

# Judges Lesson 1 Outline



**MESSIANIC**  
TRAINING CENTRE  
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## Introduction

Name

Author

Date

Key verse

## Outline book

- 1) An introduction to the book (Judges 1-3:6);
- 2) The history of the judges (Judges 3:7-16:31);
- 3) The two-fold appendix:
  - a) The story of Micah, Judges 17-18
  - b) The story of the Levite and his concubine, Judges 19-21

## Internal time

Judges 3:8	Israel serves Cushan-Rishathaim	8 years
Judges 3:11	Deliverance by <b>Othniel</b> : the land rests	40 years
Judges 3:14	Israel serves Eglon king of Moab	18 years
Judges 3:30	Deliverance by <b>Ehud</b> : the land rests	80 years
Judges 4:3	Oppression by Jabin	20 years
Judges 5:31	Deliverance by <b>Deborah</b> : the land rests	40 years
Judges 6:1	Oppression by the Midianites	7 years
Judges 8:28	Deliverance by <b>Gideon</b> : the land rests	40 years
Judges 9:22	<b>Abimelech</b> reigns over Israel	3 years
Judges 10:2	<b>Tola</b> judges Israel	23 years
Judges 10:3	<b>Jair</b> judges Israel	22 years
<b>Judges 11:26</b>	<i>Israel has been living here for 300 years</i>	<b>300 years</b>
	<b>Split East / West</b>	
Judges 10:8	Oppression by the Ammonites (East)	18 years
Judges 12:7	<b>Jephthah</b> judges Israel (East)	6 years
Judges 12:9	<b>Ibzan</b> judges Israel (East)	7 years
Judges 12:11	<b>Elon</b> judges Israel (East)	10 years
Judges 12:14	<b>Abdon</b> judges Israel (East)	8 years
Judges 13:1	Oppression by the Philistines (West)	40 years
Judges 15:20, Judges 16:31	<b>Samson</b> judges Israel (West)	20 years
	Total of about overlapping	350 years 360 years

## West East Split

West	~ dates	East	~ dates
Cushan-Rishathaim and Othniel	~1350-1300	Eglon and Ehud	~1325-1225
Shamgar, Jabin and Deborah	~1275-1220		
Midian and Gideon	~1220-1170	Midian and Gideon	~1220-1170
Abimelech	~1170		
Tola	~1170-1150	Jair	~1170-1150
Philistines and Samson	~1150-1100	Ammonites	~1150-1130
Dan takes Laish	~1150	Jephthah	~1130-1125
Ibzan, Elon, and Abdon	~1125-1100	Samuel	

## Key Themes in the Book of Judges

1. Cycle of Rebellion and Redemption
2. Consequences of Disobedience
3. God's Faithfulness
4. Need for a King

## Disobedience and redemption cycles

### Exposing the Pattern      Judges 3:7-12

### The weak things of the world

(see Power Point)

## Tension in the Book

Judges Chapter 1 Introduction

Judges Chapter 2

Judges Chapter 3:1-6

## Summation

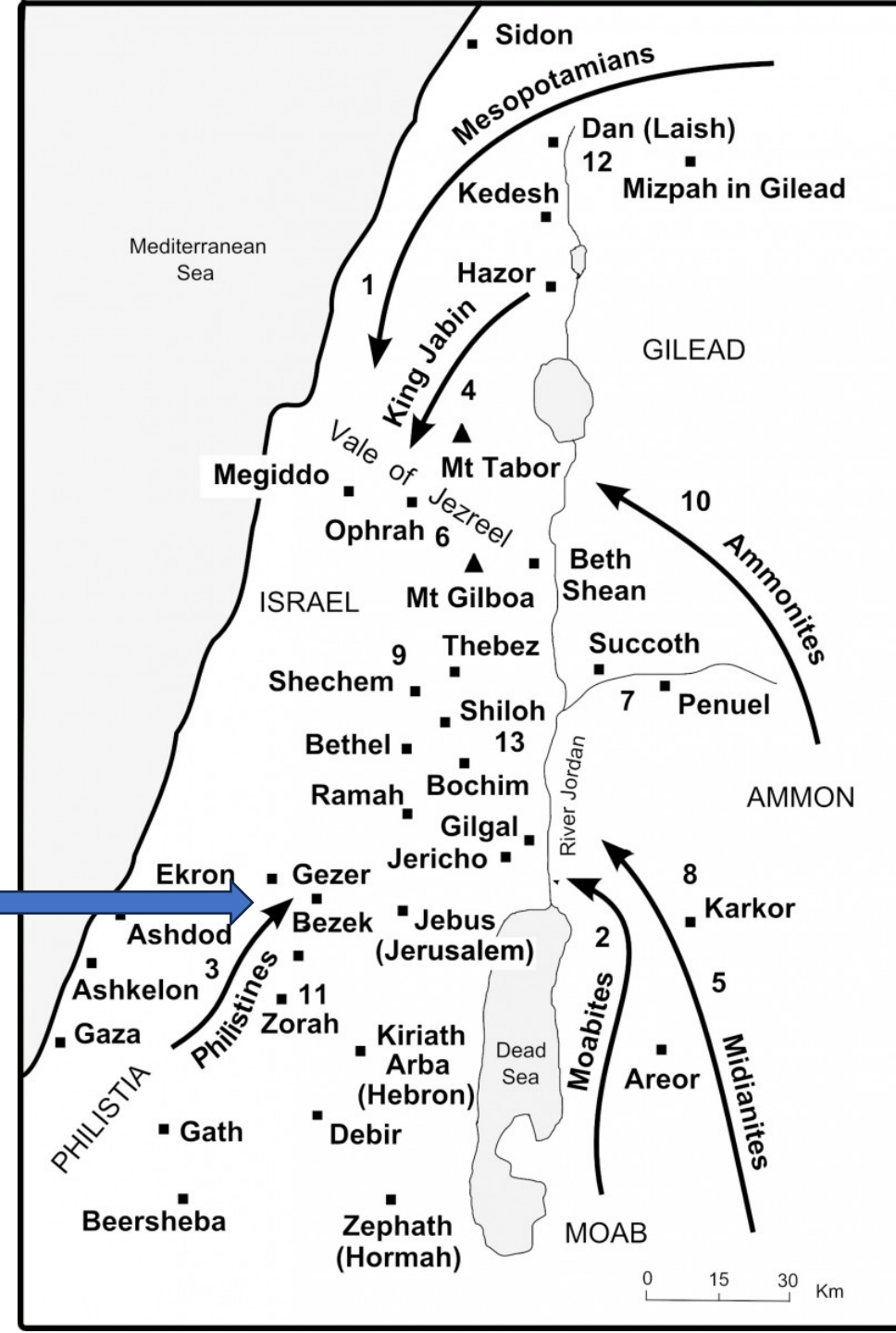
# Cycle



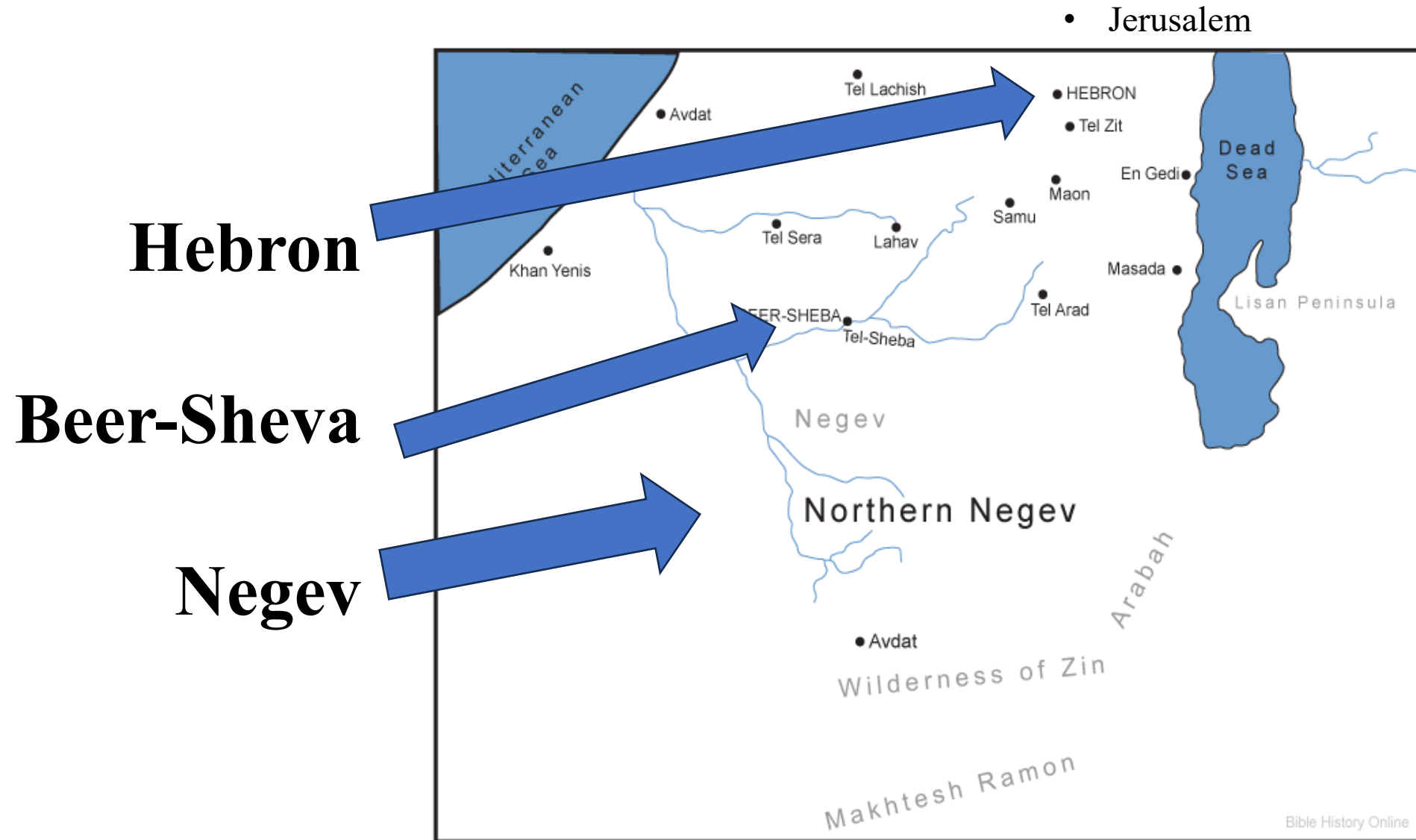


# Judges 1:5-8

**Bezek**



# Judges 1:9–11





**Jethro** (Reuel)

Father-in-law of Moses



**Hobab** (son of Jethro)

*Brother-in-law of Moses*



The **Kenites**



**Heber** the Kenite and **Jael**

# The Kenite Connection

## Judges 1:16

And the children of the Kenite, Moses' father-in-law...

## Judges 4:11

<sup>11</sup> Now Heber the Kenite had separated himself from the Kenites, from **the sons of Hobab** [*the son of Jethro*] **the father-in-law of Moses**, and had pitched his tent .... near Kedesh.

## Numbers 10:29

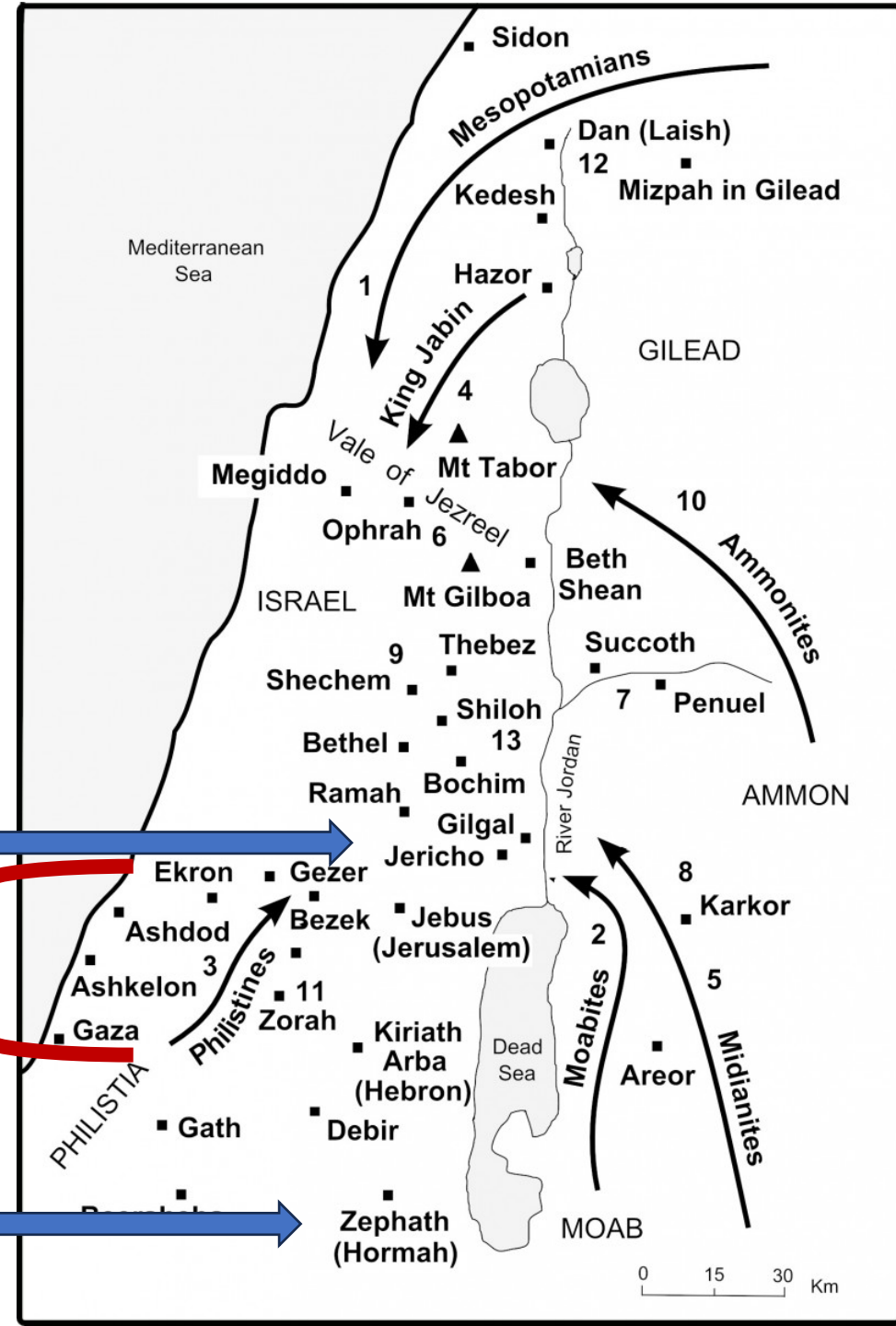
“And Moses said to **Hobab the son of Reuel** [*a.k.a. Jethro*] the Midianite, **Moses' father-in-law...**”

# Judges 1:16-20

Jericho, a.k.a. City of Palms

Gaza, Ashkelon, Ekron, and Ashdod

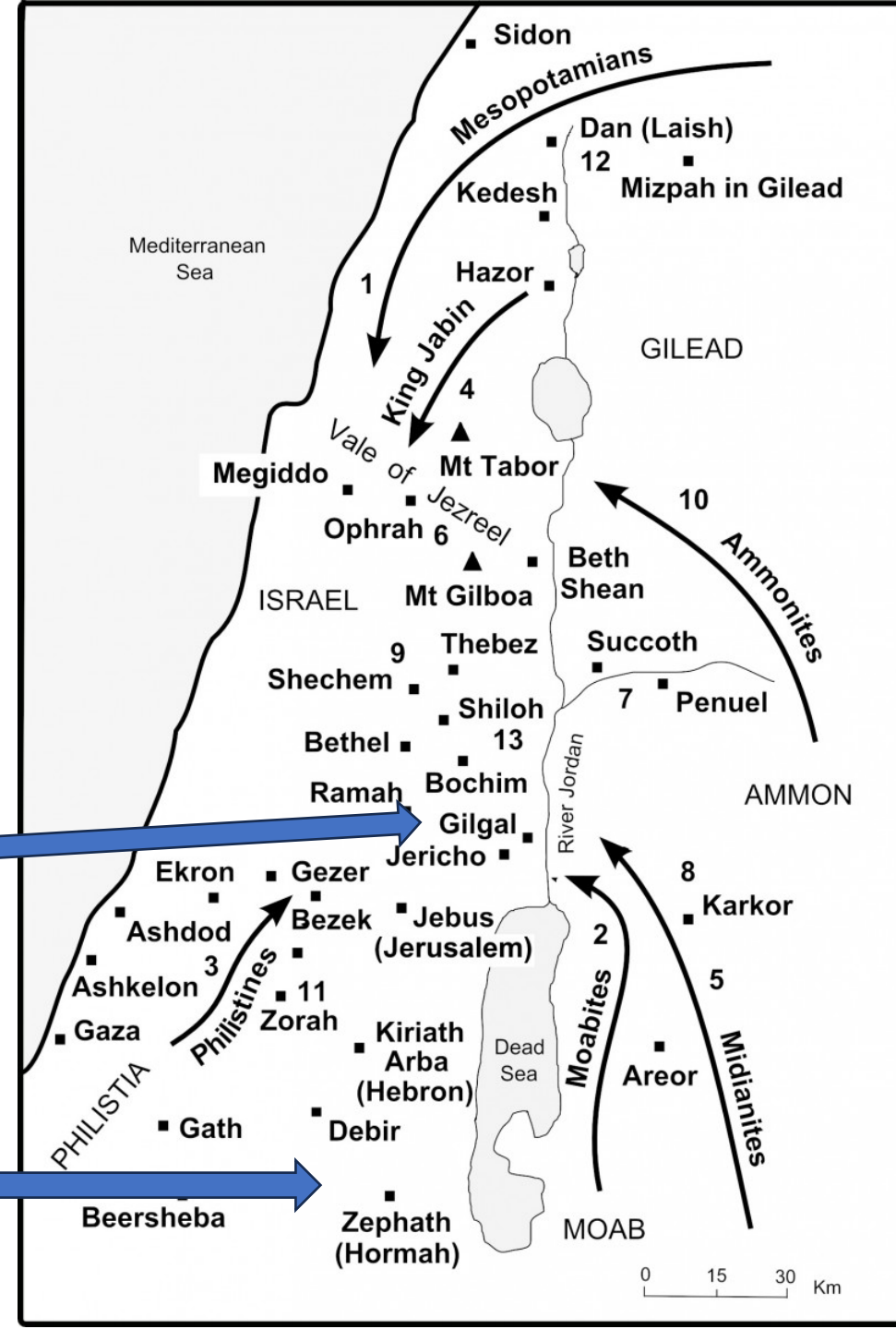
Zephath, a.k.a. Hormah



# Judges 2:1-5

*Bochim?*  
**Gilgal**  
**Jericho**

**Zephath -**  
*“Hormah”*

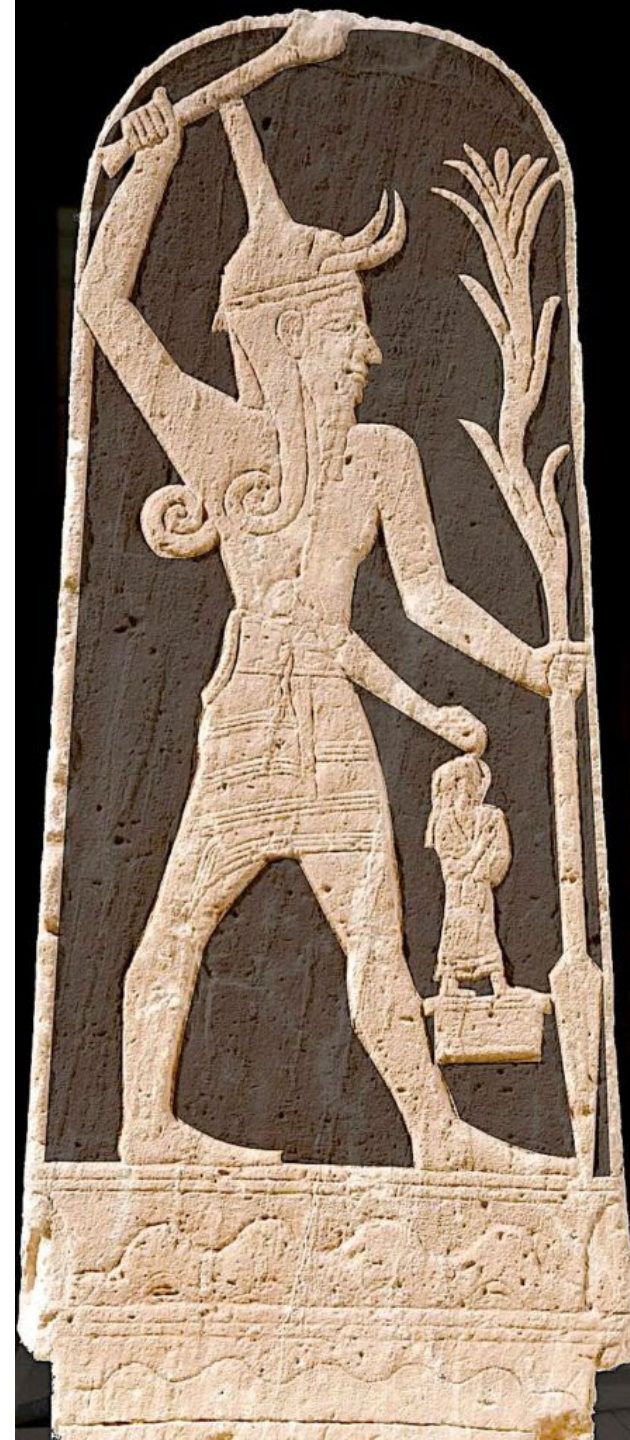




## Judges 2:11–13 Baal and Asherah

**Baal / Baalim** the storm god of the Levant

**Asherah / Ashtaroth** the female fertility goddess of Canaan



# Parallels in Joshua and Judges

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## Parallels in Joshua and Judges

1. The death of the previous leader (Joshua 1:1a parallels Judges 1:1a)
2. Appointment of the new leader by the LORD, together with the promise to give the land (Joshua 1:2 parallels Judges 1:2)
3. Conflict with Adoni-Zedek, king of Jerusalem, who is killed by Joshua (Joshua 10:1-27), parallels conflict with Adoni-Bezek, who dies in Jerusalem (Judges 1:5-7)
4. The story of Kaleb, Othniel, Achsah and the conquest of Debir (Joshua 15:15-19 parallels Judges 1:11-15)
5. Caleb defeats the three sons of Anak (Joshua 15:13-14 parallels Judges 1:20)
6. The Jebusites remain in Jerusalem (Joshua 15:63 parallels Judges 1:21)
7. Manasseh fails to completely take its part (Joshua 17:12-13 parallels Judges 1:27-28)
8. Ephraim fails to take control of Gezer (Joshua 16:10 parallels Judges 1:29)
9. Meeting of the people as a whole concerning the covenant with the LORD (Joshua 24:1-28 parallels Judges 2:1-5)
10. Death and burial of Joshua (Joshua 24:28-31 parallels Judges 2:6-9)

## Thematic connections in Joshua and Judges

1. Both books emphasise that **the conquest of the land** was not fully realised as initially envisioned. Joshua highlights the initial victories and land allocation but also notes areas that were not subdued (e.g., the remaining Canaanites). Judges then demonstrates the consequences of this incomplete conquest, as these remaining populations become thorns in Israel's side. This theme of incomplete fulfilment acts as a transition and a source of the challenges faced in Judges.
2. While not always explicitly stated in parallel passages, the **underlying theme of the LORD's Spirit empowering** leaders is present in both books. In Joshua, the LORD promises to be with Joshua (Joshua 1:5), and the successes are attributed to divine aid. In Judges, the Spirit of the LORD comes upon various judges to deliver Israel (e.g., Othniel in Judges 3:10, Gideon in Judges 6:34). This highlights the dependence on divine empowerment for leadership and deliverance in both periods.
3. **The Cycle of sin, oppression, remorse, and deliverance** (implicit in Joshua). While the full cycle is the defining characteristic of Judges, the seeds of this cycle can be seen in Joshua. The warnings against intermingling with the Canaanites and adopting their gods (e.g., Joshua 23:6-8) foreshadow the apostasy that leads to oppression in Judges. Joshua's emphasis on covenant faithfulness serves as a contrast to the unfaithfulness depicted later.
4. Both books illustrate the **independent actions of the tribes** and their varying degrees of obedience to the LORD's commands regarding the conquest. Some tribes, like Judah, is depicted as more proactive and successful, while others struggle or fail to dislodge the Canaanites. This tribal autonomy becomes even more pronounced in Judges, contributing to the lack of central authority and the recurring crises.
5. **Covenant and Covenant renewal**, Joshua concludes with a significant covenant renewal ceremony at Shechem (Joshua 24). This emphasis on covenant faithfulness provides a theological backdrop for the events in Judges, where the breaking of the covenant leads to the cycles of judgment and deliverance. The initial commitment in Joshua stands in stark contrast to the repeated apostasy in Judges.

# Judges Lesson 2, Othniel, Ehud, Shamgar, Deborah, Barak and Jael

## Othniel

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**Othniel, a chip of the old block**

**Joshua 15:16-19**

**The cycle: Judges 3:7-8**

**Othniel the son of Kenaz, Caleb's younger brother**

**Judges 3:9-11**

**The Spirit of the Lord comes upon Othniel.**

**Othniel judges Israel**

**Othniel enables peace**

**Side note: Were Othniel and Caleb Jewish?**

**One Lesson**

# Ehud

## An outline

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1. Judges 3:12-14 The cycle continues: Israel sins and is sold into servitude.



2. Judges 3:15 God raises up a deliverer for Israel: Ehud.

3. Judges 3:16-26 Ehud's daring mission.

4. Judges 3:27-30 Ehud leads the Israelites in battle against the Moabites.

## One Lesson

# Shamgar

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Judges 3:31 “After Ehud came Shamgar son of Anath, who struck down six hundred Philistines with an oxgoad. He, too, saved Israel.”

## Life

Josephus in Antiquities 5.4.3 “After him Shamgar, the son of Anath, was elected for their governor; but died in the first year of his government.”

## What is an oxgoad

## One Lesson



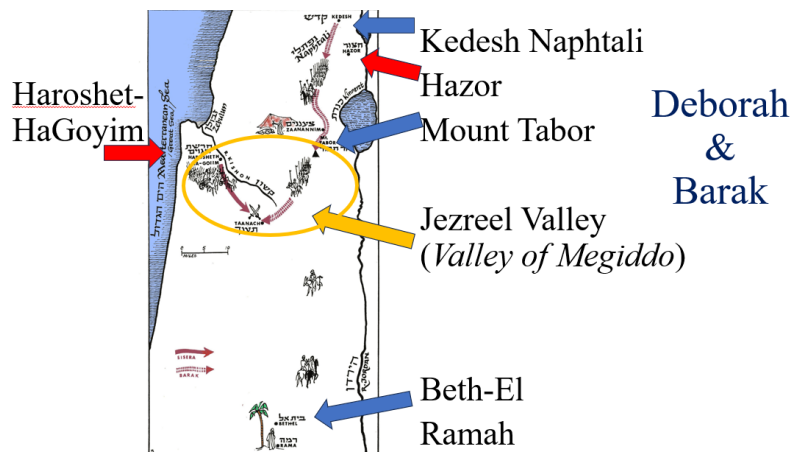
# Judges 4-5: an outline: Deborah, Barak and Jael

Judges 4:1-3 introduction

Judges 4:4-6 Deborah and Barak

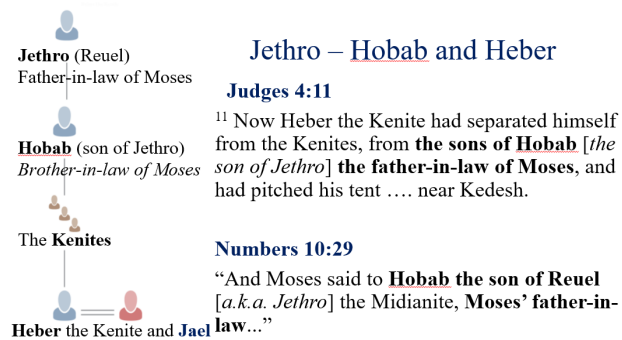
Who are Deborah and Barak

Lesson in Geography



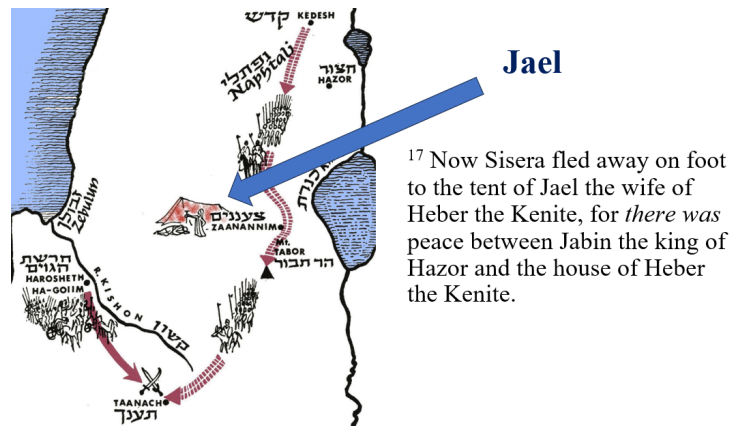
Judges 4:7–10 Barak wavers

Judges 4:11 Random man: Heber the Kenite



Judges 4:12–16 Deborah leads, God Routed!

## Judges 4:17–18 Jael the wife of Heber the Kenite



## Judges 4:19–21 Sisera dies at the hand of Jael

## Judges 4:22–24 God subdued Jabin

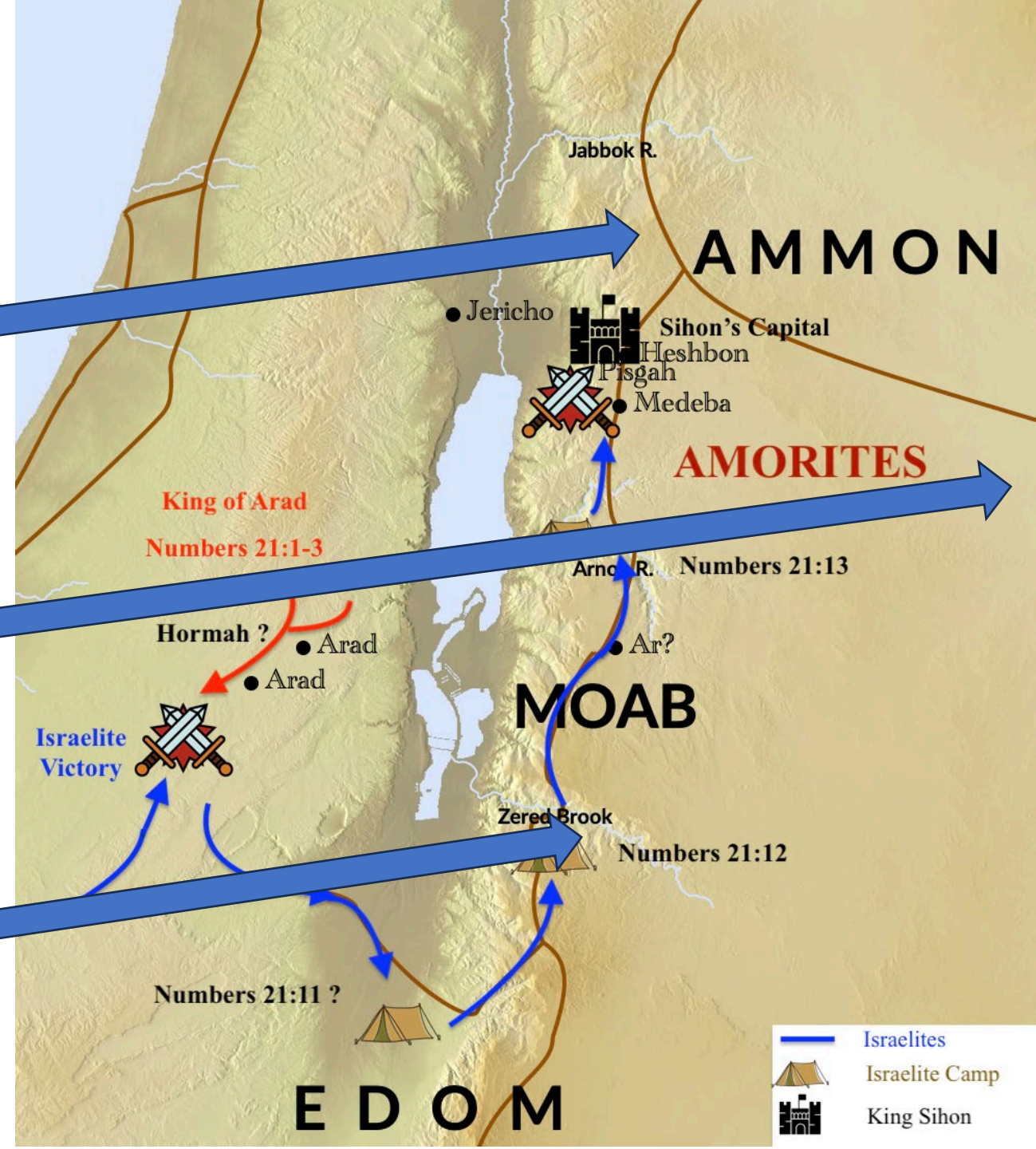
## One Lesson

Alliance

Ammon

Amorites

Moab



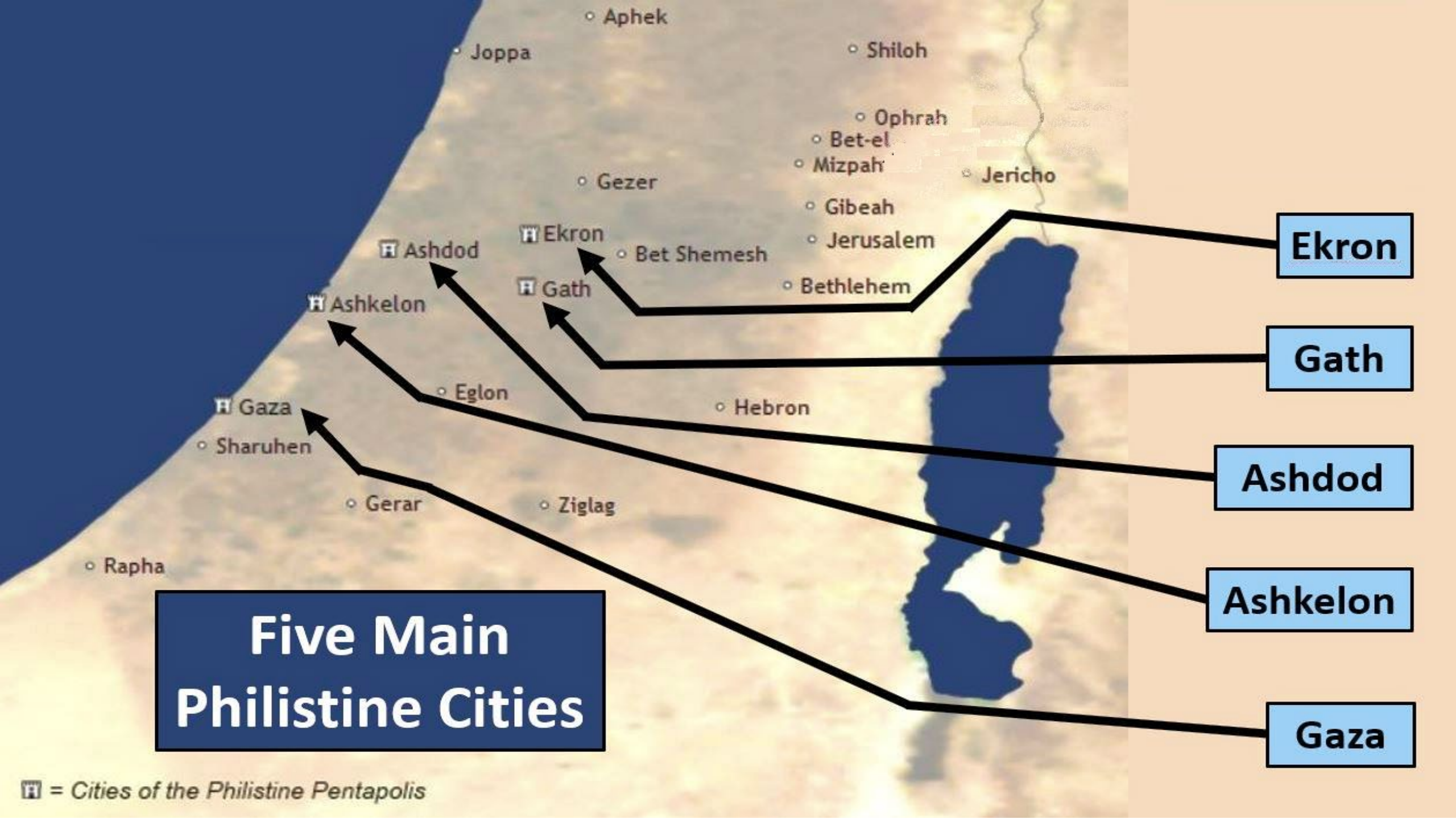
AMMON

AMORITES

MOAB

EDOM

- Israelites
- ⛛ Israelite Camp
- 🏰 King Sihon



**Five Main  
Philistine Cities**

**Ekron**

**Gath**

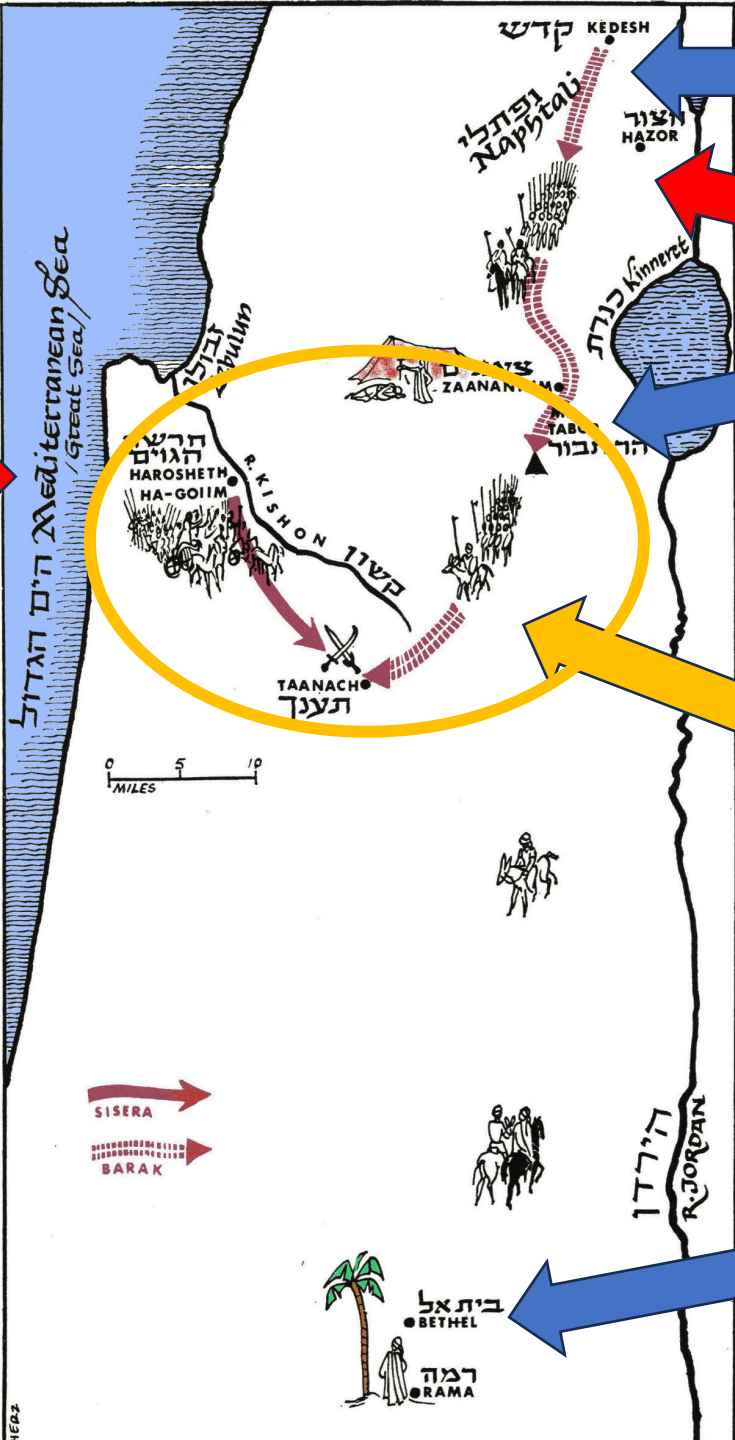
**Ashdod**

**Ashkelon**

**Gaza**

 = *Cities of the Philistine Pentapolis*

Haroshet-  
HaGoyim



Kedesh Naphtali

Hazor

Mount Tabor

Jezreel Valley  
(*Valley of Megiddo*)

Beth-El  
Ramah

Deborah  
&  
Barak



# Jael

<sup>17</sup> Now Sisera fled away on foot to the tent of Jael the wife of Heber the Kenite, for *there was* peace between Jabin the king of Hazor and the house of Heber the Kenite.

One Lesson

# The Cycle Pattern in Judges



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

# Judges 6-8 Gideon

## Introduction

The Angel of the LORD

Background Cycle

Judges Outline						
<b>Conquest</b>	<b>Othniel, Ehud</b>	<b>Deborah &amp; Barack</b>	<b>Gideon &amp; Abimelech</b> <i>Ruth</i>	<b>Jephthah &amp; Daughter</b>	<b>Samson</b>	<b>Eli, Samuel, Saul, David</b>
<b>1406-1399</b>	1350-1204	1204-1144	1191-1144	1118-1094	1118-1078	1128-1004
<b>Joshua 1-15</b>	Judges 3	Judges 4-5	Judges 6-9	Judges 10-12	Judges 13-16	1 Samuel 1-31
<b>Canaan</b>	Mesopotamia, Edom	Canaan	Ishmael, Midian	Ammon	Philistine	Philistine, Ammon, Amalek

## Gideon's life story

### 1. Humble Beginnings and God's Call:

- Gideon hides from the Midianites. (Judges 6:11)
- An angel of the Lord appears to Gideon. (Judges 6:12-14)
- Gideon expresses doubt. (Judges 6:15)

### 2. God's Assurance and Victory:

- Gideon requests signs from God. (Judges 6:36-40)
- He builds an altar to God and tears down the idol of Baal. (Judges 6:24-32)
- Gideon's army versus God's army. (Judges 7:1-8)
- Gideon and his 300 men defeat the Midianites. (Judges 7:16-25)

### 3. Leadership and Legacy:

- Gideon's victory brings a period of peace to Israel for 40 years. (Judges 8:28)
- The Israelites offer Gideon kingship, but he refuses. (Judges 8:22-23)
- Gideon, however, behaves like a king. (Judges 8:24-26; 8:31)
- Gideon, makes an ephod, which leads to idolatry. (Judges 8:27)
- Gideon dies of old age. (Judges 8:32-35)

## Gideon 6:13-16

### The Angel of the LORD

#### Jerubbaal: Judges 6:28-35

Baalim

1. **Baal Hermon** (Judges 3:3)
2. **Baal-Berith** (Judges 9:4)
3. **Baal-Tamar** (Judges 20:33)
  - a) **Asherah** (the female consort)

**Sign of the Fleeces**

*Then the Spirit of the Lord came upon* Judges 6:34

**“Mighty warrior”**

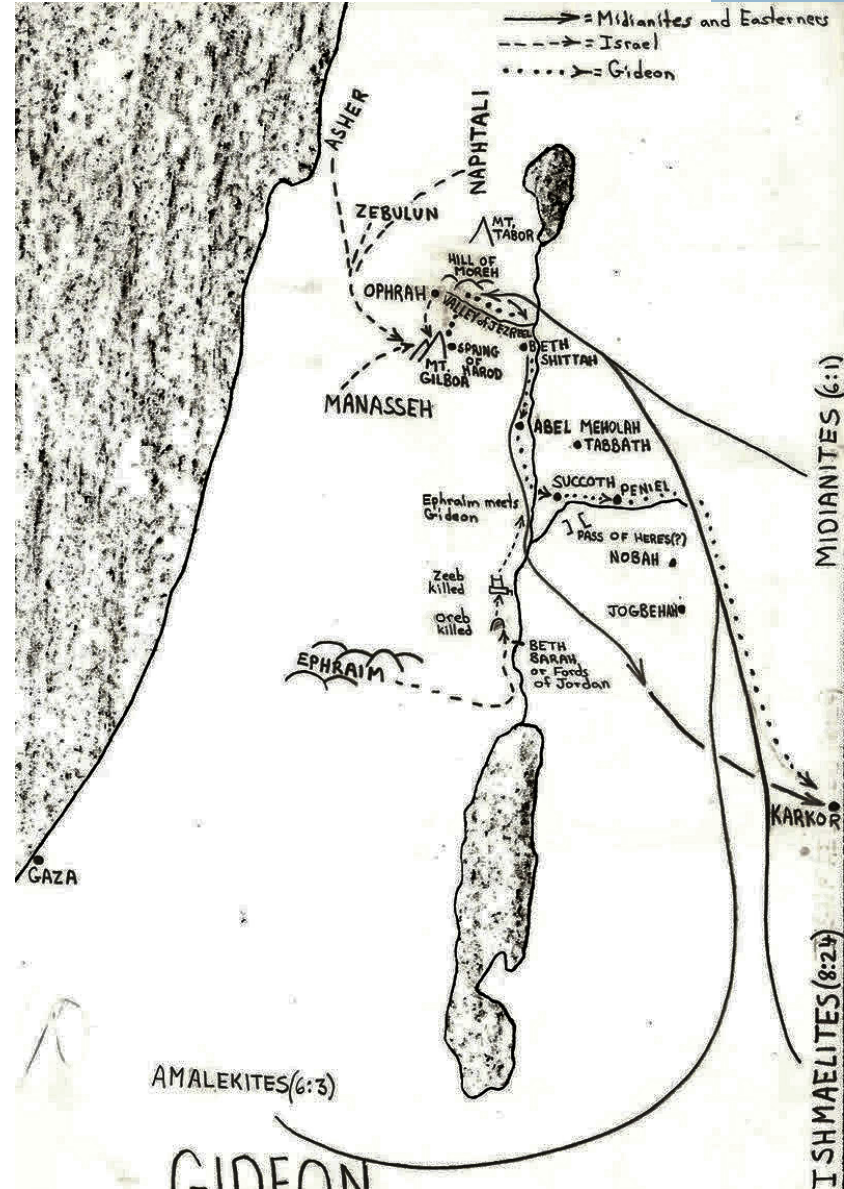
**Cautious Advice**

**Warning**

**Gideon’s error (Judges 8:22-28)**

**Gideon’s faith (Hebrews 11:32)**

# Map



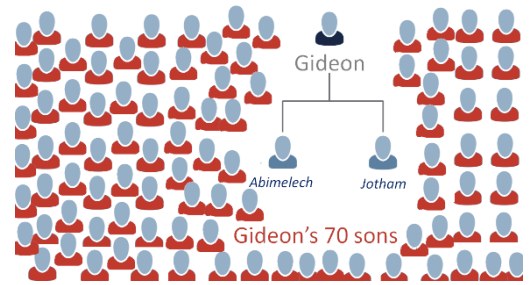
## Gideon's World (Judges 6-8)

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# Sons of Gideon: Abimelech & Jotham- Judges 9.

## Introduction

## The stories of Abimelech & Jotham



### Abimelech's Life Outline:

- Abimelech was a son of Gideon by his concubine from Shechem. (Judges 8:31)
- Abimelech sought to become king over Shechem. (Judges 9:1-3)
- With the support from Shechem, Abimelech hires mercenaries and kills seventy of his half-brothers. (Judges 9:4-5)
  - Jotham, his younger brother, escaped the massacre. (Judges 9:5)
- The men of Shechem and Beth Millo made Abimelech king. (Judges 9:6)
- God sent a spirit of ill will between Abimelech and the men of Shechem, leading to treachery and conflict. (Judges 9:22-25)
- Gaal incited a revolt, and Zebul informed him of the plot. (Judges 9:26-41)
- Abimelech captured and destroyed the city of Shechem, killing its inhabitants. (Judges 9:42-49)
- Abimelech besieged the city of Thebez, and a woman dropped a millstone on him and he died. (Judges 9:50-54)
- After this, the Israelites returned home. (Judges 9:55-57)

### Jotham's Life Outline:

- Jotham was the youngest of Gideon's seventy sons. (Judges 9:5)
- The sole survivor of Abimelech's massacre of his brothers. (Judges 9:5)
- Jotham delivered a parable (the parable of the trees) and prophesied the destruction of Abimelech and Shechem. (Judges 9:7-20)
- Fearing Abimelech, Jotham fled and lived in Beer. (Judges 9:21)

Rise to power through violence (Judges 9:1-6)

Jotham's parable (Judges 9:7-15)

Jotham's warning (Judges 9:16-21)

## The short and bloody reign of Abimelech (Judges 9:22-57)

Divine intervention (Judges 9:22-24)

Gaal's rebellion (Judges 9:25-29) [summary]

Zebul's deceit (Judges 9:30-35)

The ambush (Judges 9:36-41)

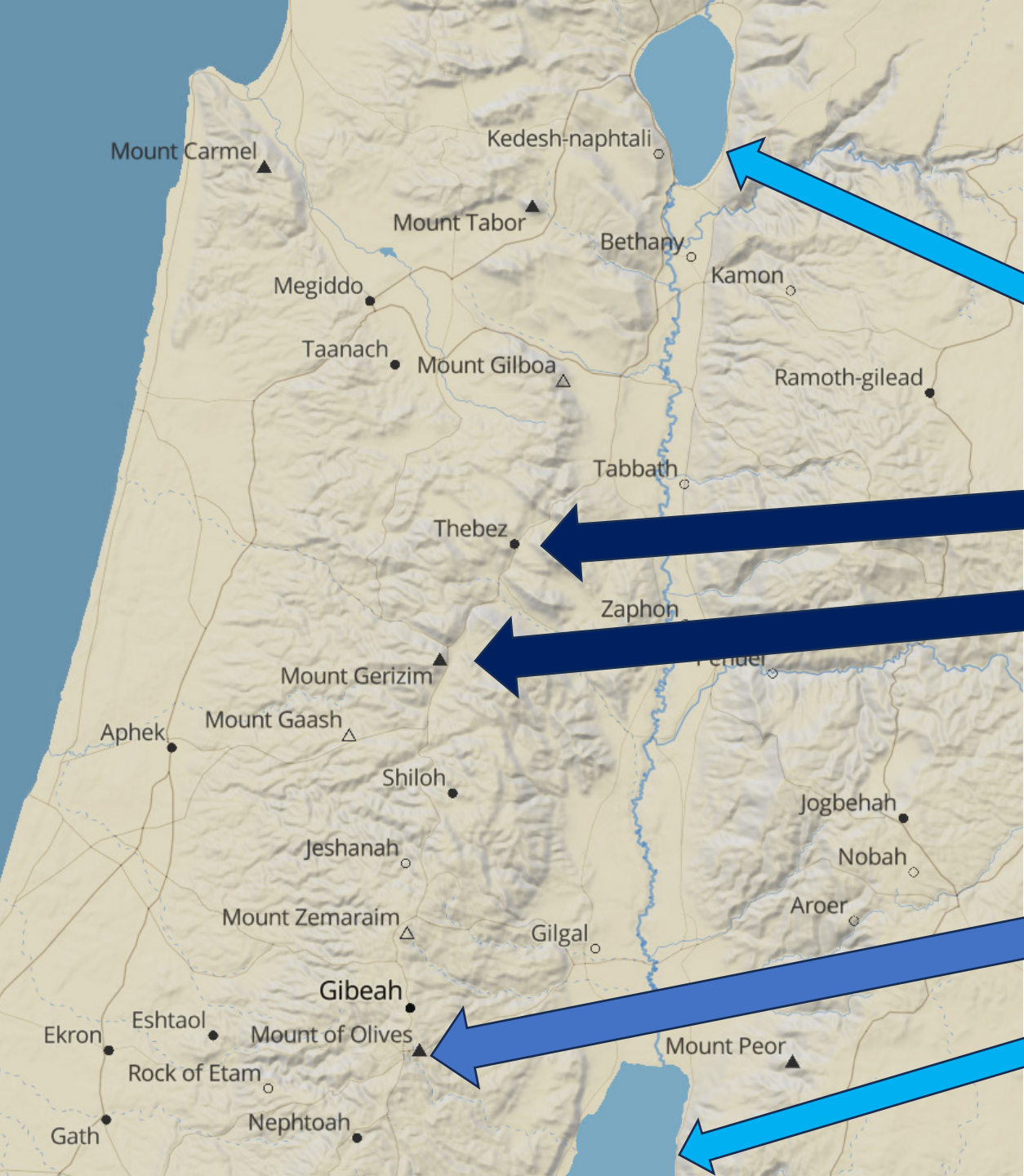
The capture of the city (Judges 9:42-45)

Details of the final assault on the city (Judges 9:46-49)

Death of Abimelech (Judges 9:50-54)

Summation (Judges 9:55-57)





# Locations

*Sea of Galilee*

Thebez

Shechem (*near Mount Gerizim*)

*Jerusalem*  
*Dead Sea*

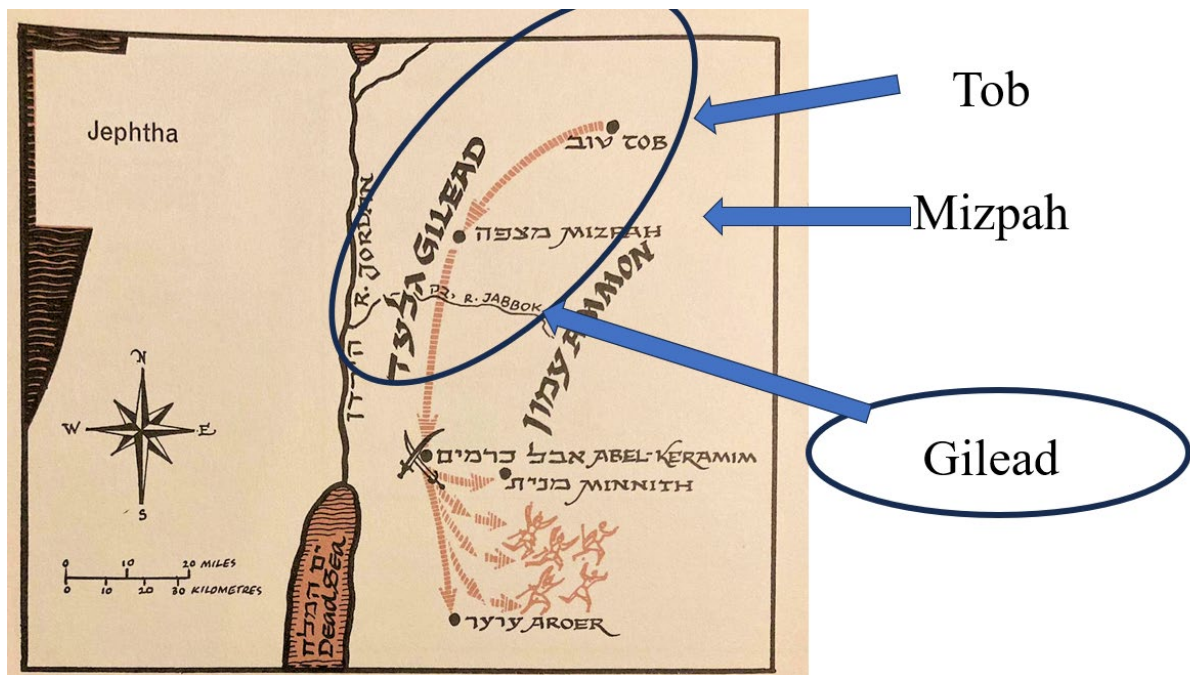


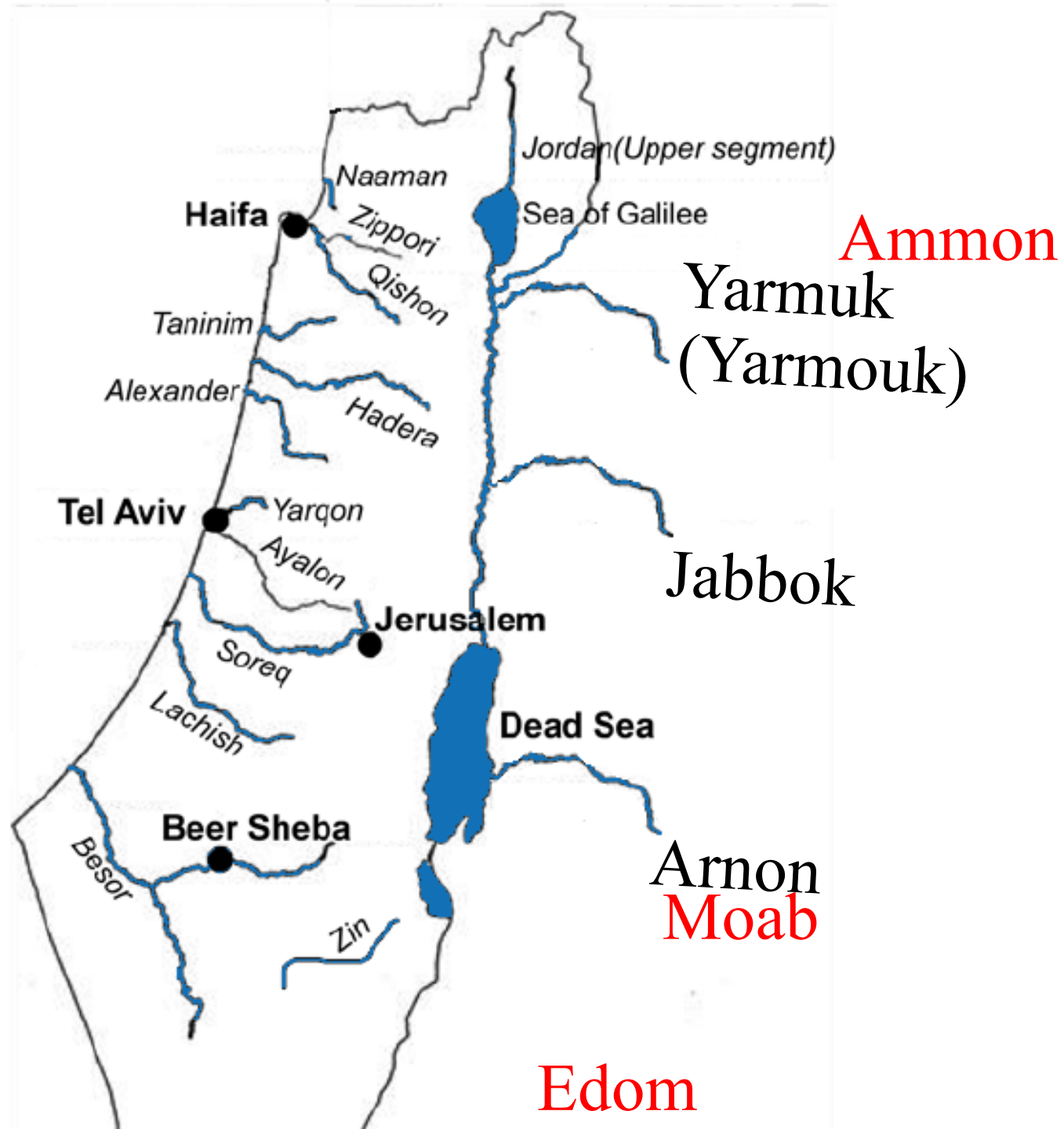
## Minor Judges

Judgeship of Ibzan - 12:8-10

Judgeship of Elon - 12:11-12

Judgeship of Abdon - 12:13-15





**The Ammonite claim (v. 13)**  
the land belongs to us *“from  
the Arnon as far as the  
Jabbok and the Jordan”*

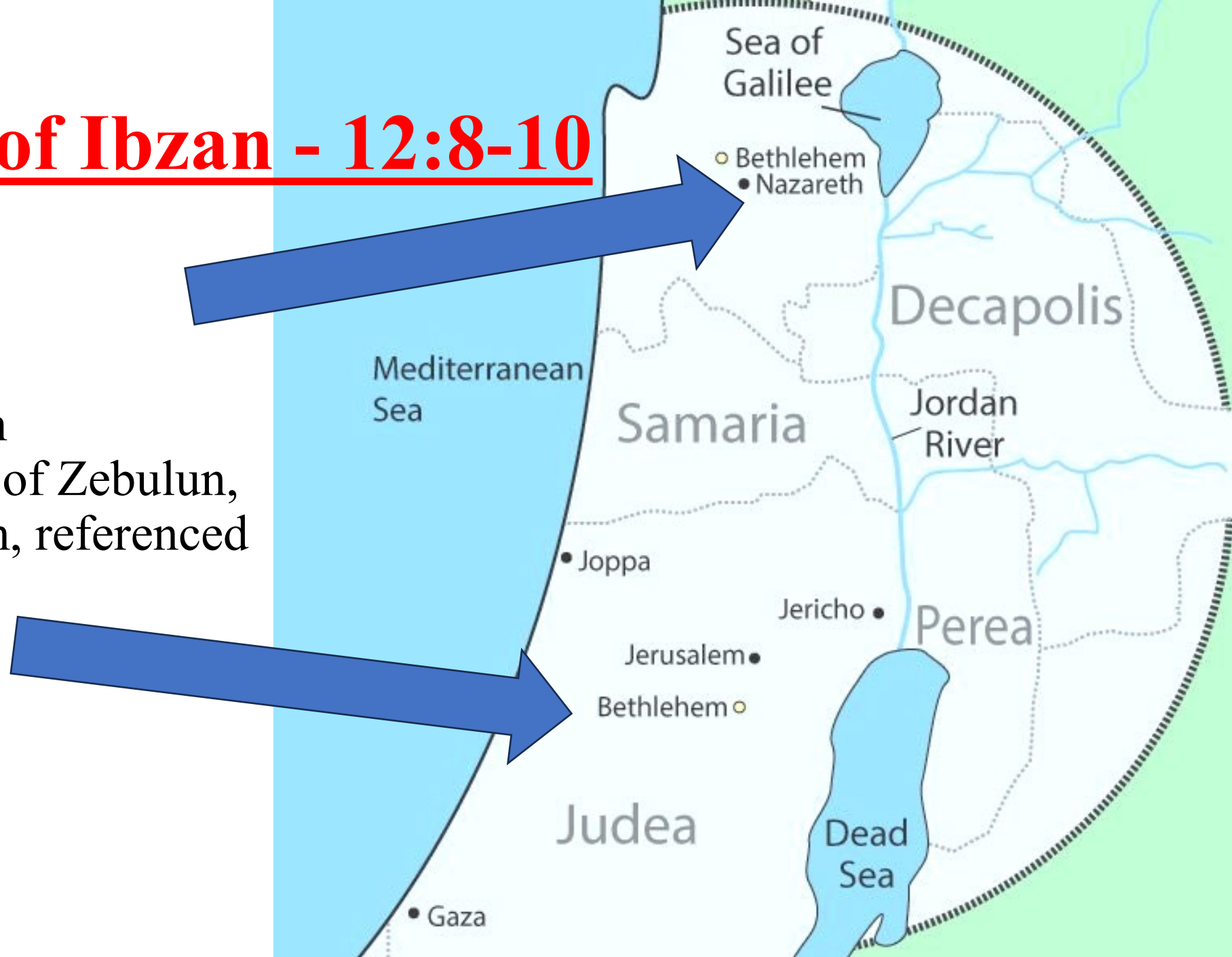
**Numbers 21:24** And Israel  
defeated him with the edge of  
the sword and took  
possession of his land from  
the Arnon to the Jabbok, as  
far as to the Ammonites, for  
the border of the Ammonites  
was strong.

# Basic Timeline of the book of Judges

Israel enters the land 1406 BCE	<b>Othniel</b> judges 1353-1313	<b>Deborah &amp; Barak</b> judges 1195-1155	<b>Gideon</b> judges 1148-1108	<b><i>Jephthah judges</i></b> <b><i>1105-1099</i></b> <hr/> <b><i>Jephthah's Daughter</i></b> <i>(about 15-20 years old)</i>	<b>Samson judges</b> 1085-1065  <b><i>Jephthah's Daughter Serves in the Tabernacle</i></b>	<b>Samuel</b> judges				
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<b>1400BCE</b>	<b>1200BCE</b>	<b>1100BCE</b>	<b>1000BCE</b>							
	<b>Ehud</b> judges 1295-1215		<b>Abimelech</b> judges 1108-1105	<b>Eli</b> is High Priest	<b><i>Samuel</i></b>  <i>born around 1080</i>	<b>Saul</b>  reigns from 1050	<b>David</b>  reigns from 1010			

# Judgeship of Ibzan - 12:8-10

Ibzan from Bethlehem  
Likely the Bethlehem of Zebulun,  
or northern Bethlehem, referenced  
in Joshua 19:15.



# The Faith-Filled Samson and The Faithfulness of God

## Introduction

### The Typical Christian / Messianic sermon on Samson and Yeshua

<ol style="list-style-type: none"> <li>1. Samson <b>defiled himself</b> (Judges 14:8)</li> <li>2. Samson <b>omitted</b> the truth (Judges 14:9)</li> <li>3. Samson <b>destroyed</b> (Judges 15:5)</li> <li>4. Samson <b>disobeyed</b> God (Judges 14- 15)</li> <li>5. Samson <b>killed</b> (Judges 15:15)</li> </ol>	<ol style="list-style-type: none"> <li>1. Yeshua <b>cleansed</b> people. (Matthew 11:5)</li> <li>2. Yeshua <b>spoke only the truth</b> (John 14:6)</li> <li>3. Yeshua <b>fed people</b>. (Matthew 14:13-21)</li> <li>4. Yeshua <b>obeyed God</b> (Luke 22:42)</li> <li>5. Yeshua <b>gave His life</b> (John 3:16)</li> </ol>
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### Samson, a man of faith? Hebrews 11

#### Who was Samson

There are three kinds of judges

1. **Warrior judges** - Gideon, Ehud, Shamgar and Samson
2. **Priest judges** - Eli (1 Samuel 4:18); Samuel (1 Samuel 7:6, 15)
3. **Prophet judges** - Deborah (Judges 4:4,9), Samuel (1 Samuel 3:20).

#### Time line

Israel enters the land	<b>Othniel</b> judges	<b>Deborah &amp; Barak</b> judges	<b>Gideon</b> judges	<b>Jephthah</b> judges <i>1105-1099</i>	<b>Samson</b> judges <b>1085-1065</b>	<b>Samuel</b> judges
1406 BCE	1353-1313	1195-1155	1148-1108	<i>Jephthah's Daughter</i> (about 15-20 years old)	<i>Jephthah's Daughter</i> Serves in the Tabernacle	
<b>1400BCE</b>		<b>1200BCE</b>		<b>1100BCE</b>		<b>1000BCE</b>

#### Outline of the Samson story (13:1-16:31)

1. Samson's Miraculous Birth (13:1-23)
2. The Timnite Woman and Samson's Revenge (14:1-15:20)
3. Samson, the Prostitute and Delilah (16:1-31)

## The six acts of Samson within Judges 14 and 15

### A. Acts one and two: Encounters in Timnah

1. The Slaying of the Lion: (Judges 14).
2. The Slaughter for the Riddle: (Judges 14).

### B. Acts three and four: Retaliation and revenge

3. Burning the Philistine Crops: (Judges 15:1-5).
4. The Great Slaughter upon the Philistines (Judges 15:6-8).

### C. Acts five and six: Demonstrations of his strength

5. Breaking the Bonds of his countrymen: (Judges 15:9-13).
6. The Jawbone Massacre: (Judges 15:14-19).

Following these six acts, we see Samson's judgeship makes a transition to the tragedy (Judges 16).

Where are we?

Who are the Philistines?

Samson's parents and the Angel of the LORD (Judges 13)

Judges 13:18 **His Name**

'The angel said to him, "You must not ask for my name; it is ..."

KJV: secret, JPS: hidden, NASB: wonderful "פֶּלִי" *pele* from "פֶּלֵא" *pele*,

Isaiah 9:6 "*His name will be called **Wonderful** Counsellor*" *Pele Yoetz*.

Promise of the Angel of the LORD

Samson

Judges 13:24

<sup>24</sup> Then the woman gave birth to a son and named him Samson; and the child grew up and the LORD blessed him.

**Samson's faith is shown through the strength that God bestowed on him.**

Samson's Nazarite vow - set apart for God (Judges 13:4-5).

What is a Nazirite vow?

**Laws broken by Samson**

1. Implied: he took grape products.
2. Contact with Corpses
3. Hair Cut Off.
4. *The Angel of the LORD commanded*

**Compromise.**

1. Marrying a Philistine woman of Timnah
2. By visiting a prostitute
3. The romantic relationship with Delilah

God bestows immense strength upon Samson (Judges 13:25).

Samson and the Philistines (Judges 14-15).

### By faith

1. Killing a young lion with his bare hands (Judges 14:5,6)
2. Slaying 30 Philistines (Judges 14:19) Josephus (Antiquities 5.8.6.)
3. Catching 300 foxes (Judges 15:4-5)
4. Breaking the ropes in (Judges 15:13-14; 16:8-9; 16:11-12; 16:14)
5. Killed 1,000 men with the jawbone of a donkey (Judges 15:15)
6. Removed the doors of the city gate (Judges 16:3)
7. Destroying the temple of Dagon (Judges 16:30).

### The Riddle of Samson

“Out of the eater (אֹכֵל *ochel*) came something to eat (מֵאֲכָל *ma'achal*),  
And out of the strong came something sweet” (Judges 14:14).

### The Lesson

Samson’s Faith and Downfall, lust of the eye (Judges 16:1-3).

### Samson’s faults and the consequences of neglecting faith

Delilah seduces, manipulates and discovers the secret of his strength (Judges 16:4-17).

### The Wordplay of Samson

**In Judges 15:16**, Samson wordplay; playing on words using similar sounds with different meanings (**paronomasia**):

בְּלֶחִי הַחֲמֹר חֲמֹר חֲמֹר חֲמֹרָתַיִם בְּלֶחִי הַחֲמֹר

*bile'chi hacha'mor cha'mor cha'moratayim bil'chi hacha'mor*

“With the jawbone (לֶחִי *lechi*) of the donkey (חֲמֹר *chamor*),

heap (חֲמֹר *chamor*) upon heaps (חֲמֹרָתַיִם *chamoratayim*);

with the jawbone (לֶחִי *lechi*) of the donkey (חֲמֹר *chamor*)”

Samson’s capture, humiliation, and loss of strength (Judges 16:18-27).

### Verses 25-26 The Final Wordplay

“Call for Samson, that he may **entertain** (or amuse) us”

“entertain” יִשְׂחֵק (*yesacheq*) from the root שָׂחַק (*sachaq*)

The root שָׂחַק (*shachaq*), means “to **crush**”

The letter שׁ (*sin*) and שׁ (*shin*)

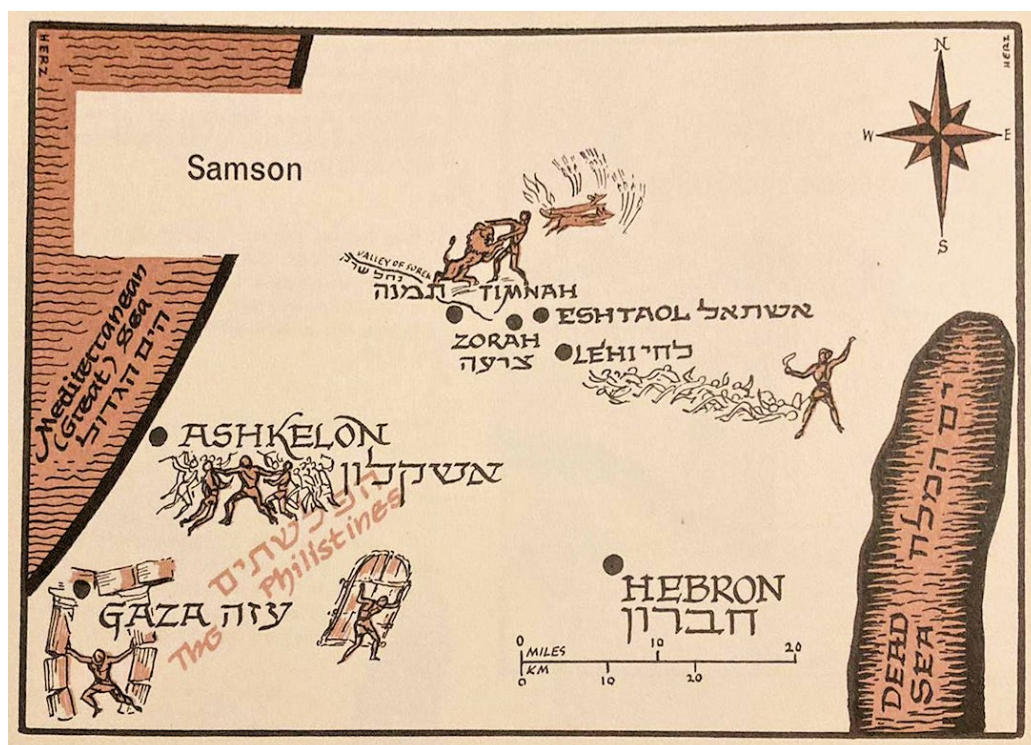
## God's faithfulness even in his failures

Samson prays for strength and brings down the Philistine temple (Judges 16:28-30).

Samson's burial (Judges 16:31).

Some observations in the life of Samson

## Conclusion





# Parallels in the stories of Samson

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The striking parallels in the narratives of Samson serve as a poignant illustration of his *failure to learn from experience*. Despite repeated encounters with Philistine women that lead to his manipulation and endanger his God given strength, Samson falls into the same traps.

1. Samson goes **down** to Philistine territory (Judges 14:1 parallels Judges 16:1); he goes down both physically and spiritually
2. Samson goes to a Philistine town and **sees** a **woman** (Judges 14:1 parallels 16:1)  
Samson likes the woman (Judges 14:3b parallels 16:4)
3. The Philistine rulers **say** to the woman that she should **seduce** Samson to discover his secret (Judges 14:15b parallels 16:5a)
4. The woman accuses Samson of **not loving** her, **pressing him hard** for **many days**, and Samson **tells** her his secret (Judges 14:16-17 parallels 16:15-17)
5. Samson declares his desire for **revenge** (Judges 15:7 parallels 16:28)
6. Samson is **bound** with **new ropes** (Judges 15:13b parallels 16:12a)
7. Samson kills **thousands** of Philistines (Judges 15:15 parallels 16:27, 30)
8. Samson **cries out** to the LORD (Judges 15:18a parallels 16:28a)
9. Samson at the brink of **death** (Judges 15:18b parallels 16:30a)
10. Samson **judged Israel** for **twenty years** (Judges 15:20 parallels 16:31b)

# Philistine Controlled

“valleys”

“plains”

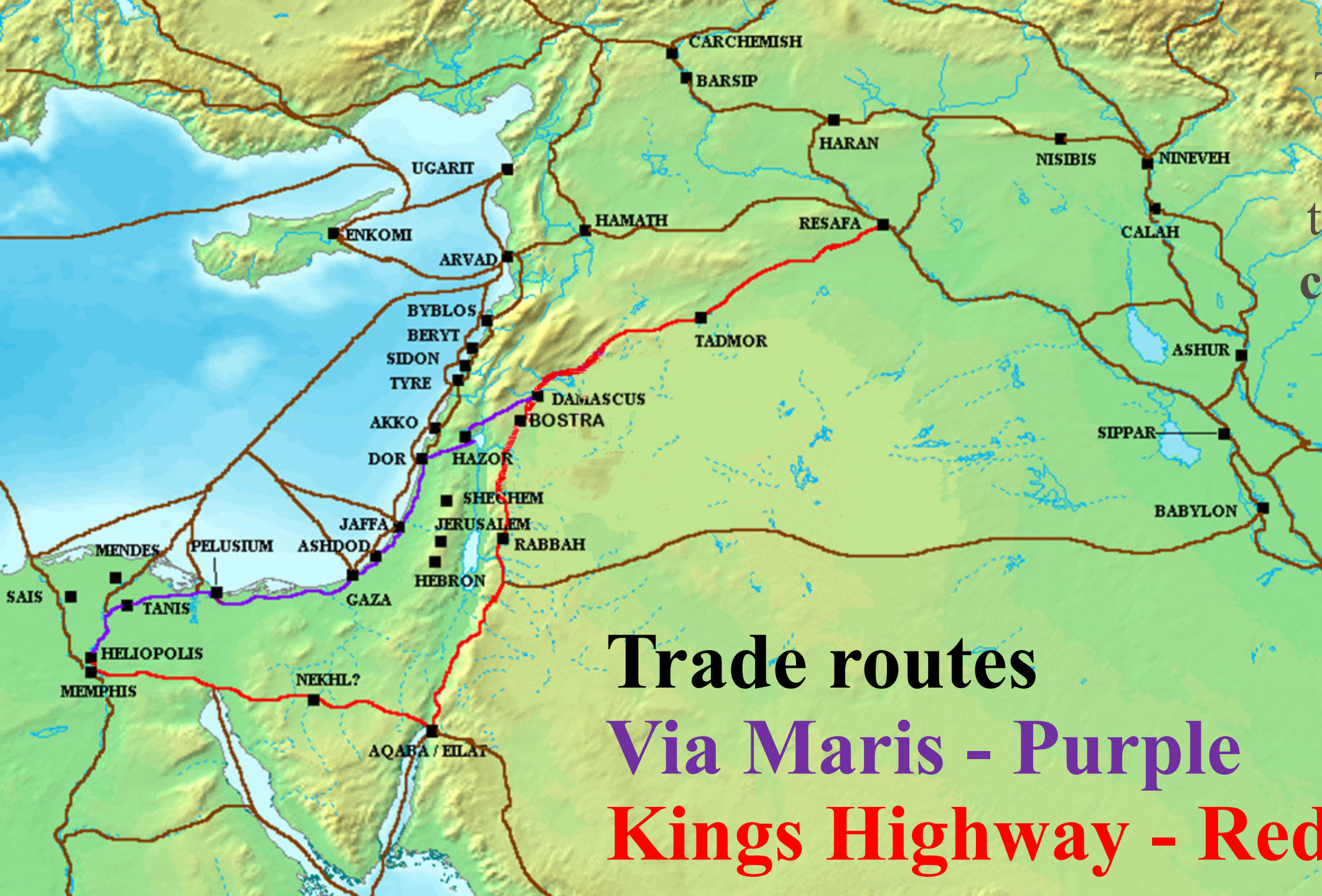
“low lands”

(שפלה *sh'felah*)

*Between the coast  
and the hill country*

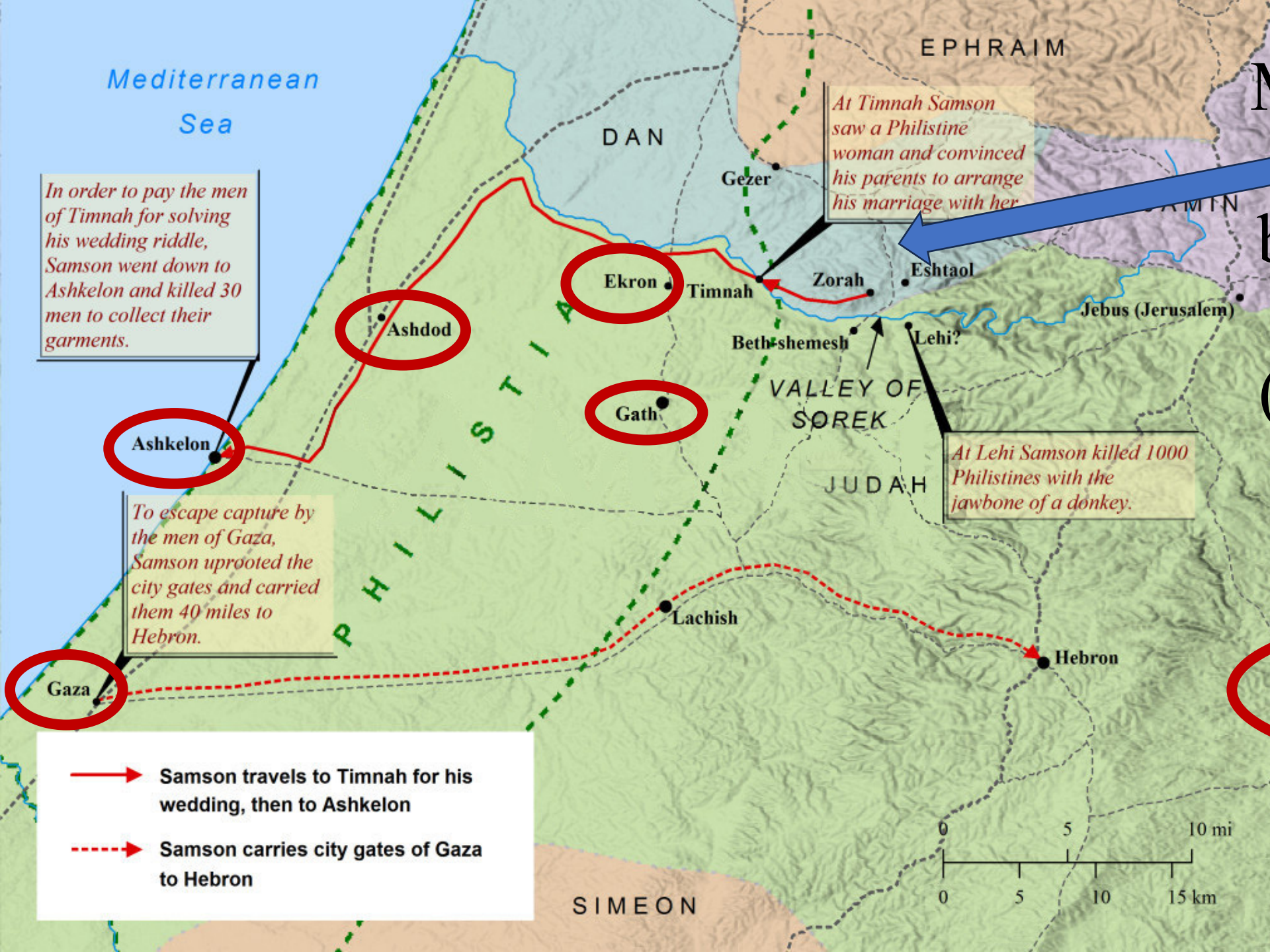
(*cf.* Joshua 15:33)





The ancient  
Levantine  
trade routes,  
c. 1300 BCE

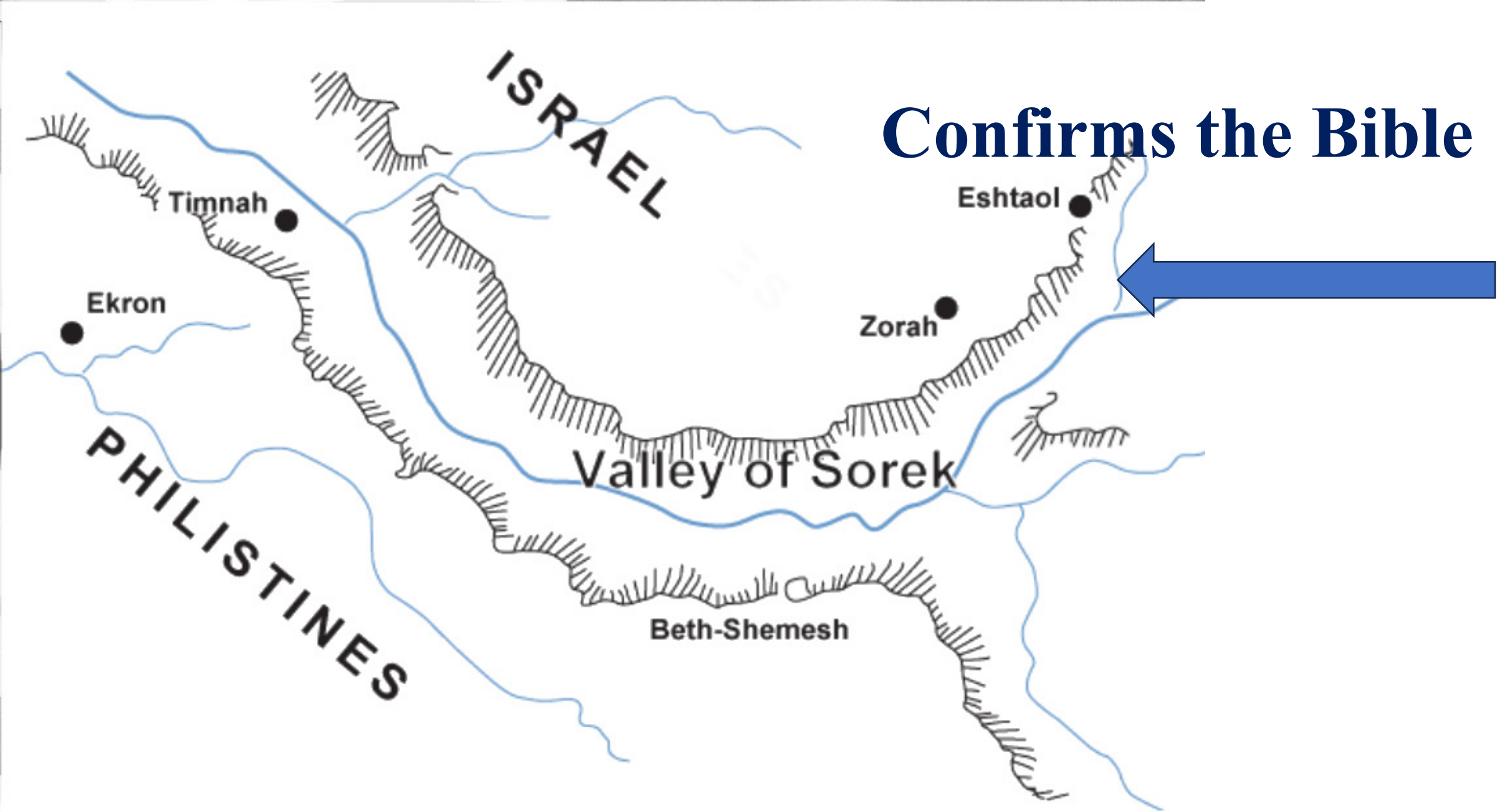
**Trade routes**  
**Via Maris - Purple**  
**Kings Highway - Red**



Machaneh-Dan  
between Zorah  
and Eshtaol.  
(Judges 13:25)

Philistine city

**Confirms the Bible**



# Micah's Idolatry and the tribe of Dan seeks territory (Judges 17-18)

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## Introduction

Key elements connect these chapters:

General

Specific Focus

*Away from Bethlehem to Ephraim*

*Levitical Compromise: A Priesthood in Crisis*

Some minor points

## The Micah narrative: Chapter 17

Introduction to Micah (Judges 17:1-6)

### The Ephod

The Ephod in Samuel

The Ephod in Judges

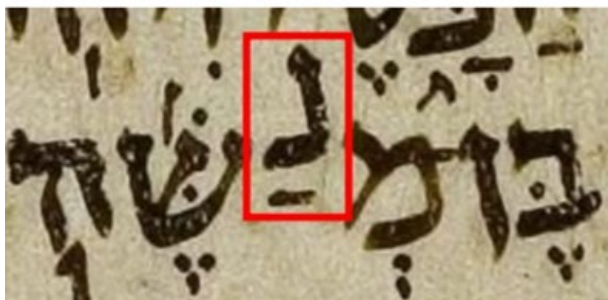
### Introduction to the Levite (Judges 17:7-13)

Be to me a father or a son (Judges 17:10-11)

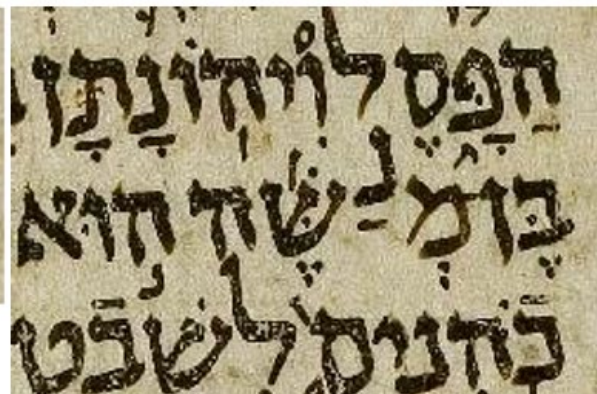
An invalid consecration and a false confidence. (Judges 17:12-13)

**Son (בן) of Moses - *Mosheh* (מֹשֶׁה)**

**Son (בן) of Manasseh (מְנַשֶּׁה)**



Suspended nun in the Aleppo Codex.



# The Danites' narrative: Chapter 18

Parallels in displacement and wandering

The Danites' mission was sinful (Judges 18:1-6)

Danites came to Laish (Judges 18:7-26)

The spies discover Laish (Judges 18:7-10)

The Danites steal Micah's idols and priest (Judges 18:11-26)

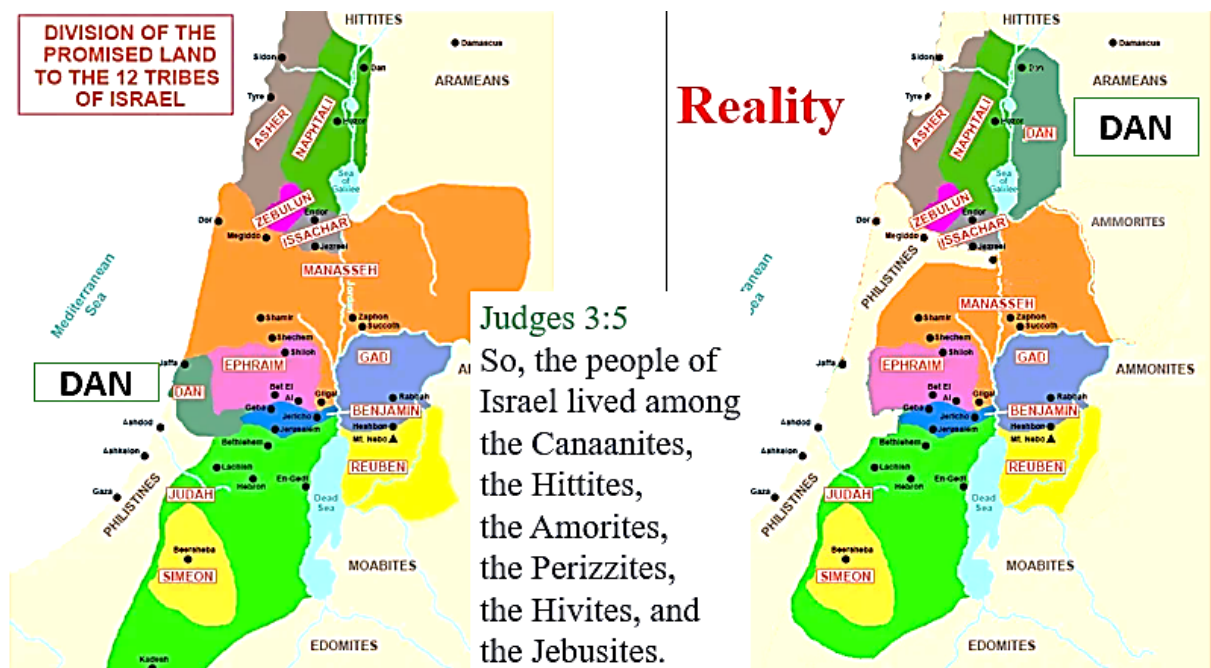
*"men bitter in soul"* (Judges 18:25)

The Danites conquer Laish and establish idolatry ... (Judges 18:27-31)

Conclusion

## A Biblical Postscript: The Idolatry of Dan

Conclusion



# The Ephod

## Exodus 28:6-14 and 39:2-7

- Materials: gold, blue, purple, and scarlet yarns, and **fine twined linen**.
- An “apron-like” garment
- Two shoulder pieces, with Onyx stones
- Girdle “skillfully woven band”
- Tied to the breastplate, with twelve stones and containing the pouch for the Urim and Thummim

## JEWISH HIGH PRIEST

ISRAEL, 605 BCE – 70 CE



### THE GOLDEN CROWN

Placed over the high priest's fine linen mitre and extending towards both ears, the priestly crown was a pure golden head plate engraved with the words "Holiness to the Lord", held in place by two tied blue straps. By wearing it, the high priest would atone for the sin of arrogance on behalf of the children of Israel and show his intellectual devotion to God.

### PRIESTLY BREASTPLATE

A rectangular breastplate containing 12 precious stones across four rows was worn across the heart. The fabric itself was made from gold, fine twined linen and yarns dyed tekhelet, purple and scarlet. There was a fold within which the Urim and Thummim (literally translated as "lights and perfections") were placed. It's not known exactly what these two objects were but they were a way of receiving revelation from God.

### IMPORTANT GEMSTONES

The stones on the breastplate were a ruby, emerald and topaz on the top row; a carbuncle, sapphire and quartz crystal on the second; a jacinth, agate and amethyst on the third; and a chrysolite, onyx and opal on the bottom. Each represented one of the 12 tribes of Israel, with their names engraved on the stones.

### THE EPHOD

The breastplate would sit upon an equally elaborate apron-like garment called an ephod. There is an ongoing debate about what exactly it was but *The Bible* describes it as being made of the same material as the breastplate. It had two shoulder pieces containing golden rings that would affix to the breastplate, with the ephod held together by a girdle fastened at the front.

### ROBE

The high priest would wear a robe underneath the ephod - it was sky-blue in colour in reference to heaven. As well as a woven collar, the bottom of the garment had tiny bells made of pure gold and pomegranate-shaped tassels in blue, purple and scarlet. The bells would be heard when the high priest was ministering.

### BARE FEET

The entire ensemble symbolises atonement for the sin of bloodshed on the part of the children of Israel, except for the underwear, which was purely for modesty and contained no openings. A high priest's feet would be bare, however, allowing them to touch the ground of God. Claims that a rope would be tied to the high priest's ankle so that his body could be pulled out should he be killed by God in the Holy of Holies are not thought to be true.

### FINE LINEN TUNIC

The garment that would touch the high-priest's body was known as the priestly tunic and was made of pure linen. The white material would reach the neck and it would be visible under the robe of the ephod as sleeves and a section at the feet. Priests would also wear the tunic but only the high priest's version would be embroidered - except on the Day of Atonement, when it would be plain.



Psalm 11:3

<sup>3</sup> “If the foundations are destroyed, what can the righteous do?”

## Introduction

Summary of Chapters 19-21

## Chapter 19

The Levite and his concubine (Judges 19:1-9)

Phineas, the grandson of Aaron (historical placement)

Verse 1: There was no king in Israel

Verse 2 reading the Masoretic, Septuagint and the Targum  
*Harlot or Angry*

Masoretic “But his concubine played the harlot against him.”

LXX “And provoked to anger his concubine”<sup>1</sup>

Targum “she despised him”<sup>2</sup>

Josephus: “Now he was very fond of his wife, and overcome with her beauty; but he was unhappy in this, that he did not meet with the like return of affection from her, for she was averse to him, which did more inflame his passion for her, so that they **quarrelled** one with another **perpetually**; and at last the woman was so disgusted at these quarrels, that she left her husband, and went to her parents in the fourth month.”<sup>3</sup>

The Hebrew words for “harlot” (זָנָה, *zanah*) and “angry” (זָנַח, *zanach*).

The ill-fated journey to Gibeah (Judges 19:10-15)

The outrage at Gibeah (Judges 19:16-26)

Gibeah הַגִּבְעָה - *ha-Giv'ah*

The sons of Belial בְּנֵי בְלִיעַל *benei beliya'al*

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<sup>1</sup> Apostolic Bible Polyglot Judges 19:2 “*And provoked him to anger his concubine*”

<sup>2</sup> Targum Jonathan, “the concubine **despised him** (וּבְסִרְתָּ עֲלוּהָ)” indicating disdain or a quarrel with her husband, rather than an act of sexual infidelity.

<sup>3</sup> *Antiquities of the Jews*: 5.2.8

## Homosexual versus Heterosexual Rape in the Framework of the Torah

- Homosexual Acts are an abomination *To'evah* (תועבה).  
When something is labelled *to'evah*, it's not just “bad” or “wrong”; **it's fundamentally offensive to God's character and covenant**. It often implies a grave violation of the divine order, something that can defile the land and bring divine judgment.
- Sexual Immorality is disgraceful *Nevalah* (נבלה)  
When something is labelled *nevalah*, the emphasis is more on the morally reprehensible, senseless, disgraceful, and deeply shameful nature of the act itself. It is a profound violation of a person's dignity and safety within the community. It brings shame and dishonour to the individual and the community.

### The old man's offer (Judges 19:24)

### The Levite's horrendous act and call to action (Judges 19:27-30)

#### *Extrabiblical parallel*

Texts from the excavations at Mari (Tell Ḥarīrī). The text is a letter from Bahhdi-Lim to a king, Zimri-Lim (ca. 1800–1775 BC).

“To my lord, speak. Bahhdi-Lim your servant [speaks] as follows: For five full days I have waited for the Hanaeans but the people do not gather. The Hanaeans have arrived from the steppe and established themselves among the settlements. Once, twice, I have sent [word] to the settlements and the appeal has been made. But they have not gathered together, and for the third day they have not gathered. Now, if I had my way, **a prisoner in jail should be killed, his body dismembered, and transported to the area between the villages as far as Hudnim and Appan in order that the people would fear and gather quickly,** and I could make an attempt in accordance with the command which my lord has given, to carry out the campaign quickly.”<sup>4</sup>

## Chapter 20 The Consequence

The assembly of Israel and the call for justice (Judges 20:1-11)

Benjamin's refusal and preparation for war (Judges 20:12-17)

The initial battles and Israel's defeats (Judges 20:18-25)

Benjamin defeated Israel, killing 22,000 men

Benjamin defeated Israel, killing 18,000 men

Examples being in God's will, but no success

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<sup>4</sup> Judges, Ruth: An Exegetical and Theological Exposition of Holy Scripture Book by Daniel I. Block, 1999, page 546

1. Moses denied access to the Promised Land (Numbers 20:12; Deuteronomy 3:23-27).
2. Jeremiah, the “Weeping Prophet”: called to be a prophet to Judah (Jeremiah 1:4-10) so a people who would not listen.
3. Hosea’s “unsuccessful” yet commanded Marriage (Hosea 1:2-3).
4. Paul’s Thorn in the Flesh, (2 Corinthians 12:7-10)

Israel’s humiliation, repentance, and victory (Judges 20:26-48)

Israel defeated Benjamin, killing all but 600

A *cherem* (חֶרֶם)

## **Chapter 21: The Aftermath**

The Lament and Concern for Benjamin (Judges 21:1-7)

The Search for Wives: (Judges 21:8-24)

*The Jabesh-Gilead Solution* (8-15)

*The Shiloh Solution* (16-24)

Conclusion: The Anarchy of the Age (Judges 21:25)

## **Conclusion to the Book of Judges**

### **Psalm 106**

<sup>45</sup> And He (God) remembered His covenant for their sake,  
And relented according to the greatness of His lovingkindness.

# Map

## Chapters 19-21



# Book of Ruth מגילת רות

## *(an outline)*

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### **Introduction**

Aim

Author

Date

Where is Ruth in the Bible

When the Judges Judged

Judges and Ruth: Contrasting Worlds

Levirate marriage and redemption in Ruth

The Kinsman-Redeemer (גוֹאֵל Go'el)

The Kinsman-Redeemer in typical Christian typology

Key verses in Ruth

### **Chapter 1: The Commitment of Ruth**

Ruth 1:1-2 A Journey into the Unpromised Land of Moab

Ruth 1:3-5 Death in Moab

Ruth 1:6-14 Naomi's plans to go home

Ruth 1:15-18 Ruth's loyalty

Ruth 1:19-22 Naomi and Ruth arrive in Bethlehem

### **Chapter 2: Boaz and Ruth meet**

Ruth 2:1-3 In the field of Boaz

Rabbinic interpretation views Ruth's poverty

Ruth 2:4-7 Boaz inquires

Ruth 2:8-13 Boaz shows great grace

Ruth 2:14-17 Boaz provides

A Messianic note by the Rabbis to Ruth 2:14

Ruth 2:18-23 Naomi's Praise for Boaz's chesed.

The Hebrew word chesed (חֶסֶד)

## **Chapter 3: Boaz the Kinsman Redeemer**

Ruth 3:1-5 The plan of Naomi

A Rabbinical footnote to the ages of Boaz and Ruth

The law of levirate Marriage (Deuteronomy 25:5-10)

The Hebrew word kenafav (כַּנָּפֵי) )

Ruth 3:6-9 Ruth's obedience

Ruth 3:10-13 Boaz confirms his commitment

Ruth 3:14-15 Boaz gives to Ruth

Ruth 3:16-18 Naomi's question

## **Chapter 4: Boaz Redeems Ruth**

Ruth 4:1-6 The Negotiations

Ruth 4:7-12 The ceremony and acquisition of Ruth

Tamar Parallels

Ruth 4:13-17 Boaz and Ruth's marriage and the son

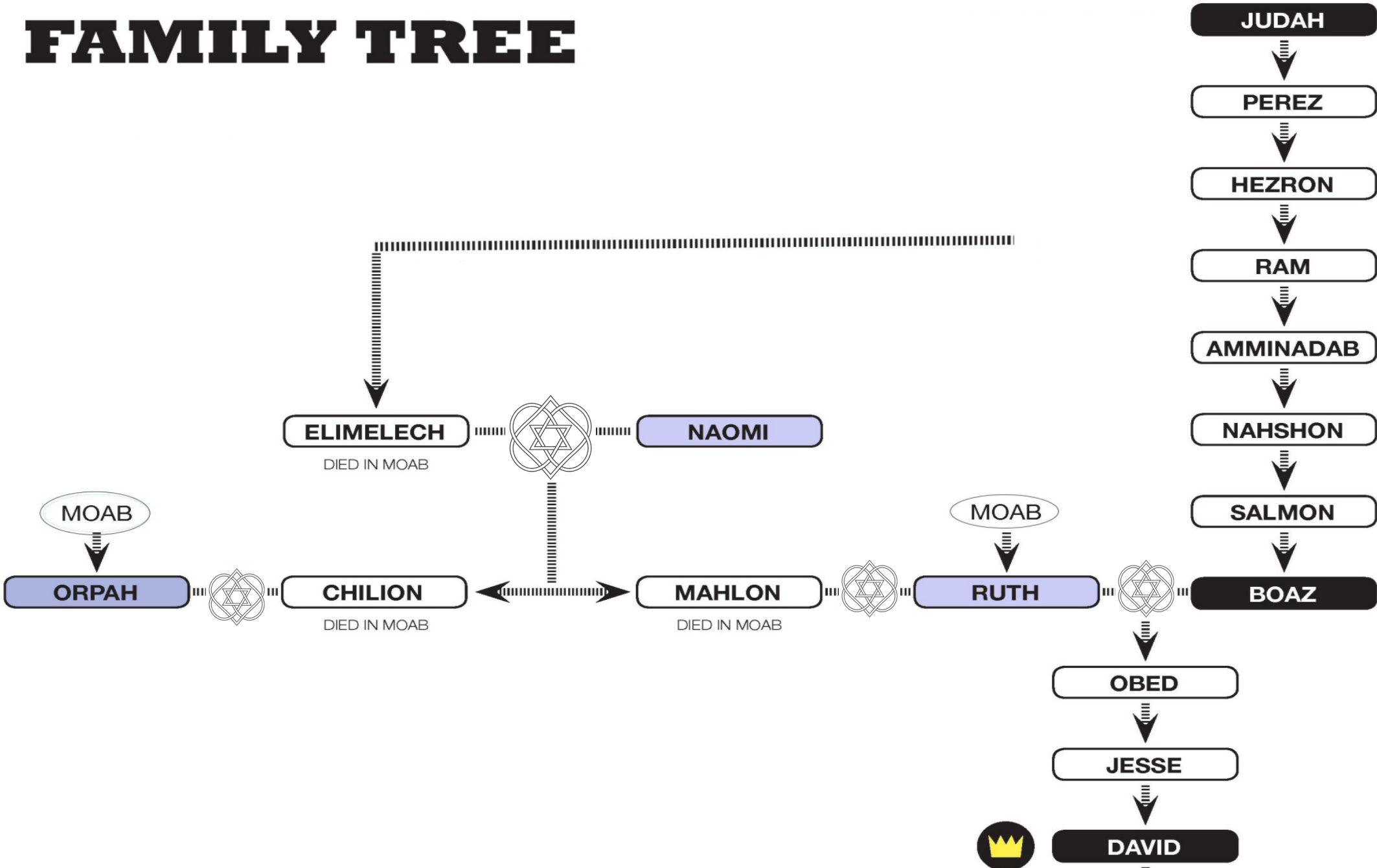
Messianic implications of This Day

Ruth 4:18-22 The Genealogy

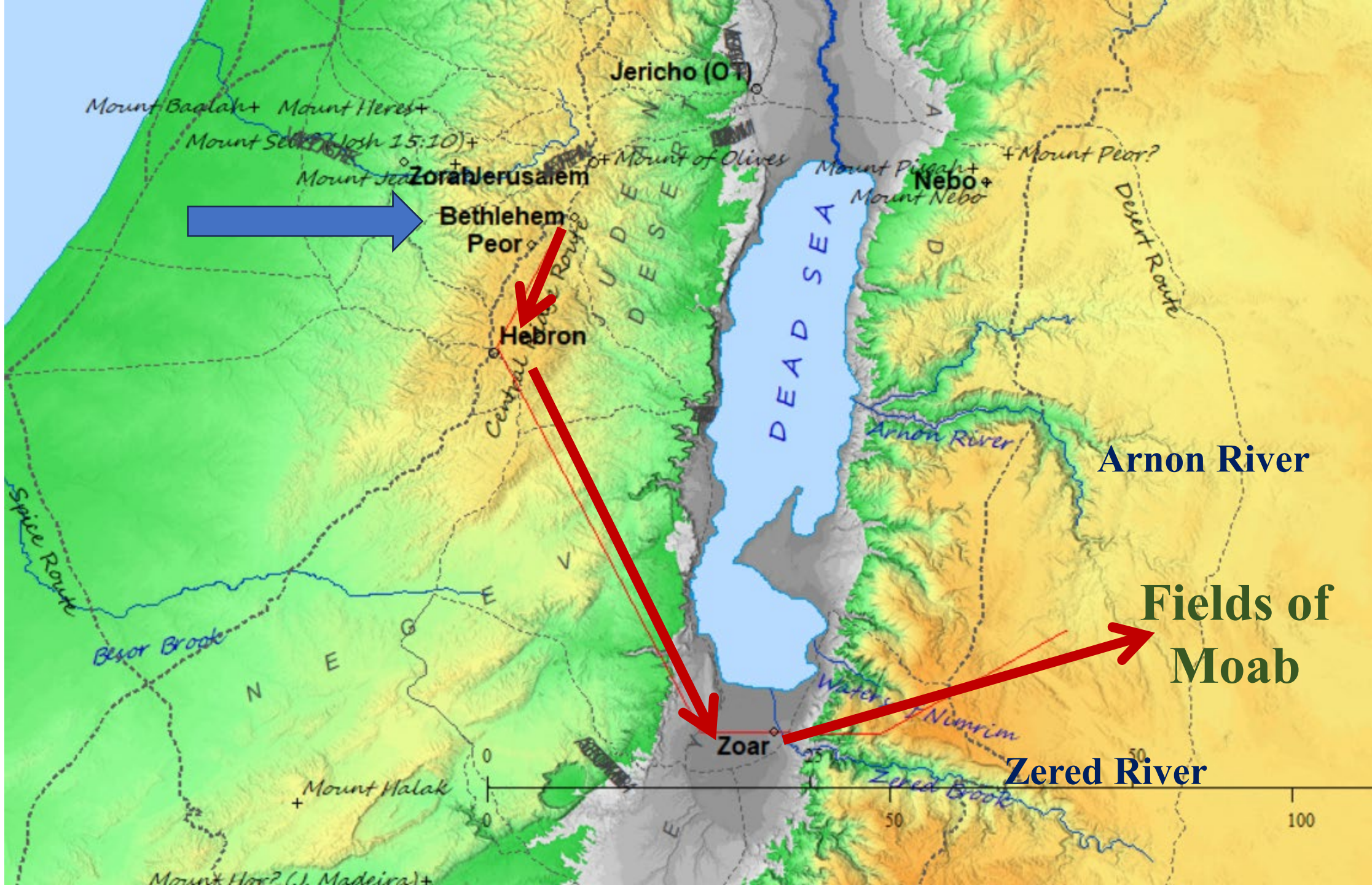
### **Time Permitting**

Biblical Typology of the Kinsman-Redeemer

# FAMILY TREE



# Journey



## Some Rabbinic interpretations relevant to Ruth

### Rabbinic interpretation views Ruth's poverty

Rabbinic interpretation views Ruth's poverty as a foreshadowing of the Messiah's humble arrival.

The extreme poverty that forced Ruth to pick the fields like any pauper was no coincidence, but it was a foreshadowing of that poor man, riding on a donkey, Zechariah 9:9 that would descend from her, the Messiah.<sup>1</sup>

### A Messianic note by the Rabbis to Ruth 2:14 (Midrash Rabbah - Ruth 5:6)

*And at mealtime Boaz said to her, "Come here and eat some bread, and dip your morsel in the wine." So she sat beside the reapers, and he passed to her parched grain; and she ate until she was satisfied, and she had some left over. (Ruth 2:14)*

"R. Jonathan interpreted this verse in six ways: It relates to David. COME HERE you who are near to the kingdom, and the word here can only *relate* to kingdom *in the verse, That You have brought me here* (II Sam. VII, 18). AND EAT OF THE BREAD, it refers to the bread of kingdom. AND DIP YOUR PIECE OF BREAD IN THE VINEGAR refers to his sufferings, as it is said, *O Lord, rebuke me not in Thine anger* (Ps. VI, 2). AND SHE SAT BESIDE THE REAPERS BECAUSE the kingdom, royalty, kingship), was taken from him for a time. As R. Huna said: All these six months that David was in flight from Absalom are not included in his reign because he atoned for his sins with a she-goat, like an ordinary person. AND THEY REACHED HER PARCHED CORN which intimates that he was restored to the kingdom, as it is said, *Now know I that the Lord save His anointed* (Ps. XX, 7). AND SHE DID EAT, AND WAS SATISFIED, AND LEFT THEREOF: **this indicates that he would eat in this world, and in the Messianic age, and in the World to Come.**" (Midrash Rabbah Ruth)

### PC Explanation:

1. "COME HERE, you who are near to the kingdom..."

This interpretation connects "come here" to David's proximity to the kingdom, referencing 2 Samuel 7:18. The Hebrew word for "kingdom" is *malkhut* (מַלְכוּת) Focussing on Messiah's Kingdom. For David's experiences were a foreshadowing of the Messiah's relationship to the Kingdom of God.

2. "...AND EAT OF THE BREAD, it refers to the bread of kingdom."

This phrase is key for us as this, from a Messianic perspective becomes the breaking of bread, communion or the LORD's supper.

3. "...AND DIP YOUR PIECE OF BREAD IN THE VINEGAR refers to his sufferings..."

This interprets the vinegar as symbolic of David's suffering, referencing Psalm 6:2. But even more so highlights the idea of a suffering Messiah, a concept that is further developed in the prophets, particularly Isaiah 53.

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<sup>1</sup> As quoted by Fruchtenbaum in *The Torah Anthology: Ruth* p. 61

4. “...AND SHE SAT BESIDE THE REAPERS BECAUSE the kingdom...was taken from him for a time.”

This alludes to the period when David fled from Absalom, a time of temporary loss of his kingdom. R. Huna’s comment about the six months not being included in David’s reign emphasizes the temporary nature of this loss.

But perhaps reflecting that the Kingdom was offered to Israel during the time of Messiah’s first coming, but was set aside due to the rejection of Messiah until the time of His second coming.

5. “...AND THEY REACHED HER PARCHED CORN which intimates that he was restored to the kingdom...”

This signifies David’s restoration, referencing Psalm 20:7. This restoration is seen as a foreshadowing of the Messiah’s ultimate triumph and establishment of the Kingdom.

6. “...AND SHE DID EAT, AND WAS SATISFIED, AND LEFT THEREOF: this indicates that he would eat in this world, and in the Messianic age, and in the World to Come.”

This interpretation extends the meaning beyond David, applying it to the Messianic age and the World to Come. And from a Messianic Jewish perspective, the Messianic Age will also include the Bride of Messiah, and we partake of a feast <sup>2</sup>in the world to come and be satisfied because of the Messiah.

#### Key observations from this:

- **Messianic Foreshadowing:** The Midrash views David’s life as a type or foreshadowing of the Messiah’s experiences, including suffering and restoration.
- **The Nature of the Kingdom:** The passage highlights the concept of the Kingdom as both present and future, encompassing earthly and eschatological dimensions.
- **Suffering and Glory:** The juxtaposition of suffering (vinegar) and restoration (parched corn) is a recurring theme in Messianic prophecy.
- The Messianic Meal
- **Conclusion:** It is essential to understand that Midrash is not a literal interpretation but a symbolic exploration of Ruth. But within this section, we see the Messiah, His Kingdom, His suffering, His Bride, and the Messianic meal (the Lord’s Supper) all interwoven.

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<sup>2</sup> Isaiah 25:6-9 <sup>6</sup> “The Lord of hosts will prepare a lavish banquet (*rich feast, ‘a fat feast’*) for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, *And* refined, aged wine. <sup>7</sup> And on this mountain (*kingdom*), He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. <sup>8</sup> He will swallow up death for all time, And the Lord God will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the Lord has spoken. <sup>9</sup> And it will be said in that day, “Behold, this is our God for whom we have waited that He might save us. This is the Lord for whom we have waited; Let us rejoice and be glad in His salvation.”

“I tell you, many will come from east and west and *sit at table* with Abraham, Isaac, and Jacob *in the Kingdom of heaven*, while the sons of the kingdom (of darkness) will be thrown into the outer darkness; there men will weep and gnash their teeth. (Matthew 8:11–12)