

# Judges Series

## Lesson #21

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Dean Bible Ministries

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**The Justice and the Grace of God**

**Judges 3:7, 9**



**JUDGES**

**Moral Relativism  
Destroys a Nation**

**2021 Series**

# Outline of “Judges” (Chieftains, Tribal Rulers, Leaders)

**1:1–3:6**

## **Introduction**

How Israel went from  
spiritual victory  
to being worse than  
the Canaanites.

**Incomplete  
obedience**

**Compromise**

**Failure**

**Cycles of discipline**

**3:7–16:31**

## **Paganization of the Leadership**

**Othniel (the best)**

**Ehud**

**Shamgar**

**Deborah**

**Gideon**

**Tola, Jair**

**Jephthah**

**Ibzan, Elon, Abdon**

**Samson**

**(the worst)**

**17:1–21:25**

## **Paganization of the Priests**

**Chap. 17–18**

**and the  
People**

**Chap. 19–21**

# **The Cry of Distress: Not necessarily repentance**

**“The Israelites cried out to the Lord.” The formula occurs five times (Judges 3:9, 15; 4:3; 6:6; 10:10)**

**זעק *zaʿaq* qal wawConsec 3 masc plur**

**“to cry out, to make an outcry, to cry for help in a time of distress” (~TWOT)**

**“In the Qal stem, the word is used almost exclusively in reference to a cry from a disturbed heart, in need of some kind of help. The cry is not in summons of another, but an expression of the need felt. Most frequently, the cry is directed to God. When the Israelites were being invaded annually by the Midianites, they expressed this cry (Judges 6:6–7). Occasionally it is directed to a false deity (Jer. 11:12), and once to a king (2 Sam. 19:29). A few times the word is used for a cry not directed to anyone, but simply as a note of alarm, ‘All the city of Shiloh so cried out when told that the Ark had been captured by the Philistines’ (1 Sam. 4:13).”**

**~Leon Wood, *TWOT***

**“The word describes a loud and agonized cry from someone in acute distress, a cry that comes from a ‘disturbed heart.’ This word is used in legal contexts when a person does not receive his due justice under the law, and so he cries out to God, asking that He might bring justice. This is not limited to a reaction of pain; it is a plea for someone to help alleviate the pain. The cry is directed to the one who can bring relief from oppression.”**

**~J. Hoyt**

**Ex. 2:23, “Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage.”**

**Judg. 10:10, “And the children of Israel cried out to the LORD, saying, ‘We have sinned against You, because we have both forsaken our God and served the Baals!’ ”**

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**Judg. 10:12, “Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.”**

**Judg. 10:10, “And the children of Israel cried out to the LORD, saying, ‘We have sinned against You, because we have both forsaken our God and served the Baals!’ ”**

**Judg. 10:12, “Also the Sidonians and Amalekites and Maonites oppressed you; and you cried out to Me, and I delivered you from their hand.**

**Judg. 10:13, “Yet you have forsaken Me and served other gods. Therefore I will deliver you no more.”**

**Judg. 10:14, “ ‘Go and cry out to the gods which you have chosen; let them deliver you in your time of distress.’**

**Judg. 10:15, “And the children of Israel said to the LORD, ‘We have sinned! Do to us whatever seems best to You; only deliver us this day, we pray.’**

**Judg. 10:16, “So they put away the foreign gods from among them and served the LORD. And His soul could no longer endure the misery of Israel.”**

**1 Sam. 12:6, “Then Samuel said to the people, ‘It is the LORD who raised up Moses and Aaron, and who brought your fathers up from the land of Egypt.**

**1 Sam. 12:7, “ ‘Now therefore, stand still, that I may reason with you before the LORD concerning all the righteous acts of the LORD which He did to you and your fathers:**

**1 Sam. 12:8, “ ‘When Jacob had gone into Egypt, and your fathers cried out to the LORD, then the LORD sent Moses and Aaron, who brought your fathers out of Egypt and made them dwell in this place.’ ”**

**1 Sam. 12:9, “And when they forgot the LORD their God, He sold them into the hand of Sisera, commander of the army of Hazor, into the hand of the Philistines, and into the hand of the king of Moab; and they fought against them.**

**1 Sam. 12:10, “Then they cried out to the LORD, and said, ‘We have sinned, because we have forsaken the LORD and served the Baals and Ashtoreths; but now deliver us from the hand of our enemies, and we will serve You.’**

**1 Sam. 12:11, “And the LORD sent Jerubbaal, Bedan, Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side; and you dwelt in safety.”**

**Neh. 9:26, “Nevertheless they were disobedient and rebelled against You, cast Your law behind their backs and killed Your prophets, who testified against them to turn them to Yourself; And they worked great provocations.**

**Neh. 9:27, “Therefore You delivered them into the hand of their enemies, who oppressed them; And in the time of their trouble, when they cried to You, You heard from heaven; And according to Your abundant mercies You gave them deliverers who saved them from the hand of their enemies.”**

**Neh. 9:28, “But after they had rest, they again did evil before You. Therefore You left them in the hand of their enemies, so that they had dominion over them; Yet when they returned [*shuv*, turned] and cried out to You, You heard from heaven; And many times You delivered them according to Your mercies,**

**Neh. 9:29, “And testified against them, that You might bring them back [*shuv*, turned] to Your law. Yet they acted proudly, and did not heed Your commandments, but sinned against Your judgments, ‘Which if a man does, he shall live by them.’ And they shrugged their shoulders, stiffened their necks, and would not hear.”**

# **OTHNIEL**

## **The First Judge**

**Judges 3:7–11**

## **The Divine Indictment**

**Judg. 3:7, “And the sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth.”**

## **First Stage of Divine Discipline**

**Lev. 26:16, “I also will do this to you: I will even appoint terror over you, wasting disease and fever which shall consume the eyes and cause sorrow of heart. And you shall sow your seed in vain, for your enemies shall eat it.**

**Lev. 26:17, “I will set My face against you, and you shall be defeated by your enemies. Those who hate you shall reign over you, and you shall flee when no one pursues you.”**

## **The Divine Indictment**

**Judg. 3:7, “And the sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth.”**

## The Divine Indictment

Judg. 3:7, “And the sons of Israel did what was evil in the sight of the LORD, and forgot the LORD their God, and served the Baals and the Asheroth.”

שָׁכַח *shkhch* qal  
wawConsec 3 masc  
plur  
to forget, to willfully  
neglect, ignore,  
parallel to “abandon”

**Ex. 32:4, “And he received the gold from their hand, and he fashioned it with an engraving tool, and made a molded calf. Then they said, ‘This is your god, O Israel, that brought you out of the land of Egypt!’ ””**

**1 Kings 12:28, “Therefore the king asked advice, made two calves of gold, and said to the people, ‘It is too much for you to go up to Jerusalem. Here are your gods, O Israel, which brought you up from the land of Egypt!’ ””**

## **Goals of the 1619 Project**

**“Doing so requires us to place the consequences of slavery and the contributions of black Americans at the very center of the story we tell ourselves. The 1619 Project is, in other words, an all-out effort to replace traditional conceptions of American history with a history refracted through the lens of black identity politics. The larger aim of the 1619 Project is to change America’s understanding of itself.”**

***~1620: A Critical Response to the 1619 Project***  
**by Peter W. Wood**

# **Historical Revisionism and Postmodernism**

**1. History is the outworking of the plan and purposes of God for human history. Therefore history is objective and the events of history are rationally and cogently discernible.**

# CREATOR



**Reason**

**Experience/Empiricism**

**Scientific Data**

**Historical Events**

**Values**

**Feelings, Impressions, intuitions**



**Reason**

**Experience/Empiricism**

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**2. Since history is the objective arena within which God operates, to destroy objectivity destroys meaning in history, and to destroy history destroys the objectivity of God.**

**3. Thus with God and objectivity removed, the vacuum is filled with subjective impressions and feelings created and imposed by man upon creation.**

**4. By destroying history and objectivity of meaning in history, you destroy man and any meaning in man and the events of mankind, i.e., history.**

**5. In post-modernism the big evil is western civilization, so Europe is denigrated and all other cultures are elevated, whether there is real, objective evidence to support it or not.**

**6. Historians locate the ultimate cause inside history, not outside.**

**“He sees the old version of the story reflecting not the truth about global influence of Western civilization [because he presuppositionally rejects the possibility of truth] but merely the inflated egocentrism of Western commentators. The imagined dominance of the West was ‘later, feebler and briefer than is commonly supposed,’ he claims, and was ‘neither foreordained nor enduring.’ ”**

**~Windschuttle, commenting on Felipe Fernandez-Armesto. *Millennium: A History of the Last Thousand Years***

**7. So we have exchanged the historically active, objective God of the Bible for the emotionally energizing, exciting god of post-modernism.**

**“Men do not make history, rather it is history above all that makes men and absolves them of blame.”**

**~Fernand Braudel, *The Identity of France***