

**PANORAMA
PLUS** 5
Apostasy

name

phone / email

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NOTE TO THE STUDENT!

This material is structured in outline form, yet it is complete enough that the student can gain maximum benefit from the lectures if the material is read beforehand. There is much to cover; the best learning experience combines the student's reading(s) and the lecture overview.

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The Training Center

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PREFACE

Panorama of the Bible traces the broad framework of the Scriptures from Genesis to Revelation. It structures the Bible into twelve (12) movements that describe the flow of the Biblical history. The Panorama time line places key people, places, events, and dates into chronological order.

This study, Panorama Plus 5: Apostasy, is a further expansion of Movement 5 of Panorama of the Bible. The primary focus is upon the days of the judges, thus the Biblical books of Judges and Ruth are surveyed.

As always, it is the desire of the writer to lead eager students deeper into the flow of the Bible. May God be honored in the process.

Robert V. Cupp
The Training Center
Fall 2019

PANORAMA: TWELVE MOVEMENTS	
<u>Movement</u>	<u>Biblical Books</u>
#1 Prologue	Genesis 1-11
#2 Patriarchs	Genesis 12-50; Job
#3 Redemption and Wanderings	Exodus, Leviticus, Numbers, Deuteronomy
#4 Conquest	Joshua
#5 Apostasy	Judges, Ruth
#6 Kingship: United Monarchy	1-2 Samuel; 1 Kings 1-11 (Pss, Prov, Eccl, Song of Solomon)
#7 Kingship: Divided Monarchy	1 Kings 12-22; 2 Kings (Prophets - selected)
#8 Exile	Daniel, Ezekiel (Jeremiah)
#9 Return from Exile and 400 Silent Years	Ezra, Nehemiah, Esther (Haggai, Zechariah, Malachi)
#10 Life of Christ	Matthew, Mark, Luke, John
#11 Church Age	Acts and Epistles
#12 Final Consummation	Revelation (Daniel)

SESSION 1

Overview and Sin Cycle

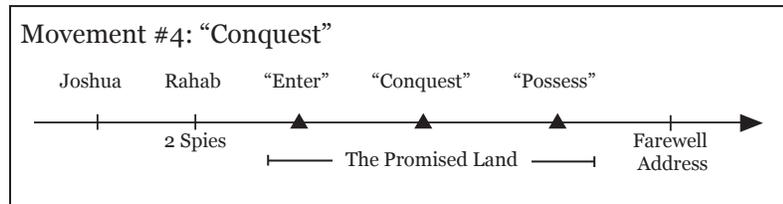
I. PRAYER/INTRODUCTION

II. PANORAMA OF THE BIBLE: MOVEMENTS 1-5

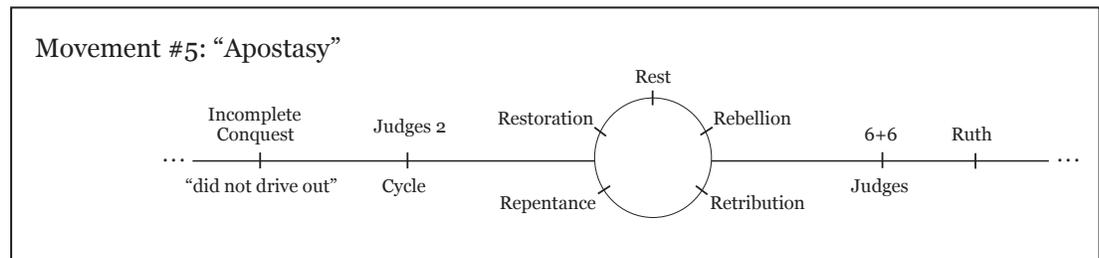
PANORAMA OF THE BIBLE	
Movements	Biblical Books
1. "Prologue"	Genesis 1-11
2. "Patriarchs"	Genesis 12-50; Job
3. "Redemption" "Wanderings"	Exodus; Leviticus Numbers; Deuteronomy
4. "Conquest"	Joshua
5. "Apostasy"	Judges; Ruth

III. PANORAMA TIMELINE: MOVEMENTS 4 and 5

A. Movement 4: Conquest (Timeline)



B. Movement 5: Apostasy (Timeline)

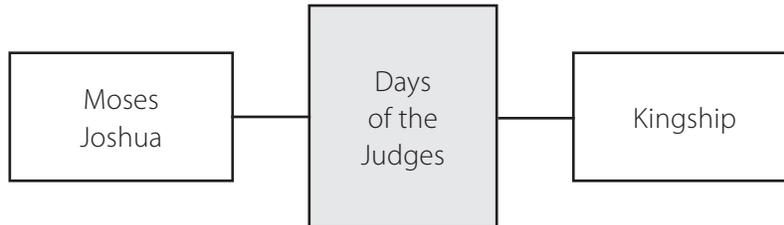


IV. HISTORICAL LEADERSHIP CONTEXT

LEADERSHIP OF THE ISRAELITES			
Movement	Leader	Role	God
2	Abraham (Isaac) (Jacob/Israel)	Patriarchal Head of Clan	Under God's Direction
2	Twelve Tribes	Loose Confederation; Tribal Heads	Under Jacob's Direction (God?)
3	Moses	Deliverer; Law-Giver; National Leader	Under God's Direction
4	Joshua	Moses- Successor; National Leader	Under God's Direction
5	Twelve Tribes	No National Leader	Ignored God's Direction

V. THE BOOK OF JUDGES

A. Historically: Transitional



B. Visually: Charted

JUDGES		
KEY THEME: "Defeat & Deliverance"	KEY PHRASE: "Did Evil"	KEY CONCEPT: "Sin Cycle"
Days of the Judges 1 3	Deeds of the Judges 3 16	Difficulties during the Judges 17 21
Prologue	Body	Appendix
Sin Cycle (Judges 2)	6 Major – 6 Minor	Idolatry/Civil War

C. Distinctives: Book of Judges

1. "Judges" bridges the historical link from specific, appointed leaders (Moses, Joshua) to the later, future kings of Israel united (and Israel/Judah divided).
2. "Judges" chronicles the failure of the post-conquest generations to fully obey God and drive out the remaining Canaanites.
3. "Judges" graphically highlights the moral, spiritual, and political decline of the nation.
4. "Judges" contains the recurring phrase (or one similar), "did evil," to describe the cyclical, spiritual condition of the people; also occurring several times, "In those days Israel had no king; everyone did as he saw fit" (cf. Judg 17:6; 18:1; 19:1; 21:25).
5. "Judges" contains the "sin cycle" concept which characterized the various tribes in those days.
6. "Judges" lists six (6) major judges and six (6) minor judges. The designation of major and minor refers to the amount of detail given in the Biblical text.
7. "Judges" highlights two important women (Deborah and Jael) through whom great victories were won.
8. All judges (except Othniel and Deborah) are "tainted" in some way.

VI. BIBLICAL DEVELOPMENT (TIMELINE OUTLINE)

Refer to Movement #5 Timeline as diagrammed on page 5.
This section will amplify the basic timeline and the Biblical text.

A. Incomplete Conquest (Background)

1. Initial campaign completed (Central, Southern, Northern)

Joshua 21:43-45

*So the Lord gave to Israel all **the land** he had sworn to give their ancestors, and they took possession of it and settled there. ⁴⁴And the Lord gave them **rest** on every side, just as he had solemnly promised their ancestors. None of their enemies could stand against them, for the Lord helped them conquer all their enemies. ⁴⁵Not a single one of all the good promises the Lord had given to the family of Israel was left unfulfilled; everything he had spoken came true.*

2. Final conquest promised

Joshua 23:4-5

*I have allotted to you as your homeland all **the land** of the nations yet unconquered, as well as **the land** of those we have already conquered—from the Jordan River to the Mediterranean Sea in the west. ⁵This **land** will be yours, for the Lord your God will himself drive out all the people living there now. You will take possession of their **land**, just as the Lord your God promised you.*

3. Sober warning issued (by Joshua)

Joshua 23:12-13

*“But if you turn away from him and cling to the customs of the survivors of these nations remaining among you, and if you intermarry with them, ¹³then know for certain that the Lord your God will **no longer drive them out of your land**. Instead, they will be a snare and a trap to you, a whip for your backs and thorny brambles in your eyes, and you will vanish from this **good land** the Lord your God has given you.”*

Insight: Israel's Response

The back of unified Canaanite resistance had been broken. The campaign strategies to conquer the “promised land” had been successful. But, Israel must finish the job. Joshua had clearly warned the nation,

If you violate the covenant of the Lord your God, which he commanded you, and go and serve other gods and bow down to them, the Lord's anger will burn against you, and you will quickly perish from the good land he has given you.

—Joshua 23:16

The book of Judges chronicles Israel's failure to drive out the remaining Canaanite inhabitants. The recurring phrase (or a similar one), “did not drive out” occurs in Judges 1:19, 21, 27, 28, 29, 30, 31, 33. This failure introduces Movement #5: Apostasy.

B. Incomplete Conquest (Book of Judges Context)

1. The Situation Militarily (Judg 1)

While the tribes of Judah and Simeon experienced some initial success, they were unable to complete the task.

Judges 1:19

The Lord was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had chariots fitted with iron.

The Benjamites “failed to dislodge the Jebusites, who were living in Jerusalem...” (1:21). Likewise, neither did Manasseh, Ephraim, Zebulum, Asher, nor Naphtali drive out the remaining Canaanites (1:27-33).

2. The Situation Religiously (Judg 2)

Judges 2:1-4

*The **angel of the Lord** went up from Gilgal to Bokim and said, “I brought you up out of Egypt and led you into the*

land I swore to give to your ancestors. I said, 'I will never break my covenant with you, ²and you shall not make a covenant with the people of this land, but you shall break down their altars.' Yet you have disobeyed me. Why have you done this? ³And I have also said, 'I will not drive them out before you; they will become traps for you, and their gods will become snares to you.'" ⁴When the **angel of the Lord** had spoken these things to all the Israelites, the people wept aloud...

3. The Situation Spiritually (Judg 3:1-6)

God determined to allow (for a time) certain nations to remain in the land for four distinct purposes:

a. To punish (discipline) Israel for their apostasy (2:3).

b. To test Israel's heart for obedience.

Judges 2:22

"I will use them to test Israel and see whether they will keep the way of the Lord and walk in it as their ancestors did."

Judges 3:4

They were left to test the Israelites to see whether they would obey the Lord's commands, which he had given their ancestors through Moses.

c. To harden a new generation for warfare.

Judges 3:2

(he did this only to teach warfare to the descendants of the Israelites who had not had previous battle experience)...

d. To preserve the land from complete warfare desolation.

Deuteronomy 7:22

The Lord your God will drive out those nations before you, little by little. You will not be allowed to eliminate them all at once, or the wild animals will multiply around you.

C. Sin Cycle (of the Book of Judges)

1. Its setting described

a. During Joshua's leadership

Judges 2:6-7

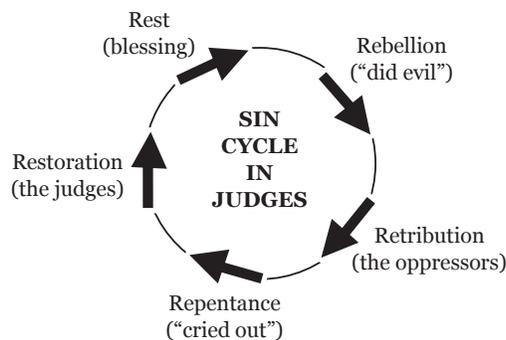
After Joshua had dismissed the Israelites, they went to take possession of the land, each to their own inheritance. ⁷The people served the Lord throughout the lifetime of Joshua and of the elders who outlived him and who had seen all the great things the Lord had done for Israel.

b. After Joshua's leadership

Judges 2:10

After that whole generation had been gathered to their ancestors, another generation grew up who knew neither the Lord nor what he had done for Israel.

2. Its description pictured



3. Its description summarized (Judg 2)

- Rest: the people are at "peace" (cf. 3:11).
- Rebellion: the people "did evil" (2:11).
- Retribution: God brings judgment, "handed them over" (2:14).
- Repentance: the people "cried out" in repentance (cf. 3:9).
- Restoration: God raised up "judges who saved" (2:16).
- Rest: the people once again at peace.

4. Its description narrated

Judges 2:11-16

*Then the Israelites **did evil** in the eyes of the Lord and served the Baals. ¹²**They forsook the Lord, the God of their ancestors**, who had brought them out of Egypt. They **followed and worshiped various gods** of the peoples around them. They aroused the Lord's anger ¹³because they forsook him and served Baal and the Ashtoreths. ¹⁴In his anger against Israel the Lord **gave them into the hands of raiders** who plundered them. He **sold them** into the hands of their enemies all around, whom they were no longer able to resist. ¹⁵Whenever Israel went out to fight, the hand of the Lord was against them to defeat them, just as he had sworn to them. They were in great distress. ¹⁶**Then** (note: after repentance) the Lord raised up **judges, who saved** them out of the hands of these raiders.*

Insight:

Movement #4: Conquest ended on a high note. The covenant people had been brought to their "land of Abrahamic promise" (Gen 12:1-3; 15:18). They had vanquished their enemies. They had been instructed to complete the task of driving out the rest of the evil Canaanites. But, as we will see in Movement #5: Apostasy, even the new generation will fail and thus enter a time of uncertain inheritance and spiritual poverty.

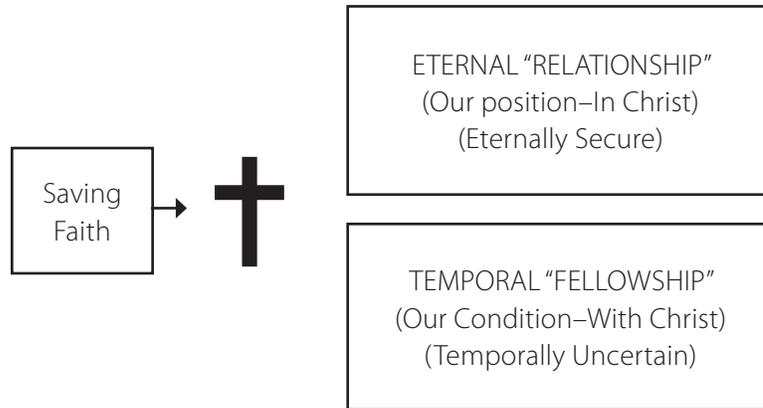
It was a low moment for the nation:

- 1) The passing of a great leader (2:6-9):
NO DIRECTION
- 2) The failure of a previous generation (2:10):
NO DISCIPLESHIP
- 3) The collapse of a new generation (2:11-19):
NO DISCIPLINE

D. Sin Cycle (New Testament Application)

The “sin cycle” of the Book of Judges foreshadows the New Testament experience of Christians. To understand the parallels, two important diagrams (and discussion) follow.

1. “The Believer’s Position in Christ”



a. Saving Faith

Ephesians 2:8-9

*For it is by grace you have been **saved**, through faith—and this is not from yourselves, it is the gift of God—⁹ not by works, so that no one can boast.*

b. Cross

John 3:16-17

*For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life. ¹⁷ For God did not send his Son into the world to condemn the world, but to **save** the world through him.*

Colossians 1:19-20

*For God was pleased to have all his fullness dwell in him, ²⁰ and through him to reconcile to himself all things, whether things on earth or things in heaven, by making peace through his blood, shed on **the cross**.*

c. Eternal "RELATIONSHIP"

At the moment of true, spiritual birth a new believer is "blessed in the heavenly realms with every spiritual blessing in Christ" (Eph 1:3). Over thirty specific spiritual operations upon the believer are accomplished, not the least of which are spiritual birth, regeneration, full forgiveness of sin, new standing as a child of God, the indwelling of the Holy Spirit, and more.

This new position is **eternally** secure:

- (1) It cannot be improved upon.
- (2) It is unaffected by sin.
- (3) It acknowledges Christ as Savior.
- (4) It provides for the believer: MY IDENTITY.

d. Temporal "FELLOWSHIP"

At the same moment (of spiritual birth) the true, spiritual believer enters into a moment-by-moment, day-to-day fellowship with God. This is the daily walk (conduct) of the believer.

Note the following supportive passages:

Ephesians 4:1

*As a prisoner for the Lord, then, I urge you **to live a life worthy** of the calling you have received.*

Galatians 5:25

Since we live by the Spirit, let us keep in step with the Spirit.

Deuteronomy 5:32-33 (applicable OT principle)

*So be careful to do what the Lord your God has commanded you; do not turn aside to the right or to the left. ³³**Walk in obedience** to all that the Lord your God has commanded you, so that you may live and prosper and prolong your days in the land that you will possess.*

This new **experience** is temporally uncertain:

- (1) It can be improved upon.
- (2) It is affected by sin.
- (3) It acknowledges Christ as Lord.
- (4) It describes what I do daily: MY CONDUCT.

e. Effects of sin after conversion:

- (1) It cannot affect our POSITIONAL RELATIONSHIP.

John 10:27-29

My sheep listen to my voice; I know them, and they follow me. ²⁸I give them eternal life, and they shall never perish; no one will snatch them out of my hand. ²⁹My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand.

- (2) It does affect our TEMPORAL FELLOWSHIP.

Sin breaks "fellowship" or moment-to-moment spiritual intimacy with God. It causes God to bring discipline upon the believer (not rejection of the believer nor loss of relationship-salvation).

Hebrews 12:4-11 (divine chastening)

*In your struggle against sin, you have not yet resisted to the point of shedding your blood. ⁵And have you completely forgotten this word of encouragement that addresses you as a father addresses his son? It says, "My son, do not make light of the **Lord's discipline**, and do not lose heart when **he rebukes you**, ⁶because the Lord **disciplines** the one he loves, and he **chastens** everyone he accepts as his son." ⁷Endure hardship as **discipline**; God is treating you as his children. For what children are not **disciplined** by their father? ⁸If you are not **disciplined**—and everyone undergoes **discipline**—then you are not legitimate, not true sons and daughters at all. ⁹Moreover, we have all had human fathers who **disciplined** us and we respected them for it.*

*How much more should we submit to the Father of spirits and live! ¹⁰They **disciplined** us for a little while as they thought best; but God **disciplines** us for our good, in order that we may share in his holiness. ¹¹No **discipline** seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.*

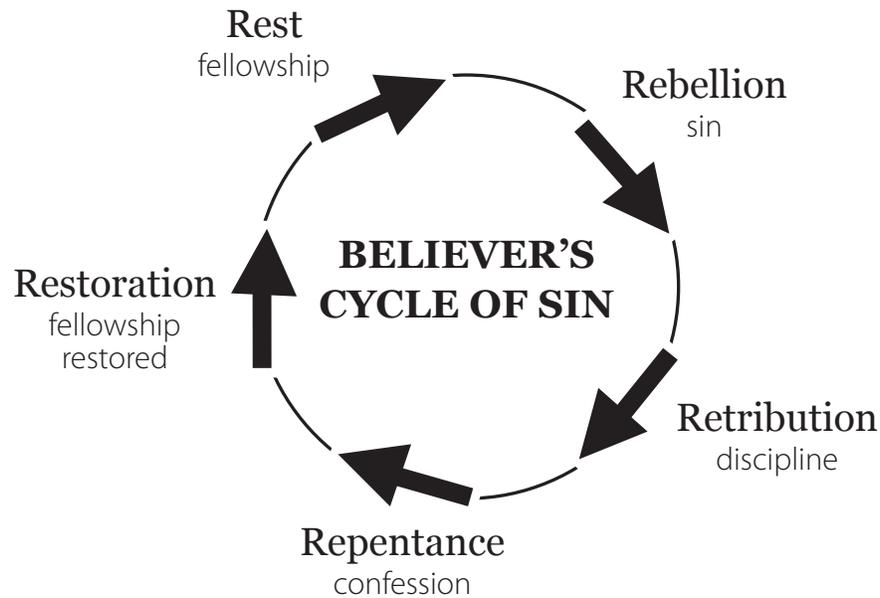
Since sin disrupts momentary fellowship with God, it must be dealt with quickly. The joys of walking with God are interrupted until the convicted believer repents (confesses the sin).

1 John 1:8-10

*If we claim to be without sin, we deceive ourselves and the truth is not in us. ⁹**If we confess our sins,** he is faithful and just and will forgive us our sins and purify us from all unrighteousness. ¹⁰If we claim we have not sinned, we make him out to be a liar and his word is not in us.*

2. "The Believer's Condition (walk) with Christ"

Since sin does affect our fellowship with God in Christ, to walk closely with God requires a consciousness of daily sin (or conviction of the Holy Spirit). The "sin cycle" describes this struggle.



Note that this diagram only describes the daily walk of the believer. From the position of rest (peace with God) and uninterrupted fellowship with God, the believer may sin (sins of commission or omission, sins of active rebellion or passive indifference to the things of God). In doing so, the intimacy of fellowship with the Lord is broken. If left unconfessed (unrepentant in attitude and act) the rebellion may bring God's judgment, i.e. His chastening hand. The reason for this discipline is to awaken the sinning believer to repentant confession (agreement) of one's personal sin. If repentant confession is accomplished, God restores the believer to unbroken, intimate fellowship with the Lord. The believer has returned to the place of rest and peace in the Lord.

VII. TAKEAWAYS

A. Transitional Period

Movement 5: Apostasy bridges from appointed leaders to the future kings. However, during the judges, national leadership is sadly lacking. The Biblical stories of Judges illustrate the need for godly leadership.

B. Finishing the Task

The Book of Judges clearly points to the failure of the Israelites following the victorious conquest of the promised land of Canaan (Movement 4: Conquest). The people were tasked by God through Joshua to finish the job of driving out the Canaanites. The subsequent failures and aftermath of the failure provide the theme for Judges.

C. Sin Cycle

The Book of Judges contains the repeated occurrence of the sin cycle as illustrated with the time of the individual judges. Further, this national sin cycle is a type (foreshadowing) of the New Testament believer's struggle with sin as well.

