

# **Insights From Judges**

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# Insights From Judges

by Jonathan Cooper

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# Introduction

One of the ways I've been studying the Word of God is by making a list of everything that each book of the Bible teaches. This has resulted in more than a thousand pages of material. Although it's interesting and I've learned a lot from writing it, that's a lot of bullet points to read through!

The purpose of this book is to extract the most interesting insights from that massive list. This isn't intended to summarize each book of the Bible because that's what my "Chapter Summary of the Bible" is for. It's also not intended to list the major points of each book because you're probably already familiar with them. Finally, it's not intended to offer in-depth commentary because that's what my regular commentary is for. This book is simply a collection of points that I found interesting.

I hope there's some material here that you find edifying.

Jon Cooper  
4/29/2024

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# Judges

- After Joshua died, the Israelites resumed the conquest of Canaan (Judges 1:1).
- After Joshua died, the Lord wanted the Israelites to continue their conquest of Canaan (Judges 1:2).
- After Joshua died, the Lord was still with the Israelites (Judges 1:2).
- King Adonibezek believed that since he had cut off the thumbs and large toes of 70 kings, God had done the same thing to him (Judges 1:7). He was treated the way he treated others.
- Before the tribe of Judah waged war against Adonibezek, they conquered Jerusalem (Judges 1:8).
- When the tribe of Judah fought against the Canaanites who lived Hebron, they killed three giants (Judges 1:10).
- When Othniel conquered Kirjathsepher, Caleb gave him his daughter Achsah as a wife, even though she was Othniel's niece. This seems to have been a violation of Leviticus 18:14 (Judges 1:13).
- The tribe of Judah was unable to drive out the Canaanites who lived in the valley (Judges 1:19). This is because the Canaanites had chariots of iron.
- Caleb expelled the three sons of Anak (who were giants) from Hebron (Judges 1:20). However, he didn't kill them. They were later killed by the tribe of Judah.
- The tribe of Benjamin didn't drive out the Jebusites who lived in Jerusalem (Judges 1:21).
- The Amorites forced the tribe of Dan to live in the

mountain. They didn't allow them to come down to the valley (Judges 1:34).

- In ancient times, rocks were used as boundary markers (Judges 1:36).
- The angel of the Lord who condemned the Israelites for not driving out the Canaanites said that he was the one who brought them to the land of Canaan. That means the angel of the Lord was actually a preincarnate appearance of the Lord Jesus (Judges 2:1).
- God will never break the covenant He made with the Israelites (Judges 2:1).
- God commanded the Israelites to not make any alliances with the inhabitants of the land of Canaan (Judges 2:2). They disobeyed, and put the Canaanites under tribute instead of driving them out.
- God commanded the Israelites to destroy the altars of the inhabitants of the land of Canaan (Judges 2:2). They disobeyed, and worshiped the Canaanite gods instead of destroying their altars.
- False gods are a snare (Judges 2:3).
- Since the Israelites didn't keep God's command to drive out the Canaanites, God was no longer going to give the Israelites victory over them. Instead the Canaanites would become a problem (Judges 2:3).
- After the angel of the Lord rebuked Israel for not driving out the Canaanites or destroying their altars, the Israelites wept and offered sacrifices (Judges 2:5). However, they didn't repent or change their ways.
- The Israelites served the Lord all the days of Joshua, and



all the days of the elders who lived longer than Joshua (Judges 2:7). They served the Lord during the lifetime of the leaders who had seen the great things God had done for Israel.

- Joshua died when he was 100 years old (Judges 2:8).
- The book of Judges says that when people died they were "gathered unto their fathers" (Judges 2:10).
- The generation which arose after Joshua's generation died wasn't taught about the great things the Lord had done for Israel (Judges 2:10).
- Worshiping false gods makes the Lord angry (Judges 2:12).
- The Lord swore an oath to the Israelites that if they forsook Him then His hand would be against them (Judges 2:15).
- The reason the Israelites were oppressed wherever they went was because they had forsaken the Lord, so His hand was against them (Judges 2:15).
- Even though God raised up judges to free the Israelites from those who oppressed them, the Israelites continued to worship false gods (Judges 2:17).
- When the Israelites forsook God and worshiped other gods, the Lord compared them to whores (Judges 2:17).
- The reason God raised up judges to save Israel was because He knew the people were suffering and He wanted to free them from those who oppressed them (Judges 2:18).
- Even when the Israelites were rebelling against Him, He

still loved them and cared about them (Judges 2:18).

- The Israelites were stubborn. They were unwilling to repent of worshiping other gods (Judges 2:19).
- The Israelites did things their way instead of God's way (Judges 2:19).
- One of the reasons God didn't deliver all the nations of the land of Canaan into the hand of Joshua was because He wanted to use those nations to test the Israelites, to see if they would walk in His ways (Judges 2:23).
- Another reason why God left some nations in the land of Canaan was to teach Israelites about war (Judges 3:2).
- There are times when God punishes nations for doing evil by strengthening their enemies (Judges 3:12).
- There was a time when God delivered His people by raising someone up to assassinate the king who was oppressing His people (Judges 3:21).
- Shamgar used an ox goad to kill 600 Philistines (Judges 3:21). An ox goad is a long wooden stick used to prod oxen.
- In the days of the judges there were female judges (Judges 4:4).
- In the days of the judges there were female prophets (Judges 4:4).
- Deborah was married (Judges 4:4).
- God used Deborah to tell Barak to do what He had *already* commanded Barak to do (wage war against Sisera) (Judges 4:6).

- Even though God promised Barak that He would deliver Sisera's army into his hand, Barak refused to go unless Deborah went with him (Judges 4:8). Barak lacked faith in God.
- Because Barak refused to go to war unless a woman went with him, God gave the honor of killing Sisera into the hand of a woman (Judges 4:9).
- There are consequences for failing to trust God (Judges 4:9).
- Even though God told Barak what to do, Barak refused to do it until a woman told him to do it (Judges 4:14).
- When Sisera asked for a drink, Jael didn't give him the water he asked for. Instead she gave him milk (which would have made him sleepy) (Judges 4:19).
- It seems that the oppression of Sisera and Jabin was so great that the villages of Israel were depopulated (Judges 5:7).
- In Deborah's song, she praised herself for defeating those who oppressed Israel (Judges 5:7). The song of Deborah in Judges 5 is pretty weird, if you stop and think about it. I'm not convinced we should be writing songs that praise ourselves or which boast about our own greatness.
- In the days of Sisera and Jabin, the Israelites worshiped false gods (Judges 5:8). It seems God delivered them anyway, which is astounding.
- In the days of Sisera and Jabin, it seems that the Israelites didn't have weapons (Judges 5:8).
- It seems that in the days of Deborah, judges rode on white donkeys (Judges 5:10).

- Deborah said the reason the angel of the Lord cursed the inhabitants of Meroz was because they didn't help the Lord wage war against Sisera (Judges 5:23).
- In ancient times, one of the spoils of battle was clothing (Judges 5:30).
- Deborah wanted all the enemies of the Lord to perish (Judges 5:31).
- When God turned Israel over to the Midians, things got bad that the Israelites hid in caves (Judges 6:2).
- When the Israelites sowed their fields during the time of Midianite oppression, their enemies took away all their crops and livestock (Judges 6:4).
- When the Midians came against Israel, they entered the land in order to destroy it (Judges 6:5).
- The Midianites greatly impoverished the Israelites (Judges 6:6).
- The angel of the Lord told Gideon that he was a mighty man of valor (Judges 6:12). The angel said this *before* Gideon went to war against the Midianites.
- It seems that Gideon didn't understand why God had forsaken Israel (Judges 6:13), even though He had already sent a prophet to explain why (Judges 6:8-10).
- When Gideon asked the angel of the Lord why so many terrible things had befallen Israel, the angel didn't answer any of his questions (Judges 6:14).
- When Gideon spoke to the angel of the Lord, the one who looked at Gideon was the Lord (Judges 6:14). It seems the angel was a preincarnate appearance of the

Lord Jesus.

- Gideon was the least of his father's house (Judges 6:15).
- The reason Gideon asked for a sign from God was because he didn't believe Him. The request for a sign was a demonstration that he lacked faith in God's promises (Judges 6:17).
- When the angel of the Lord agreed to wait for Gideon to return, he prepared a young goat and unleavened cakes (Judges 6:19). This was a significant gift because the Midianites had stolen Israel's food supply.
- Gideon became upset when he realized he had seen an angel of the Lord face to face (Judges 6:22). He thought he was going to die.
- When the book of Judges was written, the altar that Gideon built to the Lord still existed (Judges 6:24). This is impressive because the book of Judges was written after the tribe of Dan was sent into captivity, which means it was written at the end of the reign of the kings (and long after the period of judges was over).
- Although Israel cried out to God for deliverance from the Midianites, they didn't repent of their idolatry (Judges 6:25). It seems they expected God to save them even though they were worshiping idols.
- Gideon's father worshiped Baal (Judges 6:25).
- God commanded Gideon to destroy his father's altar to Baal (Judges 6:25).
- Although Gideon claimed to be from a poor family (Judges 6:15), when he went to destroy his father's altar he brought ten of his servants with him (Judges 6:27).

- The reason Gideon destroyed his father's altar to Baal at night, instead of during the day, was because he was afraid (Judges 6:27).
- When the men of the city discovered that Gideon had destroyed his father's altar to Baal, they wanted to put him to death (Judges 6:30).
- Even though the Israelites were being oppressed by the Midianites and were crying out to God to save them, they still refused to give up their idolatry (Judges 6:30).
- The Israelites expected God to save them from the Midianites, and yet they sought to kill those who destroyed Baal's altars (Judges 6:30).
- When the men of the city wanted to kill Gideon for destroying his father's altar to Baal, his father said that those who would plead on behalf of Baal should be put to death that very morning (Judges 6:31).
- When the men of the city wanted to kill Gideon for destroying his father's altar to Baal, his father said that if Baal was truly a god then he should plead for himself, because someone had destroyed his altar (Judges 6:31). If Baal couldn't defend his own altar then he clearly wasn't actually a god at all. From that point on Gideon was called Jerubbaal (which seems to mean "let Baal contend with him") (Judges 6:32).
- After God promised to use Gideon to save Israel from the Midianites, and after Gideon gathered people from Manasseh and Asher and Zebulun, he asked for a sign (Judges 6:36). This was in spite of the fact he had *already* asked for a sign the first time he met the angel of the Lord, and God had *already* given it to him when the angel ascended in the flame of the sacrifice.

- The reason Gideon kept asking for signs was because he lacked faith in God. Instead of taking God at His word and acting upon His promise, he kept asking for one sign after another (Judges 6:36).
- When Gideon asked God for a second sign, he didn't let God pick the sign. Instead he asked for a sign which was so stupid that even he wasn't convinced when it happened (Judges 6:37).
- Even when God promised to be with Gideon and use him to free Israel, and even after God gave Gideon two signs, he still refused to believe and instead asked for a *third* sign (Judges 6:39). There are some people who ask for signs from God, and are then unconvinced even when He gives them the sign they asked for.
- Gideon knew that he shouldn't have kept asking God for signs but he did it anyway (Judges 6:39).
- The person that God chose to use to free Israel from Midianite oppression (Gideon) was someone who had very little faith and required a lot of signs (Judges 6:39). This means God doesn't always choose to work through people who are rich in faith. Sometimes He uses people who have very little faith.
- The reason God told Gideon he had too many people in his army was because if God used a large army to save Israel from the Midianites then they might believe they saved themselves by their own strength (Judges 7:2). In that case God wouldn't get the glory that He deserved for their salvation.
- When God does great things, He wants us to give Him the glory that He deserves for doing it (Judges 7:2).

- There are times when God chooses to work through a smaller number of people instead of a larger number, so it's clear that He was the one who did the work (Judges 7:2).
- There are times when God rejects those who are afraid, and instead works through those who are *not* afraid (Judges 7:3).
- When Gideon amassed an army of 30,000 people, God rejected 99% of his army and chose to save Israel with the remaining 1% (which was 300 people) (Judges 7:7).
- God gave Gideon a way to overcome his fear before attacking the Midianites (Judges 7:10).
- Before Gideon attacked the Midianites, they already knew who he was (Judges 7:14).
- God used the Midianite army to defeat the Midianite army. He caused it to fight itself (Judges 7:22).
- When the tribe of Ephraim saw that Gideon had won a victory over the Midianites, they responded by criticizing him for doing it without them (Judges 8:1).
- When Gideon pursued the two kings of Midian, the princes of Succoth refused to provide his weary army with food. Instead the princes chose to side with the kings of Midian who had viciously oppressed the Israelites for years (Judges 8:6).
- Before Gideon attacked the Midianites they had 135,000 men in their army. When Gideon attacked, 120,000 men in their army died (Judges 8:10).
- When Gideon chased the Midianites across the Jordan river, he was chasing two kings who had 15,000 soldiers.



Gideon only had 300 people of his own, who were both weary and hungry (Judges 8:10).

- When Gideon chased the Midianites across the Jordan river, he didn't pursue them by taking the main road. Instead he took the path that was traveled by those who lived in tents (Judges 8:11).
- Gideon and his men attacked the Midianites at night, then fought and chased them all the next day. He then returned to Succoth the following night, all without sleeping (Judges 8:13).
- In the days of Gideon, Succoth had 77 princes and elders (Judges 8:14).
- When Gideon returned to Succoth, he punished the princes of the city who refused to help him fight the Midianites (Judges 8:14).
- The Midianite kings put ornaments on the necks of their camels (Judges 8:21).
- When the Israelites asked Gideon to reign over them, he refused (Judges 8:23). Instead he told them that God would reign over them.
- When the ephod which Gideon made became a snare for Israel and an object of idolatry, he didn't destroy it (Judges 8:37).
- Gideon fought for the people of Shechem. He risked his life for them and saved them from the Midianites. In return, they helped Abimelech murder 70 of his children (Judges 9:17).
- Abimelech reigned over Israel for three years (Judges 9:22). It seems that he was Israel's first king.

- God gave Abimelech and the men of Shechem three years to repent of the murder of Gideon's household, but they didn't repent (Judges 9:22).
- God can cause people who are at peace with one another to become enemies (Judges 9:23).
- The reason God sent an evil spirit between Abimelech and the men of Shechem was to hold them responsible for the blood they had shed (Judges 9:24).
- When Abimelech was dying after committing the mass murder of Gideon's children, the thing he was most concerned about was making sure that no one said he was killed by a woman (Judges 9:54). He cared more about his pride than anything else.
- There are times when the death of a wicked ruler brings peace (Judges 9:55).
- Murder is an act of wickedness against the victim's father (Judges 9:56).
- There are times when God punishes people in this life for the wicked things they do (Judges 9:56). Sometimes the consequences of sin are felt *before* people reach the life to come.
- God waited three years to punish Abimelech for the murder of his 70 brothers (Judges 9:56).
- The Israelites knew that their idolatry was sinful (Judges 10:10). They did it anyway.
- During the days of the judges, there came a time when God refused to save the Israelites while they were still worshipping idols (Judges 10:13). Instead He told them to cry out to the false gods that they were worshipping to see

if they would save them (Judges 10:14).

- God's soul was grieved for the misery of the Israelites, even though they were worshiping idols and ignoring His commands (Judges 10:16). There are times when God grieves over a nation's misery even though that nation is living in sin.
- Jephthah was the son of a prostitute (Judges 11:1).
- The reason the sons of Gilead cast Jephthah out was because they didn't want to share their father's inheritance with him (Judges 11:2).
- When the Ammonites waged war against the Israelites, the elders of Gilead asked Jephthah (who they had cast out) to lead the fight against the Ammonites (Judges 11:6). It seems that the elders of Gilead didn't reach out to Jephthah until they wanted him to save them from their enemies.
- When the elders of Gilead asked Jephthah to lead the fight against the Ammonites, he reminded them that they hated him and had cast him out of his father's household (Judges 11:7).
- Jephthah knew he could only win the fight against the Ammonites if the Lord delivered them into his hand (Judges 11:9).
- Jephthah considered Gilead to be his home, even though his own family had cast him out of that place (Judges 11:9).
- The reason Jephthah agreed to fight the Ammonites was because the elders of Gilead promised that if he did so, they would bring him back home and make him their leader (Judges 11:11).

- Jephthah tried to find a peaceful resolution before going to war against the Ammonites (Judges 11:12).
- When the king of the Ammonites claimed that the Israelites had stolen his land when they left Egypt, Jephthah corrected him and told him what actually happened (Judges 11:15).
- Jephthah told the king of the Ammonites that since the God of Israel had given the land he was trying to take to Israel, the king had no right to it (Judges 11:23).
- Jephthah told the king of the Ammonites that when he tried to take Israel's land he was actually fighting against the God of Israel, because He was the one who had taken that land from the Amorites and given it to Israel (Judges 11:23).
- Jephthah told the king of the Ammonites that the Israelites would possess whatever land God gave to them (Judges 11:24).
- Jephthah asked the king of the Ammonites why he waited 300 years to retake the lands that he claimed belonged to him (Judges 11:26).
- Jephthah told the king of the Ammonites that God would hold him accountable for waging an unjust war against Israel (Judges 11:27).
- Jephthah gave the king of the Ammonites a chance to retreat and leave in peace (Judges 11:27). The king refused.
- Jephthah made a vow to the Lord that if God gave him victory over the Ammonites, he would sacrifice whatever came out of his house when he returned as a burnt

offering (Judges 11:31). That was a wicked vow, because God placed restrictions on what could be sacrificed to Him. People weren't allowed to sacrifice anything they wanted.

- When Jephthah saw his daughter come out to meet him, he immediately blamed her for causing him problems (instead of blaming himself and his wicked vow to sacrifice whoever came out to greet him) (Judges 11:35). Jephthah was a terrible father.
- Jephthah believed he had to keep his vow and offer his daughter as a human sacrifice, even though such a thing was an abomination to God and wasn't something He would ever accept (Judges 11:35). Jephthah did what *he* thought was right, not what God thought was right (which is a recurring theme in the book of Judges).
- Jephthah didn't seem to understand that it was *very* wrong for a father to offer his own daughter as a human sacrifice (Judges 11:35). Apparently in the days of Jephthah that was an accepted practice, because no one tried to stop him.
- Jephthah's daughter didn't ask her father to spare her life (Judges 11:36). She didn't seem to think it was wrong for her father to kill her, which is more evidence that this was a common practice in those days.
- After Jephthah defeated the Ammonites, the men of Ephraim told him that they were going to kill him because he hadn't asked for their help when he went to war against the Ammonites (Judges 12:1). Jephthah told them that he *had* asked for their help but they did nothing (Judges 12:2).
- It seems the real reason the men of Ephraim tried to kill

Jephthah was because he was a Gileadite, and they hated Gileadites (Judges 12:4).

- When God used Jephthah to save the men of Ephraim from the Ammonites, the people of Ephraim were wicked and violent (Judges 12:4). God was saving wicked people, not righteous people.
- There were times when God saved the Israelites from their enemies even though they weren't walking in His ways (Judges 12:4).
- The Gileadites killed 42,000 Ephraimites (Judges 12:6).
- Jephthah continued to be a judge of Israel, even after he killed his daughter and offered her as a burnt offering (Judges 12:7).
- Ibzan, one of the judges of Israel, married his 30 sons and 30 daughters to pagans (Judges 12:9). That was a violation of the Mosaic Law. It seems that Ibzan didn't obey God's commands and instead did as he pleased (which was fairly typical of the judges). The theme of the book of Judges is that people did whatever was right in their own eyes, and that comes through over and over again.
- There's a recurring theme in the book of Judges that the judges of Israel weren't good people and weren't careful to obey God's commands (Judges 12:9).
- There's a recurring theme in the Bible of God giving children to women who are barren, and then using those children in a special way (Judges 13:3).
- God set apart Samson while he was still in the womb (Judges 13:5).

- God cared about the purity of Samson while he was still in the womb. He took steps to ensure that his Nazarite vow wouldn't be broken before he was born (Judges 13:5).
- The angel of the Lord told Samson's mother that she was going to have a son, but didn't tell her husband (Judges 13:6).
- It's possible to talk to an angel of the Lord without realizing it (Judges 13:16).
- The name of the angel of the Lord who Samson's father spoke to was a secret (Judges 13:18). It's possible this was a preincarnate appearance of the Lord Jesus.
- The reason Samson wanted to marry a Philistine woman was because he wanted to use her to find an excuse to attack the Philistines (Judges 14:4). His plan to marry her was actually of the Lord.
- In the days of the judges, people were in danger of being attacked by lions while they were outdoors (Judges 14:5).
- It seems that Samson may not have talked with the Philistine woman until after he told his parents that he wanted her as his wife (Judges 14:7).
- When Samson saw that the lion he killed now had bees and honey in its corpse, he took some of the honey (Judges 14:9). This was a violation of his Nazarite vow, because touching a dead body made him unclean. However, he took the honey anyway. It seems that Samson didn't really care about the Nazarite restrictions he was supposed to be living under, with the one exception of not cutting his hair.

- When Samson took some of the honey out of the lion's corpse and gave it to his parents, he didn't tell them it had been taken from a dead body (Judges 14:9). That's something they may have wanted to know, because that would have made the honey unclean.
- The feast that Samson threw at his wedding lasted for seven days (Judges 14:12).
- All Samson wanted from the thirty Philistines who came to his week-long wedding feast was one set of clothing from each of them (which wasn't a lot to ask) (Judges 14:13).
- Samson gave the thirty Philistines who attended his wedding feast a riddle about the dead lion he had killed, which had become home to bees (Judges 14:14). This was a ridiculously unfair riddle that they had no chance of figuring out.
- On the seventh day of the feast, the thirty Philistines who attended Samson's wedding feast told his wife that if she didn't give them the answer to the riddle then they would kill her and her father (Judges 14:15). Apparently they were willing to slaughter an entire family in order to get out of paying a small debt.
- The book of Judges repeatedly says that the Philistine woman was Samson's wife (Judges 14:15). She really was married to Samson.
- When the thirty Philistines who attended Samson's wedding feast threatened Samson's wife and family, she didn't tell Samson about the threat (Judges 14:16).
- Samson's wife wept the entire seven days of the wedding feast (Judges 14:17). This means she started trying to



learn the answer to Samson's riddle from the very first day of the feast, even though she wasn't threatened until the last day of the feast.

- The reason Samson told his wife the answer to his riddle was because she vexed him about the riddle for the entire seven days of the wedding feast (Judges 14:17).
- Samson's wife chose to reveal the answer to Samson's riddle, instead of telling Samson about the threat against her and her family (Judges 14:17). She did this even though it meant her husband would have to provide thirty changes of clothing.
- When the thirty Philistines told Samson the answer to his riddle, the Spirit of the Lord came upon him (Judges 14:19). He then went to Ashkelon (a Philistine city), killed 30 people, and used their clothing to pay his debt.
- When Samson became angry that his wife had shared the secret to his riddle, and then left, his wife didn't wait for him to return or try to go to him. Instead she went home with another man, even though she was married to Samson (Judges 14:20).
- The father of Samson's wife was the one who decided to give her to someone else (Judges 15:2). He did that instead of waiting to see what happened, or sending her to be with Samson, or doing literally anything that that didn't involve giving a married woman to another man.
- Samson didn't get his wife back (Judges 15:3).
- Samson said that because the Philistines had taken his wife from him and given her to someone else, he was more blameless than them (Judges 15:3). The reason Samson married a Philistine woman was to find an

occasion to attack the Philistines. When the Philistines gave his wife to someone else, he took that as the opportunity he'd been looking for.

- To repay the Philistines for giving his wife to another man, Samson didn't directly take revenge against the person who took away his wife, or the person his wife was now with. Instead he set Philistine fields on fire (Judges 15:5).
- Samson burned down the Philistine's fields during the time of the wheat harvest (Judges 15:5).
- When the Philistines learned that Samson burned down their fields because his father-in-law gave his wife to another man, they killed both his wife and his father-in-law (Judges 15:6).
- The reason Samson's wife betrayed his secret to the Philistines was so that she wouldn't be killed. However, by doing that she started a chain of events that got her killed. Her betrayal of her husband didn't save her (Judges 15:6).
- When the Philistines killed Samson's wife and father-in-law, Samson said that he would be avenged for what they had done to him and then he would stop (Judges 15:7).
- When the Philistines came after Samson, the men of Judah didn't try to protect him. Instead they cooperated with the Philistines and arrested him (Judges 15:12).
- 3000 men of Judah brought Samson to the Philistines at Lehi, but Samson only killed 1000 people. It seems the men of Judah outnumbered the Philistines, and yet they chose to help the Philistines anyway instead of helping Samson (Judges 15:15). Throughout Samson's life there's no record of anyone helping him wage war against the

Philistines. In every case he acted alone.

- When Samson was thirsty, he could have asked God to provide water for him. Instead he asked God if he was now going to die after being given a great victory over the Philistines, which was a very whiny way of handling the situation (Judges 15:18).
- The water that God provided for Samson came out of "the jaw". This seems to be referring to a place in Ramathlehi ("jawbone hill"), and not the jawbone he had just thrown away (Judges 15:19).
- The spring that God used to provide Samson with water was still located in Lehi when the book of Judges was written, hundreds of years later (Judges 15:19).
- Samson judged Israel for twenty years (Judges 15:20).
- God didn't free Israel from the Philistines during Samson's lifetime. Instead they remained in power (Judges 15:20).
- Samson was sexually immoral (Judges 16:1).
- When Samson went to Gaza (a city in Philistine territory) and had sex with a prostitute, he was putting his life in danger for no good reason (Judges 16:2).
- Delilah knew the reason the lords of the Philistines wanted to learn the secret to Samson's strength was so they could destroy him (Judges 16:5). She helped them anyway.
- Although Samson loved Delilah, she didn't love Samson (Judges 16:6). She decided to betray Samson to people who wanted to bind and afflict him.
- Delilah specifically asked Samson to tell her how he might

be bound, so that he could be afflicted (Judges 16:6). Samson knew that Delilah was looking for a way to bind him, and yet he didn't leave her. Instead he chose to remain with someone who he knew was trying to betray him.

- Even though Samson was vexed by Delilah asking him the source of his great strength, he didn't leave her (Judges 16:16).
- Samson had a habit of revealing his secrets to women who kept pestering him until he gave in and told them (Judges 16:17).
- When Samson revealed the answer to his riddle to the Philistine women he married, she immediately used that information to betray him. When Samson revealed the secret to his great strength to Delilah, she did the same thing (Judges 16:17).
- Delilah used Samson's love for her to destroy him (Judges 16:18).
- Delilah valued the money from the lords of the Philistines more than Samson's love (Judges 16:18).
- The lords of their Philistines kept their promise to pay Delilah if she told them the secret to Samson's great strength (Judges 16:18).
- Delilah didn't cut Samson's hair herself. Instead she had someone else do it while Samson slept on her knees (Judges 16:19).
- Samson's hair was divided into seven locks (Judges 16:19). Apparently that's how he managed his hair (since it had never been cut).

- After Samson's hair was cut, Delilah began to afflict him (Judges 16:19).
- When Samson woke up after his hair was cut he thought that he would be fine, just like all the other times (Judges 16:20). It seems he didn't actually believe that he would lose his strength if his hair was cut.
- Samson retained the Holy Spirit until his hair was cut, and then the Spirit left (Judges 16:20). In the Old Testament it was possible for people to lose the Holy Spirit through their actions.
- When the Philistines blinded and arrested Samson, they brought him to Gaza (the place where he had sex with a prostitute) (Judges 16:21).
- The Philistines believed that their god Dagon had delivered Samson into their hand. They gave their false god the credit for his capture (Judges 16:23).
- God allowed Samson to lose his strength, even though that caused the Philistines to think that their false god had triumphed (Judges 16:24).
- The Philistines believed that Samson had permanently lost all of his great strength and wasn't dangerous (Judges 16:25). They were wrong.
- Samson wanted to kill the Philistines because of what they had done to him personally, not because of what they had done to Israel (Judges 16:28). Throughout Samson's life he was motivated by personal vengeance.
- Samson knew the only way he could get his strength back was if God gave it to him (Judges 16:28).
- Samson specifically asked to die with the Philistines

(Judges 16:30). It seems that after Samson was blinded, he wanted to die.

- Samson killed more Philistines when he died than he had during all of his life up to that point (Judges 16:30). When he died he killed 3000 Philistines.
- When Samson died, he killed the five lords of the Philistines who paid Delilah to betray him (Judges 16:30).
- Micah's mother had planned on giving 1100 shekels of silver to her son, but he stole them from her before she could do that (Judges 17:3).
- Even though Micah's mother said she had dedicated the 1100 shekels of silver to the Lord, she planned on using it to create an idol (which was something God hated and had forbidden) (Judges 17:3).
- Micah's house was in mount Ephraim (Judges 17:8). That place comes up a *lot* in the book of Judges.
- Even though Micah worshiped idols, he believed that since he had a Levite as a priest then God would surely bless him (Judges 17:13). He was wrong.
- The story of Micah took place when the tribe of Dan was still looking for land to live in (Judges 18:1). This means it took place in the days of Joshua, before the time of the judges. In fact, it seems that all the material at the end of the book of Judges (about Micah and the Levite's concubine) took place *before* the days of the judges.
- The five spies from the tribe of Dan knew the Levite who was staying with Micah (Judges 18:3).
- The Levite (who was acting as a priest) told the five spies from the tribe of Dan that God was with them (Judges

18:6). However, it's not clear if God was speaking through him, since he was the priest for an idol.

- The five spies from the tribe of Dan coveted Micah's idols (Judges 18:14).
- The five spies from the tribe of Dan went into Micah's house and stole his idol (Judges 18:18).
- When the Levite confronted the spies from the tribe of Dan who were robbing Micah's house, they told him to join them (Judges 18:19). He agreed, and helped them rob Micah (Judges 18:20).
- Micah's most prized possessions were his idols (Judges 18:24).
- The people from the tribe of Dan told Micah (who they had just robbed) that if he didn't leave them alone they would kill his entire household (Judges 18:25). This means when the tribe of Dan received their inheritance in the promised land, they were already thieves and murderers and idolaters.
- The reason there was no one to deliver the people of Laish when the tribe of Dan attacked was because they had no dealings with anyone else (Judges 18:28). They were isolated.
- After the people from the tribe of Dan killed the inhabitants of Laish and burned it down, they built a city in the area and named it Dan (Judges 18:28-29).
- After the tribe of Dan settled in the city of Dan, they set up the graven image that they had stolen from Micah (Judges 18:30).
- The book of Judges was written after the tribe of Dan was

carried away into captivity (Judges 18:30).

- The tribe of Dan never repented of their idolatry. They worshiped idols from the day they received their land in Canaan to the day they were carried into captivity (Judges 18:30).
- When the temple of God was located at Shiloh, the tribe of Dan had already set up a graven image in their territory and was worshiping it (Judges 18:31).
- It seems that the story of the Levite's concubine who was raped and murdered happened before the days of the judges (Judges 19:1).
- The Levite who married a concubine lived on the side of mount Ephraim (Judges 19:1). Many of the events in the book of Judges involve mount Ephraim in some way.
- The concubine who the Levite married was from Bethlehemjudah (that is, the Bethlehem which was located in Judah) (Judges 19:1).
- The Levite's concubine was sexually immoral (Judges 19:2). She left him and went to her father's house in Bethlehemjudah, which started a chain of events that ultimately led to the deaths of tens of thousands of people and the near extermination of an entire tribe of Israel.
- The Levite waited four months before going to see his concubine who had left him (Judges 19:3).
- The Levite didn't divorce his concubine when she was unfaithful. Instead he went to get her back (Judges 19:3). It's not clear why he did this, since he definitely didn't care about her.



- The Levite's father-in-law didn't want him to go home. He kept urging the Levite to stay with him, even though the Levite kept trying to leave (Judges 19:6). This ultimately got his daughter killed.
- The reason the Levite chose to travel to Gibeah instead of spending the night in Jerusalem was because he wanted to spend the night in an Israelite city, not in a city of foreigners (Judges 19:12). At that time Jerusalem was a Jebusite city.
- When the Levite reached Gibeah, he couldn't find anyone who was willing to take them into their house and lodge them for the night (Judges 19:15). The Benjamites in Gibeah weren't hospitable.
- The Levite told the old man who met him in the streets of Gibeah that he was from mount Ephraim (which was the same place the old man was from) (Judges 19:18).
- The old man (who was from mount Ephraim) was more hospitable than any of the Benjamites who were in Gibeah (Judges 19:20). He asked the Levite to spend the night with him.
- In the days of Joshua, the Benjamites had no fear of God. They lived as they pleased (Judges 19:22).
- The old man tried to protect the Levite from being raped by the Benjamites, but he did nothing to protect his daughter or the Levite's concubine (Judges 19:24).
- The Levite did nothing to protect his concubine. He handed her over to a gang of Benjamites who he knew were going to spend the night raping her (Judges 19:25).
- When the Levite saw that his concubine had collapsed in

front of the door of the old man's house after being raped all night, he showed no concern for her at all. He was completely uninterested in her welfare (Judges 19:28). The Levite's actions prove that he didn't love his concubine or even care about her.

- The Levite sent the twelve pieces of his concubine's corpse throughout Israel (Judges 19:29). It seems they testified to the terrible abuse she had suffered (Judges 19:30).
- Before the Israelites went to war against the tribe of Benjamin, they didn't inquire of the Lord to see how they should respond to the terrible thing that was done to the Levite's concubine. Instead they did what was right in their own eyes (Judges 20:11). This led to a chain of horrifying decisions.
- The Benjamites defended the men of Gibeah who raped the Levite's concubine to death (Judges 20:13). They supported her rape and murder, and actually went to war to defend the rapists. That's how bad things had gotten in Israel just a few years after God gave them the promised land.
- There are times when God only tells you what you asked, but doesn't reveal other things that you need to know but didn't ask (Judges 20:18).
- Even though God told the Israelites to fight the Benjamites a second time, He didn't give them the victory when they obeyed. Instead they lost the battle and 18,000 Israelites died (Judges 20:25). It should be noted that although God told them to attack, He didn't say He was going to give them the victory.
- Even though God told the Israelites that He was going to

give them victory over the tribe of Benjamin when they attacked them for the third time (and He did), 30 Israelite men were still killed (Judges 20:31).

- After the Israelites won the victory over the Benjamites, they tried to utterly eradicate the tribe of Benjamin. This included burning down their cities and even killing all of their animals (Judges 20:48).
- The Israelites were so angry with the Benjamites over the rape and murder of the Levite's concubine that they swore an oath to not let their daughters marry *any* Benjamite (Judges 21:1). This was a decision they came to regret very quickly.
- After the Israelites swore to never let their daughters marry a Benjamite, and after they killed all the Benjamites they could find (both men and women) and burned down all their cities, they realized they had gone too far (Judges 21:2). Sadly, they didn't inquire of the Lord to ask Him what they should do. Instead they compounded their wicked decisions by making more wicked decisions.
- When the Israelites realized they had gone too far in punishing the Benjamites by carrying out a campaign of genocide that nearly wiped out the entire tribe, they didn't take responsibility for their actions and repent. Instead they acted as if this was some strange disaster they had nothing to do with (Judges 21:3).
- When the Israelites saw that no one from Jabeshgilead had joined the nation at Mizpeh to help deal with the Benjamites, they didn't inquire of the Lord to determine how they should handle the situation. Instead they decided to kill all of the people who lived in Jabeshgilead,

including the women and children (Judges 21:10). They were unwilling to show any mercy, or even ask why the people hadn't come to Mizpeh.

- The Israelites decided to slaughter all the children in an entire town just because their parents didn't go to Mizpeh with the rest of Israel (Judges 21:10). They put children to death for the sins of their parents, in violation of the Mosaic Law.
- When the Israelites punished the Benjamites of Gibeah for the rape and murder of the Levite's concubine, they committed far worse crimes on a much larger scale, and killed far more innocent people. Their reaction to the crime was worse than the crime they were punishing (Judges 21:10). It seems that in the days of Joshua, all of the tribes were violent and devoid of love or mercy, and eager to slaughter entire towns for the smallest reason.
- The Israelites decided to obtain wives for the remaining Benjamites by slaughtering everyone in an entire town (including children), except for the females who were virgins (Judges 21:11). They did what was right in their own eyes instead of inquiring of the Lord.
- The women who the Israelites took as wives for the remaining Benjamites were taken by force from Jabeshgilead after the Israelites slaughtered their parents, their brothers, and their entire family (Judges 21:12). This doesn't seem like a recipe for a happy marriage.
- After the Israelites carried out their campaign of genocide against the Benjamites, the only surviving Benjamites were a few hundred men who were living on the rock Rimmon (Judges 21:13). It seems that everyone else was dead, including women and children.

- When Israel went to war against the Benjamites, they killed all of their women and children as well, even though none of them had anything to do with the rape and murder of the Levite's concubine in Gibeah (Judges 21:16).
- When the Israelites realized there was a feast of the Lord every year in Shiloh, they decided the best way to get wives for the surviving Benjamites was to send people to kidnap the women who went to that festival to worship the Lord (Judges 21:20). They did what was right in their own eyes instead of inquiring of the Lord and asking Him what they should do.
- When the fathers of the women who were kidnapped from Shiloh complained, the Israelites planned on telling them to get over it. They weren't planning on compensating them in any way for the loss of their daughters, who were taken away from them by force (Judges 21:22).
- The reason the Israelites carried out a campaign of genocide against the Benjamites, in which all of their women and children were killed, was because of the rape and murder of a single woman. Yet in order to give the surviving Benjamite men wives, they told them to kidnap hundreds of women from Shiloh (who had gone there to worship the Lord) and carry them away by force. That seems to be a much greater crime than the rape and murder of a single woman (Judges 21:22). Under the Mosaic Law, both kidnapping and murder were punishable by death.
- In the days when the Israelites inherited the promised land, everyone did that which was right in his own eyes (Judges 21:25).