Up in Battle Against Another Tribe of Israel [10:6-12:7].	II I. Ibzan, Elon, and Abdon Judge Israel [12:8-15].	II J. Samson Delivers Israel from Philistia, but Tragically Demeans His Nazarite Vow, Aspects of the Law, and His Role as God's Judge, Resulting in Sin, Betrayal, and Death [13:1-16:31].				
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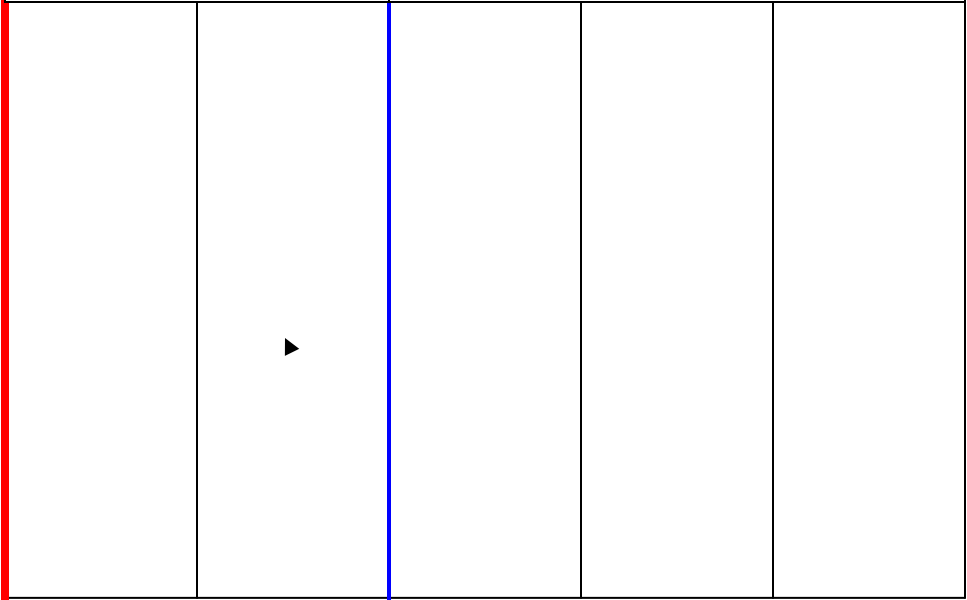
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III: The Conclusion of the Judges Identifies Israel Declining into Pagan Practices [Covenant Ignorant] and Civil War [17:1-21:25].

III A. The Decline of the Judges Is Revealed in Covenant Ignorance as the Danites Conquer Another Tribe's Land Based on Pagan Reasoning [17:1-18:31].

III B. Israel Judges Benjamin for Their Covenant Violation, But – Using Human Reasoning – Declines into Chaos [19:1-21:25].



17 **18** **19** **20** **21**

Cycles of the Judges

A. Othniel Delivers Israel from Mesopotamia.

- † *Evil:* Israel commits idolatry and intermarriage with the inhabitants of the land [3:6-7].
- † *Judgment:* God allows Mesopotamia to rule for eight years [3:8].
- † *Repentance:* The people cry out to God [3:9].
- † *Deliverance:* God raises up Othniel to deliver Israel from Mesopotamia [3:9-10].
- † *Rest:* Israel has rest from its enemies for forty years; then Othniel dies [3:11].

B. Ehud Delivers Israel from Moab.

- † *Evil:* Israel again does evil in the sight of God [3:12].
- † *Judgment:* God allows Moab to rule for eighteen years [3:12-14].
- † *Repentance:* The people cry out to God [3:15].
- † *Deliverance:* God raises up Ehud to deliver Israel from Moab [3:15-30].
- † *Rest:* Israel has rest from its enemies for eighty years [3:30]; then Ehud dies [4:1].

C. Shamgar Delivers Israel from Philistia.

- † *Deliverance:* Shamgar delivers Israel from attacks by Philistia [3:31].

D. Deborah Delivers Israel from Canaan, Despite Lacking a Faithful Male Leader, Demonstrating Weakness of Leadership in Israel.

- † *Evil:* Israel again does evil in the sight of God [4:1].
- † *Judgment:* God allows Canaan to rule for twenty years [4:2-3].
- † *Repentance:* The people cry out to God [4:3].
- † *Deliverance:* God raises up Deborah to deliver Israel from Canaan [4:4-24].
- † *Celebration:* Deborah and Barak sing a song of praise [5:1-31].
- † *Rest:* Israel has rest from its enemies for forty years [5:31].

E. Gideon Delivers Israel from Midian, but then Leads Israel into Idolatry.

- † *Evil:* Israel does what is evil in the sight of God [6:1].
- † *Judgment:* God allows Midian to rule for seven years [6:1-5]; God rebukes Israel through a prophet [6:6-10].
- † *Repentance:* The people cry out to God [6:6].
- † *Deliverance:* God raises up Gideon to deliver Israel from Midian [6:11-8:21]
- † *Rest:* Israel has rest for forty years; then Gideon dies [8:28-33]; however, during that time, Gideon's example to the people was sinful and idolatrous [8:22-32].

F. Tola Delivers Israel from Internal Chaos Resulting from Abimelech's Power Grab.

- † *Evil:* Israel commits idolatry; Abimelech commits treachery and murder in seizing power for himself over three years [8:33-9:22].
- † *Judgment:* God causes conflict between Abimilech and those who made him king, leading to internal war and strife [9:23-57].
- † *Deliverance:* God raises up Tola to judge Israel and end the strife [10:1-2].
- † *Rest:* Israel has rest for twenty-three years; then Tola dies [10:1-2].
- † *Significantly, there is no record of repentance, but rather God dealt harshly with the offenders in the judgment.*

G. Jair Judges Israel.

- † *Deliverance:* God raises up Jair to judge Israel [10:3-4].
- † *Rest:* Israel has rest for twenty-two years; then Jair dies [10:3, 5].

H. Jephthah Delivers Israel from Ammon, but Makes a Tragic Vow that Costs His Daughter's Life and Battles Against Another Tribe.

- † *Evil:* Israel again does evil in the sight of God, including idolatry [10:6].
- † *Judgment:* God allows Philistia and Ammon to rule for eighteen years [10:7-9]; God rebukes Israel [10:11-14].
- † *Repentance:* The people cry out to God [10:10]; they cry out to God again and repent in action [10:15-16].
- † *Deliverance:* God raises up Jephthah to deliver Israel from Ammon [10:17-12:7]; however, during this deliverance, Jephthah makes a tragic vow that costs his daughter her life and battles with another tribe of Israel.
- † *Rest:* Israel has rest for six years; then Jephthah dies [12:7].

I. Ibzan, Elon, and Abdon Judge Israel.

- † *Deliverance:* God raises up Ibzan to judge Israel for seven years; then Ibzan dies [12:8-10].
- † *Deliverance:* God raises up Elon to judge Israel for ten years; then Elon dies [12:11-12].
- † *Deliverance:* God raises up Abdon to judge Israel for eight years; then Abdon dies [12:13-15].

J. Samson Delivers Israel from Philistia, but Demeans His Vow, the Law, and His Role, Resulting in Sin, Betrayal, and Death.

- † *Evil*: Israel again does evil in the sight of God [13:1].
- † *Judgment*: God allows Philistia to rule for forty years [13:1].
- † *Deliverance*: God raises up Samson to deliver Israel from Philistia; however, Samson is not always obedient to God's revelation, demeans his vow and his role as Judge, and sets himself up for betrayal and death [13:2-16:31].
- † *Rest*: There is no record of rest; Samson judges Israel for twenty years and then dies [16:31].
- † *Significantly, there is no record of repentance.*

Covenant References Part I

Judges Reference	Covenant Reference	Explanation
1:1-18	Deut. 7:1-2	God promised Israel victory over the nations in the land he promised them, and here he delivered.
1:19	Deut. 7:1-2; 20:1-4	God promised Israel victory, even specifically over those with horses and chariots, so they were not to fear. Since they failed to drive out those with chariots, they evidently did fear and thus fail to fulfill this promise.
1:21, 27-36; 2:1-2	Deut 9:3	God promised quick victory over the inhabitants of the land, so there was no good reason for these multiple failures to fulfill this promise and take the land from its inhabitants.
2:1-3	Num. 33:35	In many places, Israel failed to drive out the inhabitants of the land, which God had commanded them to do, and thus those peoples became troublesome to Israel.
2:11-13	Ex. 20:3-4; 23:24, 33; De. 5:7-8; 6:14; 7:16	Israel was not to worship any god other than the true God, yet here they were worshipping the gods of the inhabitants of the land, just as God said they would if they failed to drive those people out.
2:14-15	Deut. 5:9; 6:15; 28	In response to their idolatry, God brought them curses.
2:16-17	Deut. 17:9-12	They were to obey their judges at penalty of death, yet they did not.
2:18-23	Deut. 28:1-30:10	Though Moses had the exile in view, his predictions of Israel's behavior and God's responses would be played out in the cycles described in Judges.

Covenant References Part II

Judges Reference	Covenant Reference	Explanation
3:6	Deut. 7:3	Israel was not to intermarry with the inhabitants of the land, yet they did.
3:8	Lev. 26:17	God would bring a curse of Gentile rule if they were not obedient.
3:9	Deut. 30:2-3	When the people repented, God would deliver.
6:1-5, 13	Deut. 28:51-52	One of the curses for disobedience would be loss of crops to foreigners.
6:6	Deut. 28:43	One of the curses for disobedience would be the elevation of the alien and the lowering of Israel.
6:25	Ex. 34:13	The Israelites were to tear down the alters and sacred pillars of the inhabitants of the land.
7:3	Deut. 20:8	The officers would instruct the fainthearted to return to their homes and not fight.
8:22-31	Deut 17:14-20	The people would want a king, who should stay focused on God and not multiply his riches, yet Gideon acted like a king [at the people's request], did multiply his riches, and strayed from God.
8:22-31	Deut 13:17	All the captured gold and silver was to go to God, yet these men kept it for themselves and gave to Gideon.
10:14	Deut. 32:37	God would ask where were the gods they had worshipped now that it was their time of need.
10:16	Deut. 32:36	The Lord would have compassion when they repented.
13:5	Num. 6:2-5	An Israelite could make a special vow of a Nazarite in dedication to God, as God instructed for Samson.
14:8-9	Lev. 11:27-28; Num. 6:2-21	A Nazarite was not to become unclean [such as by touching the carcass of a dead animal with paws], yet Samson did to obtain some honey.

Covenant References Part III

Judges Reference	Covenant Reference	Explanation
17:2	Ex. 20:15; De. 5:19	God forbade stealing, but Micah had stolen from his mother.
17:2	Ex. 20:12; De. 5:16	God commanded honoring parents, but Micah had dishonored his mother by stealing from her.
17:2	Deut. 23:21-23	Vows were unbreakable, yet here Micah's mother goes against her oath.
17:3-4	Deut. 5:8	God expressly forbade making a likeness of himself, yet Micah and his mother did this.
17:5	Num. 3:6-13	The Levites were to be God's priests, but here Micah consecrated one of his sons as a priest.
17:12	Num. 3:12	The Levites were under God's command, not for personal use, yet Micah took one to be his own priest.
18:6, 14	Deut. 13:1-5	A prophet that led people away from God was to be put to death. Here was a priest, serving an individual with idols, giving a prophecy that was expressly against God's will, so rather than listen to him the Danites should have put him to death.
18:1-18	Num. 34:18	Each tribe was apportioned part of the land for its inheritance. The tribe of Dan failed to take its own land, so went and took part of another tribe's [Naphtali].
18:30	Deut. 12:26; 14:23-25; 16:15-16	God chose to establish his presence in Shiloh, but the Danites chose to worship in their own city, not to mention they did it with idols and began with a priest who was a false prophet.
19:12	Gen. 12:1-3	The Israelites were to represent God to the Gentiles and be in authority over them, not seeking sustenance from them, so this was the right decision by the Levite.
19:15, 20	Lev. 19:33-34; Deut. 23:4	Israelites were to love a stranger as themselves, and God had condemned the inhospitable behavior of the Moabites and Ammonites. Thus the man was right to invite the Levite in, as others should have done.
19:22	Ex. 22:21	Israelites were not to wrong a stranger, yet these people threatened to.
19:22	Lev. 18:22; 20:13	God forbade homosexuality, which was punishable by death; yet here the men desired such acts.
19:24	Deut. 22:19-28	Israelites were not to defile virgins, under penalty of death or under compulsion to make it right through marriage; yet this is what the man of the house offers in place of the other sin desired.
19:24	Numbers 30	The father was responsible for his unmarried daughter's welfare; this father did not act such.
19:25	Numbers 5:19-29; Gen. 3:17	There is an assumption of the authority of the husband, and thus that he is responsible for the welfare of the wife, yet this man throws his wife/concubine out to protect himself.
19:25	Deut. 22	The penalty for sex with a married person was death; yet here the men lay with another's woman.
19:25	Ex. 20:13; De.5:17	Israelites were not to murder; yet these men left this woman dead.
19:29	Lev. 21:1-4	Levites were not to defile themselves with the dead, yet this man not only touched the corpse, he mutilated it and mailed it onward. [There has to be something wrong with those last two aspects too].
20:13-14; 21:3	Lev. 26:12	Israel was to be united as God's people, but here they exhibit disunity.