

Judges Chapter 10 Part 2

Before getting started with tonight's lesson, let us listen to an audio clip from Charlie Clough in his introduction to the Framework series. This clip was extracted from the first mp3 file in the introduction.

<https://bibleframework.com/bible-framework-course/study-listen-online/message/01-the-bible-framework-strategy/read>

There are two reasons I played this mp3 clip: a) Charlie Clough, like many other pastors, observes that, in general, society today has become a pagan society. This means it no longer operates on Christian norms and standards and b) that evangelism today cannot assume that unbelievers are familiar with the concept of God and creation.

Tonight we start the Jephthah narrative. Remember, things from here on out grow progressively worse. Yet, God's grace is constant.

What preceded in this chapter were two narratives of minor judges that demonstrated the grace of God. We are now back on track with a familiar introduction that "the sons of Israel did evil again."

Judges 10:6 Then the sons of Israel again did evil in the sight of the Lord, served the Baals and the Ashtaroth, the gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines; thus they forsook the Lord and did not serve Him.

Then the sons of Israel again did evil. Again! How many times has this phrase already been used before in the book of Judges? Remember from previous lessons, the word translated in English as "again," is actually a

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verb. That *verb* means “to continue.” So here we have the sons of Israel continuing their pattern of disobedience.

Outline of Judges (based upon Thomas Constable & Robert Dean):

Judges 1:1 – 3:6 The reason for Israel's apostasy [Section 1]

Judges 3:7 – 16:31 The record of Israel's apostasy [Section 2]

Judges 17:1 – 21:25 The results of Israel's apostasy [Section 3]

Let us revisit the overview of the second section, the record of Israel’s apostasy, in which the sons of Israel did evil. This outline of the section is based upon a combination of Thomas Constable, J. Vernon McGee and Robert Chisholm.

- A. The first apostasy 3:7-11 [judge: Othniel] 3:7 “The sons of Israel did what was evil in the sight of the Lord,…”
- B. The second apostasy 3:12-31 [judge: Ehud] 3:12 “Now the sons of Israel **again** did evil in the sight of the Lord.”
- C. The third apostasy chapters 4-5 [judge: Deborah and Barak] 4:1 “Then the sons of Israel **again** did evil in the sight of the Lord…”
- D. The fourth apostasy 6:1-10:5 [judge: Gideon] 6:1 “Then the sons of Israel did what was evil in the sight of the Lord.”
- E. The fifth apostasy 10:6-12:15 [judge: Jephthah] 10:6 “Then the sons of Israel **again** did evil in the sight of the Lord,…”
- F. The sixth apostasy chapters 13-16 [judge: Samson] 13:1 “Now the sons of Israel **again** did evil in the sight of the Lord,…”

Did evil. The word “did” is in the Hebrew, an *infinitive*. The infinitive has many uses. One of those is to express purpose. That is especially so when preceded with the preposition that means “for” or “to” among other things. This would indicate purpose. They intended purposefully to do what was evil. This was no accident. They wanted to do this.

This reminds me of a scene from the first Jack Reacher movie. Just before five guys fight against Jack Reacher he says to them, “Remember, you wanted this.” Then Jack proceeded to beat up three of them, breaking

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bones. The remaining two ran away. If you want something, you have to accept the consequences of your actions.

God had given them the law in a covenant, like a marriage contract. Within this contract it specifies what God will do when they violate the contract. In essence it says, “you wanted this.” But, because they had abandoned God, they didn’t remember until God enforces the covenant with divine discipline. Then they cry out “we have sinned.”

Perhaps this could be translated as “then the sons of Israel continued to deliberately do evil.” Although the word “deliberately” is not in the Hebrew text it expresses the context and the purpose of this infinitive. They wanted this.

Evil. By now you should remember that evil is anything that is outside of the righteousness of God. In particular, when we worship something or someone other than the Living God.

In the sight of God. This is the familiar anthropomorphism, “in the two eyes of God.” This is a way in the Hebrew of communicating a characteristic of God through the use of human body parts. God sees everything. He is omnipresent. The word “two” is not in the Hebrew but it expresses the “dual” form of the noun. Hebrew has two plurals. One is the normal plural but the other is called the dual. English does not have this form however it is similar to saying a “pair” of eyes or a “pair” of hands.

Served. The word which we have encountered before, can mean served, even “slaved.” Perhaps in this context we might employ the word “slaved.” When out of fellowship we are slaves to our sin nature.

The Baals and the Ashtaroth. As in previous cycles of disobedience they slaved to the Gods of the Canaanites. But now the list of the gods they worship has expanded.

The gods of Aram, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the Philistines. Here is another in-

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indication that Israel was engaged in interactions with the surrounding countries.



Map showing Israel and Surrounding Nations
From ConformingtoJesus.org

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Here is an interesting bit of information from The University of Pennsylvania Museum of Archaeology and Anthropology at web page: <https://www.penn.museum/sites/Canaan/Commerce.html>

“The southern Levant always has been crossed by many travel and trade routes. Along these roads, ideas and information were exchanged along with goods and services, thus opening Canaan, and later Israel, to influences from throughout the ancient world.”

“In the Late Bronze Age, Canaanite traders played a key role in the first period of international sea trade in the Mediterranean. They were part of a thriving commerce between Egypt, Cyprus and Greece. Underwater archaeologists have recovered Canaanite storage jars along with copper ingots, luxury goods, and pottery from Cyprus and Greece from the cargoes of Late Bronze Age shipwrecks off the coast of Turkey.”

Aram. We sometimes call this Syria.

Sidon. We are talking about Phoenicia.

Moab. One of the sons of Lot through an incestuous relationship with one of his daughters.

Ammon. The other son of Lot through an incestuous relationship with the other daughter. Note that Lot was Abraham’s nephew. You would have thought that they might stay with the God of Abraham who had rescued Lot and his daughters from judgment on Sodom and Gomorrah. But, sadly, they didn’t. They also abandoned the Living God and worshiped other gods.

The sons of Israel are now worshiping the gods of all the surrounding countries. This would indicate that they are likely engaging in trade with those countries. Israel is not an isolated country but is in the crossroads of trade in the Middle East. It is also indicative that instead of clinging to Yahweh they have abandoned Him and are now worshiping the gods of all the countries around them.

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Look back at the map to see where these peoples are located. In short, they are the nations that surround Israel.

Philistines. In a few minutes we need to look at a brief history of the Philistines. They have already been encountered in Genesis and again in Judges with Shamgar. They will continue to be a problem for Samson. Not until David are the Philistines brought under control.

Forsook. Abandoned. We previously encountered this word in Judges chapter 2.

Did not serve Him. They did serve all the gods of the surrounding countries.

This reminds me of a story of a man I once knew. He got married to a woman. He and his wife rarely sat down to have extended conversations. As a result they did not understand or know each other. One day, his wife packed her bags and told her husband I'm going to live with another man. The man was totally clueless. He felt abandoned. Israel packed up her bags and went and worshiped other gods. Israel abandoned fellowship with the Living God. But in this case, God, through omniscience, already knew this would happen.

So this iteration of disobedience fits the pattern detailed in chapter 2.

Judges 2:11 Then the sons of Israel did evil in the sight of the Lord and served the Baals,

Judges 2:12 and they forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt, and followed other gods from among the gods of the peoples who were around them, and bowed themselves down to them; thus they provoked the Lord to anger.

Judges 2:13 So they forsook the Lord and served Baal and the Ashtaroath.

Judges 2:14 The anger of the Lord burned against Israel, and He gave them into the hands of plunderers who plundered them; and He sold them into the hands of their enemies around them, so that they could no longer stand before their enemies.

This time, however, Israel not only worshiped the Baal and Ashteroth, but also other gods that are named. This is the worst evil so far. There is an expected response from God, their God.

Judges 10:7 The anger of the Lord burned against Israel, and He sold them into the hands of the Philistines and into the hands of the sons of Ammon.

Anger of the Lord. We already had the eyes of God. Now we have an Anthropopathism using the nose of God, an anthropomorphism. Remember the difference. An anthropomorphism uses a human body part to express some aspect of God's character. An anthropopathism is used to express a human emotion which God does not have but explains in human terms motivation for an act of God.

Literally, God's nose burned.

Sold them into the hands. Just as in the paradigm of chapter 2, God "sold" them into slavery to their enemies.

Philistines.

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From R. K. Harrison, "Old Testament Times." This is a succinct description of the Philistines.

"After the death of Jephthah, a succession of judges ruled Israel, during which time the threat of Philistine oppression became more acute. The Philistines were a maritime people of non-Semitic stock who migrated from the Aegean, and particularly from ancient Caphtor (Crete) to Canaan about 1175 B.C., settling in the coastal plain. Small groups of Philistines had lived on the southern border of Palestine in Patriarchal times (Gen. 26:1, 14), but the twelfth-century migration was of a different order. The Philistines had been driven out of Crete and Asia Minor by invaders from the north, and before settling in Canaan they attacked Egypt. Ramses III repelled them with heavy losses in a naval battle, and forced them to turn their attention to the coastal areas of southwestern Palestine. Here they established a confederation of five cities, Gaza, Gath, Ashkelon, Ashdod, and Ekron, upon which their military strength very largely depended."

"Apart from their closely knit political organization, their power was felt in the economic area of Israelite life also. The Philistines had learned the uses of iron from the Hittites, who had controlled the manufacture and export of that metal. When Hittite power waned about 1200 B.C., the Philistines acquired a monopoly of the supply of iron, and used it to fashion agricultural implements of various sorts, including sickles, axes, and plows. To insure the stability and permanence of their military power, they equipped their forces with weapons manufactured from iron, and made them mobile by furnishing them with iron-fitted chariots from which to attack the enemy. This technological advance combined with Israelite conservatism to give the Philistines a distinct advantage in economic and military spheres in Canaan, providing a situation they were quick to exploit."

"The Israelites came into sporadic conflict with the Philistines during the Judges period, and one of the champions of Israel during the time of the

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Philistine ascendancy was Samson, a man of superior physical strength but of indifferent moral character. It is probable that the modern Wadi el-Seirar was the site of some of his exploits, which, though dramatic in nature, failed to deliver Israel from Philistine oppression.”

So, who were the Philistines from the biblical perspective? Commentators on Genesis interpret Genesis 10:14 as saying the Philistines were descendants of Ham. Some would say that Abraham’s encounter with Philistines was an anachronism, something an editor added to the Genesis record. Archaeology suggests that the Philistine invasion from the sea were European (sons of Japheth). Zephaniah says there will be Philistines in the Tribulation. Today, the “Palestinians” are from DNA partly Semitic, sons of Shem. I don’t have all the answers. But we need some basic information.

Let’s start with the Genesis “Table of Nations” in Genesis chapter 10.

Genesis 10:13 Mizraim became the father of Ludim and Anamim and Lehabim and Naphtuhim

Genesis 10:14 and Pathrusim and Casluhim (from which came the Philistines) and Caphtorim.

This is echoed in 1 Chronicles:

1 Chronicles 1:11 Mizraim became the father of the people of Lud, Anam, Lehab, Naphtuh,

1 Chronicles 1:12 Pathrus, Casluh, from which the Philistines came, and Caphtor.

In Genesis 10:6 it is stated by some that Mizraim was a son of Ham. In Genesis 10:14, some take the verb, “from which came” as indicating

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Hammitic descent. The verb can be used for birth or descent, but this word is in contrast to the other words in the passage. And the LXX also uses a word that would indicate they physically traveled out of the those people/lands. Amos 9:7 may illuminate this:

Amos 9:7 “Are you not as the sons of Ethiopia to Me, O sons of Israel?” declares the Lord. “Have I not brought up Israel from the land of Egypt, And the Philistines from Caphtor and the Arameans from Kir?”

Israel was brought up from Egypt. Israel lived in Egypt as foreigners. The parallelism would indicate that the Philistines were brought up or out from Caphtor which is often identified as Crete. The LXX translates it as to go or to come.

So I am not convinced that the Philistines were originally Hammitic. They may have been from the sons of Japheth all along but brought out of Caphtor/Crete like Israel. The Amos passage is interesting. Per Jeffrey Niehaus' commentary on Amos:

“The Lord will now disabuse Israel of any sense of specialness. As his covenant people they were special, but he opens their eyes to the fact that he has brought other people from one land to another, and he has enabled other people to conquer the inhabitants of those new lands and settle in their place. Indeed, he has even fought for those people, just as he fought for Israel in Canaan. The only difference between Israel and the Philistines, Ethiopians, or Arameans is that Israel had entered into covenant relationship with the Lord. Much was expected of them, because the Lord had given them much. But Israel had broken the covenant, and for that reason had become profane in the Lord's eyes and was now considered no better than the accursed descendants of Ham: “Are you not like Cushites to me, O Israelites?””

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“The Philistines are called “the remnant of the coastland of Caphtor” in Jeremiah 47:4 (the translations of Aquila and Symmachus read “Cappadocia” here). Deuteronomy 2:23 relates their origin and settlement: “as for the Avvim, who had lived in settlements in the vicinity of Gaza, the Caphtorim, who came from Caphtor, destroyed them and settled in their place.” This is said in the context of Yahweh’s bringing people into new territories and enabling them to conquer (or, rather, Yahweh conquering for them; see Deut. 2:20-22) and settle there. So here he justly says that he “brought the Philistines from Caphtor.”

There is a recent study documented in the July issue of “Science Advances” that studied ten individuals from Ashkelon. Here is an excerpt of the discussion:

“Our analysis suggests that this genetic distinction is due to a European-related gene flow introduced in Ashkelon during either the end of the Bronze Age or the beginning of the Iron Age. This timing is in accord with estimates of the Philistines arrival to the coast of the Levant, based on archeological and textual records (2–4). We find that, within no more than two centuries, this genetic footprint introduced during the early Iron Age is no longer detectable and seems to be diluted by a local Levantine-related gene pool.”

Based upon Egyptian records and other sources, some quickly conclude that the Philistines were European in origin. But as reported in a National Geographic article from July 2019 which included reporting on the previously identified Science Advances article an archaeologist gave a warning:

“Aren Maeir, an archaeologist who directs excavations at the Philistine city of Tell-es-Safi/Gath and who was also not involved in the current research, warns against oversimplifying the story of the Philistines, however, calling the Biblical villains (sic) “an ‘entangled’ or ‘transcultural’ group, consisting of peoples of various origins.”

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“[W]hile I fully agree that there was significant [foreign] component among the Philistines in the early Iron Age, these foreign components were not of one origin, and, no less important, they mixed with local Levantine populations from the early Iron Age onwards,” Maeir writes in an email.”

“For Master, what’s most interesting is the fact that—despite the quick *genetic* assimilation that the Philistines underwent—they remained a distinct *cultural* group that was clearly identifiable from their neighbors for more than five centuries, until they were conquered by the Babylonians in 604 B.C.”

We already encountered the Philistines in Judges chapter 3:

Judges 3:21 After him came Shamgar the son of Anath, who struck down six hundred Philistines with an oxgoad; and he also saved Israel.

At the time, I quoted Robbie Dean:

“Another thing we need to observe in the text is that his name is Shamgar Ben-Anath, Shamgar the son of Anath. The Hebrew word for "son" is the word "ben," and in Benjamin, son of my right hand. So he is called the son of Anath. Now who is Anath? In the Canaanite religious system the chief god is El who is kind of off center stage right now, in the background and he's really replaced by his son, Baal, the storm god. Baal is also known in Phoenician as Hedad. Now Baal has a consort, a female goddess, named Anath, who is the goddess of war and she is an extremely violent blood individual. You read through some of the ancient texts that describe her wading through the battlefield drinking blood and gore dripping off of her teeth and off of her hands and it's just horrendous sort of stuff. And Anath is the female goddess of war. And we know that as far back as the 19th century BC, which his 1800-1900

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BC that Anath was assimilated into the Egyptian pantheon of goddesses, and she becomes the personal protectress of the Pharaoh. And we have evidence that from at least the 15th or 14th century the elite troops that guarded the Pharaoh, just as the elite troops that guarded Caesar were called the Praetorian guard and you have the Swiss troops that guarded the French kings, the elite troops of the Pharaoh, the special forces, the force recon types of the Egyptian army were called the "Sons of Anath." That was their technical name in Egyptian; they were the sons of Anath."

It is interesting to speculate that this was around the time that the "Sea Peoples" that were repulsed by Ramses III. Was Shamgar part of a contingent allowed to harass the Philistines threatening them should they decide to attempt a return to Egypt? For some reason, I picture Shamgar as something like the alien in the alien movies come to Philistia to hunt down worthy victims.

There are many additional stories on the Philistines which I will not cover here. We will revisit them when we deal with Samson.