### JUDGES

#### Lesson Number/Subject and Chapters Covered/Dates

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<th>Class</th>
<th>Subject</th>
<th>Readings</th>
<th>Date</th>
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<td>W Conditions in Israel</td>
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<td>4</td>
<td>W Deborah and Barak</td>
<td>(4, 5)</td>
<td>7/27</td>
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<td>S Gideon I</td>
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<tr>
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<td>W Jephthah, Ibzan, Elon, Abdon</td>
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<td>9</td>
<td>S Samson I</td>
<td>(13:1-15:8)</td>
<td>8/14</td>
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<tr>
<td>10</td>
<td>W Samson II</td>
<td>(15:9-16:31)</td>
<td>8/17</td>
</tr>
<tr>
<td>11</td>
<td>S Micah and the Danites</td>
<td>(17-18)</td>
<td>8/21</td>
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<tr>
<td>12</td>
<td>W The Crime at Gibeah</td>
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<td>8/25</td>
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<tr>
<td>13</td>
<td>S Final Review / Make-up</td>
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<td>8/28</td>
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</table>
Lesson 1: Introduction and Overview

CLASS OBJECTIVE:

• Define concepts behind the term: “Judge”.
• Place the 12 major Old Testament periods in order and the place of Judges in the history of Israel.
• List the four elements of the “Disobedience Cycle” in the period of the Judges.
• Explain why the sum of the intervals of the “Oppressions” and “Judging” is more than the total time elapsed in the period of the Judges.
• List the three major sections of the book.
• Label a map of Palestine with the locations of the major tribes and enemies.

INTRODUCTION:

Following the death of Joshua, Israel plunges into a 350-year dark age for centuries Israel was ruled by military and political leaders, called judges, who delivered the Israelites from the attacks of enemy rulers in Canaan. After Joshua and the generation of the conquest pass on, “another generation arose after them who did not know the LORD nor the work which He had done for Israel” (2:10; see also 2:7–10; Josh. 24:31). Judges opens with a description of Israel’s deterioration, continues with seven cycles of oppression and deliverance, and concludes with two illustrations of Israel’s depravity. Judges covers the history of the period from the conquest of the land of Palestine until Israel got a king (about 1380–1050 B.C.).

That this would happen is told to us by Moses and Joshua.

Deuteronomy 31:19-21(ESV)

19 “Now therefore write this song and teach it to the people of Israel. Put it in their mouths, that this song may be a witness for me against the people of Israel. 
20 For when I have brought them into the land flowing with milk and honey, which I swore to give to their fathers, and they have eaten and are full and grown fat, they will turn to other gods and serve them, and despise me and break my covenant.
21 And when many evils and troubles have come upon them, this song shall confront them as a witness (for it will live unforgotten in the mouths of their offspring). For I know what they are inclined to do even today, before I have brought them into the land that I swore to give.”

Joshua 24:19-22(ESV)

19 But Joshua said to the people, “You are not able to serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins.
20 If you forsake the Lord and serve foreign gods, then he will turn and do you harm and consume you, after having done you good.”
21 And the people said to Joshua, “No, but we will serve the Lord.”
22 Then Joshua said to the people, “You are witnesses against yourselves that you have chosen the Lord, to serve him.” And they said, “We are witnesses.”
The Book of Judges and Ruth make up one of the 12 Old Testament Time Periods as shown in the timeline on the following page. Of the 10 Old Time Periods that we have information on the length of time which are longer than the Period of the Judges?

None of the individuals we think of as “judges” is specifically identified as a šōpēṭ, usually translated as “judge.” Indeed the title “the Judge” is only used of a specific individual once, in Jephthah’s speech before the Ammonite delegation (11:27), where it applies not to Jephthah but to Yahweh. The term “judge/judges” (šōpēṭ/šōpēṭîm) is used as a general designation for the leaders of Israel in 2:16–19, from which we may infer that the leaders described in the book may be so designated. The verb šāpaṭ, “to judge” (NIV, “to lead”) is used to describe the activity of four of the primary judges (Othniel [3:10], Deborah [4:4], Jephthah [12:7], and Samson [15:20; 16:31]) and five of the secondary judges (Tola [10:2], Jair [10:3], Ibzan [12:8, 9], Elon [12:11], and Abdon [12:13, 14]). Of those usually considered to be “judges,” only Deborah served in what might be a judicial capacity (4:4–5). The “judges” functioned more as deliverers in 2:16–19, the only place in the book where the noun is applied to leaders of the nation the author offers his own definition of the “judges’ ” role: “Then the LORD raised up judges, who saved [a form of the verb yāšaʿ] them out of the hands of these raiders.” Block, D. I. (1999). Judges, Ruth (Vol. 6, p. 22). How then would you define “Judges” as used in the Book of Judges (2:16-19; 11:27)?

Many of the judges have character flaws or issues that we should not follow even given their role as deliverers of God’s people. Yet in Hebrews 11; that chapter of the Heroes of Faith 4 of the 7 major judges are listed by name. Clearly there are lessons to be learned from these leaders.

<table>
<thead>
<tr>
<th>#</th>
<th>Major OT Period</th>
<th>Heroes of Faith Hebrew 11</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Beginnings</td>
<td>Abel, Enoch</td>
</tr>
<tr>
<td>2</td>
<td>Flood</td>
<td>Noah</td>
</tr>
<tr>
<td>3</td>
<td>Patriarchs</td>
<td>Abraham &amp; Sarah</td>
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<tr>
<td></td>
<td></td>
<td>Isaac, Jacob, Joseph</td>
</tr>
<tr>
<td>4</td>
<td>Slaves in Egypt</td>
<td>Moses</td>
</tr>
<tr>
<td>5</td>
<td>Wilderness Wanderings</td>
<td>Moses, people crossed the Red Sea,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>they marched 7 times around Jericho, Rahab</td>
</tr>
<tr>
<td>6</td>
<td>Conquest</td>
<td>Gideon, Barak, Samson, Jephthah, and Samuel</td>
</tr>
<tr>
<td>7</td>
<td>Judges</td>
<td>Samuel, David</td>
</tr>
<tr>
<td>8</td>
<td>United Kingdom</td>
<td>The prophets</td>
</tr>
<tr>
<td>9</td>
<td>Divided Kingdom</td>
<td>The prophets</td>
</tr>
<tr>
<td>10</td>
<td>Judah Alone</td>
<td>The prophets</td>
</tr>
<tr>
<td>11</td>
<td>Babylonian Captivity</td>
<td>The prophets</td>
</tr>
<tr>
<td>12</td>
<td>Return from Exile</td>
<td>The prophets</td>
</tr>
</tbody>
</table>
During the course of the class return to this table and fill it out as learn about the judges.

**Summary of the History of the Judges**

<table>
<thead>
<tr>
<th>Judge</th>
<th>Reference</th>
<th>~Start Date (BC)</th>
<th>Location/Tribe</th>
<th>Enemy</th>
<th>Years of Rest</th>
<th>Notes</th>
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<tbody>
<tr>
<td>1 Othniel</td>
<td>3:11</td>
<td>1370</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Ehud</td>
<td>3:14</td>
<td>1320</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 Shamgar</td>
<td>3:31</td>
<td>1260</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4 Deborah/Barak</td>
<td>5:31</td>
<td>1220</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5 Gideon</td>
<td>8:28</td>
<td>1170</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Abimelech*</td>
<td>9:22</td>
<td>1130</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6 Tola</td>
<td>10:2</td>
<td>1120</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7 Jair</td>
<td>10:3</td>
<td>1120</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8 Jephthah</td>
<td>12:7</td>
<td>1090</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Ibzan</td>
<td>12:9</td>
<td>1080</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 Elon</td>
<td>12:11</td>
<td>1070</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 Abdon</td>
<td>12:14</td>
<td>1060</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12 Samson</td>
<td>15:20</td>
<td>1090</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13 Eli</td>
<td>1 Sam 4:18</td>
<td>1130</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14 Samuel</td>
<td>1 Sam 7:15</td>
<td>1090</td>
<td></td>
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</tbody>
</table>

Note: These dates assume 1405 BC for the entry into Canaan and 1040 BC for the accession of Saul.

**Bold names indicates a Major Judge** (more written about them than a minor judge)

*Self-appointed ruler, not God-appointed Judge.

The author of judges takes us through seven judges repeating a cycle of Israel sinning, God punishing by placing them in servitude, the people making supplication for relief, God bringing salvation via a deliverer and the people having rest. *Fill in Judge/Part of Cycle for following table.*

<table>
<thead>
<tr>
<th>Judge</th>
<th>2:11</th>
<th>2:14</th>
<th>2:18</th>
<th>2:16</th>
</tr>
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<tbody>
<tr>
<td>3:7</td>
<td>3:8</td>
<td>3:9</td>
<td>3:9-10</td>
<td>3:11</td>
</tr>
<tr>
<td>3:12</td>
<td>3:12-14</td>
<td>3:15</td>
<td>3:15</td>
<td>3:30</td>
</tr>
<tr>
<td>4:1</td>
<td>4:2</td>
<td>4:3</td>
<td>4:4-6</td>
<td>5:31</td>
</tr>
<tr>
<td>6:1</td>
<td>6:1-5</td>
<td>6:6</td>
<td>6:36</td>
<td>8:28</td>
</tr>
</tbody>
</table>
Causes of Failure

- Incomplete Obedience (1:1–2:5)
- Idolatry (2:6–3:4)
- Intermarriage (3:5–6)

Curses from Failure

- Idolatry
- Immorality
- Anarchy

Defeat (1)
Review (2)

CHAPTERS 1–2

DEFEAT
DISOBEDIENCE & DELIVERANCE

Theme
Compromise brings failure.

Key Verses
17:6; 21:25

Christ in Judges
Prefigured as the ultimate judge and deliverer

Charles R. Swindoll modified
Its Place in Hebrew Scriptures is with the former prophets what we typically think of as the books of history of the Old Testament.

<table>
<thead>
<tr>
<th>Law (Torah)</th>
<th>Prophets (Nebi'im)</th>
<th>Writings (Kethubim)</th>
<th>Poetic Books</th>
<th>Historical Books</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genesis</td>
<td>Exodus</td>
<td>Leviticus</td>
<td>Numbers</td>
<td>Deuteronomy</td>
</tr>
</tbody>
</table>

Judges Place in Israel’s History

Judges 1:1 After the death of whom?

Judges 11:26 Lived in the land how many years?

Ruth 1:1 Who ruled Israel in her days?

I Kings 6:1 Solomon begin the Temple how many years after exodus from Egypt?

Time of Writing

The approximate date of composition may be fixed by a number of statements in the book itself. The passages 18:31 and 20:27 show that Judges was written after the ark of the covenant was removed from Shiloh (cf. 1 Sam. 4:3–11). The repeated phrase “In those days there was no king in Israel” (17:6; 18:1; 19:1; 21:25) indicates that Judges was written after the commencement of the monarchy. The fact that the Jebusites were dwelling in Jerusalem “to this day” (1:21) means that it was written before 1004 B.C. when David took control of the city (2 Sam. 5:5–9).

Duration of the Judges

The events covered in Judges range from c. 1380 B.C. to 1045 B.C. or about 335 years. Evidently since the total number years add up to 410, the rulerships of some of the judges overlap because not all of them ruled over the entire land. Judges describes cycles of apostasy, oppression, and deliverance in the different regions of Israel with some overlap in Judges.

<table>
<thead>
<tr>
<th>Judge</th>
<th>Oppression</th>
<th>Rest</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Othniel</td>
<td>8</td>
<td>40</td>
<td>48</td>
</tr>
<tr>
<td>Ehud</td>
<td>18</td>
<td>80</td>
<td>146</td>
</tr>
<tr>
<td>Shamgar</td>
<td></td>
<td></td>
<td>146</td>
</tr>
<tr>
<td>Deborah &amp; Barak</td>
<td>20</td>
<td>40</td>
<td>206</td>
</tr>
<tr>
<td>Gideon</td>
<td>7</td>
<td>40</td>
<td>253</td>
</tr>
<tr>
<td>Abimelech</td>
<td>3</td>
<td></td>
<td>256</td>
</tr>
<tr>
<td>Tola</td>
<td></td>
<td>23</td>
<td>279</td>
</tr>
<tr>
<td>Jair</td>
<td>22</td>
<td></td>
<td>301</td>
</tr>
<tr>
<td>Jephthah</td>
<td>18</td>
<td>6</td>
<td>325</td>
</tr>
<tr>
<td>Ibzan</td>
<td>7</td>
<td></td>
<td>332</td>
</tr>
<tr>
<td>Elon</td>
<td>10</td>
<td></td>
<td>342</td>
</tr>
<tr>
<td>Abdon</td>
<td>8</td>
<td></td>
<td>350</td>
</tr>
<tr>
<td>Samson</td>
<td>40</td>
<td>20</td>
<td>410</td>
</tr>
</tbody>
</table>
Structure of Judges
Judges consist of three major sections
2. Cycles of Disobedience, Oppression and Deliverance by the Judges — Judges 3:7-16:3

1. Outline
   I. Conditions in Israel (1:1-3:6)
      - Unoccupied Areas (1:1-2:5)
      - Religious/Political Cycles (2:6-3:6)
   II. The Judges (3:7-16:31)
      - Othniel* (3:7-11)
      - Ehud* (3:12-30)
      - Shamgar* (3:31)
      - Deborah* and Barak (4:1-5:31)
      - Gideon* (6:1-8:35)
      - Abimelech, Tola, Jair (9:1-10:5)
      - Jephthah* (10:6-12:7)
      - Ibzan, Elon, Abdon (12:8-15)
      - Samson* (13:1-16:31)
   III. Cultural Decline (17:1-21:25)
      - Micah and the Danites (17:1-18:31)

This historical introduction is followed by a heavily theological preamble (2:1-3:6). The fundamental problem is Israel's loss of the memory of the Lord's redemptive work on their behalf (2:1-10). This resulted in the sorry truth expressed in a refrain that is repeated seven times in the book: The Israelites did evil (literally "the evil") in the sight of the Lord; they served the Baals and abandoned the Lord their Redeemer (2:11-12; cp. 3:7, 12; 4:1; 6:1; 10:6; 13:1).

The following narratives of the individual judges, which take up the bulk of the book (3:7-16:31), describe the consequences of this apostasy. This preamble (2:1-3:6) invites the reader to interpret these accounts not merely as cyclical recurrences of the same problem but as illustrative of an intensification of the evil in Israel (2:17-19), offering the reader the key to understanding both the people of Israel and the judges who led them.

- "The LORD gave/sold the Israelites into the hands of the enemy" (2:14; 6:1; 13:1).
- "The Israelites cried out to the LORD" (3:9, 15; 4:3; 6:6; 10:10).
- "The LORD raised up a deliverer for Israel to save them" (2:16, 18; 3:9, 15).
- "And X [the oppressing nation] was made subject to Israel" (8:28; cp. 3:30; 4:23).
- "Then the land was undisturbed for X years" (3:11, 30; 5:31; 8:28).
- "Then X [the judge] died" (2:19; 3:11; 4:1b; 8:28; 12:7).

Holman Quicksource Bible Atlas.
Fill in the Tribes and Identify the locations of the judges.

**Major Judges c. 1350-1051**

1. Othniel from Debir (Judges 3:7-11)
2. Ehud from Gilgal (Judges 3:12-30)
3. Deborah from Bethel ( Judges 4:11-5:31)
4. Gideon from Ophrah (Judges 6:1-8:27)
5. Tola from Shamir (Judges 10:1-2)
6. Jair from Kamon (Judges 10:3-5)
7. Jephthah from Gilead (Judges 10:6-12:7)
8. Ibzan from Bethlehem (Judges 12:8-10)
9. Elon from Zebulun (Judges 12:11-12)
10. Abdon from Pirathon (Judges 12:13-15)
Lesson 2: Conditions in Israel (Judges 1:1 - 3:6)

CLASS OBJECTIVE:

- Define “Gilgal” and “Bochim,” and explain the significance of these terms/places.
- List the tribe that did the best at conquest.
- List the tribe that did the worst at conquest.
- Describe the geographical order of Chapter 1 (mark/number on map of the tribes, end of lesson).
- List the three areas of disobedience of the Israelites.

Outline & Questions

A. Incomplete Conquest (1:1-36)

1. Conquest of Southern Canaan (1:1-21)
   - Who selected Judah to “go up first”? (2)

   Why was this appropriate? (Genesis 49:8)

   Why might Simeon have been a likely companion?

   How well did Judah obey the command to drive out the inhabitants?

   What nations did they conquer, mark on map with nations of Canaan during Conquest?

   Was the defeat complete? (19; see for example 1:18)

   What well-known characters are mentioned?

   How well did Benjamin do? (21)

   Reconcile verse 8 and verse 21.

2. Capture of Bethel (1:22-26)
   - How did the house of Joseph defeat Bethel?

3. Catalog of Unoccupied Territory (1:27-36)
   - Manasseh, Ephraim, and Zebulon did not drive out the inhabitants but “dwelt among them” (27-30). Locate and mark these on map.

   How was the relationship of Asher and Naphtali to the unconquered inhabitants described? (31-33) Find tribes and mark these.

   What happened to Dan? (34-36)

   What geographic organization is followed here?

   What theme is illustrated in the order of presentation?

   List the best and worst tribe in the conquest of the land.
B. Bochim: The Broken Covenant (2:1-5)
What did the angel of Jehovah come from?
Describe the events of Gilgal (Joshua 5).
What was the national and spiritual significance of Gilgal? 8
What was to be its significance?
What two things had Israel done wrong? (1, 2)
What were to be the consequences? (3)
What is the meaning of Gilgal and Locate on Map?
What is the meaning of Bochim? (5)

C. Introduction to the Period (2:6-3:6)
1. Death of Joshua (2:6-10)
What tribute to Joshua’s leadership is given here? (6, 7)
What were the “great works Jehovah had wrought for Israel”? (7, 10)

2. Cycle of Disobedience, Defeat, and Deliverance (2:11-22)
Who were the gods Israel served? (11, 13)
For what purpose were the Judges raised? (16)
How did people respond to the judges, and God’s commandments (17)?
What was the net result of this disobedience? (21)

3. List of Nations Left to Prove Israel (3:1-6)
What four nations are mentioned that were left to prove Israel with warfare? (1-3) Mark on map.
What further test would be provided by the six nations and mark on map? (4, 5)
How did Israel respond? (6)

Analysis
What military condition was Israel in? (see 1:19, 5:8, I Samuel 13:19-22)
What purpose would constant struggle with the inhabitants serve? (3:1-2)
Describe Jehovah’s reaction to Israel’s
sin 2:12, 14, 15
supplication 2:18
salvation 2:16-18
repeated sin 2:20, 21
Was each cycle “equal,” or was something lost each time? (19, 21)
Lesson 3: Othniel, Ehud & Shamgar (Judges 3:7-31)

CLASS OBJECTIVE:

- List and find the tribes of Othniel & Ehud.
- Define “Othniel,” and list his well-known relative.
- Describe the method of Ehud’s assassination of Eglon.
- List Shamgar’s interesting weapon (and explain why strange weapons were needed).
- List the enemies of Othniel, Ehud, and Shamgar and locate on a map.

A. Othniel (3:7-11)

What does Othniel’s name mean and to whom was Othniel related? (9)

List on table in lesson one the tribe of Othniel (Josh 15:13) and mark on map for this lesson.

What does “Aram-naharaim” or Cushan-rishathaim in some versions mean, how was he an enemy?

By what power does Othniel go to war? (10)

B. Ehud (3:12-30)

What was Ehud’s tribe/mark on the map?  
What problem did Moab cause? Locate Moab on map on last lesson (larger context) and map for this lesson

What city did Eglon set up as his headquarters? (13)

What was significant about this city during Joshua’s conquest?

What was Israel’s relationship to Eglon? (15)

List some details about Ehud and his weapon (15, 16)

Why might left-handedness be an advantage in this case? (21)

Describe the method of Ehud’s assignation of Eglon (18-24).

What tribe is this trait associated with? (see 20:16, I Chronicles 12:2)

How did Ehud escape (26)?

How were the Moabites trapped? (28)

C. Shamgar (3:31)

Was Shamgar’s action taken because Israel was again in trouble? (see also 5:6)

What weapon did he use?

What other strange weapons are mentioned in Judges? (15:16)

Who was his enemy?
4-3 Early Judges in Judah and Benjamin

Date: Othniel, c. 1350 BC; Ehud c. 1300 BC

They went down...and seized the flocks of the Moabites...
(Judges 3:28)
Lesson 4: Deborah and Barak (Judges 4-5)

Outline & Questions
Read I Samuel 12:9-11. What major enemies does Samuel mention in his speech to Israel?

What judges does he mention?

A. Israel’s Plight (4:1-3)
Who was judge before this story? (1)

Describe the enemy: Who? Where? How many? How long (2-3)?

Locate Hazor on the map at end of lesson.

B. Deborah calls Barak (4:4-10)
What Tribe, where and who was Deborah Fill in Table from Lesson 1 (4)?

Did she already have respect in Israel (5)?

From what tribe, where was he from and who was Barak-Fill in Table from Lesson 1(6)?

What was Deborah’s plan (6-7)?

Who commanded it (10)?

Did she plan to go (7-9)?

Why did she go (8)?

What did she prophesy? (9)

C. Heber, the Kenite (4:11)
Who were the Kenites? (see 1:16)

Where is Zaananim? (Joshua 19:33)
D. The Battle (4:12-16)
Where did Sisera set up for battle? How well was he prepared (13)?

What is a better tactical position against chariots, fighting on a mountain or down in the valley (14)?

Who “discomfited” Sisera? (15)

What assistance was Barak given? (see 5:4, 5, 20-22)

How did Sisera flee?

What other tribes took part? (5:14, 15, 18)

Which knew but did not join? (5:16, 17)

Which are not mentioned? (12)

E. Sisera’s Death (4:17-24)
Where did Sisera flee to? Why (17)?

What reassurances (explicit or implied) did Jael give Sisera (18)?

Describe his death (19-21).

What else is known of the Kenites? (see II Kings 10:15; Jeremiah 35)

F. Song of Deborah (5:1-31)
1. Praise of Jehovah (1-5)
What role did the leaders take (2)

What role did the people play? (2)

Who is given the praise? (2-5)

How is the presence of Jehovah described? (4, 5)

From what locations does He come?

2. Israel’s Plight (6-8)
List the descriptions of Israel before deliverance. (6-8)

3. Israel’s Present Peace (9-11)
Who are those who are instructed to rehearse the acts of Jehovah? (10-11a)

Why do you think this would be important?
4. Participation of the Tribes (12-18)
   Verses 12-18 are a list of participants and non-participants. Who led? (12)
   What kind of people were they? (13)
   What occupations are implied? (14-15a)
   Who is Machir? (14, Genesis 50:23)
   What did Reuben do? (15b-16)
   Who is Gilead? (17, Joshua 22:9)
   What tribes committed the most? (18)

5. The Battle (19-22)
   What additional information is supplied in 5:20-21 about further assistance to Barak’s armies?

6. Curse of Meroz (23)
   Why is Meroz cursed? (23)

7. Jael’s Deed (24-27)
   What additional details do 5:24-27 add to the account in 4:17-22?
   Was there great shame in this kind of death? (see 9:54)

8. Waiting for Sisera (28-30)
   What was Sisera’s mother’s concern (in this imaginary story)? (28-30)
   What comfort was she given?

9. Conclusion (31)
   How long did this victory last? (31b)

Analysis
   Note the number and location of tribes that either participated or were aware of the battle with the Canaanites. Is this an indication of some level of national unity?

   Consider the tactical wisdom of charging the charioted army of Sisera from a mountainous region out onto a plain.

   What were Barak’s chances?
   Was the battle won by a miracle? By an act of God? What is the difference?
   Did Jael act by divine authority or power?
   Are we to admire her treachery?
   Is she praised by Deborah? (24) By God?
   Did she accomplish God’s purposes?