

# **PART 2: JUDGES OF ISRAEL**

## **LESSON 4: OTHNIEL THROUGH JAIR, JUDGES 1-10**

- 1. JUDGES GENERALLY PRESENTS JUDAH POSITIVELY AND BENJAMIN NEGATIVELY (E.G., JUDG 1:1–21. WHY MIGHT THE AUTHOR OF JUDGES HAVE HIGHLIGHTED THE POSITIVES OF JUDAH AND THE NEGATIVES OF BENJAMIN? (SEE JUDG 17:6; 21:25; CF. DEUT 12:8; PROV 12:15; 21:2.) (WE WILL DEVELOP THE JUDAH-BENJAMIN PORTRAYAL IN A LATER LESSON.)**
- 2. THE PHRASE “THE ANGEL OF THE LORD” APPEARS NINETEEN (19) TIMES IN JUDGES (2:1, 4; 5:23; 6:11, 12; 13:3, 13, 15, 16, 17, 18, 20, 21). THE ARRIVAL OF THE ANGEL OF THE LORD FULFILLS WHAT DIVINE PROMISE(S)? (EXOD 23:20–23; 32:33–35) (OPTIONAL: SOME INTERPRETERS BELIEVE THAT “THE ANGEL OF THE LORD” IS A REFERENCE TO THE PREINCARNATE CHRIST. DO YOU THINK THIS PROPOSAL HAS MERIT? EXPLAIN)**

- 3. FOR HOW LONG DID ISRAEL REMAIN FAITHFUL TO GOD? (JUDG 2:7, 10) SUMMARIZE THE ISRAEL'S CYCLE(S) OF ACTIVITY THROUGHOUT THE PERIOD OF THE JUDGES (vv. 11–19) WHY DID GOD ALLOW HIS PEOPLE AND THE PEOPLES OF CANAAN TO RESIDE TOGETHER? (3:1–4) HOW DID ISRAEL FAIL TO OBEY GOD, AND HOW DID GOD RESPOND? (vv. 5–8)**
  
- 4. WHO WERE THE FIRST THREE JUDGES OF ISRAEL, AND WHAT ENEMY NATIONS DID THEY DESTROY? (JUDG 3:7–31) HOW WERE THE ISRAELITES RELATED TO THESE NATIONS? (NOTE: THE WORD TRANSLATED “DELIVERER” IN JUDG 3:9, 15 IS THE HEBREW WORD *MOSHIA*. THE SEPTUAGINT [LXX] TRANSLATES IT WITH THE GREEK *SŌTĒR*, A COMMON WORD USED IN THE NEW TESTAMENT FOR GOD AND CHRIST)**

- 5. AT KEY POINTS IN JUDGES, WOMEN (E.G., ACHSAH, DEBORAH, Jael, WOMAN FROM THEBEZ, DAUGHTER OF JEPHTHAH, WIFE OF MANOAH, WOMAN FROM TIMNAH, DELILAH, MOTHER OF MICAH, CONCUBINE OF THE LEVITE, WOMEN OF JABESH-GILEAD) PLAY A SIGNIFICANT ROLE, OFTEN EXEMPLIFYING THE DOWNWARD SPIRAL OF ISRAEL, SADLY. HOW DOES THE STORY OF DEBORAH DEMONSTRATE THE FAILURE OF MALE LEADERSHIP IN ISRAEL?**
  
- 6. THE SONG OF DEBORAH IS THE FOURTH RECORDED SONG IN SCRIPTURE (JUDG 5:1–31; cf. EXOD 15:1–18, 20–21; NUM 21:17–18; DEUT 31:30–32:43). WHAT SIMILARITIES EXIST BETWEEN THE SONG OF MOSES AND MIRIAM AND THAT OF DEBORAH AND BARAK?**

- 7. WHAT DO THE NAMES “GIDEON” AND “JERUBBAAL” MEAN? WHY ARE THESE SUITABLE NAMES FOR THE FIFTH JUDGE OF ISRAEL? WHAT QUESTION DID GIDEON ASK THE ANGEL OF THE LORD? (JUDG 6:13; cf. v. 12) HOW DID GOD PROVE THAT HE HAD NOT ABANDONED HIS PEOPLE? (vv. 14–24) (NOTE: THE SELECTION OF THE 300 MEN OF GIDEON IS PERHAPS ILLUSTRATIVE OF THE DOCTRINE OF DIVINE ELECTION. SEE 7:2–8.)**
  
- 8. HOW DID GIDEON RESPOND TO THE ISRAELITES’ REQUEST THAT HE BE THEIR RULER? (JUDG 8:22–27; cf. vv. 33–35) WHAT DID GIDEON NAME HIS SON WHOM HIS CONCUBINE BORE TO HIM, AND WHAT DOES THE NAME OF HIS SON MEAN IN HEBREW? (v. 31) WHAT POSITION DID THIS SON LATER TAKE, AND WHAT WAS HIS END?**

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