Crossroads International Church Singapore Dr. Rick Griffith

28 Aug 2016 Message 2 of 12

NLT 40 Minutes

**Great Leaders**

Title

***Judges 3:7-30***

**Topic:** Leadership

**Subject:** How are you going to prevent sin cycles [the Second Law of Thermodynamics] from hurting your own life?

**Complement:** Spiritual leaders will help you conquer cycles of sin.

**Purpose:** The listeners will

**Meditation:** Judges 17:6

**Reading:** Judges 3:7-30

**Song:** Then they will know: <https://www.youtube.com/watch?v=geF0tjQO__M&hl=en-GB&gl=SG>

# Introduction

### Interest: The Second Law of Thermodynamics means everything deteriorates without effort—both corporately and personally.

2nd Law
(4 slides)

### Need: Is our world better or worse than twenty years ago?

• Better or worse?

#### Singapore has more MRT lines, high wages, better food, nicer clothes, more travel, and a host of other benefits. But we also have a far higher divorce rate and a host of other problems.

#### What applies corporately also applies personally.

### Subject: How can you prevent the Second Law of Thermodynamics from hurting your own life? A related question is to ask the same of our church.

Our
Church

Subject

### Background: The book of Judges reveals the downward spiral of sin without godly leadership.

#### God told them in Deuteronomy 7 to clear the land.

Deut 7
(3 slides)

#### The incomplete occupation of Canaan was due to military and spiritual disobedience (1:1–2:5).

##### The people had seven great years under Joshua when they cleared the majority of the land of Canaan.

Grades Map

##### Most tribes failed while others got a “D” in conquest.

Enemies

##### The result was that a number of influences remained.

##### “So the people of Israel lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, 6and they intermarried with them. Israelite sons married their daughters, and Israelite daughters were given in marriage to their sons. And the Israelites served their gods” (Judges 3:5-6 NLT).

Band-Aids

#### They had a mortal wound, but only put Band-Aids on it—thus the title of this series.

#### God’s solution was a righteous king based on the Law.

Judges 17:6

Relativism

Deut 17
(3 slides)

##### The key verse in Judges 17:6 teaches this.

##### God cares about his people, so he has always provided leaders to give us relief from our troubles. He even told the future kings to make their own copy of the Law of Moses for their daily quiet time!

##### Moses and Joshua led Israel for about 40 years each, but by this time, they were dead and there was no comparable leader like them.

Cycles
(2 slides)

#### In the period after Joshua’s death, these leaders were called judges but they both rescued them and then administered justice. Initially they led to a peace that lasted much longer than the preceding years of oppression, but that quickly reversed.

Red Chart

#### The people just wouldn’t trust God to clear the remaining peoples of the land, so they fell into a cycle of sin (2:6­–3:6). These cycles led into a downward spiral.

### Preview: Today we’ll first see how God provided two great leaders for Israel, and then see how this applies to our lives.

Southern Chart

### Text: Judges 3:7-30.

• Subject

(How did God prevent the Second Law of Thermodynamics from hurting Israel?)

# I. God delivered Israel from idolatry through two judges (3:7-30).

MP

[The LORD was Israel’s savior through human delivers once they repented.]

## Cycle 1: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation after it turned from idols to the LORD (3:7-11).

Othniel Cycle 1

### Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs (3:7).

Sin

#### Who was Asherah?

##### BKC notes “**the Asherahs** (wooden pillars or images used as objects of idolatrous worship; cf. Ex. 34:13; Deut. 16:21; Jud. 6:25). Asherah was the goddess of the sea in Ugaritic literature in Syria; she was the consort of El. Asherah should not be confused with Ashtoreth, the consort of Baal, in 2:13.”[[1]](#footnote-1)

Jud 6:25

Confused Terms

• Dead

• Dead

##### “In the Bible, the noun ‘Asherah’ is used with more than one meaning. Asherah remains a Canaanite goddess whose veneration in Israel is blamed on Jezebel (see 1 Kings 18:19)…

##### “The name of Asherah is associated with that of Baal, and these were evidently a divine couple; but Baal is also linked to Astarte.” [[2]](#footnote-2)

#### Who was Baal?

Baal Cycle

##### Baal was the god of rain and thunder. Unfortunately, the god Mot (Death) killed Baal (Life) every winter, which was dry and barren.

##### So how could winter end and Baal rise again? The actions of the worshippers raised up Baal, but they still needed the rains for their crops.

• Rises

##### Enter the goddess Asherah, whose sex with Baal restarted the spring rains.

##### Of course, summer and fall would come, Baal would die in the following winter and the cycle started all over again.

• Rises

##### So Mot (Death) killed Baal (Life), but the pagans wanted to motivate Baal and Asherah to have sex, so they did this on earth in their temples in so-called “sacred prostitution” as an example to help Baal resurrect and water the once again.

Mot
• Rise

##### They even offered their own babies as sacrifices on the fiery hot hands of the statue of Baal. After the baby burned alive, the ashes were pushed into a hole underneath.

Molech

• Dies

###### They did the same in worshipping Molech.

###### Many false gods hurt them (2 slides).

False Gods
(2 slides)

###### Elijah also confronted them years later (2 slides).

Elijah
(2 slides)

###### Today we also offer babies for monetary reasons.

##### Unger notes, “"The brutality, lust and abandon of Canaanite mythology is far worse than elsewhere in the Near East at the time. And the astonishing characteristic of Canaanite deities, that they had no moral character whatever, must have brought out the worst traits in their devotees and entailed many of the most demoralizing practices of the time, such as sacred prostitution, child sacrifice and snake worship” (Merrill F. Unger, *Archaeology and the OT*, 175).

Unger Quote

#### There existed a common pagan culture where other philosophies competed for Israel’s attention. Sound familiar? It’s a war of ideas.

### Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years (3:8).

Servitude

• All Israel

Best Leader

Title

Baby

#### Cushan-Rishathaim came from the far north.

Map

#### What part of Israel did he conquer?

##### The text does not say.

##### Perhaps this is because initially, the judges ruled over all Israel.

Supplicate

### Supplication: The nation cries out to the LORD for deliverance from its enemies (3:9a).

### Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation (3:9b-10).

Cartoon

Salvation

#### Who was Othniel (3:9)? What kind of leader was he?

##### “After the overview of 2:6–3:6, the author now begins to give us, in order, the careers of the various judges that the Lord raised up (see 2:16). The first, Othniel, is a model figure in a number of ways. He belonged to a clan which had close connections with Judah, the leading tribe (1:13). Moreover, he had already distinguished himself in battle and won Caleb’s daughter as his wife (1:11–15)—no intermarriage with Canaanites for him! (See 3:6.).”[[3]](#footnote-3)

Wiersbe

##### Wiersbe writes, "God raised up Caleb's son-in-law Othniel to deliver the nation. His name means 'God is might,' and he lived up to his name.”

10

#### Othniel’s success was due to the Spirit of God in him (3:10).

Map

### Silence: The nation experiences peace for forty years until Othniel dies (3:11).

Silence

## Cycle 2: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turned from idols to the LORD (3:12-30).

Ehud

All Lefties
(8 slides)

Title

### Sin: Israel again does evil before the LORD (3:12a).

Sin

### Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years (3:12b-14).

Moab

Servitude

#### Moab was a people related by blood by conquering Israel when strong.

• Allies

#### Moab got Ammon and Amalek to help invade from the east (3:12).

##### Each was a people that surrounded southern and eastern Israel.

##### Their combined forces were so strong that they had come across the Jordan and conquered Jericho.

##### This control lasted 8 years until Israel turned to the Lord (3:15).

### Supplication: The nation cries out to the LORD for deliverance from its enemy (3:15a).

Supplicate

### Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation (3:15b-29).

Salvation

#### What was so significant about Ehud being a lefty (3:15)?

10%

##### Today about 10% of people are left-handed. How many of you are left-handed?

Beggar Cartoon

##### Many historically have thought being left-handed a liability.

Problems
(4 slides)

###### There exist problems being left-handed.

###### All of us are left-handed to an extent.

Famous
(6 slides)

###### Many famous people have been lefties.

##### However, only recently was being left-handed encouraged.

Left Brain

##### But it did give Ehud a distinct advantage, as he likely would not have his right thigh searched for a weapon when bringing tribute to King Eglon (3:16).

15b-29
(11 slides)

#### Why did Ehud turn back alone (3:18)?

##### This would make him less suspect by coming by himself.

##### He had already paid the money, so the defenses of the Moabites would be lowered.

#### Where did the murder of Eglon take place?

##### He turned back at the idols near Gilgal (3:19a).

##### This was in Eglon’s summer palace, which may have been close to Jericho.

#### Ehud being a lefty definitely was an asset (3:19b-29).

Silence

### Silence: The nation experiences peace for eighty years (3:30).

(How does God keep the Second Law of Thermodynamics from hurting you and me?)

Subject

# II. God gives us leaders to help us conquer cycles of sin.

MP

Title

Washington

MPII

MI

[The Lord helps us defeat our sin patterns through spiritual mentors.]

## I need spiritual leaders.

Turtle

### This is why I have been initiating a process to bring on new elders to lead with me.

Three Circles

### Such men will have a threefold role.

Process
(4 clicks)

### We have a two-month process of selecting elders.

### The By-Laws mandate that elders be active members for six months.

By-Laws

## You need spiritual leaders.

You Need Leaders

### We all need accountability.

Character
(2 slides)

### We also need to build character traits of elders.

(How can you prevent the Second Law of Thermodynamics from hurting your own life?)

# Conclusion

### Spiritual leaders will help you conquer cycles of sin (Main Idea).

### Main Points

MPI

#### God delivered Israel from idolatry through two judges (3:7-30).

#### God gives us leaders to help us conquer cycles of sin.

### Exhortation

#### George Washington refused to be king as he shared leadership.

##### At the end of the Revolutionary War against the British, not surprisingly, the new nation voted for their General Washington to be the first US President.

##### Although the Constitution mandated a four-term term, no nation had ever done this before.

##### Therefore, many had doubts that Washington would give up power—so they were shocked to see him return to his home once his term ended!

##### He believed in shared leadership.

#### We need shared leadership here at our church. Be part of that process by praying for your elders and developing the leadership qualifications in yourself!

Black

# Preliminary Questions

**Verses Questions**

# Context: What did the author record just prior to this passage?

### The incomplete occupation of Canaan was due to military and spiritual disobedience (1:1–2:5).

### The people just wouldn’t trust God to clear the remaining peoples of the land, so they fell into a cycle of sin (2:6­–3:6).

# Purpose: Why is this passage in the Bible?

### God cares about his people, so he has always provided leaders to give us relief from our troubles.

### In the period after Joshua’s death, these leaders who called judges but they both rescued them and then administered justice.

# Background: What historical context helps us understand this passage?

### Moses and Joshua led Israel for about 40 years each, but by this time, they were dead and there was no comparable leader like them.

### Besides that, the people had seven great years under Joshua when they cleared the majority of the land of Canaan.

### However, “So the people of Israel lived among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites, 6and they intermarried with them. Israelite sons married their daughters, and Israelite daughters were given in marriage to their sons. And the Israelites served their gods” (Judges 3:5-6 NLT).

# Questions

### Who were the Baals and Asherahs that Israel served (3:7)? What did they believe?

#### Baal was the god of rain and thunder. Unfortunately, the god Mot (Death) killed Baal (Life) every winter, which was dry and barren.

#### So how could winter end and Baal rise again? The actions of the worshippers raised up Baal, but they still needed the rains for their crops.

#### Enter the goddess Asherah, whose sex with Baal restarted the spring rains.

#### Of course, summer and fall would come, Baal would die in the following winter and the cycle started all over again.

#### So Mot (Death) killed Baal (Life), but the pagans wanted to motivate Baal and Asherah to have sex, so they did this on earth in their temples in so-called “sacred prostitution” as an example to help Baal resurrect and water the once again.

#### They even offered their own babies as sacrifices on the fiery hot hands of the statue of Baal. After the baby burned alive, the ashes were pushed into a hole underneath.

#### Today we also offer babies for monetary reasons.

#### Unger notes, “"The brutality, lust and abandon of Canaanite mythology is far worse than elsewhere in the Near East at the time. And the astonishing characteristic of Canaanite deities, that they had no moral character whatever, must have brought out the worst traits in their devotees and entailed many of the most demoralizing practices of the time, such as sacred prostitution, child sacrifice and snake worship” (Merrill F. Unger, Archaeology and the OT, 175).

#### BKC notes “**the Asherahs** (wooden pillars or images used as objects of idolatrous worship; cf. Ex. 34:13; Deut. 16:21; Jud. 6:25). Asherah was the goddess of the sea in Ugaritic literature in Syria; she was the consort of El. Asherah should not be confused with Ashtoreth, the consort of Baal, in 2:13.”[[4]](#footnote-4)

#### **Asherim** (אֲשֵׁרָה, *asherah*). Also called an Asherah pole or simply an Asherah. An Asherah is a wooden pole representing the Canaanite fertility goddess, Asherah (e.g., 1 Kgs 14:15; 2 Kgs 17:16; Jer 17:2). For more information, see this article: Asherah.[[5]](#footnote-5)

#### Harper’s Bible Dictionary also agrees that the goddess and pole are the same:

##### “Asherah (ahʹsher-ah), a Canaanite goddess, the wife of El according to Ugaritic tradition, but the consort of Baal in Palestine. In the Ugaritic literature she is called ‘Lady Asherah of the Sea,’ a title that may signify ‘she who treads on the sea.’ Apart from her name, she has other connections with the sea. Her servant is called ‘fisherman of Lady Asherah of the Sea.’ A drinking cup from Ras-Shamra seems to portray her underwater.

##### “The cult of Asherah was ancient. Tyre seems to have been a major center for her veneration. Her cult was widely diffused, but combinations with the figures Anat and Astarte and other factors have made its identification problematic. She was called, in addition to Asherah, Elat (‘Goddess’) and Qudshu (‘Holy’). Asherah probably stands behind the Punic goddess Tanit (‘She of the Serpent’?).

##### “Asherah plays an important role in the mythological texts from Ras-Shamra in modern northern Syria. The gods are regarded as the children of Asherah and El. As the wife of El, Asherah is called on to intercede with her husband on behalf of the project of building a palace for Baal. Her relationship with Baal is perplexing. Baal’s assault on the offspring of Asherah is once narrated, yet Asherah advocates for Baal the role of king and judge among the gods. A Canaanite myth that survives only in a Hittite version (‘El, Ashertu, and the Storm God’) reveals that Asherah once sought the storm god (Baal) as a lover, a quest achieved with El’s approval but to the eventual humiliation of Asherah. In the Ugaritic legend of Kirta (Keret), Asherah receives a vow from Kirta, but when he fails to fulfill his vow, she brings sickness upon him. Asherah is a mother figure, and it is announced that the offspring of Kirta will take nourishment at her breasts.

##### “In the Bible, the noun ‘Asherah’ is used with more than one meaning. Asherah remains a Canaanite goddess whose veneration in Israel is blamed on Jezebel (see 1 Kings 18:19). Jezebel’s Asherah had four hundred prophets. Asherah was also worshiped in the south, and the Deuteronomistic historian praises Asa for destroying a detestable image made for Asherah (1 Kings 15:13). Manasseh, by contrast, is blamed for erecting a statue of Asherah (2 Kings 21:7). Vessels sacred to Asherah were also deposited in the Jerusalem Temple (2 Kings 23:4).

##### “The name of Asherah is associated with that of Baal, and these were evidently a divine couple; but Baal is also linked to Astarte. Hebrew jar inscriptions from Kuntillet ‘Ajrud raise the problem of Yahweh’s relationship with Asherah. These inscriptions permit a reading that associates Yahweh of Samaria with his Asherah. If correct, these readings would demonstrate that in popular religion Yahweh was associated with a consort, Asherah, an eventuality that can cause no surprise in light of all we know about other religions of this period and area. But the noun ‘Asherah’ may also signify ‘sanctuary’ or refer to a cult object, and so the interpretation of the Kuntillet ‘Ajrud inscriptions can be disputed.

##### “Asherah can also refer to a cult object or objects. A high place might have an asherah (1 Kings 14:23; 2 Kings 18:4), but an asherah could equally be found outside a high place. The Baal temple at Samaria had an asherah (1 Kings 16:33), and they were, in general, common in places of worship in ancient Israel. The asherah is thought to have represented the goddess; it may have been carved from wood (Judg. 6:25) or it may have been a living tree planted to serve as an asherah (Deut. 16:21). Deuteronomy commands the destruction of the asherah by burning (Deut. 12:3). It can be guessed that an asherah was formed as a pole, but descriptions of the object are wanting.

##### “The cult of the goddess Asherah and the use of the cultic object called asherah are persistently opposed in Israel’s literature (Mic. 5:12-13; Deut. 16:21). Israel’s faith did not admit the worship of gods other than Yahweh. However, since the worship of Yahweh owed much to the cults of El and Baal, the danger constantly existed that the exaltation of a divine couple modeled on the association of El and Asherah or Baal and Asherah would take root in Israel. The Canaanite divine couples lived with a sexual endowment. The Yahweh of the Bible, however, was not to be thought of as a sexual being. See also Anat; Baal; El; High Place; Ras-Shamrah. R.M.G[[6]](#footnote-6).”[[7]](#footnote-7)

### Why was Israel so easily influenced by pagan religions (3:7)?

#### There existed a common pagan culture where other philosophies competed for Israel’s attention. Sound familiar? It’s a war of ideas.

#### “Contact among the many religions of the ancient Near East produced not only tension but also much syncretism or borrowing of concepts and practices. When Canaanite polytheism is compared with that of Mesopotamia, striking similarities appear that probably would not have occurred had the societies been totally isolated from each other. For example, some scholars suggest that in both cultures authority resided with the sky god. That was only the *concept* of authority, however. The *implementation* of authority needed some other deity. Although the sky god of Mesopotamia was Anu, the real power was exercised by Enlil, god of wind and storm. Likewise El was the nominal head of the Canaanite gods, but the chief functions of deity were exemplified by the personification of storm, the god Hadad. He was the “Baal,” or lord of gods and of humankind.”[[8]](#footnote-8)

#### “The Aramaeans and Philistines who settled in Canaan adopted the practices of the Canaanites; similarly the Amorites accepted much of the Sumerian religion as their own when they moved into Mesopotamia. Among all those peoples, however, the Hebrews took an independent course. Their God was the unique and cosmic deity who demanded exclusive allegiance. Such a concept ran against the grain of all the religions of the day.”[[9]](#footnote-9)

#### Of course, having a superior God and theology worked only as long as Israel had leadership based upon God’s Word. It’s not enough to have God’s instructions. We still need leaders who will act upon them and stand against the strong forces opposing God’s principles.

### Where was King Cushan-rishathaim and were was Aram-naharaim (3:8)?

“***(2) God’s Agent of Punishment (3:8)***

**8The anger of the Lord burned against Israel so that he sold them into the hands of Cushan-Rishathaim king of Aram Naharaim, to whom the Israelites were subject for eight years.**

**3:8** In his passionate anger Yahweh sold his own people into the hands of Cushan-Rishathaim, king of Aram Naharaim. The title of this man appears straightforward. Aram, rendered *Syria* in the LX[[10]](#footnote-10)X, is the name given to the area populated primarily by Arameans, one of the most important ethnic groups in the late second and early first millennia. The territory extended from northeast of the Sea of Galilee to the Taurus mountains in the north and eastward beyond the Habur tributary of the upper Euphrates River. Although his capital is not identified, the addition of Naharaim, “of the two rivers” (cf. English Mesopotamia, “between the rivers”) fixes his home somewhere east of the Euphrates—unless, of course, the present name is a corruption of Edom, as some have proposed.2[[11]](#footnote-11)2 While this seems to make sense in the present context, in the company of other nearer neighbors of Israel it is difficult to imagine scribes tolerating a change to the present reading. On the basis of *lectio difficilior*, “the more difficult reading,” therefore, the Hebrew must be allowed to stand, which heightens the significance of this first cycle.2[[12]](#footnote-12)3 This means that the first oppressor of Israel sent in by Yahweh was not simply the leader of an alliance of Canaanite city-states (Jabin, 4:2), the recently arrived Philistines (cf. 3:31; 10:6–7), the migratory Midianites (6:2–3), or the emerging nations of Moab (Eglon, 3:12) and Ammon (10:6–7, 17; 11:1–33), beyond the Dead Sea and the Jordan River. He was the most powerful of all the enemies of Israel named in the book. For him to have extended his tentacles as far as Judah in southern Canaan meant he was a world-class emperor, who held Canaan in his grip for at least eight years.2[[13]](#footnote-13)4

But who was he? The man’s name is even more problematic than his title. Formally it looks like “Cushan of Double Wickedness,” in which case it probably functions as a mocking and parodic pseudonym. Some who follow the Edomite interpretation see the name as a scribal corruption of an original Cushan *rōʾš hattêmānî*, “the chief of the Temanites.”2[[14]](#footnote-14)5 Although most scholars reject this explanation, there is no consensus on who Cushan-Rishathaim might be. A variety of identifications have been proposed: a leader of the Kassite, who controlled Babylonia from 1600–1150 b.c. (cf. Gen 10:8); a Nubian;2[[15]](#footnote-15)6 an Asiatic usurper in Egypt, known in Egyptian sources as Arsu or Irsu;2[[16]](#footnote-16)7 a Midianite chieftain (cf. Num 12:1; Hab 3:7), a surviving chieftain of southern Judah.2[[17]](#footnote-17)8 Josephus (*An[[18]](#footnote-18)t*. 5.180) proposes an identification with Chusarsathus, king of the Assyrians, which might suggest Tiglath Pileser I of Assyria (1114–1076 b.c.), but this is too late for Othniel. We are forced to concede that it is impossible to link Cushan-Rishathaim with any known historical figure. This does not mean, however, that this first episode is to be dismissed as fictionally contrived, to fill the narrator’s quota of twelve rulers, analogous to the twelve tribes of Israel,2[[19]](#footnote-19)9 or to idealize the tribe of Judah, represented by Othniel. It simply means that more evidence is needed to come to a full understanding of this text.[[20]](#footnote-20)

### What part of Israel did he conquer?

#### The text does not say.

#### Perhaps this is because initially, the judges ruled over all Israel.

### Who was Othniel (3:9)?

#### He was already noted in 1:13 as Caleb’s nephew (son of Caleb’s younger brother).

#### He conquered a city and got to marry his cousin as part of the deal.

#### “After the overview of 2:6–3:6, the author now begins to give us, in order, the careers of the various judges that the Lord raised up (see 2:16). The first, Othniel, is a model figure in a number of ways. He belonged to a clan which had close connections with Judah, the leading tribe (1:13). Moreover, he had already distinguished himself in battle and won Caleb’s daughter as his wife (1:11–15)—no intermarriage with Canaanites for him! (See 3:6.).”[[21]](#footnote-21)

### Where were Moab, Ammon, and Amalek (3:12)?

#### Each was a people that surrounded southern and eastern Israel.

#### Their combined forces were so strong that they had come across the Jordan and conquered Jericho.

#### This control lasted 8 years until Israel turned to the Lord (3:15).

### What was so significant about Ehud being a lefty (3:15)?

#### Nowadays we don’t think it strange that about 10% of people are left-handed. However, only recently was this encouraged.

#### But it did give Ehud a distinct advantage, as he likely would not have his right thigh searched for a weapon when bringing tribute to King Eglon (3:16).

### Why did Ehud turn back alone (3:18)?

#### This would make him less suspect by coming by himself.

#### He had already paid the money, so the defenses of the Moabites would be lowered.

### Where did the murder of Eglon take place?

#### He turned back at the idols near Gilgal (3:19).

#### This was in Eglon’s summer palace, which may have been close to Jericho.

# Tentative Subject/Complement Statements

Leadership is everything.

# Possible Illustrations

### George Washington refused to use the Continental Army to demand a third term, to everyone’s surprise. They had never seen a change of power without bloodshed!

# Possible Applications

### Text

# OT Survey Judges Class Notes

**Introduction**

**I. Title** The name Judges (~yjip.vo *sopetim*) refers to those who "act as law-giver, judge, governor" (BDB 1047b 1b). However, the book itself demonstrates that the term applies not only to those who *maintain* justice and settle disputes, but also liberate or *deliver* the people first before ruling and administering justice (2:16, 18).

**II. Authorship**

A. External Evidence: The Talmud (Tractate *Baba Bathra* 14b) ascribes to Samuel the books of Judges, Ruth, and Samuel.

B. Internal Evidence: The author is anonymous, but the Jewish tradition regarding Samuel's authorship makes good sense for several reasons:

1. The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) places the writing between the beginning of Saul's reign and the divided monarchy, which makes the earliest possible date at 1043 BC when Saul became king.

2. The fact that the Jebusites still inhabited Jerusalem when the book was penned (1:21) places the latest possible date of writing before 1004 BC when David conquered the city (2 Sam. 5:5-9).

 While other evidence can be cited, these two factors alone place the writing during the time of Samuel when Israel had a king (#1 above) and that king was either Saul or David (#2 above). Although a contemporary of Samuel could have reported this history, the Jewish tradition and fact that Samuel was a writer (1 Sam. 10:25) provide strong evidence that he wrote the book.

**III. Circumstances**

A. Date: The above information cites proof that Judges was written after the coronation of Saul (1043 BC) and before David's conquest of Jerusalem (1004 BC). Some critics feel this date is too early since a summation of the rules of each judge yields 410 years (too many years to fit between Joshua and Saul's times). However, due to overlapping judgeships, the events covered in the book span approximately 341 years (from about 1390 BC-1049 BC; cf. p. 96) and therefore end just before the time of the book's composition.

B. Recipients: The early monarchy date reveals that the original readers of this historical account constitute the Jews who recently experienced the change from a theocracy to a monarchy.

C. Occasion: Judges records life in Israel during the final days of the theocracy when the nation officially operated under the rule of God. However, in reality Israel did not submit to His authority since "everyone did as he saw fit," or more literally, "every man did what was right in his own eyes" (17:6; 21:25; NASB). The oft-mentioned motto "Israel had no king" coupled with this anarchy statement in these two references indicates that the book may have been composed as a defense for the monarchy—that Israel needed to be united under the rule of a righteous king.

**IV. Characteristics**

A. In contrast to the *national* leadership of Moses and/or Joshua in the Pentateuch and Book of Joshua, Judges is the first book in the Old Testament to record leadership by judges who ruled on a *local* level.

B. Judges is similar to Numbers in that it also contrasts the faithful, patient love of God with the faithless, impatient ingratitude of Israel in cycles.

1. Pattern: This sin of Israel follows a cyclical pattern which occurs in a five stage progression from sin to servitude to supplication to salvation to silence, then back to sin again as the cycles repeat themselves seven times.

2. The Seven Cycles of the Book of Judges (see chronology on p. 96):

|  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- |
| **Cycle** | **Oppressor** | **Location** **in Israel** | **Years of Oppression** | **Deliverer** | **Years of Peace** |
| 1 (3:7-11) | Mesopotamians | South | 8 | Othniel | 40 |
| 2 (3:12-30) | Moabites | Southeast | 18 | Ehud | 80 |
| Parenthesis (3:31) | Philistines | Southwest | – | Shamgar | – |
| 3 (chs. 4–5) | Canaanites | North | 20 | Deborah & Barak | 40 |
| 4 (6:1–8:32) | Midianites | Northcentral(Ophrah) | 7 | Gideon | 40 |
| 5 (8:33–9:57) | Abimelech | Central | 3 | Unnamed Woman | – |
| Parenthesis (10:1-2) | – | Central(Shamir) | – | Tola | 23 |
| Parenthesis (10:3-5) | – | East(Komon,Gilead) | – | Jair | 22 |
| 6 (10:6–12:7) | Ammonites | East(Zaphon, Gilead) | 18 | Jephthah | 6 |
| Parenthesis (12:8-10) | – | Southeast(Bethlehem) | – | Ibzan | 7 |
| Parenthesis (12:11-12) | – | Northwest | – | Elon | 10 |
| Parenthesis (12:13-15) | – | Central(Pirathon) | – | Abdon | 8 |
| 7 (chs. 13–16) | Philistines | Southwest(Zorah) | 40 | Samson | 20 |
| Totals |  |  | 114 |  | 296 |

**Argument**

The repeated phrase "in those days Israel had no king" (17:6; 18:1; 19:1; 21:25) provides the key to unlocking the argument of Judges. The book chronicles the failure of the theocracy in the political and religious failure of the nation (1:1–2:5), the successive attempts of twelve judges to provide stability to the theocracy (2:6–16:31), and the complete spiritual and moral collapse of the nation (chs. 17–21). One may note that the four occurrences of the lack of a king (above) appear only in this third section of the book as evidence of the need for a righteous monarchy to replace the failed theocracy explained in the first sixteen chapters. Throughout the account God's merciful care contrasts sharply with the disobedience of His wayward people. The provision of judges is cited as an act of God's compassion (2:16, 18).

**Synthesis**

**Failure of the theocracy**

**1:1–2:5 Incomplete occupation/obedience**

1 Military

2:1-5 Spiritual

**2:6–16:31 Deliverance by Judges**

2:6–3:6 Introduction

3:7–16:31 12 Judges, 7 cycles

3:7-11 Othniel

3:12-31 Ehud

3:31 Shamgar

4–5 Deborah/Barak

6:1–8:28 Gideon

8:29–9:57 Unnamed woman

10:1-2 Tola

10:3-5 Jair

10:6–12:7 Jephthah

12:8-10 Izban

12:11-12 Elon

12:13-15 Abdon

13–16 Samson

**17–21 Need for Monarchy**

17–18 Religious failure

17 Micah's priest

18 Danite migration

19–21 Moral failure

19 Levite concubine disaster

20 Benjamites almost destroyed

21 Wives provided

21:25 Monarchy needed

**Outline**

**Summary Statement for the Book**

***Israel’s failure under the theocracy* due to faithless disobedience is contrasted with God's merciful care in disciplining and delivering Israel through judges to exhort submission *to its new, divinely appointed kings* in a righteous monarchy.**

**I. (1:1–2:5) Israel's political failure of incomplete occupation of Canaan results in a religious failure of incomplete obedience as an introduction to the failure of the theocracy and the need for Israel's deliverance.**

A. (Ch. 1) Israel's political-military failure to complete the conquest indicates that as a whole the tribes did not obey the LORD by exercising faith in God to claim His promise of the entire land.

B. (2:1-5) Israel's religious-spiritual failure resulting from the incomplete conquest is a breaking of the covenant by alliances and idolatry which the pre-incarnate Christ vows would snare them to teach the need for deliverance and the cost of incomplete obedience.

**II. (2:6–16:31) Israel's deliverance by God through twelve judges who seek to avert its seven cycles of sin demonstrates God's merciful care despite Israel’s failure during the theocracy.**

A. (2:6–3:6) The introduction to the twelve judges previews God's repeated provision of judges to deliver Israel from the remaining nations even though it breaks the covenant after the death of Joshua.

B. (3:7–16:31) Israel's deliverance through twelve judges during its downward moral spiral in seven cycles shows God's merciful provision each time the people turn from idols back to Him to teach the nation that God cannot be blamed for the failure of the theocracy.

1. (3:7-11) Cycle 1: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:7) Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs.

b. (3:8) Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years.

c. (3:9a) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (3:9b-10) Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation.

e. (3:11) Silence: The nation experiences peace for forty years until Othniel dies.

2. (3:12-30) Cycle 2: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turns from idols to the LORD.

a. (3:12a) Sin: Israel again does evil before the LORD.

b. (3:12b-14) Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years.

c. (3:15a) Supplication: The nation cries out to the LORD for deliverance from its enemy.

d. (3:15b-29) Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation.

e. (3:30) Silence: The nation experiences peace for eighty years.

 (3:31) Shamgar delivers southwestern Israel from the Philistines by killing six hundred men as God's merciful provision for the nation during the lifetime of Ehud.

3. (Chs. 4–5) Cycle 3: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation after it turns from idols to the LORD.

a. (4:1) Sin: Israel again does evil before the LORD.

b. (4:2-3a) Servitude: God punishes the nation's disobedience through the oppression of Jabin, a king of Canaan, for twenty years.

c. (4:3b) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (4:4–5:31a) Salvation: Deborah and Barak deliver northern Israel from the Canaanites and sing a song of victory as God's merciful provision for the nation.

e. (5:31b) Silence: The nation experiences peace for forty years.

4. (6:1–8:32) Cycle 4: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (6:1a) Sin: Israel again does evil before the LORD.

b. (6:1b-6) Servitude: God punishes the nation's disobedience through the oppression of the Midianites, Amalekites, and other eastern peoples who ravage the land for seven years.

c. (6:7-10) Supplication: The nation cries out to the LORD for deliverance from its enemies.

d. (6:11–8:27) Salvation: Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation.

1) (6:11-40) The pre-incarnate Christ calls, tests, empowers, and encourages Gideon to lead Israel against the Midianites, Amalekites, and other eastern peoples.

a) (6:11-24) Gideon is called to the task of leading Israel.

b) (6:25-32) Gideon is tested in his ability to obey the LORD through his destruction of Baal's altar.

c) (6:33-35) Gideon is empowered for service as the Midianites, Amalekites, and other eastern peoples camp opposite Israel for war.

d) (6:36-40) Gideon is encouraged by God in the confirmation of his call through a wet and dry fleece.

2) (7:1–8:21) Gideon delivers northcentral Israel from the Midianites as God's merciful provision for the nation according to His promise to protect His people when they are obedient.

3) (8:22-27) Gideon judges the people foolishly by making a golden ephod which the people worship.

e. (8:28-32) Silence: The nation experiences peace for forty years.

5. (8:33–9:57) Cycle 5: An unnamed woman delivers central Israel from Abimelech's vicious rule of fellow Israelites as God's merciful provision for the nation even though it never turns from idols to the LORD.

a. (8:33-35) Sin: Israel sins against the LORD by prostituting itself before the Baals.

b. (9:1-49) Servitude: The nation's breaking of the covenant allows oppression by one of its own–Gideon's son Abimelech–who usurps his father's desire for God's rulership by murdering sixty-nine of his half-brothers (all except Jotham).

c. (Absent) Supplication: No mention is made of Israel ever requesting God for deliverance from Abimelech.

d. (9:50-57) Salvation: Though not specifically designated a judge, an unnamed woman of Thebez delivers Israel from Abimelech by killing him with a millstone in Shechem.

e. (Absent) Silence: Since no judge delivers Israel from Abimelech no rulership is recorded and the account continues with Tola.

 (10:1-2) Tola delivers central Israel from unrevealed oppressors as God's merciful provision for the nation.

 (10:3-5) Jair leads eastern Israel as God's merciful provision for the nation.

6. (10:6–12:7) Cycle 6: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for the nation after it turns from idols to the LORD.

a. (10:6) Sin: Israel sins against the LORD by serving the gods of many nations.

b. (10:7-9) Servitude: The nation's breaking of the covenant in Gilead causes them to be oppressed by the Philistines and Ammonites for eighteen years.

c. (10:10-16) Supplication: The people cry out to God in repentance and rid themselves of idols.

d. (10:17–12:6) Salvation: Jephthah delivers eastern Israel from the Ammonites as God's merciful provision for Israel but fulfills a foolish vow by executing his daughter and executes 42,000 Ephraimites for their jealousy over his victory.

 \* For views on the fate of Jephthah’s daughter, see page **Error! Bookmark not defined.**.

e. (12:7) Silence: Jephthah rules the land for six years.

 (12:8-10) Izban leads southeastern Israel as God's merciful provision for the nation.

 (12:11-12) Elon leads northwest Israel as God's merciful provision for the nation.

 (12:13-15) Abdon leads central Israel as God's merciful provision for the nation.

7. (Chs. 13–16) Cycle 7: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation even though it never turns from evil to God.

a. (13:1a) Sin: Israel again does evil before the LORD.

b. (13:1b) Servitude: God punishes the nation's disobedience through the oppression of the Philistines for forty years.

c. (Absent) Supplication: No mention is made of the nation crying out to the LORD for deliverance from its enemy.

d. (13:2–16:31) Salvation: Samson delivers southwestern Israel from the Philistines as God's merciful provision for the nation.

1) (13:2-25) The miraculous events surrounding Samson's birth indicate him as God's merciful provision for the nation.

2) (Ch. 14) Samson kills thirty Philistines after being deceived at his sinful wedding feast with a Philistine woman as God's agent for vengeance against the Philistines.

3) (Ch. 15) Once again as God's agent for vengeance against the Philistines, Samson burns their fields for giving his wife to his wedding attendant and kills one thousand Philistines after the murder of her and her father.

4) (Ch. 16) In Samson's downfall by succumbing to Delilah's nagging he dies with three thousand Philistines as his final act of vengeance upon Israel's enemy.

e. (Absent) Silence: No mention is made of the nation experiencing peace after Samson's twenty year rule.

**III.(Chs. 17–21) Israel's religious and moral failures portrayed through two Levites demonstrate the need for a righteous monarchy to replace the failed theocracy.**

A. (Chs. 17–18) The religious failure of the people seen in the hiring of a Levite pagan priest who blesses Dan's ungodly migration is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 17) Micah's idolatry and hiring of a Levite as pagan priest exemplifies the personal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

2. (Ch. 18) The Levite's godless blessing upon the selfish and faithless migration plan of the Danites reveals the tribal religious apostasy in Israel to show the need for a righteous monarchy to replace the failed theocracy.

B. (Chs. 19–21) The moral failure of the people in the Benjamite murder of a Levite's concubine and the national retaliation is recorded as evidence of the need for a righteous monarchy to replace the failed theocracy.

1. (Ch. 19) Benjamites in Gibeah rape and kill the concubine of a Levite traveling through their area, who then cuts her into twelve pieces and sends one to each tribe in Israel–an illustration of the rampant immorality in the failed theocracy.

2. (Ch. 20) The 400,000 warriors of the other eleven tribes destroy in three days 26,100\* of the 26,700 Benjamite soldiers in addition to all the women and children, thus nearly destroying the entire tribe except 600 men who fled into the desert .

 \* The 25,100 killed (20:35) excludes 1000 Benjamites killed on days 1 & 2 of battle.

3. (21:1-24) Israelites preserve the tribe of Benjamin by providing wives for the 600 living Benjamites through killing everyone in Jabesh Gilead except 400 virgins and stealing 200 virgins at a festival at Shiloh–both godless attempts to undo their wrong.

4. (21:25) The closing statement of relativism as the people’s ethical standard reiterates the moral failure of the people to indicate the need for a righteous monarchy to replace the failed theocracy.

**Great Leaders**

***Judges 3:7-30***

**Exegetical Outline (Steps 2-3)**

# *Exegetical Idea*: The way God delivered Israel from cycles of sin was by providing judges to lead them from trusting idols to the LORD.

# I. Cycle 1: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation after it turned from idols to the LORD (3:7-11).

## Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs (3:7).

## Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years (3:8).

## Supplication: The nation cries out to the LORD for deliverance from its enemies (3:9a).

## Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation (3:9b-10).

## Silence: The nation experiences peace for forty years until Othniel dies (3:11).

# II. Cycle 2: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turned from idols to the LORD (3:12-30).

## Sin: Israel again does evil before the LORD (3:12a).

## Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years (3:12b-14).

## Supplication: The nation cries out to the LORD for deliverance from its enemy (3:15a).

## Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation (3:15b-29).

## Silence: The nation experiences peace for eighty years (3:30).

**Purpose or Desired Listener Response (Step 4)**

The listeners will trust God to provide leaders to help them conquer repeated cycles of sin.

**Homiletical Outline** (Cyclical inductive form)

# Introduction

### Interest: The Second Law of Thermodynamics means everything deteriorates without effort—both corporately and personally.

### Need: Is our world better or worse than twenty years ago?

#### Singapore has more MRT lines, high wages, better food, nicer clothes, more travel, and a host of other benefits. But we also have a far higher divorce rate and a host of other problems.

#### What applies corporately also applies personally.

### Subject: How can you prevent the Second Law of Thermodynamics from hurting your own life?

### Background: The book of Judges reveals the downward spiral of sin without godly leadership.

### Preview: Today we’ll first see how God provided two great leaders for Israel, and then see how this applies to our lives.

### Text: Judges 3:7-30.

(How did God prevent the Second Law of Thermodynamics from hurting Israel?)

# I. God delivered Israel from idolatry through two judges (3:7-30).

## Cycle 1: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation after it turned from idols to the LORD (3:7-11).

### Sin: Israel does evil by forgetting the LORD and serving the Baals and Asherahs (3:7).

### Servitude: God punishes the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years (3:8).

### Supplication: The nation cries out to the LORD for deliverance from its enemies (3:9a).

### Salvation: Othniel (Caleb's nephew) delivers southern Israel from the Mesopotamians as God's merciful provision for the nation (3:9b-10).

### Silence: The nation experiences peace for forty years until Othniel dies (3:11).

## Cycle 2: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turned from idols to the LORD (3:12-30).

### Sin: Israel again does evil before the LORD (3:12a).

### Servitude: God punishes the nation's disobedience through the oppression of King Eglon of Moab for eighteen years (3:12b-14).

### Supplication: The nation cries out to the LORD for deliverance from its enemy (3:15a).

### Salvation: Ehud delivers southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation (3:15b-29).

### Silence: The nation experiences peace for eighty years (3:30).

(How does God keep the Second Law of Thermodynamics from hurting you and me?)

# II. God gives us leaders to help us conquer cycles of sin.

## I need spiritual leaders.

## You need spiritual leaders.

(How can you prevent the Second Law of Thermodynamics from hurting your own life?)

# Conclusion

### Spiritual leaders will help you conquer cycles of sin (Main Idea).

### Main Points

#### God delivered Israel from idolatry through two judges (3:7-30).

#### God gives us leaders to help us conquer cycles of sin.

### Exhortation

#### George Washington refused to be king as he shared leadership.

#### We need shared leadership here at our church.



**Rick Griffith**

28 August 2016

Message 2 of 12

**Great Leaders**

***Judges 3:7-30***

# Introduction

### The Second Law of Thermodynamics

### How can you prevent the Second Law of Thermodynamics from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ your own life?

### The book of Judges shows the downward spiral of sin without godly leadership (17:6).

(How did God prevent the Second Law of Thermodynamics from hurting Israel?)

# I. God delivered Israel from \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ through two \_\_\_\_\_\_\_\_\_\_\_\_\_\_ (3:7-30).

## Cycle 1: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation after it turned from idols to the LORD (3:7-11).

### Sin: Israel did evil by forgetting the LORD and serving the Baals and Asherahs (3:7).

### Servitude: God punished the nation's idolatry through the oppression of Cushan-Rishathaim, King of Mesopotamia, for eight years (3:8).

### Supplication: The nation cried out to the LORD for deliverance from its enemies (3:9a).

### Salvation: Othniel (Caleb's nephew) delivered southern Israel from the Mesopotamians as God's merciful provision for the nation (3:9b-10).

### Silence: The nation experienced peace for forty years until Othniel dies (3:11).

## Cycle 2: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation after it turned from idols to the LORD (3:12-30).

### Sin: Israel again did evil before the LORD (3:12a).

### Servitude: God punished the nation's disobedience through the oppression of King Eglon of Moab for eighteen years (3:12b-14).

### Supplication: The nation cried out to the LORD for deliverance from its enemy (3:15a).

### Salvation: Ehud delivered southeastern Israel from the Moabites by killing the fat King Eglon as God's merciful provision for the nation (3:15b-29).

### Silence: The nation experienced peace for eighty years (3:30).

(How does God keep the Second Law of Thermodynamics from hurting you and me?)

# II. God gives us \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to help us conquer \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin.

## Rick SSD:Users:griffith:Desktop:Elder Process.pngI need spiritual leaders.

## You need spiritual leaders.

(How can you prevent the Second Law of Thermodynamics from hurting your own life?)

# Conclusion

### Spiritual \_\_\_\_\_\_\_\_\_\_\_\_\_\_ will help you conquer \_\_\_\_\_\_\_\_\_\_\_\_\_\_ of sin (Main Idea).

### Take Home

#### George Washington refused to be king as he shared leadership.

#### We need shared leadership here at our church.

Download this sermon PPT and notes for free at BibleStudyDownloads.org/resource/old-testament-preaching/

Listen to this message online at cicfamily.com/sermon-listing/

1. F. Duane Lindsey, “Judges,” in *The Bible Knowledge Commentary: An Exposition of the Scriptures*, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 385–386. [↑](#footnote-ref-1)
2. R.M.G. Robert M. Good, Ph.D.; Assistant Professor of Religion; Dartmouth College; Hanover, New Hampshire, “Asherah,” eds. Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, *Harper’s Bible Dictionary* (San Francisco: Harper & Row, 1985), 74–75. [↑](#footnote-ref-2)
3. Barry G. Webb, “Judges,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 268. [↑](#footnote-ref-3)
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5. Major Contributors and Editors, “Asherim,” ed. John D. Barry et al., *The Lexham Bible Dictionary* (Bellingham, WA: Lexham Press, 2016). [↑](#footnote-ref-5)
6. [↑](#footnote-ref-6)
7. R.M.G. Robert M. Good, Ph.D.; Assistant Professor of Religion; Dartmouth College; Hanover, New Hampshire, “Asherah,” eds. Paul J. Achtemeier, Harper & Row and Society of Biblical Literature, *Harper’s Bible Dictionary* (San Francisco: Harper & Row, 1985), 74–75. [↑](#footnote-ref-7)
8. Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 410. [↑](#footnote-ref-8)
9. Walter A. Elwell and Barry J. Beitzel, *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 410–411. [↑](#footnote-ref-9)
10. LXX Septuagint [↑](#footnote-ref-10)
11. 22 J. Gray (*Joshua, Judges and Ruth,* NCB [London: Thomas Nelson, 1967], 260–61) suggests Naharaim was added to clarify Aram, once the error had entered the text. The names Aram (ארם) and Edom (אדם) are confused elsewhere in 2 Sam 8:12–13; 1 Chr 18:11; 2 Chr 20:2. [↑](#footnote-ref-11)
12. 23 Equally unlikely is R. G. Boling’s suggestion (*Judges: A New Translation with Introduction and Commentary,* AB [Garden City: Doubleday, 1975], 81) that ארם נהרים is a corruption of ארמן הרים, “Fortress of the Mountains.” [↑](#footnote-ref-12)
13. 24 A. Malamat suggests Cushan-Rishathaim’s activities in southern Canaan were not undertaken simply to subjugate a small tribe (Judah), but were directed at Egypt (“The Egyptian Decline in Canaan and the Sea Peoples,” in *Judges*, WHJP First Series: Ancient Times; ed. B. Mazar [Tel-Aviv: Massada, 1971], 26–27). He links Othniel’s deliverance of Israel with the general defeat of this foreign invader of Egypt by Setnakht, the founder of the Twentieth Dynasty, at the end of the thirteenth century b.c. [↑](#footnote-ref-13)
14. 25 Gray, *Judges*, 261. [↑](#footnote-ref-14)
15. 26 Cush = Nubia. [↑](#footnote-ref-15)
16. 27 Papyrus Harris 1/75 (*ANET* 260). Thus Malamat, “Cushan Rishathaim and the Decline of the Near East around 1200 b.c.,” *JNES* 13 (1954): 231–42. [↑](#footnote-ref-16)
17. 28 On these and other suggestions see B. G. Webb, *The Book of Judges: An Integrated Reading,* JSOTSup 46 (Sheffield: JSOT Press, 1987), 243, n. 5; Lindars, *Judges 1–5*, 131–34. [↑](#footnote-ref-17)
18. *Ant* *Antiquities* [↑](#footnote-ref-18)
19. 29 Thus Becker, *Richterzeit*, 106. [↑](#footnote-ref-19)
20. Daniel Isaac Block, *Judges, Ruth*, vol. 6, The New American Commentary (Nashville: Broadman & Holman Publishers, 1999), 152–153. [↑](#footnote-ref-20)
21. Barry G. Webb, “Judges,” in *New Bible Commentary: 21st Century Edition*, ed. D. A. Carson et al., 4th ed. (Leicester, England; Downers Grove, IL: Inter-Varsity Press, 1994), 268. [↑](#footnote-ref-21)