

# *The Judges Period*

**First servitude**, to Mesopotamia -- \_\_\_\_ years.

- *First judge*: Othniel. \_\_\_\_ years.

**Second servitude**, to Moab -- \_\_\_\_ years.

- *Second judge*: Ehud; \_\_\_\_ years.
- *Third judge*: Shamgar. ---

**Third servitude**, to Jabin and Sisera-- \_\_\_\_ years.

- *Fourth judge*: Deborah and Barak. \_\_\_\_ years.

**Fourth servitude**, to Midian-- \_\_\_\_ years.

- *Fifth judge*: Gideon; \_\_\_\_ years. (**Civil War**)
- *Sixth judge*: Abimelech; \_\_\_\_ years.
- *Seventh judge*: Tola; \_\_\_\_ years.
- *Eighth judge*: Jair. \_\_\_\_ years.

**Fifth servitude**, to Ammon-- \_\_\_\_ years.

- *Ninth judge*: Jephthah; \_\_\_\_ years.
- *Tenth judge*: Ibzan; \_\_\_\_ years.
- *Eleventh judge*: Elon; \_\_\_\_ years.
- *Twelfth judge*: Abdon. \_\_\_\_ years.

**Sixth servitude**, to the Philistines-- \_\_\_\_ years.

- *Thirteenth judge*: **Samson** \_\_\_\_ years.
- *Fourteenth judge*: Eli; \_\_\_\_ years.
- *Fifteenth judge*: Samuel. More than likely some of these ruled simultaneously.

**First servitude**, to Mesopotamia-- \_\_\_\_ years.

*First judge*: Othniel. \_\_\_\_ years.

**Judges 3:1 (KJV)** Now these *are* the nations which the LORD left, **to prove Israel** by them, *even* as many *of Israel* as had **not** known **all** the wars of **Canaan**;



**2 Only that the generations** of the children of Israel might know, **to teach them war**, at the least such as before knew nothing thereof;



**3 Namely**, five lords of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon unto the entering in of Hamath.

**4 And they were to prove Israel by them**, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.



**5** And the children of Israel dwelt among the Canaanites,

Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

- **John Gill's Exposition of the Entire Bible**  
**Judges 3:5**
- **And the children of Israel dwelt among the Canaanites, □ As if they had been only sojourners with them, and not conquerors of them;** and dwelt by sufferance, and not as proprietors and owners; such were their sloth and indolence, and such the advantage the inhabitants of the land got over them through it, and through their compliances with them; and this was the case not only of one sort of them, the Canaanites, but of the rest:
- **the Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites;** who all had cities in the several parts of the land, with **whom the children of Israel were mixed,** and with whom they were permitted to dwell.
- *They to the habitation by integrating or blending in...!*

**6 And they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.**

- **Deuteronomy \_\_\_\_ (KJV)** Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

**7 And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.**

- **Judges \_\_\_\_ (KJV)** And they forsook the LORD, and served **Baal and Ashtaroth.**
- **And the children of Israel did evil in the sight of the Lord, □ Both by marrying with Heathens, and worshipping their gods:**
- **and served Baalim, and the groves;** of Baalim, see \_\_\_\_; **the groves mean either idols worshipped in groves, as Jupiter was worshipped in a grove**

of oaks, hence the oak of Dodona; and Apollo in a grove of laurels in Daphne: there were usually **groves where idol temples were built**; and so in Phoenicia, or Canaan, Dido the Sidonian queen built a temple for Juno in the midst of the city, where was a grove of an agreeable shade<sup>1</sup>: so Barthius<sup>2</sup> observes, that most of the ancient gods of the Heathens used to be worshipped in groves.

- **And groves and trees themselves were worshipped**; so Tacitus says<sup>3</sup> of the Germans, that they consecrated groves and forests, and called them by the names of gods. Groves are here put in the place of Ashtaroth, \_\_\_\_; perhaps the goddesses of that name were worshipped in groves; and if Diana is meant by Astarte, Servius<sup>4</sup> says that every oak is sacred to Jupiter and every grove to Diana; and Ovid<sup>5</sup> speaks of a temple of Diana in a grove.
- **But as they are joined with Baalim, the original of which were deified kings and heroes, the groves may be such as were consecrated to them**; for, as the same writer observes<sup>6</sup>, the souls of heroes were supposed to have their abode in groves; and It was in this time of defection that the idolatry of Micah, and of the Danites, and the war of Benjamin about the Levite's concubine, happened, though related at the end of the book; so Josephus<sup>7</sup> places the account here.

**8** Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia: and the children of Israel served Chushan-rishathaim **eight years.**

- **Judges \_\_\_\_ (KJV)** And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

**9** And **when the children of Israel cried unto the LORD**, the LORD raised up a deliverer to the children of Israel, who

delivered them, *even* **Othniel** the son of Kenaz, Caleb's younger brother.

- **And when the children of Israel cried unto the Lord,** □ **Towards the close of the eight years' bondage,** as it may be supposed, **groaning under the oppressive taxes laid upon them, and the bondage they were brought into:** and
- **the Lord raised up a deliverer to the children of Israel;** he heard their cry, and sent them a saviour, whose spirit he stirred up, and whom he qualified for this service:
- **who delivered them;** out of the hands of the king of Mesopotamia, and freed them from his oppressions:
- ***even* Othniel, the son of Kenaz, Caleb's younger brother;** the same that took Debir, and married Achsah, the daughter of Caleb, \_\_\_\_\_; who now very probably was a man in years.

**10 And the Spirit of the LORD came upon him,** and he judged Israel, and went out to war: and the LORD delivered Chushan-rishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushan-rishathaim.

**11 And the land had rest forty years.** And Othniel the son of Kenaz died.

## Fausset's Bible Dictionary

### Othniel

("\_\_\_\_\_"). [1Ch 4:13](#). Son of Kenaz. (See [KENAZ](#), on his relation to Caleb or "the Kenizzite".) Caleb's younger brother ([Jos 15:17](#); [Jg 1:13](#); [3:9](#)). First

of the judges. Took Kirjath Sepher (Debir), in the mountainous region of Hebron in Judah ([Jos 14:12-14](#)), and received Achsah, his wife, as the prize. (See [ACHSAH](#).) Van de Velde believes "the upper and nether springs" which she received was a spring rising on a hill N. of wady Dilbeh (two hours S.W. of Hebron), and brought down by an aqueduct to the foot of the hill. (*But see DEBIR.*)

Othniel delivered Israel from Chushan Rishathaim, and **gave "the land rest 40 years."** (See CHUSHAN RISHATHAIM.) He had a son, Hathath ([1Ch 4:13-14](#)), and "Meonithai". (See [MEONOTHAI](#).)

In [Jg 3:11](#) it is not asserted that Othniel lived to the end of the 40 years, which would make his life unduly long as the brother of Caleb; but simply, he died after restoring rest to the land.

It was in answer to Israel's cry that **Jehovah raised up Othniel as their "saviour"** ([Ps 107:13-19](#); [50:15](#)).

"The Spirit of Jehovah" came upon his human spirit, enabling him to accomplish what his natural strength could not. "He judged Israel (*not merely settling their internal disputes in justice as civil judge, but restoring their right in relation to their foreign oppressor, for it is added*), and went out to war." **"Judging" means lastly restoring Israel to its right attitude toward Jehovah, putting down idolatry** ([Jg 2:18-19](#); [6:25-32](#)). **All this needed the sevenfold "spirit of wisdom and understanding,"** etc. ([Isa 11:2-3](#).)

1. Why did the children of God need to go into captivity?
2. Why were the captors able to be so close to them?
3. Who did God use to free them from themselves?
4. Why did The Lord get upset with His children?
5. Can you see any area where you chose to follow another way?
6. What or who were your captors?
7. What means are you being freed?
8. Are you free now?