



COMING UP ... JULY 21 Judges 9-21 JULY 28 NO CLASS (Bill in Middle East) AUG 4 Ruth AUG 11 | Samuel 1-7

I NEVER MEANT ...

- To become an addict
- To cheat on my spouse
- To become an embezzler
- To become "lukewarm" in my spiritual life
 - But I got bored
 - It became too hard to seek change
 - It took too long; nothing ever seemed to change
 - It no longer seemed worth the effort

GOD'S EXPECTATION: CLAIM CANAAN

Leviticus		Deuteronomy
Genesis/Exodus	Numbers	Joshua
Egypt "Redemption"	Wilderness "Testing"	Promised Land "Possession"
By grace through faith under blood	Choice: self-will or follow God's Word	Break with sin, self-will and self-effort

JUDGES SUMMARIZED in a word or phrase: "Downward Spiral"

LESSON THEME: It's a slippery slope from living *with* the Canaanites to living *like* the Canaanites
The divided heart of compromise

THE BASICS

Who: perhaps Samuel **When:** likely between 1040 and 1020 B.C. **Where:** unknown
Why: "... to demonstrate divine judgment on Israel's apostasy ... [and to demonstrate] the need for a centralized hereditary monarchy in Israel." –Duane Lindsey

What Is A Judge?

- What they aren't ...
- Not officially elected, appointed or anointed
 - Didn't inherit their office (as Aaron or Levites)
 - Not national leaders, but tribal leaders
 - Not chosen based on their spiritual maturity
- What they are ...
- Raised up sovereignly and spontaneously by God
 - Primarily military leaders; perhaps also civil
 - A deliverer

Where The Judges Served

(see "The Judges of Israel and Their Homelands" map, p. 8)

Incomplete Conquest

- The "good resolutions" at Shechem (Josh 24)
- The good start (1:1-18)
- The incomplete conquest (1:19-2:9)
 - Maybe it became too hard ...
 - Maybe it took too long ...
 - Maybe it was no longer worth the effort
- The new generation (2:10-15)
- Incomplete dedication/compromise (2:16-23)

Living With The Canaanites

12 Cyclic Judges

- | | |
|-----------------------------|----------------------|
| Othniel 1 (see map) | 7. Jair |
| 2. Ehud 2 | 8. Jephthah 6 |
| 3. Shamgar 3 | 9. Isban |
| 4. Deborah & Barak 4 | 10. Elon |
| 5. Gideon 5 | 11. Abdon |
| 6. Tola | 12. Samson 7 |

Compromising With The Canaanites

(see "The Judges Cycle" infographic, p. 4)

Brought nothing good to God's people

No longer useful for His purposes

No longer fruitful in His service

No longer blessed as He'd intended to bless them

They held room open in the Promised Land for *both* God AND idols!

So God gave them the desire of their hearts: the relationship and walk *they* wanted

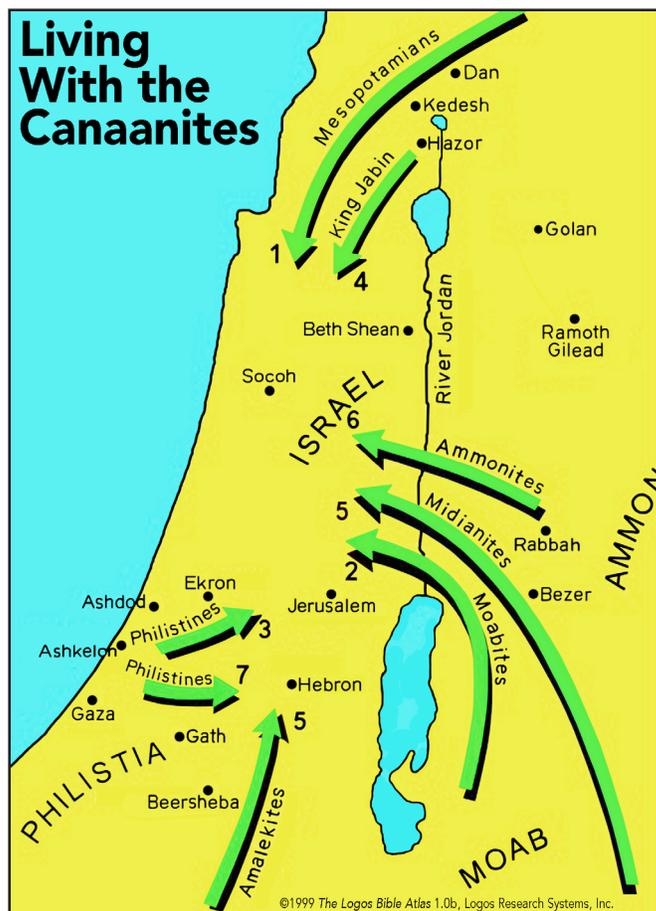
Israel

Her love for the Lord grew increasingly cold

Her loyalty to Him was partial; complacent

The peace and deliverance God brought them through the judges brought *relief* ... but not their wholehearted *repentance*

And as the years passed, they began to look more and more like the Canaanites – rather than more and more like their God



Application: It's a slippery slope from living with the "Canaanites" to living like the "Canaanites"
The divided heart of compromise

The Downward Path Of Compromise

It begins with good intentions not to

But neglecting the Word of God creeps in

We start to tolerate the enemy in our "land"

We no longer seek to expel or kill him

Live side-by-side; eventually surrender to him

His desire to remain is greater than our desire and/or faith to be rid of him

We settle for what we have rather than for what we've been given

It's a "slow leak" rather than a "blowout"

Why Do We Compromise?

An incomplete conquest (the result)

They knew God's expectation regarding the Promised Land because they knew God's Word

An incomplete obedience (the means)

They failed to trust God's promises and walk in the power of His presence

A divided heart (the cause)

They gave both God AND idols a place in His Land and in their hearts ... and so do we

Truth For Divided Hearts

There can only be one God and leader of my heart in the "Promised Land" of man-soul

All other "gods" or idols are hypocrites

Idols cannot be redeemed, reformed, changed or controlled

Instead they must be exposed for what they are—false and no true source of hope or life—and be expelled by the Holy Spirit of God

Counterfeit Gods by Tim Keller

1. Love
2. Money
3. Success
4. Power
5. I would add security

Two Of The Idols In "Man Soul"

Desiring ACCEPTANCE before men
 I want you to *like* me and seek me out
 I fear rejection and loneliness
 One compromise:

Desiring SIGNIFICANCE before men
 I want you to *respect* me and seek me out
 I fear not measuring up or making a difference
 One compromise:

No Compromise!

I need to *repent*
 Looking for hope and life from the wrong source
 I'm already accepted in the Beloved (Rom 5)
 Be prepared and faithful; leave the results to God
 Become increasingly content with *God's* good, pleasing and perfect will for my life
 I need to *replace* my idols with Jesus
 Seek more of Him (relationship/presence)
 Expect more from Him (promises)

How About You?

What "Canaanites" are you living next door to in your "Man-soul"? (*Respectable Sins*)
 How have you been tempted just to settle down beside them and let them be?
 What will you do *tomorrow* about any division that's in your heart ... holding room there for *both* God and idols?
 How do you need to repent and replace?

FOR NEXT TIME: _____

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AUDIO PODCASTS (no handouts) **ON ITUNES:** search "Christ Chapel Bible Church Old Testament 2018"

JUDGES

Living with the Canaanites		Cyclical Deliverance								Living like the Canaanites	
incomplete conquest		4 cycles where Judge was good				3 cycles where Judge was bad			need for a King		
Incomplete possession	Consequences of disobedience	Introductory principles	Othniel	Ehud	Deborah and Barak	Gideon	Abimelech	Jephthah	Samson	Micah's household and Danite migration	Outrage/punishment
1:1	2:1 1:36	2:6 3:6	3:7 3:11	3:12 3:31	4:1 5:31	6:1 8:32	8:33 10:5	10:6 12:15	13:1 16:31	17:1 18:31	19:1 21:25

Israel's Oppressors and Judges

Oppressor		Judge		Reference
Cushan-rishathaim (from Aram-naharaim)	8 yrs	Othniel	40 yrs	Judg 3:7-11
Eglon (from Moab)	18 yrs	Ehud	80 yrs	Judg 3:12-30
Philistines		Shamgar		Judg 3:31
Jabin & Sisera (from Hazor in Canaan)	20 yrs	Deborah/Barak	40 yrs	Judg 4:1-5:31
Midianites	7 yrs	Gideon	40 yrs	Judg 6:1-8:35
		Abimelech	3+ yrs	Judg 8:31; 9:1-57
		Tola	23 yrs	Judg 10:1-2
		Jair	22 yrs	Judg 10:3
Ammonites	18 yrs	Jephthah	6 yrs	Judg 10:6-12:7
		Ibzan	7 yrs	Judg 12:9
		Elon	10 yrs	Judg 12:11
		Abdon	8 yrs	Judg 12:14
Philistines	40 yrs	Samson	20 yrs	Judg 13:1-16:31
		Eli	40 yrs	1 Sam 1:9-4:22
<i>TOTAL 111 yrs</i>		<i>TOTAL 339 yrs</i>		

▲ Years of Oppression and Peace in Judges. Simply adding up the years of oppression and peace recorded in Judges leads to a total of 450 years from the death of Joshua's generation (about 1350 or 1175 BC) to the beginning of Saul's reign (about 1050 BC). Clearly, there had to be overlap between the judges, whose leadership was local and tribal rather than nationwide.

NOTE:

There is some dispute among scholars over who was considered a judge, so not all sources list the same number

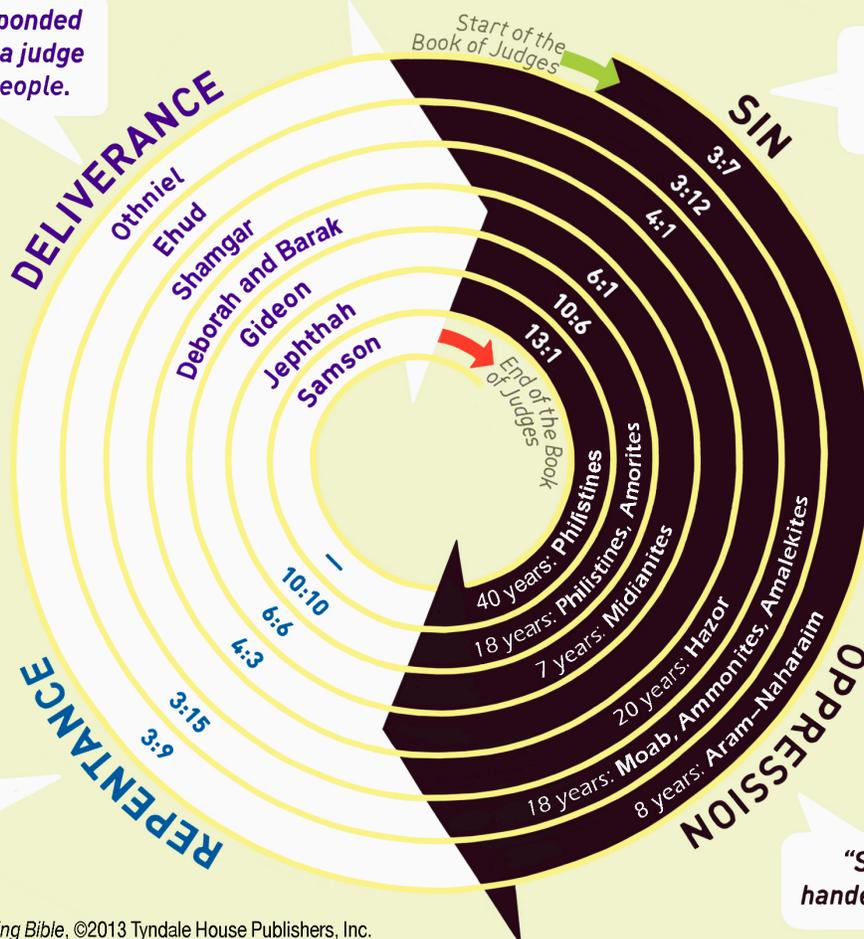
THE JUDGES CYCLE

The book of Judges illustrates Israel's cycles of sin, oppression, repentance, and deliverance. God responded to Israel's sin by sending oppressors as a form of judgment. But when Israel repented, God responded by sending judges to deliver them into freedom and peace. Today, God responds in a similar way to our sin and repentance—always with the hope of restoring us back to himself.



The Lord responded by raising up a judge to free the people.

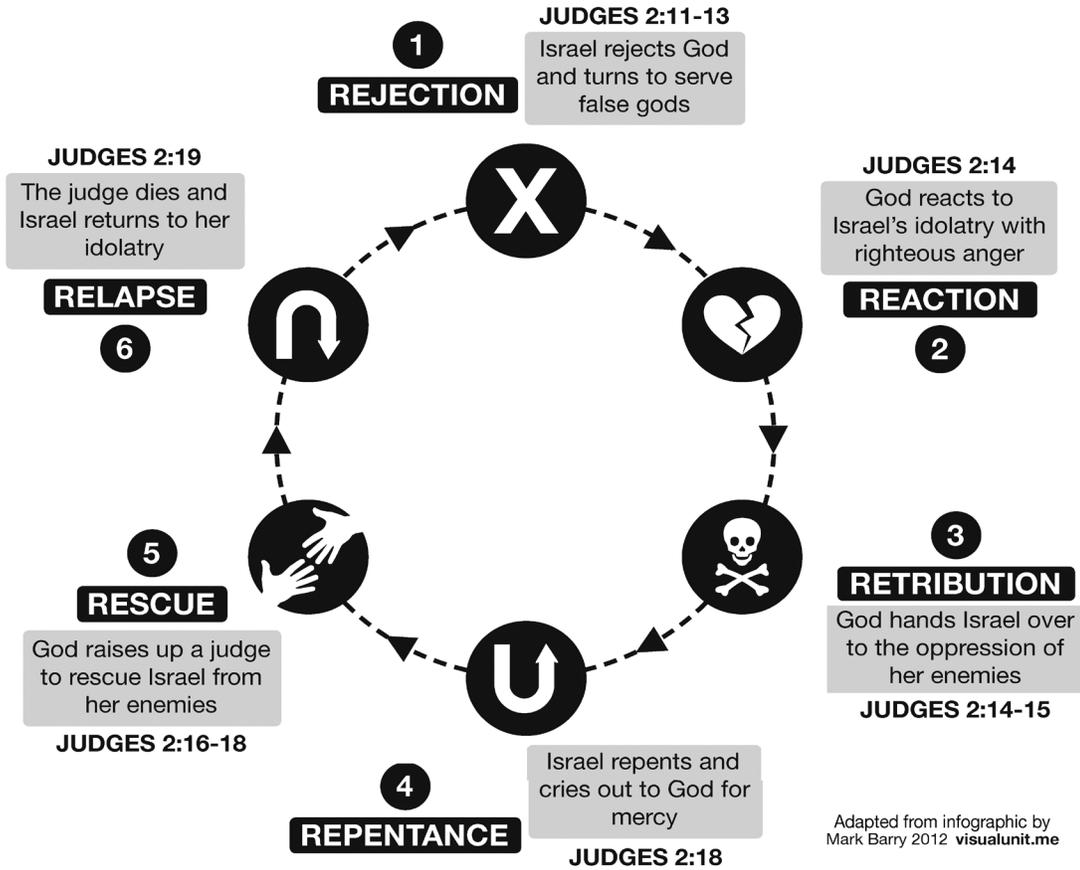
The Israelites did evil in the Lord's sight.



"Israel cried out to the LORD."

"So the LORD handed them over."

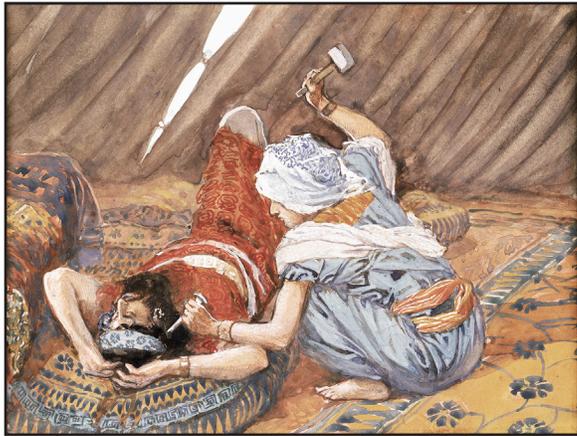
THE CYCLE OF JUDGES: REJECTION & RESCUE



Adapted from infographic by Mark Barry 2012 visualunit.me

THE JUDGES OF ISRAEL

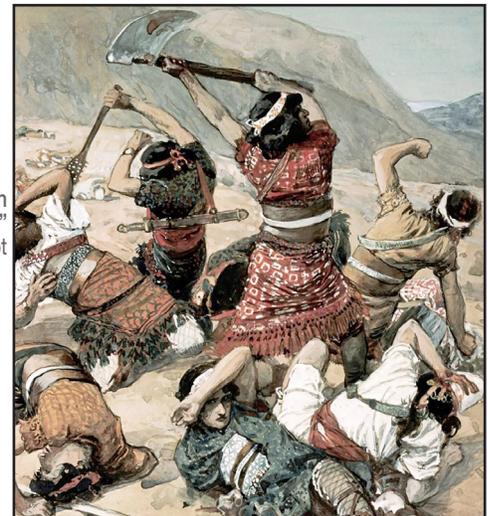
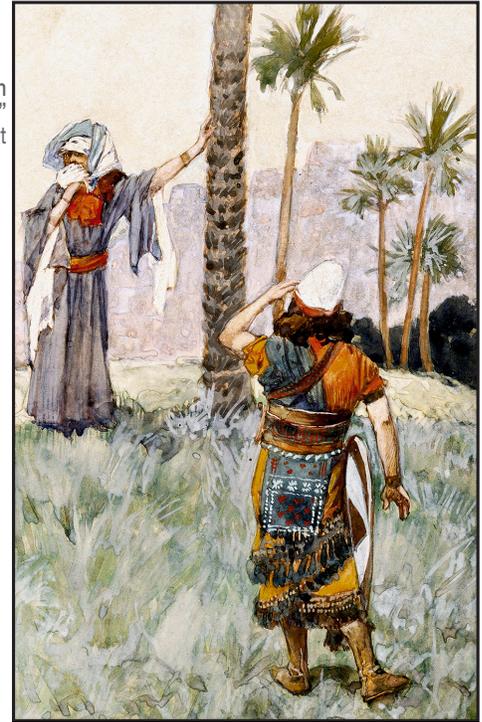
Judge	Description	Years Judged
Othniel	After 8 years of oppression from King Cushan of Aram, Othniel went to war and delivered Israel.	40 years
Ehud	After 18 years of oppression from King Eglon of Moab, Ehud killed Eglon, went to war against Moab, and was victorious.	80 years
Shamgar	Shamgar killed 600 of the Philistines with a poking device used to move animals along.	unknown
Deborah	After 20 years of oppression from King Jabin of Canaan, Deborah convinced Barak to attack. Barak was victorious	40 years
Gideon	After 7 years of Midianite oppression, Gideon defeated the Midianites with only 300 men, using trumpets and jars.	40 years
Tola	The son of Puah son of Dodo from the tribe of Issachar. He lived in Ephraim.	23 years
Jair	A man from Gilead who had thirty sons who rode thirty donkeys, and they had thirty towns in Gilead.	22 years
Jephthah	After 18 years of Ammonite oppression, Jephthah delivered Israel after making a vow with the Lord.	6 years
Isban	Isban was from Bethlehem. He had thirty sons and thirty daughters.	7 years
Elon	Elon was from the tribe of Zebulun.	10 years
Abdon	Abdon, son of Hillel, had forty sons and thirty grandsons who rode on seventy donkeys.	8 years
Samson	A Nazarite with superhuman strength. Killed 1000 Philistines with a jawbone. Destroyed a Philistine temple.	20 years



"Deborah Beneath
The Palm Tree"
by James Tissot

"Jael Smote Sisera,
And Slew Him"
by James Tissot

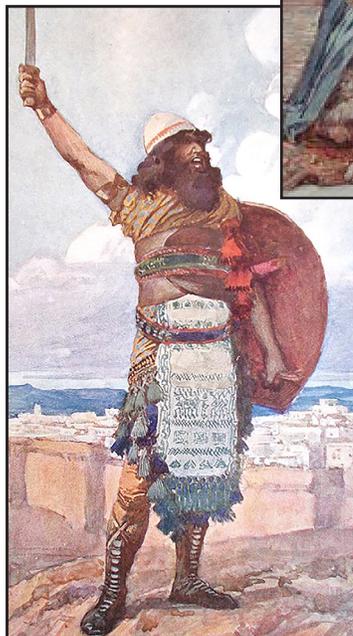
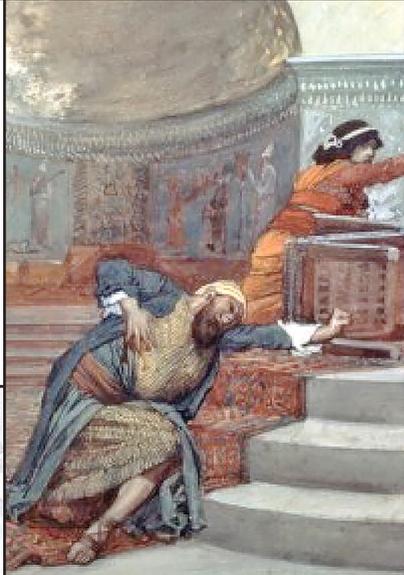
"Jael Shows To Barak
Sisera Lying Dead"
by James Tissot



"Shamgar Son
Of Amath"
by James Tissot

"Eglon Slain
By Ehud"
by James Tissot

"Ehud Kills Eglon" by Ford Madox Brown



"Othniel" by
James Tissot



Gideon's Battles

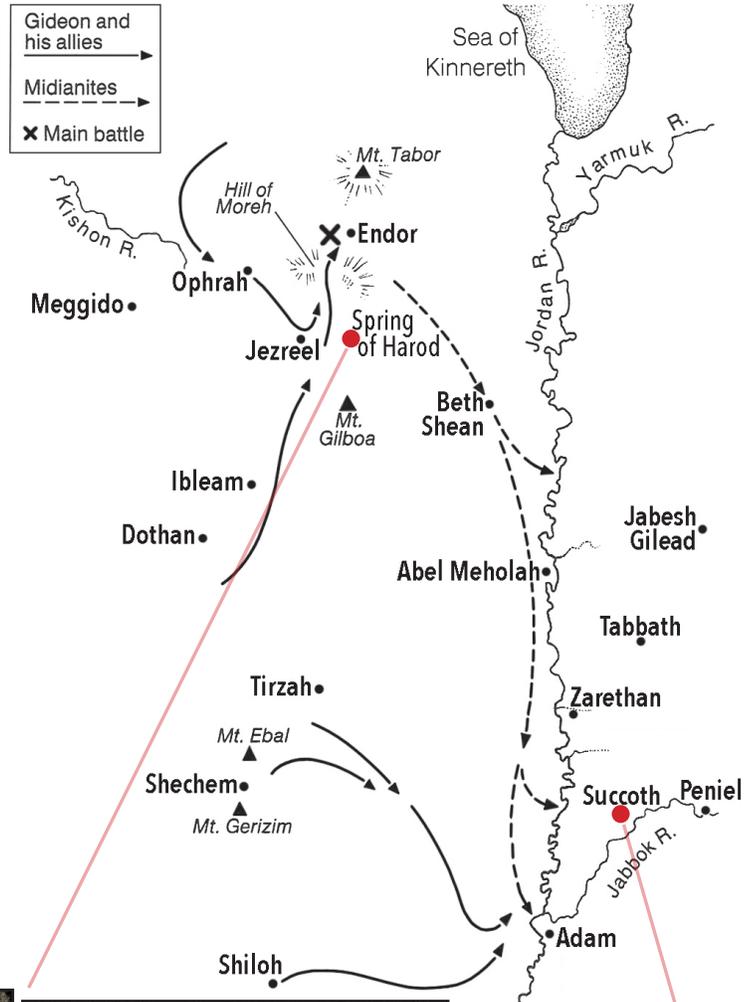
The story of Gideon begins with a graphic portrayal of one of the most striking facts of life in the Fertile Crescent: the periodic migration of nomadic people from the Aramean desert into the settled areas of the Promised Land. Each spring the tents of the *bedouin* herdsmen appeared overnight almost as if by magic, scattered on the hills and fields of the farming districts. Conflict between these two ways of life (herdsmen and farmers) was inevitable.

In the Biblical period, the vast numbers and warlike practice of the herdsmen reduced the village people to near vassalage. Gideon's answer was twofold: (1) religious reform, starting with his own family; and (2) military action, based on a coalition of northern Israelite tribes. The location of Gideon's hometown, "Ophrah of the Abiezrites," is not known with certainty, but probably was ancient Aper (modern Afula) in the Valley of Jezreel.

The battle at the spring of Harod is justly celebrated for its strategic brilliance. Denied the use of the only local water source, the Midianites camped in the valley and fell victim to the small band of Israelites, who attacked them from the heights of the hill of Moreh.

The main battle took place north of the hill near the village of Endor at the foot of Mount Tabor. Fleeing by way of the Jordan Valley, the Midianites were trapped when the Ephraimites seized the fords of the Jordan from below Beth Shan to Beth Barah near Adam.

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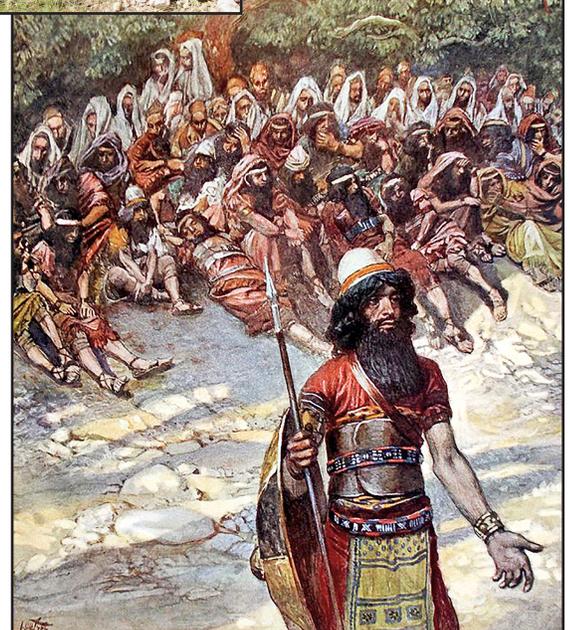
The spring of Harod in Israel, where Gideon chose his fighting men.



"Gideon Asks Bread Of The Men Of Succoth" by James Tissot



"Gideon Chooses the Three Hundred" by James Tissot



The Judges of Israel and Their Homelands



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- City
- ▲ Mountain peak
- Circuit of Samuel