

V. **Time of the Judges - Book of Judges- Samuel**

The post-Moses-Joshua era Hebrew's first settlements and conflicts in the Land of Promise, in Judges all chapters 1 – 21 and I Samuel chapters 1-3.

The period after Joshua, the successor to Moses, who settled the tribes into the Promised Land (Joshua 1:2, *24:13-14), was governed by the judges. As the Hebrews settled into the land, not all the inhabitants were driven out as God commanded; small groups were allowed to remain and even pay taxes, contributing to the economy of the developing tribal nation. (Judges 1:21-36)

Their failure to remove all the naturalized occupants created an environment that commingled societal attributes, including marriage, culture, and pagan worship. The results were counterproductive to God's commandment for the Hebrews not to engage in idolatry or be influenced by the mannerisms of the inhabitants. (Deut. 4:9-15;*30:15-20;Joshua 24:15-24)

The Hebrews were found guilty of forsaking God to worship the idols of **Baal** [god of weather, storms, and fertility] and **Ashtaroth** [male demi-god (demon) seated on a dragon, with serpent in the left hand; overseer of 40 legions and much be approached using a magical ring] The name has an origin connection to Ishtar/Inanna (Sumerian fertility goddess) (Judges 2:13-14)

NOTE: (Sumerian Pantheon (Anunna): **Enlil** (air,wind,storm), **Enki** (freshwater,male fertility), **Inanna** (love,sex,war/Babylonian/Assyrian goddess of war, *love, and *fertility) **Utu** (sun), **Ereshkigal** (goddess underworld), **Nammu** (primeval water; oceans/seas)

Note: Eostre [Anglo-Saxon-EASTER].

God did not forcibly remove the pagan inhabitants from the Hebrew population. He allowed the pagan residents to remain among them and used them as an instrument to test the veracity of the Hebrews and determine if they would choose God instead of idolatry. Five lords of the Philistines were left to reside among the Hebrew tribes and all the Canaanites, Sidonians, and Hivite nations from Mount Lebanon to Hamath. (Judges 3:1-5)

No King or permanent overseer was raised up to lead or defend the House of Israel. The office of the priesthood was the only remaining official appointment of leadership that remained following the death of Moses and Joshua. God raised up periodic judges to defend against the heathen enemies when necessary. Judges were temporary principal defenders and leaders among tribal families that entered the Promised Land.

The judges were also used to challenge the Hebrews to resist idolatry and worship God only; however, the call to repentance was rejected, and God's judgment was hotly turned against them. (Judges 3:7-8)

The period of judges coincided with an absence of the prophetic word for 450 years. (Acts 13:20-21) The season of the Judges ended with a child born into the custody of Eli, the leader of the Priesthood. The child, Samuel, lived in the Tabernacle and was called by God to become the first prophet to be used to speak to the Hebrews after a long absence of hearing directly from God.

