

JUDGES

MEMORY CHALLENGE

THEME: Disobedience & Defeat: The Book of Failure

OUTLINE:

- I. DISOBEDIENCE: Defiance in Judges (JUDGES 1-3)
- II. DELIVERANCE: History of the Judges (JUDGES 3-16)
- III. DEPRAVITY: Apostasy in Judges (JUDGES 17-21)

KEY CHAPTERS:

- The Failures of the Nation (Judges 2)
- Deborah & Barak's Song (Judges 5)
- Midianite Oppression & Gideon's Deliverance (Judges 6-8)
- Samson, the Judge (Judges 13-16)

KEY PASSAGES:

Judges 2:1 "Now the angel of the Lord came up from Gilgal to Bochim. And he said, 'I have brought you up out of Egypt and let you into the land which I have sworn to your fathers; and I said, I will never break My covenant with you.'"

Judges 2:20-21 "So the anger of the Lord burned against Israel, and He said, 'Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice, I also will no longer drive out before them any of the nations which Joshua left when he died.'"

Judges 10:15 "The sons of Israel said to the Lord, 'We have sinned, do to us whatever seems good to You; only please deliver us this day.'"

Judges 17:6 "In those days there was no king in Israel; every man did what was right in his own eyes."

Judges 21:25 "In those days there was no king in Israel; everyone did what was right in his own eyes."

KEY PEOPLE:

Jebusites – Canaanite inhabitants of Jerusalem (*Jebus or Salem*), the city would not be entirely in Israel's possession until the time of David. The ruler of the Jebusites in Abraham's day was Melchizedek and in Joshua's Adonizedek.

Barak – Collaborated with Deborah

Deborah – Fourth Judge of Israel, prophetess, administrator of justice, 'a mother in Israel' (5:7).

Gideon – Fifth Judge of Israel, unique victor over the Midianites.

Jephthah – Eighth Judge of Israel, of illegitimate birth, appointed leader over Gilead. He defeated Ammonites decisively as well as the Ephraimites. His vow caused him to sacrifice his daughter.

Samson – Twelfth Judge of Israel, fought the Philistines, very strong with strong weaknesses.

DATE	OPPRESSOR	JUDGE	TRIBE	REF.	IMPORT
1382-1374 1374-1334	MESOPOTAMIA (8)	(40) OTHNIEL	JUDAH	3:7-11	DUE TO BAAL WORSHIP
1370	DAN MIGRATES NORTH BECAUSE OF FAILURE TO DRIVE OUT THE PHILISTINES IN SW			17-18	LETHARGY; LACK OF MORALITY
1365	BENJAMIN'S IMMORALITY BRINGS CIVIL WAR			19-21	CIVIL DISCIPLINE
1340	PROBABLE TIME OF RUTH THE MOABITNESS; BOAZ (RAHAB)			BK OF RUTH	GOOD (?) RELATIONS
1334-1316 1316-1235	MOABITES (18)	(80) EHUD	BENJAMN	3:12-30	GOD USES TO AWAKEN ISR.
1230	PHILISTINES	SHAMGAR	JUDAH	3:31	CRIME FIGHTER
1235-1216 1216-1176	CANAANITES (20)	(40) DEBORAH	EPHRAIM	4-5	VALIANT WOMEN
1176-1169 1169-1129	MIDIANITES	(40) GIDEON	MANASSH	6-8	BAAL WORSHIP BRINGS JDGMT
1129-1126	USURPER KING (3)		MANASSH	9	EVIL SON'S PLOT
1120-1097	PEACEFUL ERA	TOLA-23 JAIR-22	ISSACHR GILEAD	10:1-2	JUSTICE OF PEACE
1103-1085 1085-1079	AMMONITES (18)	(6) JEPHTHA	MANASSH	10-12	ISRAEL LOVES FOREIGN gods
1100-1085	PEACEFUL ERA	IBZAN-7 ELON-10 ABDON-8	JUDAH ZEBULUN EPHRAIM	12:8-15	NORTH/SOUTH AT PEACE
1103-1063 1095-1075	PHILISTINES (40)	(20) SAMSON	DAN	13-16	WEST ISRAEL OCCUPIED
1070-1020		SAMUEL (50)	LEVI	1 SAM. 7-16	FIRST PRO- PHET UNITING ALL TRIBES IN 300 YEARS

I. INTRODUCTION:

- I. OVERVIEW: Following Joshua's conquest of Canaan, Israel plunged into 350 years of national deterioration. A deadly pattern develops: The people fall into sin; God disciplines them with foreign oppression; the people repent; God raises up a deliverer; peace is restored.

Though the land has been generally conquered and occupied under Joshua, many important Canaanite strongholds have been bypassed. This book describes the remaining warfare as the Hebrew nation tries to complete their occupation of the land. It describes three civil wars, seven oppressions by five enemies, seven wars of liberation, a number of peaceful judgeships, and a final unsuccessful judgeship by Samson that ended in the near takeover by the Philistines. Thus, historically, this book serves to link the conquest of Palestine and the monarchy. The judges were military and civil leaders, ordained by God, who ruled during this time when the nation was a loose confederacy. Some of the judges ruled concurrently since each one did not necessarily rule over the entire land.

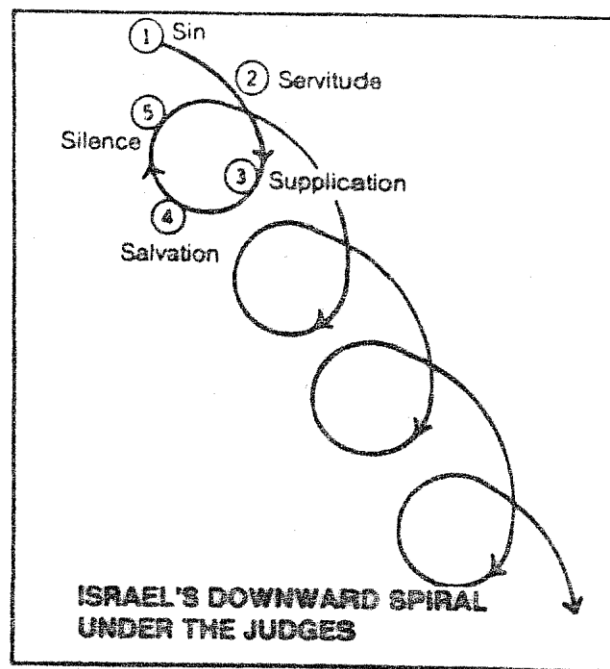
Chapter one establishes the unfortunate failure of Israel to possess the land. Seven tribes are singled out for this shameful distinction: Judah, Benjamin, Joseph's sons tribes, Zebulun, Asher, Naphtali, and Dan. Moreover, the failure of Dan is further emphasized by their migration north (Judges 19). It is this failure to secure the Promised Land that manifests the spiritual deficiency of Israel as well. With the death of the godly generation (2:6-10), seven cycles of oppression are presented as the obvious result of incomplete obedience. God faithfully raises up 'deliverers' for His covenant people but they ultimately return to their sinful ways.

- II. TITLE: The book takes its name from the rule of judges whom God raised up as political and spiritual leaders to deliver the oppressed people and then rule and administer justice. This is the first book of the Bible that we have encountered where the English title is derived from the Hebrew title (*shophetim*), meaning 'Judges'. Ironically, the name 'judges' is used only once in the book (2:16-19). Elsewhere these heroes are referred to as 'deliverers'.
- III. AUTHOR: Authorship of the Book of Judges is unknown. Jewish tradition, preserved in the Talmud—extra biblical rabbinic instruction, posits Samuel as the most likely author. Due to the repetition of the phrase 'in those days there was no king in Israel,' seemingly suggests that the author lived in the early years of King Saul's reign, which would easily allow for Samuel to be the author. Regardless, passages in Judges inform us that Judges was written after the death of Samson, after the coronation of King Saul, but before the conquest of Jerusalem by David around 990 BC (1:21; 17:6; 18:1; 19:1; 21:25).
- IV. DATE: The events recorded in the Book of Judges span the death of Joshua (ca. 1390 BC) to the death of Samson (ca. 1055 BC). It is most likely that this Book would have been composed between around 1043 BC, during the early reign of

King Saul, prior to David becoming king (ca. 1010 BC). There is some discrepancy as to the exact total of years the Book covers (300-410 years) but recognition of concurrent or overlapping judgeships helps to explain this large amount of time and still maintain the aforementioned dating of the Book.

V. THEME: Judges has been called “The Saddest Book in the Bible” as it races the downward spiral of Israel’s sin and the overcoming grace of God that restored them. The book is even structured with a literary purpose (symmetry and parallelism). This is to say, the Book of Judges is arranged thematically, not chronologically as chapters 17-21 precede the events found in chapters 3-16. The author then selectively uses the accounts of the various judges to prove the utter failure of the people to live out God’s commands (21:25). The introductory and concluding chapters thus serve as bookends detailing the cause of the nation’s ruin. This literary purpose is better seen in light of the ‘five-point’ cycle that recounts the spiral of disobedience, destruction and defeat. The five parts are: 1) sin, 2) servitude, 3) supplication, 4) salvation, and 5) security. Or, 1) rebellion, 2) ruin, 3) repentance, 4) restoration, and 5) rest. Long-term, the people would forget about God and then the cycle would repeat.

VI. LESSON: Sin always leads to suffering, and repentance always leads to deliverance. Disobedience always leads to defeat; confession leads to conquest. “Failure through compromise!” The lingering issue here becomes how one should view the nation’s rejection of theocratic leadership (God) via His deliverers and Israel’s resultant request for a king. Judges does not present Israel’s need for an earthly king, but puts this in a negative view in light of ultimate rejection of God, the theocratic king.



II. OUTLINE OF JUDGES:

I. THE MAJOR CAUSES OF THEIR RUIN (JDGS. 1-3)

- Under Moses, the people were given three commands when they entered into the land of promise (Deut. 7:1-5): 1) destroy all the inhabitants of Canaan; 2) avoid intermarriage with pagan neighboring countries; and 3) shun all false gods.
- This section begins with a short-lived success after Joshua's death, but quickly turns to failure because they failed to conquer their enemies and keep the law.

a. THEIR MILITARY FAILURE TO CONQUER THE LAND: (Jdgs. 1-2a)

- i. Efforts to purge the land of pagan influences are not completely successful. Pockets of godless influence remain.
- ii. Judah failed to dislodge the Jebusites from the fortress of Jerusalem; Manasseh failed to drive out the Canaanites; Ephraim failed at Gezer; Zebulun, Asher, Naphtali; and Dan failed as well. And Joseph did not drive out the Amorites.
- iii. The key to Israel's failure is the oft repeated phrase, they "did not drive out the inhabitants of the land" (1:21, 27, 29, 30, 32, 33, etc.). The incomplete victories soon led to Israel's defeat and demise.
 1. A task half done is as useless as a task never begun (i.e. a skydiver almost pulling his ripcord; a bridge almost covering the Mississippi; a surgery that is almost a success.
 2. Incomplete obedience is disobedience wearing a mask.
 3. Application: Our enemies, sin, and Satan, must be completely and swiftly driven out of our heart and life (Col. 3:5-11; James 4:7; 1 Pet. 5:8-9; Eph. 4:27, cf. 25-32).

b. THEIR RELIGIOUS FAILURE TO KEEP THE LAW (Jdgs. 2b-3a)

- i. There arose a new generation in Israel that did not know the Lord, His Word, nor His mighty acts in Israel's past (2:10).
- ii. "Then the sons of Israel did evil in the sight of the LORD and served the Baals, 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. So they forsook the LORD and served Baal and the Ashtaroth." (2:11-13)
- iii. "The sons of Israel lived among the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites; and they took their daughters for themselves as wives, and gave their own daughters to their sons, and served their gods." (3:5-6)
- iv. Consequently, the Lord gave them into the hands of their enemies. The hand of the Lord was against them wherever they went.
- v. So the Lord raised up judges, divinely appointed leaders who intermittently provided military, political, and spiritual leadership in times

of emergency. They were to deliver the people from their enemies as a military leader, settle disputes, and maintain justice as a civil leader.

1. The Major/Primary Judges: Othniel, Ehud, Deborah, Gideon, Jephthah, Samson
 2. The Minor/Secondary Judges: Shamgar, Tola, Jair, Ibzan, Elon, Abdon
 3. “And what more shall I say? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets,³³ who by faith conquered kingdoms, performed *acts of* righteousness, obtained promises, shut the mouths of lions,³⁴ quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, put foreign armies to flight.” (Heb 11:32-34)
- vi. But when the judge died, the people turned back and acted more corruptly than the previous generation and served other gods.
- vii. God then burned with anger and swore not to drive out their enemies in order to test them. He used these pagan enemies to teach His people obedience.
1. Idolatry remains a present danger for NT believers. “Little children, guard yourselves from idols” (1 Jn. 5:21).
 2. An idol is anyone or anything that you love more than God, serve more than God, trust more than God, or fear more than God.
 3. Christ must have first place in all things (Col. 1:18). “But seek first His kingdom and His righteousness; and all these things will be added to you” (Matt. 6:33).

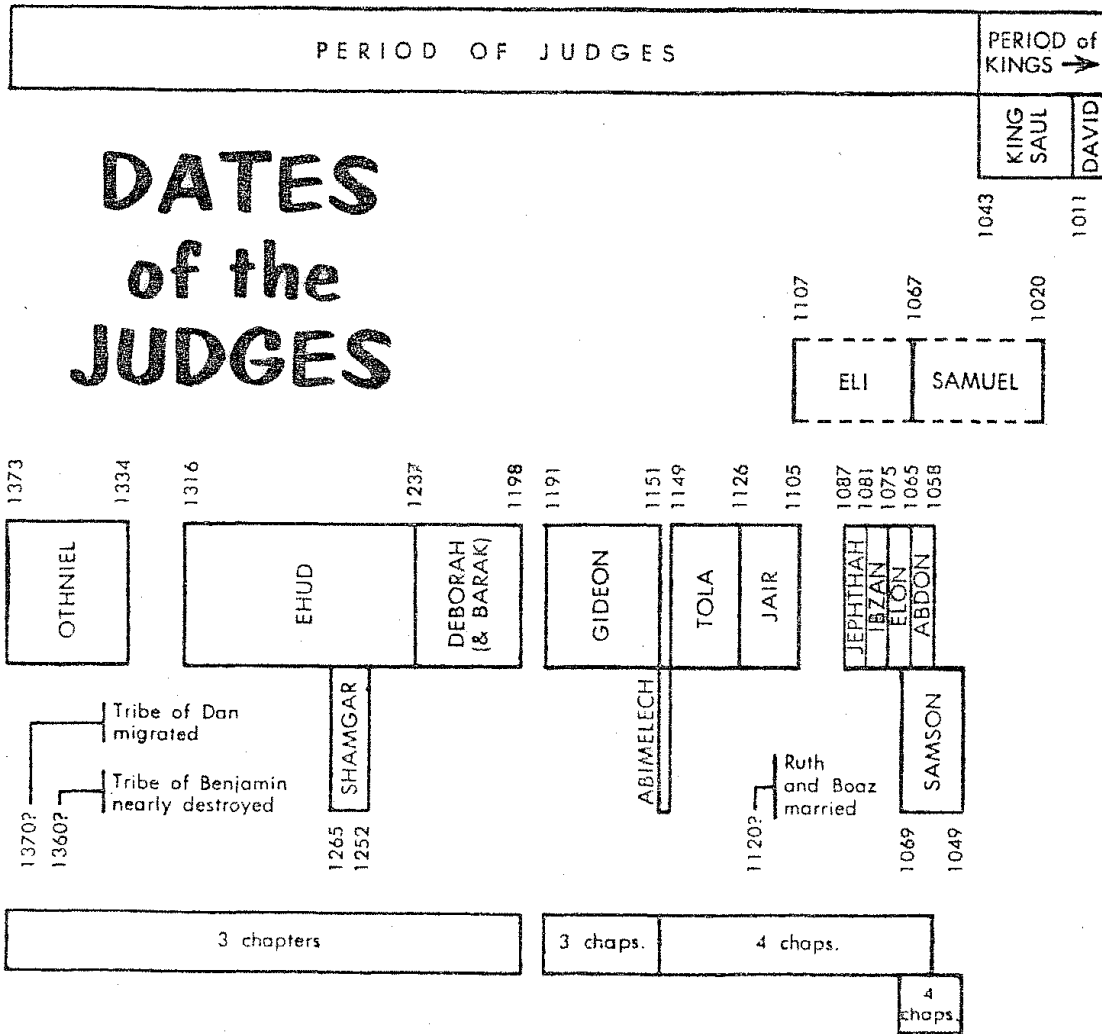
II. THE MANY CYCLES OF RUIN (JDGS. 3-16)

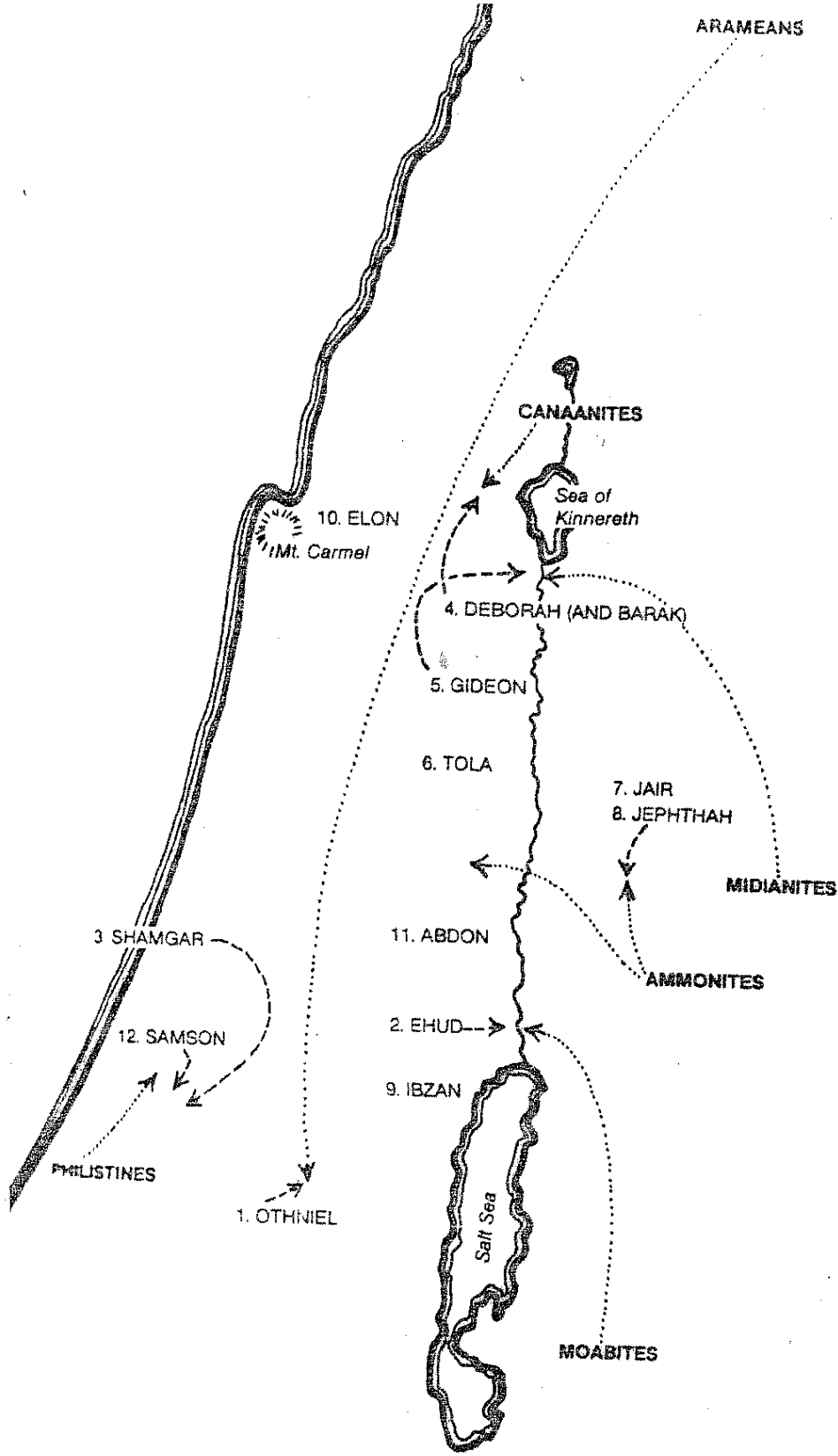
- This section records the nation’s repeated failures and God’s repeated forgiveness.
 - Each of the cycles of sin has five steps: 1) sin, 2) suffering, 3) supplication, 4) salvation, and 5) security. Or, 1) rebellion, 2) ruin, 3) repentance, 4) restoration, and 5) rest.
 - These cycles are repeated over and over, although some overlap and are occurring simultaneously in different regions of the Promised Land.
- a. FIRST CYCLE: OTHNIEL, THE JUDGE: (Jdgs. 3a)
- i. *Oppressor*: Israel compromised through intermarriage with idolaters and, finally, idolatry itself serving the gods and goddesses of Canaan, Baal and Asherah. God’s punishment came as they were taken captive by the Mesopotamians for eight years.
 - ii. *Deliverer*: Othniel, of Judah, was raised up to deliver the Lord’s people, which he did, and Israel enjoyed peace for forty years.
- b. SECOND CYCLE: EHUD, THE JUDGE (Jdgs. 3b)

- i. *Oppressor*: Israel forgot the Lord so Eglon, King of Moab, attacked the nation and captured Jericho, the city of palms, oppressing the people for eighteen years.
 - ii. *Deliverer*: A Benjamite hero named Ehud slew Eglon with a ruse. Ehud's deliverance from Moab was followed by an eighty year period of peace.
- c. THIRD CYCLE: SHAMGAR, THE JUDGE (Jdgs. 3c)
 - i. *Oppressor*: The Philistines overcame the Israelites.
 - ii. *Deliverer*: Shamgar slew 600 Philistines with an ox goad and delivered the people of God.
- d. FOURTH CYCLE: DEBORAH, BARAK, THE JUDGES (Jdgs. 4-5)
 - i. *Oppressor*: "The sons of Israel again do evil in the sight of the Lord" and the Lord sold them into the land of Jabin, King of Hazor, for twenty years.
 - ii. *Deliverer(s)*: Deborah, a 'mother of Israel' and prophetess instructs Barak to war with Jabin. Barak takes ten thousand men with him and slays the mighty army of the north, but the king flees only to be killed by Jael, the wife of Heber (peg through the skull).
- e. FIFTH CYCLE: GIDEON, THE JUDGE (Jdgs. 6-8a)
 - i. *Oppressor*: Israel 'did evil in the sight of the Lord and the Lord gave them into the hands of Midian seven years.'
 - ii. *Deliverer*: Gideon was called by God to deliver Israel. He destroyed the altar of Baal (the chief Canaanite deity) and Asherah (the chief Canaanite goddess), and built an altar to the Lord in its place. Gideon mustered an army and was given the sign of assurance (the fleece of wool), refining his faith and strengthening his valor. He sifted his army of 32,000 to 10,000 and finally to 300 and defeated the Midianites, bring about forty years of peace.
- f. SIXTH CYCLE: TOLA, JAIR, THE JUDGES (Jdgs. 8b-10a)
 - i. *Oppressor*: After Gideon's death, Israel served Baal—Berith (Lord of the Covenant), perverting Jehovah's covenant relationship with Israel.
 - ii. *Deliverer*: The Lord raised up Tola and Jair to deliver the people, who brought in forty-five years of peace.
- g. SEVENTH CYCLE: JEPHTAH, IBZAN, ELON, ABDON, THE JUDGES (Jdgs. 10b-12)
 - i. *Oppressor*: A very serious departure from the Lord brought the Philistine and Ammorite scourge, bringing about eighteen years of oppression. Then Israel cried to the Lord in their distress and repented.
 - ii. *Deliverer*: Jephthah was called by the elders of Gilead and made the military commander of their forces.
- h. EIGHTH CYCLE: SAMSON, THE JUDGE (Jdgs. 13-16)
 - i. *Oppressor*: Israel was delivered into the power of the Philistines for forty years. There was not cry to the Lord or record of repentance. This was the

last and evidently the deepest apostasy account. Consequently, their deliverance was only partial and imperfect.

- ii. *Deliverer*: The deliverer was to be a Nazarite and have Nazarite parents. Samson was born to be this deliverer, grew up to be powerful, killing a lion with his bare hands, etc. He killed 1000 Philistines with the jawbone of an ass (He discarded it, lest it be praised rather than God who used it). Three Philistine women (The Timmite woman, the harlot at Gazza, and Delilah), plagued him and stripped him of his spiritual power (Delilah cut his hair, representing his Nazarite vow and separation unto God). Thus Samson's strength departed him Tragically, he did not know God's power had left him and was taken captive by the Philistines. There he was blinded and enslaved. This became a scandal and means of glorifying pagan gods all the more. Samson was now an object of Philistine ridicule and a religious clown. Samson's story ends with his heroic death, when in answer to his final prayer, God restored his strength so that he could kill 'many more when he died than when he lived.'





III. THE MENTIONED CAUSES OF THEIR RUIN (JDGS. 17-21)

- These final chapters act as an appendix to the first sixteen chapters and fit chronologically after chapter three. The writer has placed them here intentionally as a fitting climax to the book.
 - This final section gives us a microscopic insight into their two spiritual failures: spiritual idolatry and sexual immorality.
- a. SPIRITUAL IDOLATRY: RELIGIOUS PERVERSION: (Jdgs. 17-18)
- i. The people built their own idols of wood and metal, and devised their own systems of worship and even hired Levites to serve as priests over their phony man-made religion.
- b. SEXUAL IMMORALITY: MORAL POLLUTION (Jdgs. 19-21)
- i. Morally, the nation is at such a low ebb that homosexuality scarcely caused an eye to blink.
 - ii. When the nation's conscience is finally pricked by a shocking message sent to the twelve tribes, the response is brutal outrage and violence—resulting in the near extinction of the tribe of Benjamin.
 - iii. The book ends with this sad conclusion: 'everyone did what was right in his own eyes.'
 1. Observe that every man did that which was right in his own eyes, not that which was wrong.
 2. The tragedy is that man's idea of what is right and what is wrong is often exactly opposite of God's.
 3. "There is a way which seems right to a man, but its end is the end of death." (Prov. 14:12; 16:25).
 4. It is critical to our spiritual and emotional health that we discover and do what is right according to God's Word—and not that which is according to our eye and flesh.
 5. Obedience to God's Word is the key, is central, to a spiritually successful and abundant life (cf. Matt. 7:24-27; Jn. 13:17; James 1:25).

III. JUDGES IN FOCUS:

A. KEY CHAPTERS: THE FIRST JUDGES (JDGS. 1-5)

- a. **The Failures of the Nation** (Jdgs. 1-2)
- i. They failed to conquer the land (1)
 - ii. They failed to consider the law (2:1-10)
 1. From Gilgal to *Bochim*: from winning to *weeping*!
 2. Chapter 2 of Judges gives the central idea of the Book, a microcosm of the Book. Shows the overall theme of the Book, "I did as I promised, but you did not keep my commandments (Josh. 11:20).

iii. They failed to cleave to the Lord (2:11-23)

b. The Victories of the Judges (Jdgs. 3-5)

i. Othniel (3:1-11)

ii. Ehud (3:12-30)

iii. Shamgar (3:31)

iv. Deborah and Barak (4-5)

1. So low was the nation fallen into sin that no man was raised to judge the nation, but a woman (ref. Isa. 3:12).

2. Deborah, the prophetess – Women were not excluded from the prophetic office in the OT, and were honored with the right of prophetic utterance in the NT as well. It should be noted, however, that women like Miriam (Ex. 15:20), Deborah (Jdgs. 4:4) and Huldah (2 Kgs. 22:14) were not credited with the seer's insight into the future, but were called 'prophetesses' because of their poetical inspiration of their speech. Among others mentioned as having the prophetic gift we find Hannah (1 Sam. 2:1), Anna (Lk. 2:36), and the four daughters of Philip (Acts 21:8-9).

3. Another woman, Jael (4:18-24) would have the ultimate victory over Sisera, not Barak.

4. Song of Victory – Hymn of Deborah (Jdgs. 5)

B. KEY CHAPTERS: GIDEON, THE JUDGE (JDGS. 6-8)

a. Gideon the Coward (Jdgs. 6:1-24)

i. The Angel of the Lord calls Gideon a 'mighty man of valour', which is contradictory in light of Gideon's response to the Lord (6:12, 14, 16). Christ was anticipating what Gideon would become, a man of faith (Heb. 11:32), which is why Gideon stands at the head of the listing of judges.

ii. He was a farmer, not a warrior, which makes his story all the more remarkable.

iii. Gideon initially was in unbelief, hiding in the winepress, and asked for a sign, which the Lord gave to him (6:23-24)

iv. Jehovah-Shalom = the Lord is our peace

b. Gideon the Challenger (Jdgs. 6:25-32)

i. Gideon's faith was tested by God as he was instructed to destroy his father's heathen altar to Baal and in its place, erect an altar to YHWH. Gideon did as instructed, but did so in the dead of night so as not to be seen and with the help of other men (6:27).

ii. Still God used this to promote him as leader of the army.

iii. Application: God is not looking for 'secret service saints', but for men who will stand up for him in public, during the day.

c. Gideon the Conquerer (Jdgs. 6:33-8:3)

i. He conquered his fears (6:33-7:14)

1. Gideon was still fearful even with 32,000 men at his side for battle so he puts God to the test a second time, putting out a fleece (twice) and asking God to give him a sign of sure victory.
2. God answered Gideon's prayers and even granted him a special sign that he would win the battle (7:9-14) – the barley cake represented Gideon, for barley was the poorest kind of food. God was going to use this 'dirt farmer' to win a great victory with only 300 men!
 - ii. He conquered his foes (7:15-25)
 - iii. He conquered his feelings (8:1-3)

d. **Gideon the Compromiser** (Jdgs. 8:4-35)

- i. Gideon rightly refused to be king stating, "the Lord shall rule over you!" But, he did ask for all of the earrings and ornaments, spoils of war. Tragically, these were associated with idol worship (Gen. 35:1-4) and Gideon used them to make for himself an ephod or graven image of the 70 lbs. of gold he collected.
- ii. The subsequent history of Gideon's family is not encouraging. He had many sons and daughters by many wives (8:30), but these were all slain with the exception of Jotham. His children were slain by one of his illegitimate sons, by a concubine, named Abilmelich (8:31)
- iii. Jdgs. 9:7-15 – Jotham's fable (an OT parable warning the people of Shechem of Abimilech)

C. KEY CHAPTER: SAMSON, THE JUDGE (JDGS. 13-16)

Few accounts in the Bible are as tragic as this one. Here is a man to whom God gave twenty years to begin to overcome the enemy, yet in the end, he himself was overcome. Samson's history is an illustration of Paul's warning in 1 Cor. 9:27, for Samson was a castaway. Heb. 11:32 names him for his faith in God's Word, but apart from this, very little can be said on his behalf. "Let him who thinks he stands take heed that he does not fall." (1 Cor. 10:12). Note the steps that led Samson's sin and final, tragic end.

a. **He despised his heritage** (Jdgs. 13)

- i. God called Samson to be a Nazarite (separated one), wholly surrendered to the Lord. According to Num. 6, a Nazarite was never to drink strong drink or touch a dead body; and the mark of his dedication would be his uncut hair.
- ii. Instead of putting himself in God's hands to accomplish his God-given task, Samson chose to live to please himself.

b. **He defied his parents** (Jdgs. 14:1-4)

- i. Samson 'went down' (14:1) both physically and spiritually
- ii. He disobeyed his parents strong wishes and followed his own fleshly desires

- c. **He defiled His body** (Jdgs. 14:5-20)
 - i. Samson kills a lion on his way to Philistia and months later when he is returning in preparation for his Philistine wedding, he finds honey in the carcass of the lion. Samson goes against his vow and touches the dead carcass of the lion for the sake of getting the honey and defiles his body.
 - d. **He disregarded God's Warning** (Jdgs. 15)
 - i. Strong but weak – God warns Samson of his weakness
 - ii. Only two prayers of Samson are recorded (15:18-20 and 16:28) unlike his parents who were a 'prayerful people'.
 - e. **He deliberately played with sin** (Jdgs. 16)
 - i. Samson and Delilah
 - ii. It remained for Samuel and David in later years to finally defeat the Philistines. Samuel by one prayer (1 Sam. 7:9-14) accomplished more than Samson did in twenty years of fighting.
- D. KEY CHAPTERS: THE BENJAMITE WAR (JDGS. 19-21)
- a. **The Reasons for the War** (Jdgs. 19-20:13)
 - i. Homosexuality; rape; fornication; sodomy by 'worthless men' (sons of Belial) – Benjamin's immorality
 - ii. Dismemberment and distribution of the body of the concubine served as a call to action against this atrocity (1 Sam. 11:7)
 - b. **The Execution of the War** (Jdgs. 20:14-48)
 - i. Only 600 survivors (400,000 versus 26,700)
 - c. **The Results of the War** (Jdgs. 21)
 - i. Near extinction of the tribe of Benjamin
 - ii. Ironically, Saul, from the tribe of Benjamin, would be the first king of Israel.

IV. CENTRAL THEMES:

- I. THE FIVE-FOLD CYCLE: (2, 3, 4-5, 6-8, 10-12, 13-16)
 - a. Israel's **Sin** (2:11-13, 17; 3:7, 12; 4:1; 6:1; 8:33; 10:6; 13:1)
 - b. Israel's **Servitude** (2:14-15, 20-23; 3:8, 12-14; 4:2; 6:1-6; 10:7-9; 13:1)
 - c. Israel's **Supplication** (2:18; 3:9, 15; 4:3; 6:7; 10:10)
 - d. Israel's **Salvation** (2:16; 3:9-10, 15; 4:6-7; 6:14, 10:18; 13:5)
 - e. Israel's **Security** (2:18; 3:11, 30; 5:31; 8:28; 12:7; 16:31)
- II. THE PROVOCATION & PROTECTION OF YAHWEH (2, 3, 4, 6-8, 10; cf. Ps. 106:43-45; Neh. 9:27-28)

- III. THE SPIRIT OF YHWH – “The Spirit of the Lord came upon him,” occurs eight times in the Book (3:10; 6:34; 11:29; 13:25; 14:6, 19; 15:14).
- IV. THE ANGEL OF YHWH – Christ appearing in the OT, *theophany* or *Christophany* (2:1, 4; 5:23; 6:11, 12, 20, 21, 22; 13:3, 6, 9, 13, 15, 16, 17, 18, 20, 21)
- V. THE BRUTALITY IN THE SOCIETY – “And the children of Israel did evil in the sight of the Lord,” occurs six times in the Book (3, 4, 5, 9, 12, 14-16, 19-21)
- VI. THE KINGSHIP -- “There was no king in Israel” (8:22-23; 17:6; 18:1; 19:1; 21:25)