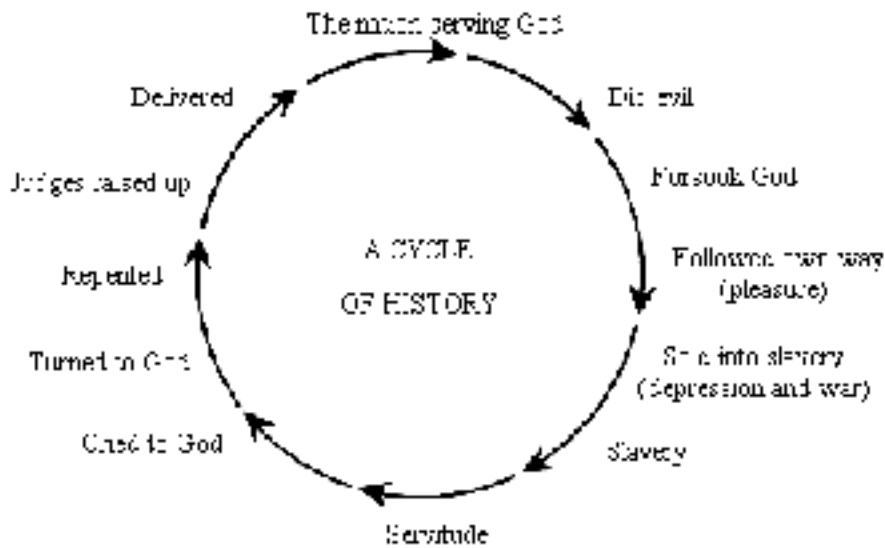


Judges
Dec 4, 2022

Judges Summary: This book depicts Israel settling in the land and the problems they confronted. It is a book of mixture as we find both victories and defeats, good and evil, revival and apostasy, unity and anarchy. There is a cycle that is repeated seven times in the book [Jdg 3:1-11; 3:12-31; 4:1-5:31; 6:1-8:32; 8:33-10:5; 10:6-12:15; 13 – 16] that is best summarize in Jdg 2:11-19.

Jdg 2:18-19 'Whenever the LORD raised up a judge for them, he was with the judge and saved them out of the hands of their enemies as long as the judge lived; for the LORD had compassion on them as they groaned under those who oppressed and afflicted them. But when the judge died, the people returned to ways even more corrupt than those of their fathers, following other gods and serving and worshipping them. They refused to give up their evil practices and stubborn ways.'



This pattern of sin, bondage and repentance that would last for nearly 350 years (around 1380 to 1050 BC). As the following table shows:

Enemy	Years of Bondage	Judge	Deliverance and Rest	Scripture
Mesopotamia	8	Othniel	40	3:7-11
Moab	18	Ehud	80	3:12-31
Philistia	Unrecorded	Shamgar	Unrecorded	3:31
Canaan	20	Barak & Deborah	40	4:1 - 5:31
Midian	7	Gideon	40	6:1 - 8:28
Unrecorded	Unrecorded	Tola	23	10:1-2
Unrecorded	Unrecorded	Jair	22	10:3-5
Ammon	18	Jephthah	6	10:6 - 12:7
Unrecorded	Unrecorded	Ibzan	7	12:8-10
Unrecorded	Unrecorded	Elon	10	12:11-12
Unrecorded	Unrecorded	Abdon	8	12:13-15
Philistia	40	Samson	20	13:1 - 16:31

Jdg 17:6 In those days there was no king in Israel; every man did what was right in his own eyes.
This phase is repeated 3 other times (18:1; 19:1; 21:25)

Though the book covers approximately 350 years of Israel's history, only 111 years were actually spent in servitudes.

Though a book of failure, faith is seen in the ministry of the Judges

Heb 11:32-34 ... time will fail me if I tell of Gideon, Barak, Samson, Jephthah, ... who by faith conquered kingdoms, performed acts of righteousness, obtained promises, ... escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.

Note: the book of Judges is not written in strict chronological order, but events are grouped according to spiritual significance.

Judges offers 7 illustrations of 1Cor 1:27-28.

1Cor 1:27-28 but God has chosen the foolish things of the world to shame the wise, and God has chosen the weak things of the world to shame the things which are strong, and the base things of the world and the despised God has chosen, the things that are not, so that He may nullify the things that are,

Tools the Judges used to defeat the enemy:

An oxgoad – a pointed rod used for driving or guiding cattle, especially oxen in plowing (3:31).

A nail or tent peg (4:21)

Trumpets, Pitchers, & Lamps (7:20)

A millstone – a stone used in the grinding of grain (9:53)

The jawbone of a donkey (15:15)

Christ seen: Christ is seen as Judge; Deliverer; Savior - upon whom "the Spirit of the Lord came" bringing deliverance from servitude to self, sin, and satan.

The Judges were all, respectively, types of Jesus Christ in that they were deliverers and redeemers of God's oppressed people. Whenever Israel sinned the Lord sent foreign nations to punish them for their rebellion. When they came to an end of themselves and cried out to the Lord, He raised up a deliverer. In each case, the judges won the victory against God's enemies by an unexpected and unlikely victory. While each of the circumstances were different, they each had the unlikely prospect and unexpected victory in common.

Samson was a type of Christ in that he was the mightiest of all the judges (Jdg 13-19). He defeated more of God's enemies in his death than he did in his life. This is also the case with the Lord Jesus. By his sacrificial death the Lord Jesus destroyed the enemies of God and His church.

Jonathan Edwards drew out this typological parallel when he wrote: "the true Samson does more towards the destruction of his enemies at his death, than in his life, in yielding up himself to death, he pulls down the temple of Dagon, and destroys many thousands of his enemies, even while they are making themselves sport in his sufferings; and so he whose type was the ark, pulls down Dagon, and breaks off his head and hands in his own temple, even while he is brought in there as Dagon's captive."

Samson was the worst judge of Israel. He was a drunkard, sexually immoral, and lived for worldly pleasures. Nevertheless, his life surprisingly parallels Jesus's.

	Samson	Jesus
An angel announced their birth	The angel of the Lord told Manoah and his wife that they would conceive (Jdg 13:3).	Angel Gabriel told Mary she would give birth (Lk 1:30-31).
Their births were miraculous	Samson's mother was barren	Mary was a virgin
Both would be set apart for ministry	Jdg 13:2-3	Lk 1:26-27
Both would become a savior of their people	Jdg 13:5	Mt 1:21
Both ministered in the power of the Holy Spirit	Jdg 14:6, 19	Mt 3:16; Ac 10:38
Both were handed over by the Israelites	Jdg 15:9-13	Mt 27:1-2
Both were betrayed by someone close to them	Samson was betrayed by Delilah, his lover Jdg 16:18-21	Jesus was betrayed by Judas, his disciple Mt 26:47-50
Both died to destroy their enemies	Jdg 16:30	Jn 12:31-32; Heb 2:14, 1Jn 3:8
Both achieved more in death than in life	Jdg 16:30	Jn 16:7, 12:32, Rom 5:10-21; Gal 2:20-21

Astonishingly, God's compassion for His people extends deeper than the failure of his people even when those failures are self-inflicted.

The ultimate Judge and Savior, Jesus (Mt 1:21), represents this grace in its ultimate form, interrupting the ongoing cycle of sin in the lives of his people throughout time and throughout the world.

There is no sin, no failure, and no act of unfaithfulness that is beyond the redemptive reach of Christ's love.

Having received from God such undeserved assurances of forgiveness and reconciliation, we are now called to respond with wholehearted faith/obedience to Him and to extend his grace to others.

2Cor 5:18-21 2 Now all these things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation, 19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation. 20 Therefore, we are ambassadors for Christ, as though God were making an appeal through us; we beg you on behalf of Christ, be reconciled to God. 21 He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.