



Wednesday  
December 30, 2020

# Judges

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## The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - After 40 years of rest under the leadership of Othniel the cycle begins anew.
    - The people sin against God.
  - God gave them over to the king of Moab along with a confederation of the Ammonites and Amalekites as judgment for 18 years. The inclusion of the Amalekites is fulfillment of the warning that if the Israelites did not vanquish these people from the land there would be thorns in their eyes and whips on their sides. (Joshua 23:13)

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## The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - After 40 years of rest under the leadership of Othniel the cycle begins anew.
    - God gave them over to the king of Moab along with a confederation of the Ammonites and Amalekites as judgment for 18 years.
      - Remember that the Ammonites and Moabites were kinsmen whom God did not allow the Israelites to engage in warfare during the Exodus.
    - They captured the strategic area by the city of Jericho where people crossed the Jordan. A ford is a place in a river shallow enough to cross by wading.

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The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - After 40 years of rest under the leadership of Othniel the cycle begins anew.
  - The people cried out to God in their oppression and God raised up Ehud of the tribe of Benjamin to bring about deliverance.

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The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - Ehud devised a plan to kill the Eglon the king of Moab.
    - Tribute was exacted by conquering nations in order to enrich the kingdom of the conquerors and to impoverish and weaken the conquered. This amounted to oppressive taxation.
    - Ehud used the ruse of having something special for Eglon to lower his defenses and the fact that he was lefthanded to put himself in a position to kill the king.
    - Since Eglon has sent all of his attendants away because he did not want them to know of the "special gift" he was going to receive, Ehud had the opportunity to cleanly escape.

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The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - Note that twice there is a reference to the idols near Gilgal. This is a sad commentary that the place of the original encampment of the Israelites and the first place the tabernacle was positioned in the Promised Land had become known as a place of idolatry. 3:19,26

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The era of the judges. 2:16-16:31

- Ehud 3:12-30
  - Ehud rallied the people from the hill country of Ephraim
  - He recovered the strategic area of the fords of the Jordan and inflicted heavy casualties on the Moabite army.
  - Moab was subdued and the land has rest for 80 years.

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The era of the judges. 2:16-16:31

- Shamgar 3:31
  - Notable warrior who killed 600 Philistines with a sharp stick. May indicate the lack of weapons of war among the Israelites.
  - Without further comment, he is said to have saved Israel, probably from an attempt at conquest by the Philistines.
  - His tenure is not described as one of rest which aligns with the description of Israel during Shamgar's time by Deborah. (see Judges 5:6-7)

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The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - After Ehud the people again go back to the same cycle and God delivers them into the hand of the Canaanite king Jabin for 20 years of cruel oppression.
    - His commander was Sisera.
    - An army which included 900 chariots of iron would have been formidable.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - Deborah arose as a judge of Israel
  - Also described as a prophetess. The first and foremost work of a prophet or prophetess was to proclaim the message of God to His people.
  - The failure of the priests and Levites to act as judges in the land can be assumed from Deborah's activity.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - Deborah summoned Barak to give him God's message:
    - God has commanded Barak to gather 10,000 men from Naphtali and Zebulun.
    - God will draw out Sisera to meet in battle by the Kishon River.
    - God will deliver Sisera and his army into the hand of Barak.
    - Barak accepted the mission on the condition that Deborah would go with him.
    - Deborah agreed but made the point that Sisera would fall at the hand of a woman.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - Sisera responded to the gathering of the Israelites by amassing his army, including the 900 chariots, to the Kishon River.
  - Deborah signaled the time to start the battle.
  - Sisera's army was defeated and destroyed. The song of Deborah and Barak in the next chapter gives an insight to this defeat in referencing "the torrent of the Kishon swept them away". Chariots of iron need solid stable ground. That coupled with the description of Sisera abandoning his chariot and fleeing on foot indicates that the flooding of the Kishon rendered the chariots useless.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The death of Sisera
    - Heber the Kenite, a descent of Moses' father-in-law but estranged from his clan, lived in the area and had a peaceful relationship with Jabin the king of the Canaanites.
    - Sisera, therefore, felt safe in his tent.
    - Jael, Heber's wife, welcomed Sisera into their tent with words of assurance.
    - The drink of milk rather than water would increase Sisera's fatigue and he was soon asleep.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The death of Sisera
    - No reason is given for Jael's uncharacteristic act of killing Sisera in his sleep. Normally, when one was received into one's tent like this there was an obligation of protection. Sisera was counting on that.
    - Jael revealed her deed to Barak when he came by looking for Sisera.
  - This victory gave the basis for a campaign that would lead to the destruction of Jabin the king of Canaan. Note that Jabin was probably a title rather than a name such as the use of Pharaoh in Egypt. Joshua 11 relates how Jabin, king of Hazor gather a coalition of Canaanite kings to fight Joshua and the Israelites. The defeat and death of the king of Hazor, Jabin, is recorded in this account.

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### The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The Song of Deborah and Barak 5:1-31
    - Thanksgiving to Yahweh that the leaders of Israel led, and the people followed.
    - Yahweh's might is likened to the earth shaking as He marched forward.
    - The tenuous days of Shamgar was characterized by the lack a safety and security.

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The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The Song of Deborah and Barak 5:1-31
    - When the people turned to other gods, they became defenseless.
    - The answer of the people to the call of battle is celebrated.
    - A call is made to make known God's victory in every venue.
    - The people and tribes who responded to the call are commended while those who did not join in are rebuked.
    - The battle is described with the realization that the creation joined in to aid the Israelites in battle.

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The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The Song of Deborah and Barak 5:1-31
    - A contrast is drawn between the "in habitants of Meroz" and Jael.
      - The location of Meroz is not known. It is inferred that they had the opportunity to aid in the battle but chose to play it safe. This could be a generalization of the specific rebukes seen earlier.
      - Jael on the other hand is blessed because she did aid the cause of Yahweh by killing Sisera.

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The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The Song of Deborah and Barak 5:1-31
    - The song imagines the mother of Sisera fretting over his delayed return from battle. Her attendants try to comfort her by imagining him delayed by indulging in the spoils of victory.
    - The song ends with a prayer that God's enemies would be defeated as Sisera and that the friends of God would be exalted.

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The era of the judges. 2:16-16:31

- Deborah 4:1-5:31
  - The victory brought about another 40 years of rest in the land.

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