

Judges Series

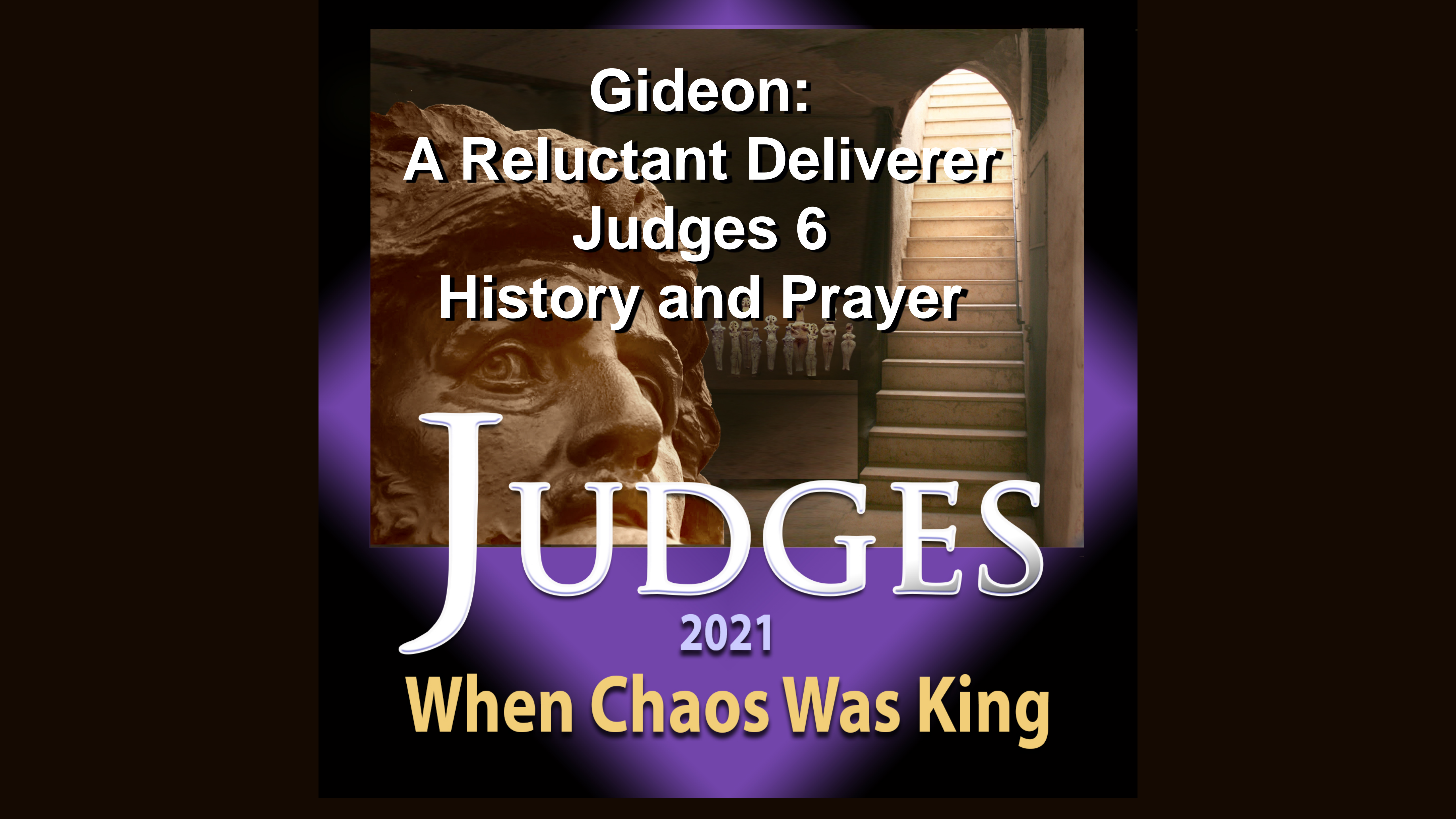
Lesson #51

April 5, 2022

Dean Bible Ministries

www.deanbibleministries.org

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**Gideon:
A Reluctant Deliverer
Judges 6
History and Prayer**

JUDGES

2021

When Chaos Was King

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

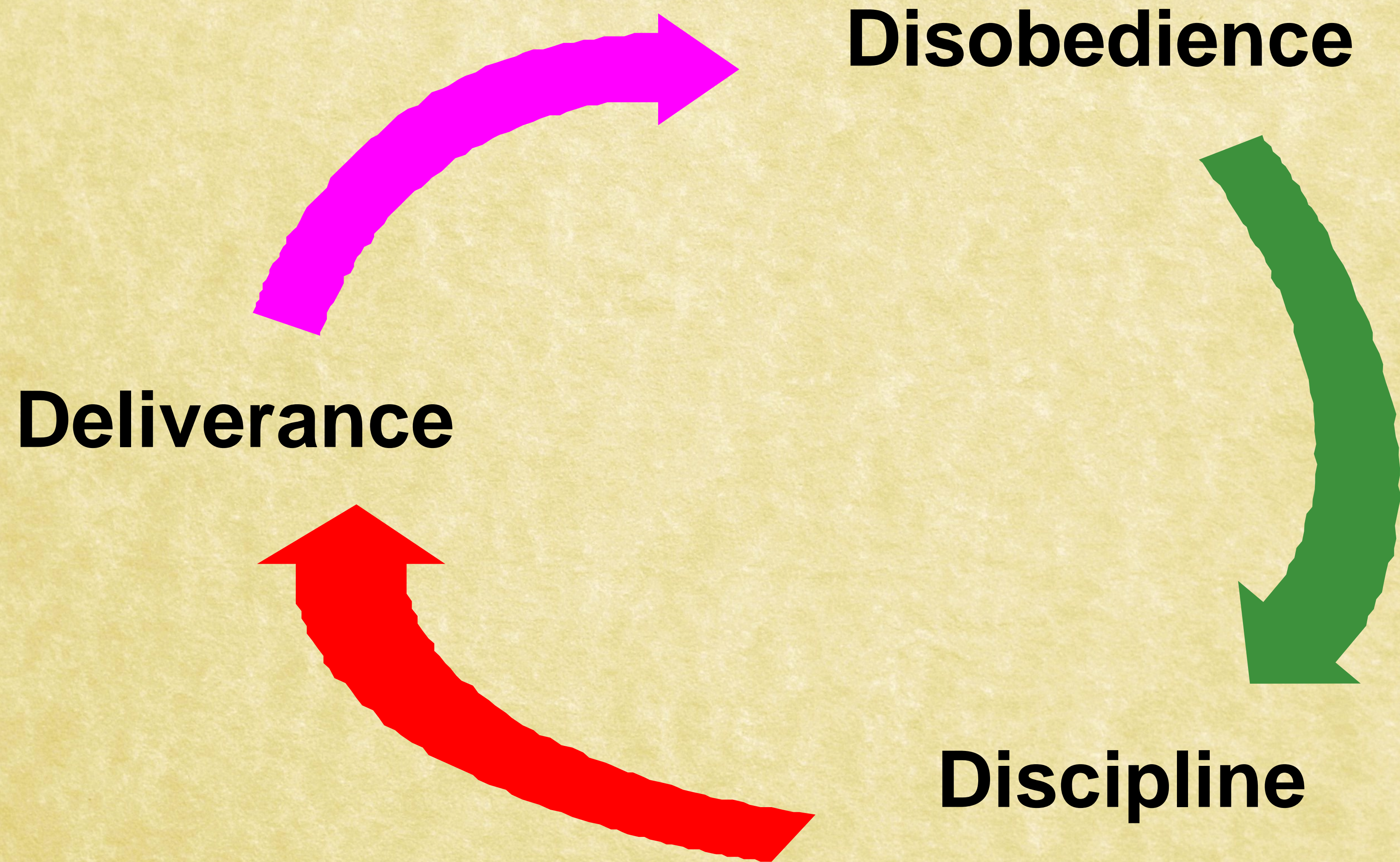
Chap. 17–18

and the

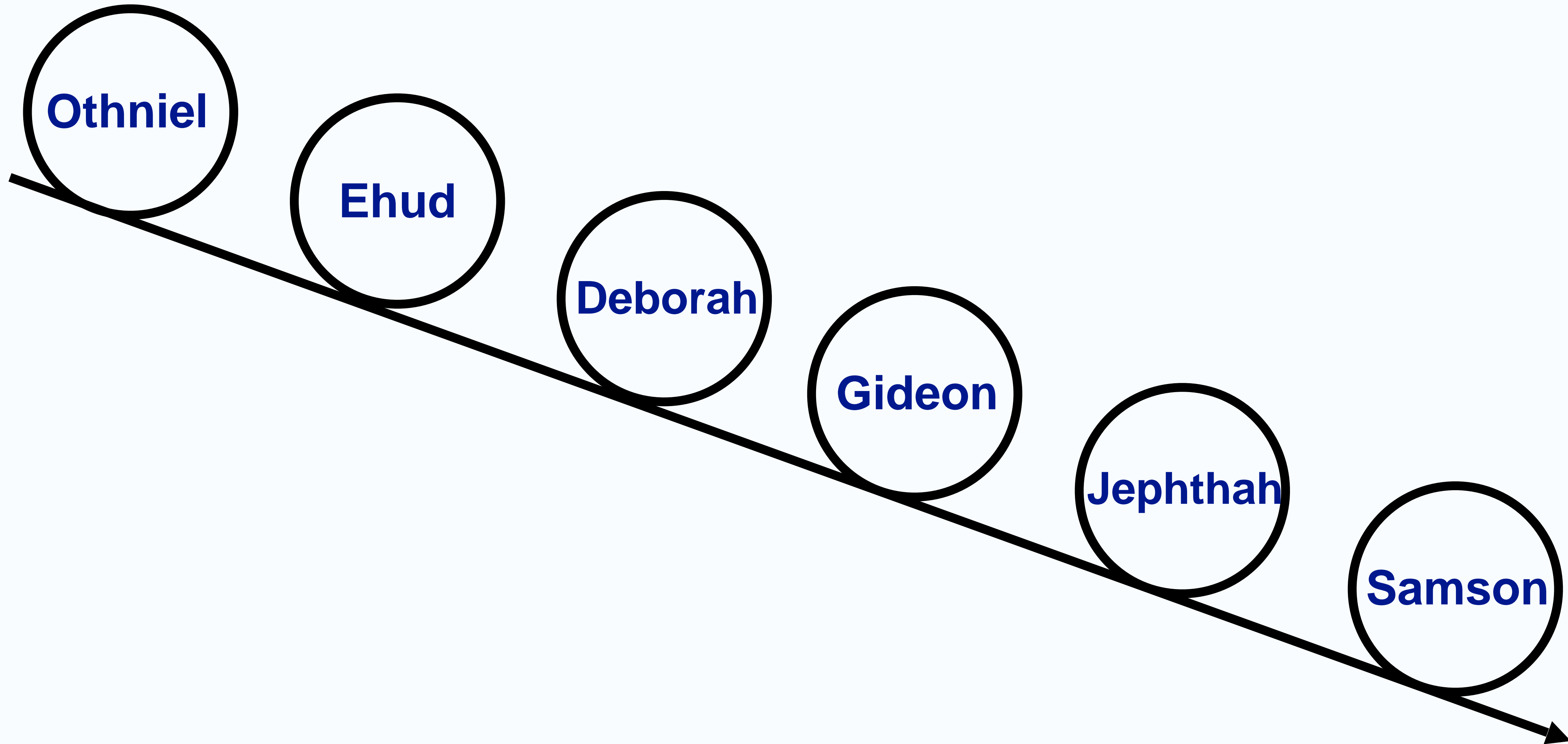
People

Chap. 19–21

The Cycles of the Judges



SLIDING into Paganism in the time of the JUDGES



The Gideon cycle:

Part 1: The Deliverance from the Midianite oppression.

- 1. Apostasy – Judges 6:1—————ONE verse**
- 2. Discipline – Judges 6:1b–6————FIVE verses**
- 3. Deliverance – Judges 6:7–8:35—NINETY-FOUR verses**

Part 2: The story of the first king of Israel, Judges 9

Psa. 83:1, “Do not keep silent, O God! Do not hold Your peace, and do not be still, O God!

Psa. 83:2, “For behold, Your enemies make a tumult; And those who hate You have lifted up their head.

Psa. 83:3, “They have taken crafty counsel against Your people, and consulted together against Your sheltered ones.”

A Prayer for God's Action (v. 1)

B Plottings of the Enemies (vv. 2–4)

C Greatness of the Opposition (vv. 5–8)

C' Great Acts of God in Israel's History (vv. 9–12)

B' Shaming of the Enemies (vv. 13–16)

A' Prayer for God's Action (vv. 17–18)

Psa. 83:5, “For they have consulted together with one consent; They form a confederacy against You:

Psa. 83:6, “The tents of Edom and the Ishmaelites; Moab and the Hagrites;

Psa. 83:7, “Gebal, Ammon, and Amalek; Philistia with the inhabitants of Tyre;

Psa. 83:8, “Assyria also has joined with them; They have helped the children of Lot. Selah”

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Psa. 83:9, “Deal with them **as with Midian**, as with Sisera,
as with Jabin at the Brook Kishon,

Psa. 83:10, “Who perished at En Dor, who became as
refuse on the earth.

Psa. 83:11, “Make their nobles like Oreb and like Zeeb, Yes,
all their princes like Zebah and Zalmunna,

Psa. 83:12, “Who said, ‘Let us take for ourselves the
pastures of God for a possession.’ ”

**Psa. 83:13, “O my God, make them like the whirling dust,
like the chaff before the wind!**

**Psa. 83:14, “As the fire burns the woods, and as the flame
sets the mountains on fire,**

**Psa. 83:15, “So pursue them with Your tempest, and
frighten them with Your storm.**

**Psa. 83:16, “Fill their faces with shame, that they may seek
Your name, O LORD.**

**Psa. 83:17, “Let them be confounded and dismayed
forever; Yes, let them be put to shame and perish,”**

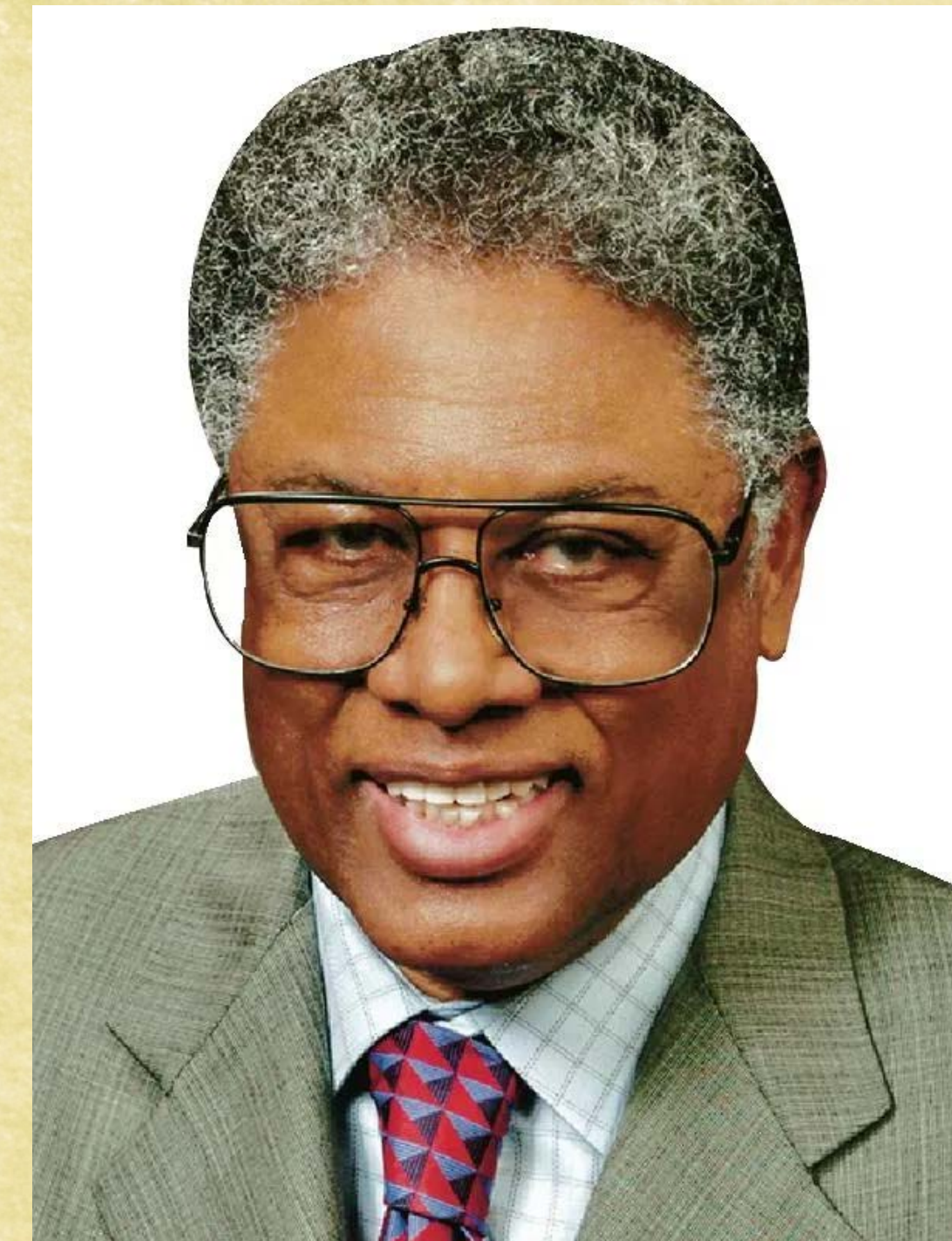
Rom. 3:10, “As it is written: ‘There is none righteous, no, not one;

Rom. 3:11, “ ‘There is none who understands; There is none who seeks after God.

Rom. 3:12, “They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.”

Rom. 3:23, “for all have sinned and fall short of the glory of God,”

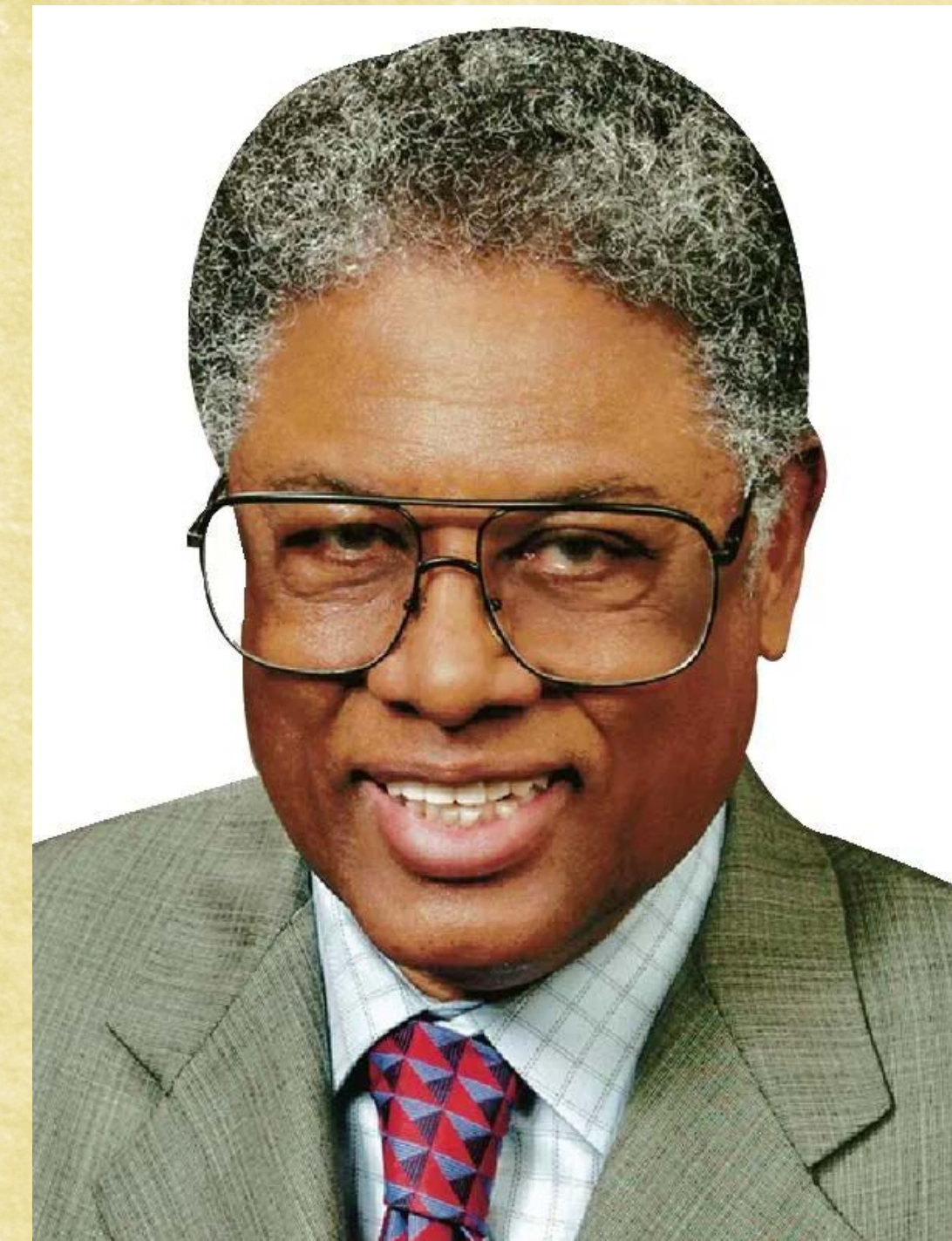
“The capacities and limitations of man are implicitly seen in radically different terms by those whose explicit philosophical, political, or social theories are built on different visions. Man’s moral and mental natures are seen so differently that their respective concepts of knowledge and of institutions necessarily differ as well. Social causation itself is conceived differently, both as to mechanics and results. Time and its ancillary phenomena—traditions, contracts, economic speculation, for example—are also viewed quite differently in theories based on different visions.”



Thomas Sowell
born June 30, 1930
The Clarion Ledger

~Thomas Sowell, *Conflict of Visions*, 10

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“Edmund Burke, perhaps best summarized the constrained vision from a political perspective when he spoke of ‘a radical infirmity in all human contrivances,’ ”

~Thomas Sowell, *Conflict of Visions*, 13

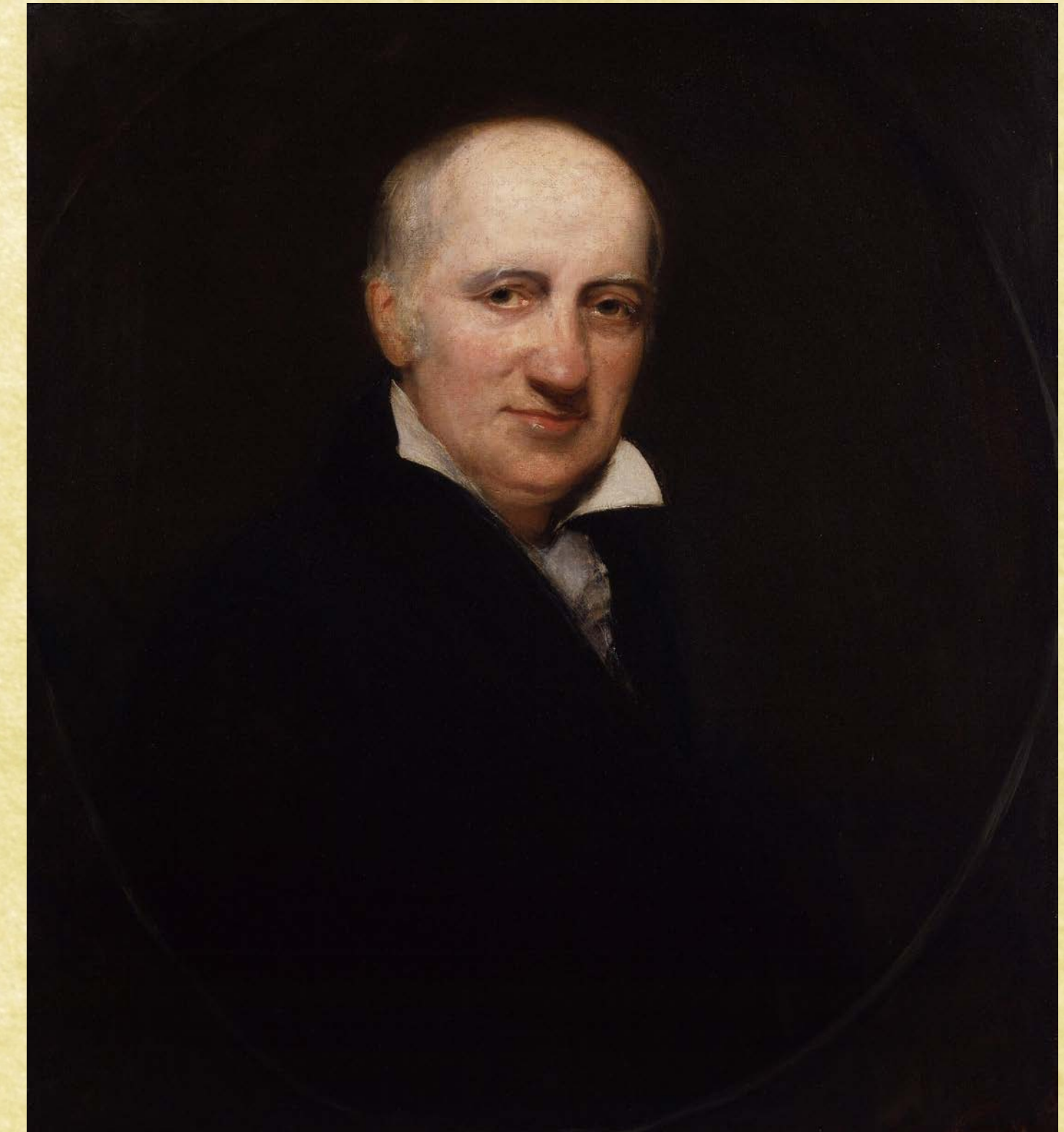
Alexander Hamilton (constrained vision) in *The Federalist Papers*:

“It is the lot of all human institutions, even those of the most perfect kind, to have defects as well as excellencies—ill as well as good propensities. This results from the imperfection of the Institutor, Man.”

~Thomas Sowell, *Conflict of Visions*, 13

According to Wikipedia:

William Godwin (3 March 1756 – 7 April 1836) was an English journalist, political philosopher, and novelist. He is considered one of the first exponents of utilitarianism and the first modern proponent of anarchism. Godwin is most famous for two books that he published within the space of a year: *An Enquiry Concerning Political Justice*, an attack on political institutions ... his own aim was the complete overthrow of all existing political, social, and religious institutions.



(3 March 1756 – 7 April 1836)

**Portrait by
Henry William Pickersgil
Wikipedia**

“William Godwin’s *Enquiry Concerning Political Justice*, a work as remarkable for its fate as for its contents. An immediate success upon its publication in England in 1793, within a decade it encountered the chilling effect of British hostile reactions to ideas popularly associated with the French Revolution, especially after France became an enemy in war.”

~Sowell, Thomas. *A Conflict of Visions* (p. 15).

According to Wikipedia,

“Believing in the perfectibility of the race, that there are no innate principles, and therefore no original propensity to evil, he considered that ‘our virtues and our vices may be traced to the incidents which make the history of our lives, and if these incidents could be divested of every improper tendency, vice would be extirpated from the world.’ All control of man by man was more or less intolerable, and the day would come when each man, doing what seems right in his own eyes, would also be doing what is in fact best for the community, because all will be guided by principles of pure reason.”

Rom. 3:10, “As it is written: ‘*There is none righteous, no, not one;*

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Rom. 3:12, “ ‘*They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.*’ ”

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Psa. 83:3, “They have taken crafty counsel against Your people, and consulted together against Your sheltered ones.”

Psa. 83:4, “They have said, ‘Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more.’”

Psa. 83:5, “ ‘For they have consulted together with one consent; They form a confederacy against You:’ ”

Psa. 2:1, “Why do the nations rage, and the people plot a vain thing?”

Psa. 2:2, “The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Messiah, saying,

Psa. 2:3, “ ‘Let us break Their bonds in pieces and cast away Their cords from us.’ ”

Psa. 83:6, “The tents of Edom and the Ishmaelites; Moab and the Hagrites;

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pastures of God for a possession.’ ”**

Isa. 10:24, “Therefore thus says the Lord GOD of hosts: ‘O My people, who dwell in Zion, do not be afraid of the Assyrian. He shall strike you with a rod and lift up his staff against you, in the manner of Egypt.

Isa. 10:25, “ ‘For yet a very little while and the indignation will cease, as will My anger in their destruction.’

Isa. 10:26, “And the LORD of hosts will stir up a scourge for him like the slaughter of Midian at the rock of Oreb; as His rod was on the sea, so will He lift it up in the manner of Egypt.”

Isa. 9:4, “For You have broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

Isa. 9:5, “For every warrior’s sandal from the noisy battle, and garments rolled in blood, will be used for burning and fuel of fire.

Isa. 9:6, “For unto us a Child is born, unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

Judg. 6:1, “Then the sons of Israel did what was evil in the sight of the LORD; and the LORD gave them into the hands of Midian seven years ...”

Evil manifests as immoral degeneracy, as well as moral degeneracy.