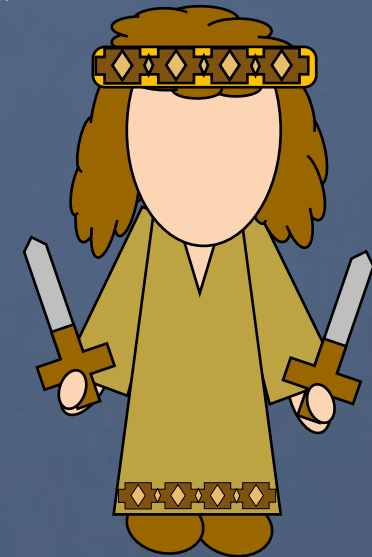
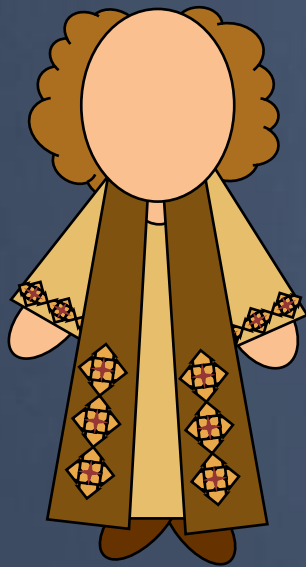


# Choose You This Day Whom Ye Will Serve

## Judges 1-5

*...for I will deliver the inhabitants of the land into your hand; and thou shalt drive them out before thee.*

*Exodus 23:31*



# Previously...

Joshua was 110 years old and buried on the border of his inheritance in Timnath-serah, which is in Mount Ephraim, on the north side of the hill of Gaash...



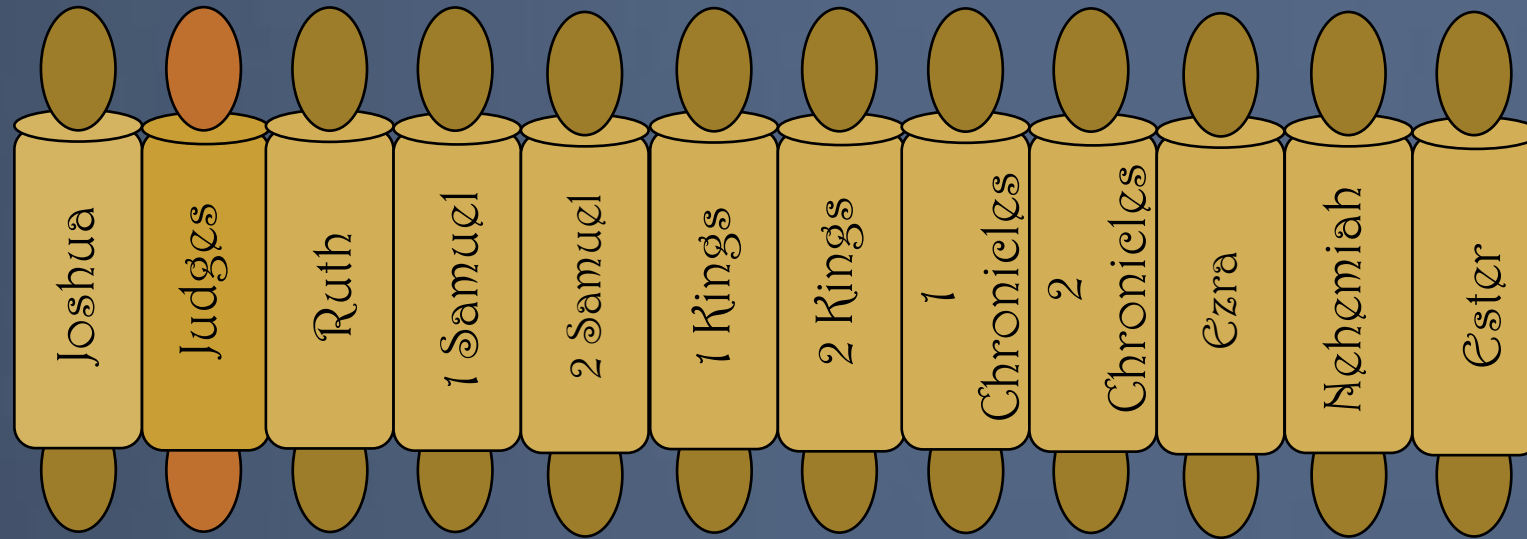
Eleazar—Aaron's son also died and buried in mount Ephraim



Also the bones of Joseph were brought out of Egypt were buried in Shechem.

# The Book of Judges

The book of Judges is named for the various rulers, called “judges”



These judges were generally military leaders and fighters more than preachers of righteousness

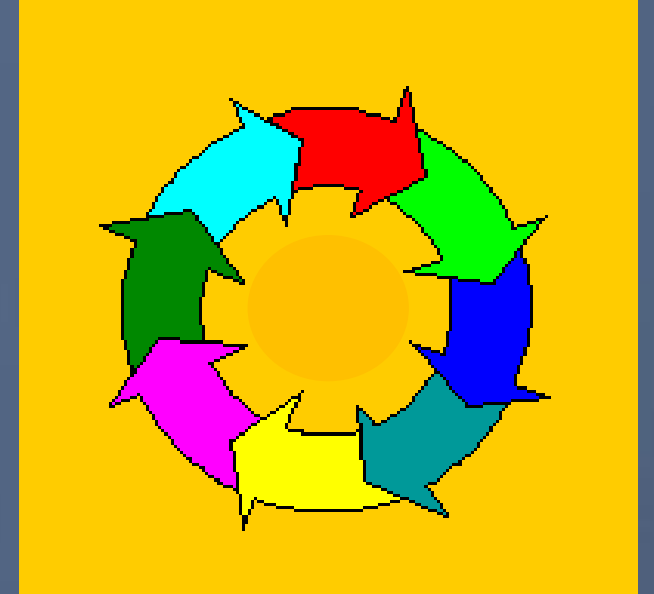
We do not know who wrote the book of Judges. One Jewish tradition states that Samuel wrote or compiled the book.

However, the book reflects the perspective of a much later time, after the northern tribes of Israel had been conquered by Assyria around 721 B.C.

This perspective suggests that the author or authors lived long after the time of Samuel.

# The Book of Judges

1. Recounts the history of the children of Israel from the time they settled in the land of Canaan after Joshua's death to the birth of Samuel (approximately 1400–1000 B.C.).
2. Besides the short narrative of the book of Ruth, Judges provides the only biblical account of this time period.
3. The book of Judges describes a cycle that repeated itself multiple time during the reign of the judges.



Because the Israelites failed to remove wicked influences from the promised land, they became entangled in sin and were conquered and afflicted by their enemies.

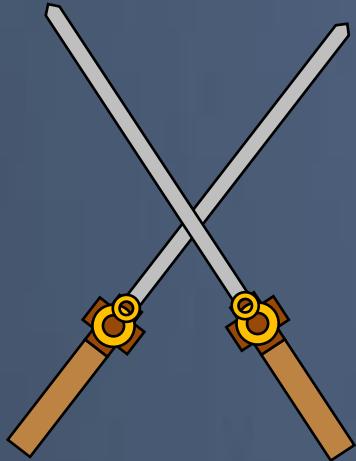
After the Israelites cried unto the Lord for help, He sent judges to deliver them from their enemies. However, the Israelites soon returned to their sins, and this cycle was repeated.



# The Judges—To Govern

The book mentions the names of 12 judges who ruled with various degrees of effectiveness.

The so-called judges, according to the record, appear to be more military heroes rather than officers of the judiciary.



“The English word ‘judge’ doesn’t well describe these leaders. Though the root of the Hebrew word used means primarily ‘to judge,’ it is used secondarily also in the extended meaning ‘to govern.’

Most of the ‘judging’ done in this period was a matter of giving advice and rendering decisions.

Regular court procedures are nowhere described for the times of the Judges in Israel. In fact, the most common function they are seen to perform is that of military leadership.”

The judges did not reign over all of unified Israel during their period of leadership. The chronicler of these stories likely took the choicest of the heroes from each of the tribes during this generally apostate period and combined into one book their righteous achievements and their moral lessons for Israel.

# After Joshua's Death

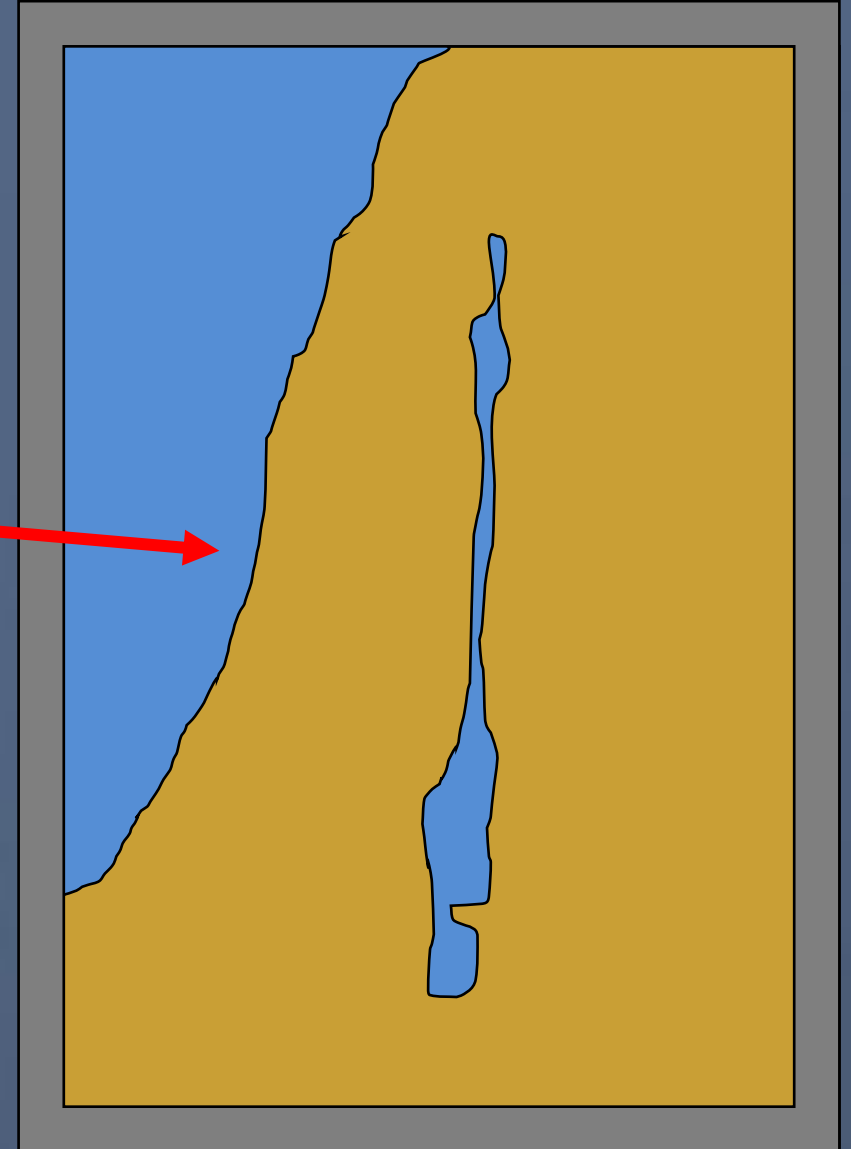
The crusade into Canaan had dwindled.  
Some of the tribes failed to drive out all the inhabitants.

Instead they put the Canaanites under tribute

The sea coast population:  
Philistines, Cannanites, and Phoenicians

They maintained professional armies  
They lived in walled cities  
They had vast material wealth to protect.

The Phoenicians purchased their security from  
Egypt and given a monopoly in Egyptian trade.





# Conquests and Failures of The Tribes



Judah



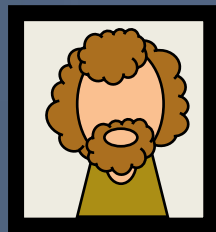
Simeon



Joseph



Continued to conquer  
Canaanites



Tribe of Judah

Caleb

Brother  
Kenaz

Achsah

Othniel

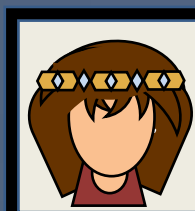
Judge



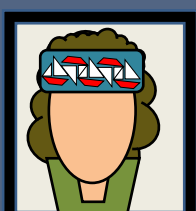
Benjamin



Manasseh



Ephriam



Zebulun



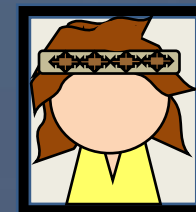
Asher



Naphtali



*And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out*



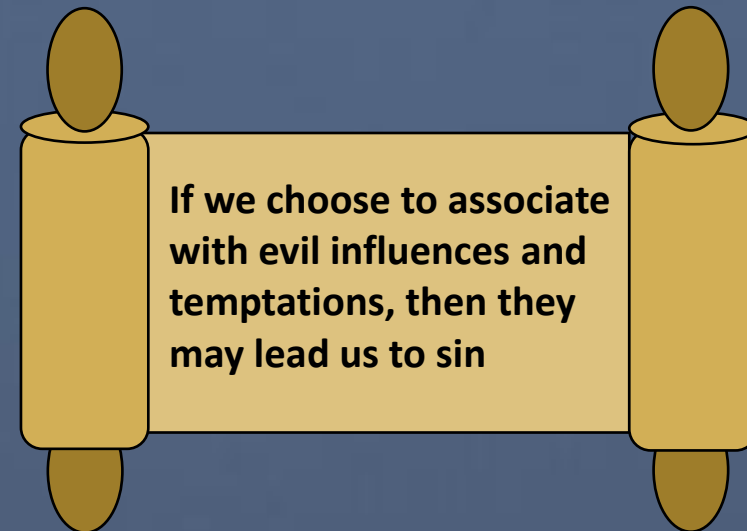
The tribe of Dan was forced into the mountains by the Amorites

# Apostasy Among the Israelites

None of this apostasy needed to happen. The Lord had directed Israel into the promised land and had provided them with a political covenant.

He was to be their divine sovereign.

Their temporal leaders were to be ruling judges, under whom the people retained religious and political liberties. (2)





# Consequences of Disobedience

The Israelites had failed to obey the Lord's instructions to drive out the wicked people from the promised land.

The Lord sent an angel to the Israelites to teach them about the consequences of their disobedience.

Bochim—place of weeping...



Eventually all the Israelites who had entered the promised land with Joshua died, and a new generation of Israelites arose who “knew not the Lord, nor ... the works which he had done for Israel”

“as thorns in [the Israelites’] sides”



# Cycle of Israel

Forgetting the Lord  
(vs. 10)

They forsake the Lord through idolatry  
(vs. 11-13)

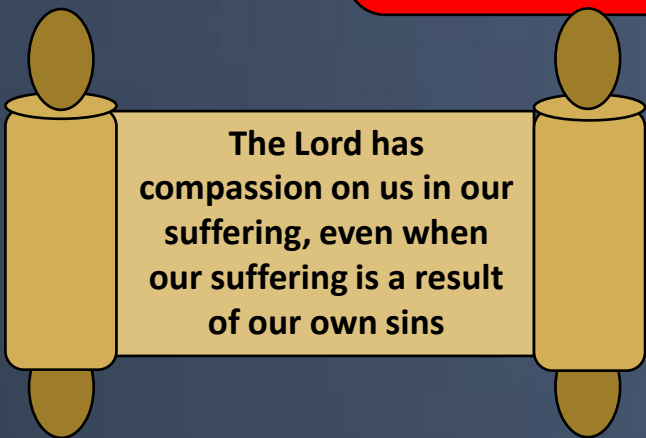
The Lord delivers them into the hands of their enemies  
(vs. 14-15)

The Lord raises up Judges to deliver them from their enemies  
(vs. 16)

Repentance and a restored peace  
(vs. 18)

Judge dies--they would revert back to apostasy  
(vs. 19)

The Lord has compassion on us in our suffering, even when our suffering is a result of our own sins



# Choosing to Linger



“One man who had been a slave to alcohol most of his adult life became convinced ... that he must give up the habit and prepare himself for the temple. ... With great effort he quit drinking.



He moved many miles away from the area where his drinking friends lived and, though his body craved and ached and gnawed for [alcohol], he finally conquered. He was at all his Church meetings, and was paying his tithing. His new friends in the Church seemed to fortify him. their married life.

He felt good in the new activity, and life was glorious. His wife was beaming, because now the whole family were always together. This is what she had dreamed about all their married life.



“They got their temple recommends and the happy day arrived and they drove to the temple city for this great event. They arrived early and each had some errands to do. As it happened, the husband ran into some old friends.



They urged him to go with them to the tavern [where alcohol was served]. No, he would not, he said, he had other important things to do. Well, he could just take a soft drink [soda], they urged.”

“With the best of intentions he finally relented [and went to the tavern with his old friends]. But by the time he was to meet his wife at the temple he was so incapacitated [or drunk with alcohol] that the family went home in disgrace and sorrow and disappointment.”







“In abandoning sin one cannot merely wish for better conditions. He must make them. ... He must be certain not only that he has abandoned the sin but that he has changed the situations surrounding the sin.

He should avoid the places and conditions and circumstances where the sin occurred, for these could most readily breed it again.”

# Cycle 1

## Judges 3:5-11



They dwelt with the:  
Canaanites, Hittites,  
Amorites, Perizzites,  
Hivites, and Jebusites



Othniel died

They took their  
daughters to be their  
wives, and daughters to  
their sons



Othniel led them into war  
with the Spirit of the Lord and  
the Lord delivered the  
enemies into their hands

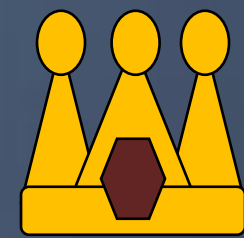


They worshipped Baalim

They cried unto the Lord  
and He delivered them  
Othniel, son of Kenaz—  
the judge of Israel



The Lord sold them into  
the hand of Chushan-  
rishathaim (king of  
Mesopotamia) for 8  
years



# Cycle 2

## Judges 3:12-30

The Israelite did evil again in the site of the Lord



Ammon and the Amulekes possessed the city of palms (Jericho)



They served under king Eglon for 18 years



They cried unto the Lord and He delivered them Ehud, son of Gera, a Benjaminite—the judge of Israel



The people presented a gift to the king



Through the guidance of the Lord, Ehud stuck a dagger in the king's belly—Moab was delivered into the hands of the Israelites



The land rested for 80 years and Ehud died—Shamgar also delivered them from the Philistines



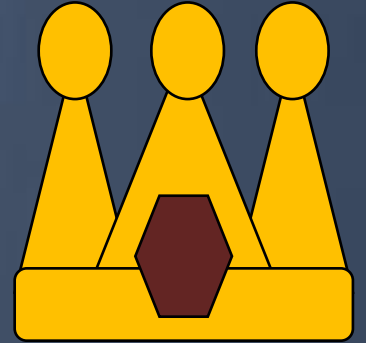




They started to evil again

The land rested 40 years

The Lord put them in the hand of the Canaanite King, Jabin



# Cycle 3

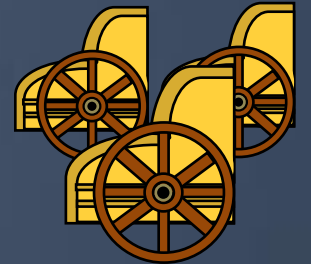
## Judges 4:1-29



Jael—wife of Heber killed Sisera (chieftain) opening a way for the Israelites to prevail once again

Barak and tribes of Naphtali and Zebulun joined in the battle against Jabin

The Israelites were oppressed 20 years



Deborah—a prophetess and judge sent Barak to deliver the Israelites



# Deborah

The Lord call a woman to judge Israel. From the tribe of Ephraim. She was the wife of Lapidoth.

Israel was sorely lacking in leadership at this time. The regular priesthood leadership was not in effect because the covenant had been broken.

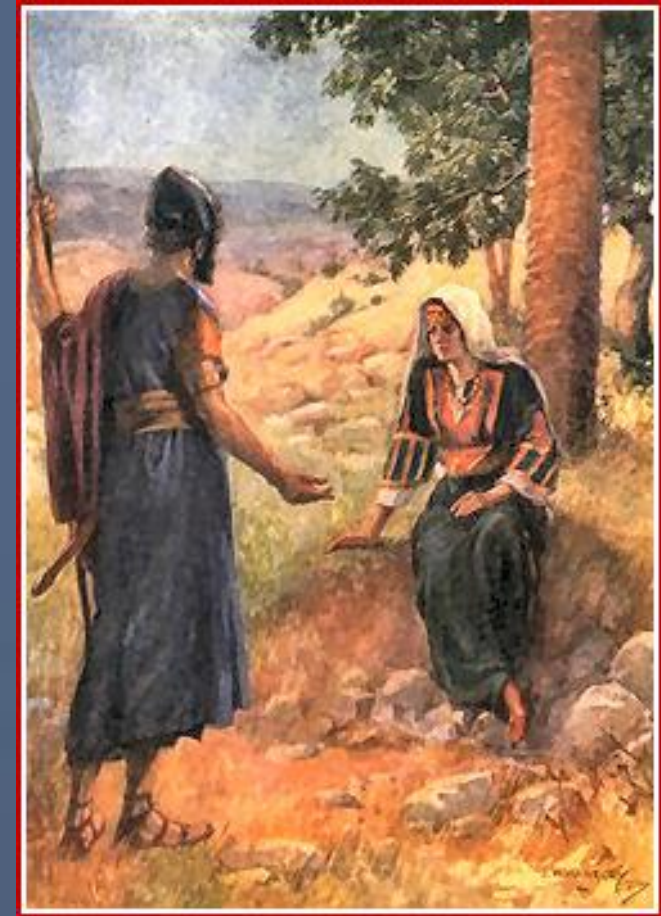
Deborah did not direct Israel in any official sense; she was a prophetess who possessed the spirit of prophecy, one of the gifts of the Spirit.

She was blessed with spiritual insight and leadership qualities that were not being put to use by any man.

Barak (from the tribe of Naphtali) would not lead an army against Jabin until Deborah promised to be present.

Together, she and the military leader Barak delivered Israel from the Canaanites.

*...worship God: for the testimony of Jesus is the spirit of prophecy.  
Revelation 19:10*



# Song of Praise

*Praise ye the LORD for the avenging of Israel, when the people willingly offered themselves.*

*Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.*



Deborah rightly saw in this event the hand of the Lord and gave Him credit for the victory



Sources:

Suggested Hymn: #70 *Sing Praise To Him*

1. Old Testament Student Manual Judges 1-12 (Rasmussen, Introduction to the Old Testament, 1:149.)
2. Old Testament Institute Manual
3. Dictionary.com
4. President Spencer W. Kimball (*The Miracle of Forgiveness*, 171).



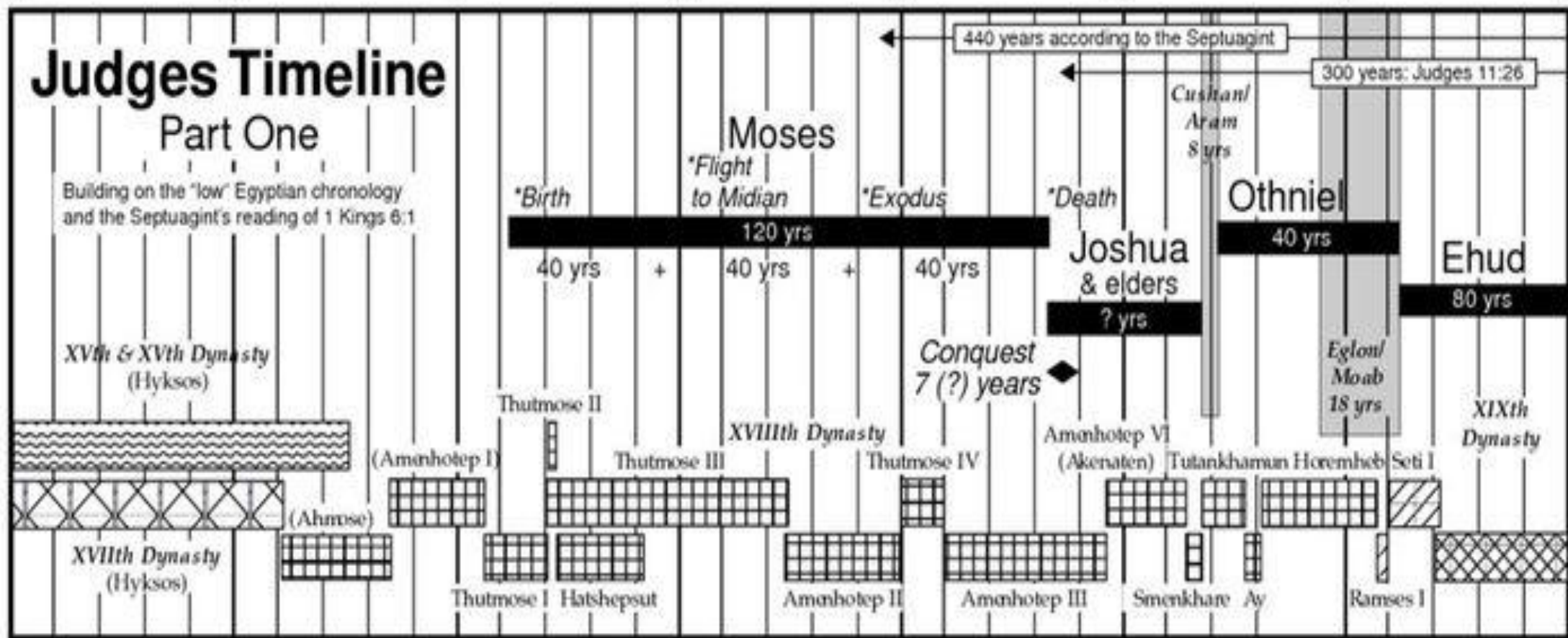
# 7 Cycles In Judges

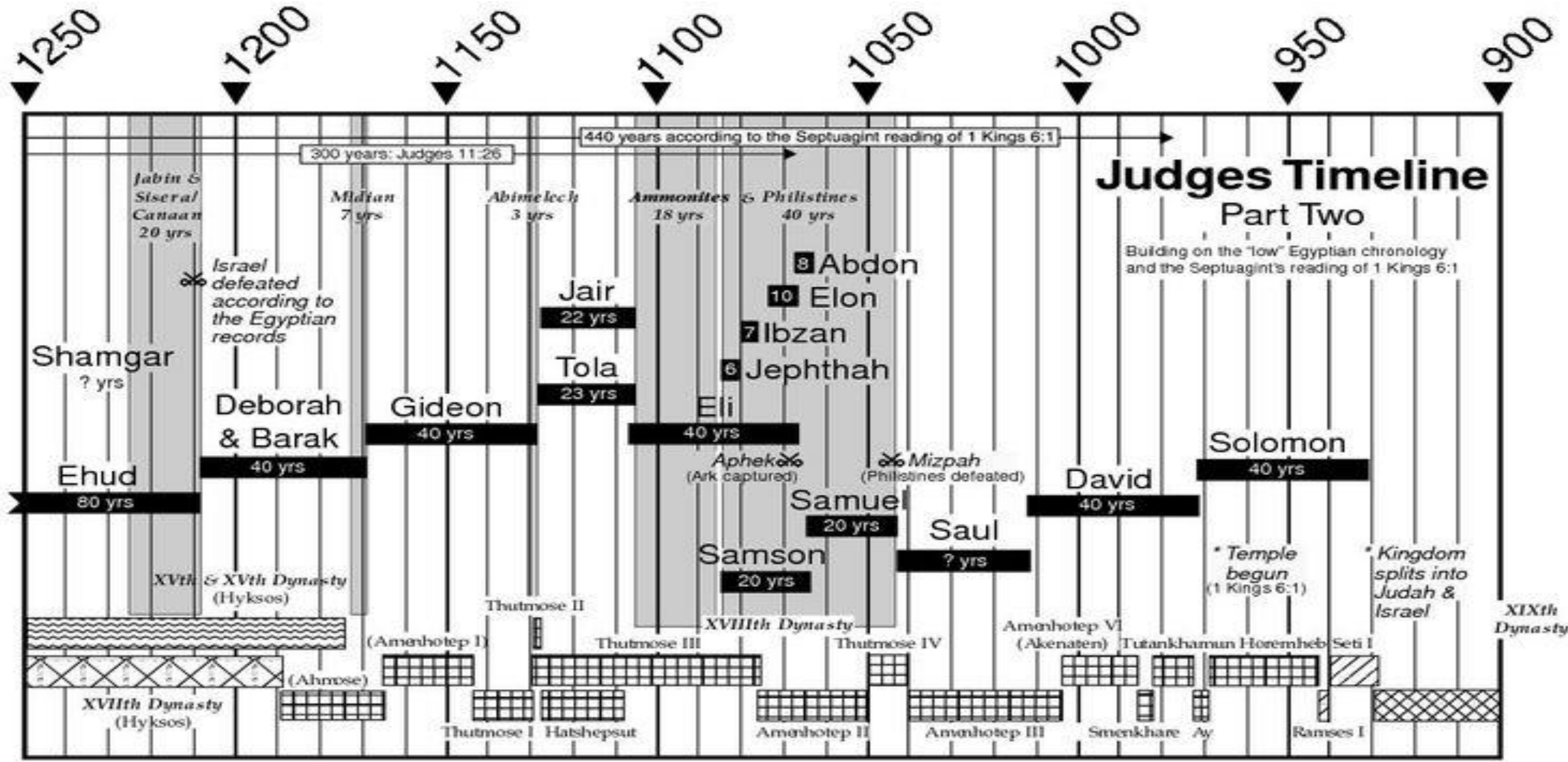
	Cycle	Oppressor	Years of Oppression	Deliverer— Judge	Years of Peace
1	Judges 3:7-11	Mesopotamians	8	Othniel	40
2	Judges 3:12-30 Judges 3:31	Moabites Philistines	18	Ehud Shagmar	80
3	Judges 4:1-5:31	Canaanites	20	Deborah/Barak	40
4	Judges 6:1-8:32	Midianites	7	Gideon	40
5	Judges 8:33-10:5	Abimelech	3	Tola/Jair	45
6	Judges 10:6-12:15	Ammonites and Philistines	18	Jephthah/Ibzan/ Elon/Abdon	6,7, 10,8
7	Judges 13:1-16:31	Philistines	40	Samson	20

1600  
1550  
1500  
1450  
1400  
1350  
1300  
1250

# Judges Timeline Part One

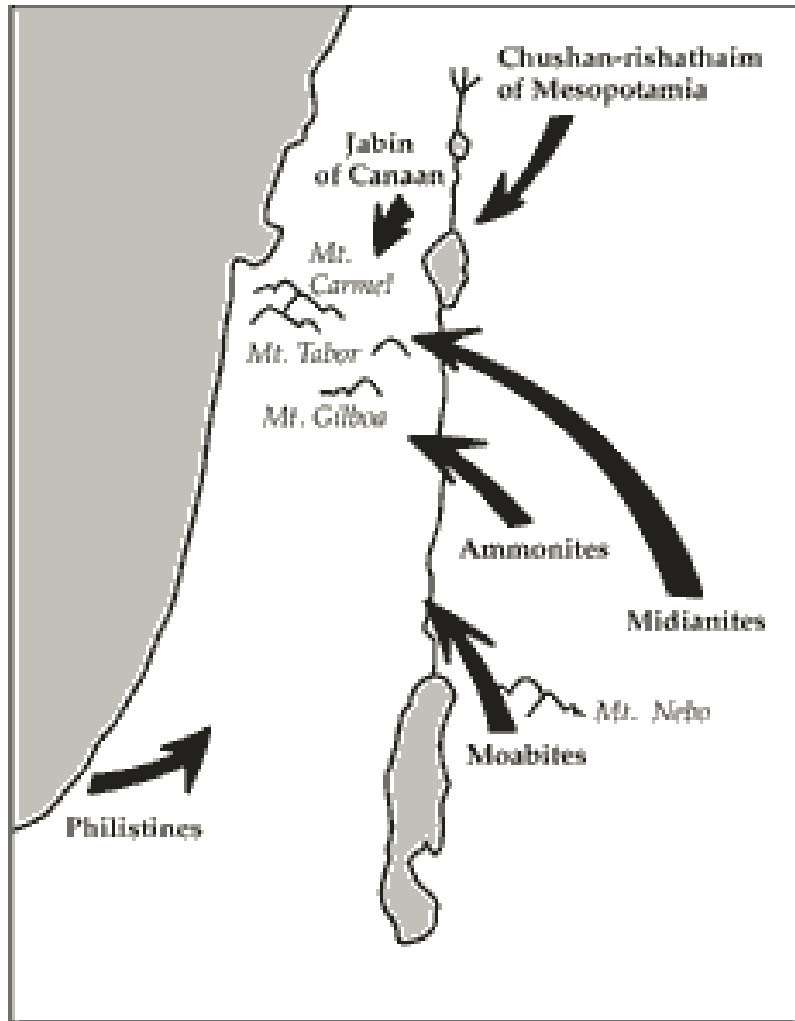
Building on the "low" Egyptian chronology and the Septuagint's reading of 1 Kings 6:1





Charts by John C. Lawrenz





1. Othniel of Judah (3:9): victory against Chushan-rishathaim.
2. Ehud of Benjamin (3:15): victory against Eglon of Moab.
3. Shamgar (3:31): victory against the Philistines (location unknown).
4. Deborah (Ephraim) and Barak (Naphtali) (4:4–6): victory over Jabin and Sisera.
5. Gideon of Manasseh (6:11): victory over the Midianites and Amalekites.
6. Tola of Issachar (10:1).
7. Jair of Gilead (10:3).
8. Jephthah of Gilead (11:11): victory over the Ammonites.
9. Ibzan of Bethlehem (12:8).
10. Elon of Zebulun (12:11).
11. Abdon of Ephraim (12:13).
12. Samson of Dan (15:20): victory against the Philistines.

**Idol Worship--Baalim:** The word most often associated with idolatry in the Old Testament is *Baal*. The gods of a people—in the plural—may be referred to as Baalim, as in 1 Kings 18:18. [1 Kgs. 11:1–8] Thus, Baalism refers to the worship of anything or anyone other than the true and living God.  
“No Other Gods before Me”  
David H. Madsen  
January 1990 Ensign

**Baalim:** Plural of "Baal"; occurs in the Bible fifteen times, always used with the article; not found in the Pentateuch nor in the poetical books. For a full discussion of the cult, see *Ba'al-Worship*. The true signification has been a matter of dispute. One of the leading explanations is that the expression is a "plural of majesty," equivalent to "the great god Ba'al," after the analogy of "Elohim" and "Adonim." Apart from other objections, it may be urged against this view that such phrases always become proper names, and, unlike "Baalim," are often used without the article.

Hence other explanations are more plausible; for example, that Baalim are images of the god Baal, or that they are the various forms in which Baal is worshiped. Since, however, there is no evidence of the formal worship in Israel of any Ba'al at a common center, and as the local Canaanitic deities were known as the "baals" of their respective districts, and as Israel notoriously addicted itself to the cult of such deities, it is altogether probable that the expression designates the local deities to which such worship was paid in various places by the Hebrews in Palestine. Among other passages, Judges viii. 33 is specially instructive on this point. In connection with the lapse of the people of Israel into the worship of the Baalim, it is there said that "they made Baal-berith their god"

**By: Morris Jastrow, Jr., J. Frederic McCurdy Jewish Encyclopedia**

**Deborah—a Prophetess:**  
“No special ordination in the Priesthood is essential to man’s receiving the gift of prophecy; bearers of the Melchizedek Priesthood, Adam, Noah, Moses, and a multitude of others were prophets, but not more truly so than others who were specifically called to the Aaronic order, as exemplified in the instance of John the Baptist. The ministrations of Miriam and Deborah show that this gift may be possessed by women also.” (Talmage, *Articles of Faith*, pp. 228–29; see also Smith, *Answers to Gospel Questions*, 3:66.)

**Judah and Benjamin:**  
It may be helpful to note that Judges 1:8 and 1:21 seem to contradict each other by indicating that two different tribes of Israel (Judah and Benjamin) controlled Jerusalem. In fact, Judah had conquered and was in control of the southern half of the city. The tribe of Benjamin controlled the northern half of Jerusalem, but they did not fully conquer it and drive out the Jebusites until the days of King David (see 2 Samuel 5:6–7).

**Background Information On Palestine:**  
“When discussing the political and religious conditions in Palestine at the time of the Israelite conquest (between 1250 and 1200 B.C.), we should note that the whole Near East had boiled with turmoil during the preceding century. The power of Egypt’s ally in Mesopotamia, Mitanni, had collapsed. Egypt herself first lost and then regained power over much of the eastern Mediterranean area. The Hurrian and Aryan peoples had pressed down from the north almost as far as Palestine, Assyria had begun to rise as a world power, and the old Hittite Empire of Asia Minor and Egypt had reached a standoff for control of the Near East.  
“In Palestine, Egypt was nominally in control. The land of Canaan was made up of numerous city-states, each independently governed, which paid tribute to Egypt whenever they were forced to do so. Other Hebrew tribes, distant relatives of the Israelites, comprised a modest part of the population in Canaan. It is also worth noting that prior to Israel’s settlement, the Canaanites had developed a linear alphabet, which later passed from Phoenicia to Greece, thus becoming the ancestor to our own.  
“The material culture and international trade of the Canaanites was highly advanced, but their religious ways stood diametrically opposed to Israel’s. Based on the fertility cults led by the god Baal, the Canaanite religion was an extraordinarily immoral form of paganism, including ... prostitution, homosexuality, and other orgiastic rites.  
“The population of Canaan was mixed. In addition to the Canaanites near the sea and a few Hebrew clans, the Amorites are mentioned often in the Old Testament. Abraham descended from this Semitic people. Many of the other peoples listed in the Bible as inhabitants of the land (Hittites, Hivites, Horites, Jebusites, etc.) represent Canaan’s non-Semitic elements, although their tribal names preserve their distant origins. These people fully adopted the Canaanite religion and way of life by the time of the Israelite invasion.” (S. Kent Brown, “I Have a Question,” *Ensign*, Oct. 1973, p. 58.)

## Deborah

Of all the charismatic *shophetim*, of Deborah alone is it recorded that “the children of Israel came up ... for judgment.” (Judg. 4:5.) Chosen by the elders of her tribe to dispense justice beneath her palm tree headquarters in the hill-country of Ephraim, she was also the charismatic leader called by the Lord to deliver the northern Israelite tribes from Canaanite tyranny.

Although they didn’t hold the priesthood and did not have equal authority with the prophets, prophetesses—inspired women with strong testimonies called upon by the Lord to perform various tasks—do not seem to have been unusual in ancient Israel. The writer of the book of Judges shows no astonishment concerning Deborah’s role as prophetess, judge, and deliverer. Indeed, as Daniel H. Ludlow points out, perhaps “the fact that a good woman was recognized as the spokesperson for the Lord is ... indication of the failure of priesthood members to honor their responsibilities.”

Whatever the reason for her leadership calling, Deborah certainly followed the pattern of earlier Old Testament women in recognizing a need, heeding the word of the Lord, and acting accordingly. Rebekah ensured that the appropriate birthright blessing would be given to her son Jacob. Shiprah and Pual, the Hebrew midwives, defied Pharaoh and refused to slay infant male Israelites. And Miriam the prophetess, sister of Moses, helped her mother save her baby brother. Stories of these women may in fact have influenced Deborah.

Acting with honesty, integrity, courage, unwavering faith, and unquestioning obedience, Deborah was honored with great responsibilities both by her own people and by the Lord. She judged her people righteously; she heard and acted upon the word of the Lord when it came to her; she accompanied the Israelite army; and she gave glory to the Lord for her people’s deliverance.

## Deborah’s War

Deborah’s war against the Canaanites, which took place around 1125 B.C. according to most biblical scholars, was so important to her people’s history that its events are recounted twice in the book of Judges—in chapter 4 and in chapter 5 [Judg. 4–5]. Chapter 4 is a narrative of the war, and chapter 5, the Song of Deborah, is a hymn of jubilant praise composed soon after the victory it celebrates.<sup>2</sup>

Each chapter emphasizes different aspects of Deborah’s War, a battle that resulted after the Israelites “did evil in the sight of the Lord.” (Judg. 4:1.) They followed the pattern and “chose new gods.” (Judg. 5:8.) Consequently, the Lord allowed the Canaanites to oppress them harshly for twenty years (see Judg. 4:3), and the children of Israel fled from their villages and feared to travel the highroads. (See Judg. 5:6.)

When the word of the Lord came to Deborah, the Old Testament says, “I Deborah arose.” (Judg. 5:7.) She sent a message north to Barak of Kedesh-Naphtali: “Hath not the Lord God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men?” (Judg. 4:6.)

Barak, fearful and reluctant, agreed to gather an army and attack the Canaanites only if Deborah would accompany him on the mission. But according to Deborah, Barak’s reluctance was unnecessary: “The journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman.” (Judg. 4:9.)

Sisera, captain of the Canaanite troops, gave Barak good reason to fear; he awaited the Israelites on the plain by the Wadi Kishon below Mount Tabor with the military might of powerful Canaan. Hundreds of invincible ironclad chariots threatened the ill-trained, poorly armed volunteer Israelite troops who waited on Mount Tabor with Deborah and Barak for the day chosen by the Lord.

Finally, “Deborah said unto Barak, Up; for this is the day in which the Lord hath delivered Sisera into thine hand.” (Judg. 4:14.) And the Lord went out before the Israelites with a terrible storm. Torrents of rain flooded down the mountainside, filling the Wadi Kishon and spilling over the plain: “And the Lord discomfited Sisera, and all his chariots, and all his host. ... The river of Kishon swept them away.” (Judg. 4:15; Judg. 5:21.)

Deserting his army, Sisera fled north and sought refuge in the tent of Jael, a woman of the nomadic Kenite tribe, which had a peace agreement with the Canaanites. Jael fed him, concealed him with coverings, waited for him to sleep, and then hammered a tent peg through his temples. She turned the body over to Barak, having fulfilled Deborah’s prophecy that Sisera would be sold into the hands of a woman.

Deborah’s War broke the main Canaanite power in the north, opening the way for territorial expansion that united the Galilee tribes with the territory of Ephraim to the south. Under Deborah’s rallying call, a joint cooperative effort among the Israelite tribes produced victory against a common enemy. After the battle, Barak, according to Josephus, “was the commander of the Israelites for forty years.”

And what of Deborah, who fulfilled her call as *Shophet*, gathered the tribes to battle, then turned the leadership over to Barak? Nothing more is mentioned of her.

Perhaps, her work in the north finished, Deborah returned to her palm tree in the Ephraim hills and to her role as “a mother in Israel.” (Judg. 5:7.)