

221123-4 Judges 1, Israel's Inroads since Joshua's Death—CThurman

The history of the nation of Israel continues from the Book of Judges to the Book of Judges. The Book of Judges is an account of all of the judges that the LORD gave to Israel until the time of the kings, except for the judges Eli and Samuel, who are given in the beginning of the next book, 1Samuel.

The Times of the Twelves Judges of the Book of Judges

Othniel, Caleb's nephew, 40 yrs. (3.9)	Jair, 22 yrs. (10.3)
Ehud, 40 yrs. (3.15)	Jephthah, 6 yrs. (11.1; 12.7)
Shamgar of Anath, ? (3.31)	Ibzan, 7 yrs. (12.10)
Deborah, a prophetess, 40 yrs. (4.4)	Elon, 10 yrs. (12.11)
Gideon, 40 yrs. (6.32, 34, 40; 8.28)	Abdon, 8 yrs. (12.13)
Tola, 23 yrs. (10.1, 2)	Samson, 20 yrs. (15.20; 16.31)

The approximate time-span of 450 years for the Book of Judges is stated in the New Testament. The apostle Paul, taking opportunity to speak to Israelites gathered in a synagogue in Antioch, Pisidia said,

Ac.13.20 And after that (after the land of Canaan was divided among the tribes of Israel, which refers to the book of Joshua) he (the God of this people) gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.

I understand this text to say that the time of the judges to the time of the kings, which would include both Eli (40 yrs., 1Sa.4.18) and Samuel (1Sa.7.15) is 450 years. If we add the time of the judges' rule (296yrs.) to the time that Israel suffered under the hands of their enemies (111 yrs.) we have 407 yrs.

The Times of Israel's Oppressors

King of Mesopotamia, 8 yrs. (3.8)	Midian, 7 yrs. (6.1)
Moab, 18 yrs. (3.14)	Philist. & Ammon, 18 yrs.(10.7)
Jabin, king of Canaanites, 20 yrs. (4.3)	Philistines, 40 yrs. (13.1)

Of course there are some things we don't know. We know neither the time that the judges Shamgar and Samuel judged Israel, nor the time interval between Joshua's death and when king Chushanrishathaim came against Israel. (cf. Jud.3.8)

Chapter 1

1 ¶ Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?

Israel understands the necessity to continue in the conflict after Joshua has died. That's a good thing. The warfare wasn't Joshua's, it was Israel's.

The designation *Canaanites* could be used with reference to all of the sons of Canaan, and therefore to all of the Gentiles living in Canaan at this time. (cf. Ge.10.6, 15-19) So the question is, which of Israel's tribes should go up first to fight against the sons of Canaan living in a particular tribe's allotment? Rather than the whole nation coming into conflict at once as was done when Israel originally invaded the land perhaps they thought it better to take the enemy lot by lot, area by area.

2 And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

3 And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

In effect this seems to say that the LORD delivered to Judah his land, let him now begin to fight for it. To this time Israel had been fighting the enemy corporately. Now they begin a more individual or independent fight.

It is good to be united with the brethren in the conflict against spiritual wickedness in high places. But there are also conflicts that are to be fought as individuals. Some conflicts are like hilly lands, sometimes it seems like every step of the conflict is an uphill fight. Once in a while it's down hill. Some are more difficult to fight against than others. In a corporate conflict perhaps the individual weaknesses are less noticeable. But when it comes to individual conflicts our weaknesses come to the forefront. It is all on me. It's good to have a true friend then.

Pr 17:17 A friend loveth at all times, and a brother is born for adversity.

Pr 27:6 Faithful are the wounds of a friend; but the kisses of an enemy are deceitful.

Pr 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.

Ecc.4.12 And if one prevail against him (that is, he that is alone being one), two shall withstand him; and a threefold cord is not quickly broken.

Israel invaded the land en masse. Now, will each tribe do what it should to keep and maintain that which the LORD has given them? It's personal conflict now. Judah asks his brother Simeon to go with him. And then Judah would be a help to him when the time comes. BUT what each tribe does affects the whole nation. Judah is not the only tribe that is going to be adversely affected if Judah fails. I think we've seen in the previous study through the book of Joshua that there is both corporate and individual accountability. Remember the issue of the altar raised at Jordan? (cf. Joshua ch.22)

Remember that Simeon's portion of land fell within the borders of Judah.

Jos.19.1 ¶ And the second lot came forth to Simeon, even for the tribe of the children of Simeon according to their families: and their inheritance was within the inheritance of the children of Judah.

...

9 Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

4 And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adonibezek in Bezek: and they fought against him, and they slew the Canaanites and the Perizzites.

Adoni-, אֲדֹנָי, ah-dōhn, tss. *master, lord, Lord.*

6 But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

7 And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the city on fire.

Jerusalem appears to belong to the tribe of Judah but is located inside the borders of Benjamin's lot. (?)

Describing Judah's norther boundary:

Jos 15:8 And the border went up by the valley of the son of Hinnom unto the south side of the Jebusite; the same is Jerusalem: and the border went up to the top of the mountain (which would essentially divide the city of Jerusalem.) that lieth before the valley of Hinnom westward, which is at the end of the valley of the giants northward ...

...

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

Here it is likely that Judah took a part of the city at this time, but another part was not overtaken and which Benjamin claimed as his own, but failed to drive out the Jebusites that lived here. (cf. Jud.1.21)

Vss. 9-15 is a record that combines both what Judah did after Joshua's death and what Caleb did when Joshua was living.

9 ¶ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

took it: and he gave him Achsah his daughter to wife.

14 And it came to pass, when she came to him, that she moved him
(her proposed husband)

to ask of her father a field: and she lighted from off her ass;
(father-in-law)

and Caleb said unto her, What wilt thou?

15 And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

(This closing the parenthetical of vss. 8-15)

16 And the children of the Kenite, Moses' father in law, went up out of the city of palm trees with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

(the children of the Kenite) (of Judah)

the city of palm trees – is Jericho.

Before his death Moses from mount Nebo surveys the land and sees...

De 34:3 And the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. (So the cities above and below the Dead Sea.)

The *children of the Kenite* – The Kenite is called Moses' father-in-law. This is Hobab. He is also called Jethro. Hobab was a priest of Midian when Israel was in Egypt.

Nu 10:29 And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father in law ...

Ex 3:1 Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

Hobab is related to Abraham through Ishmael. At least we know that Ishmael fathered Reuel through one of his wives named Bashemath. Reuel begat four sons. Then of one of these sons is one named Raguel. And Raguel fathers Hobab. (cf. Nu.10.29) Reuel could be grandson to Abraham and grandfather-in-law to Moses.

Ex.2.18 And when they (the seven daughters of the priest of Midian) came to Reuel their (grand-) father, he said, How is it that ye are come so soon to day?

So at some point the Kenites came up out of Jericho and lived among the people of Judah.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it. And the name of the city was called Hormah.

In the 16th verse we read of Arad. Arad is an area west of the southwest quadrant of the Dead Sea. And from a city of the same name (Arad) Judah and Simeon proceed further west to Zephath,

18 Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

When Joshua was old and stricken in years Judah still had not taken these cities. (cf. Jos.13.1-3) But now they have made inroads to drive out these Gentiles from what is called the *land* or *country of the Philistines*. (cf. Ge.21.32, 34; Ex.13.17, land, Hebrew אֶרֶץ, eh-retz, for *earth*; 1Sa.6.1; 27.7, 11, country, Hebrew סַדְדֵי, sah-deh, for *field*)

19 And the LORD was with Judah; and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron.

When Manasseh and Ephraim thought to complain to Joshua, implying that they were such a numerous people that they should have more land the truth was they were unwilling to contend with the Canaanites in the valley

because they had *chariots of iron*. But Joshua said, *thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong.* (cf. Jos.17.18)

20 And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

expelled, the Hebrew Hiphil (causative act.) fut. verb *יִרַשׁ*, yah-rash, tss. *to possess, to succeed, to enjoy, to inherit, to inherit, to drive out (v.19), to expel (v.20), to consume.*

Hebron is a very important city to the Israelites. Here are buried Abraham and Sarah his wife, Isaac and Rebekah his wife, and Jacob and Leah his first wife. (cf. Ge.25.9, 10; 23.19; 49.31; 50.13)

The implication is that Judah helped Simeon with their battles.

21 ¶ And the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Again, Judah and Benjamin appear to have interest in the city of Jerusalem. Judah appears to have the southern portion and Benjamin the northern part. Judah burned the city and possessed a part of it but Benjamin could not overthrow the Jebusites from that part of Jerusalem that they had interest in. (cf. v.8; Jos.15.8 and the description of the boundary of Judah *to the top of the mountain.*)

22 And the house of Joseph, they also went up against Bethel: and the LORD was with them.

The house of Joseph apparently refers here to Ephraim. Bethel or Bethaven was Ephraim's lot.

Jos 16:1 And the lot of the children of Joseph fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Bethel,

2 And goeth out from Bethel to Luz, and passeth along unto the borders of Archi to Ataroth

...

8 The border went out from Tappuah westward unto the river Kanah; and the goings out thereof were at the sea. This is the inheritance of the tribe of the children of Ephraim by their families.

9 And the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages.

23 And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.)

descry, di-skri ´, an English word only used this once in Scripture, tss. from the Hebrew Hiphil (causative act.) fut. verb תּוֹר, toor, tss. to search, to search out, to espy, to seek.

24 And the spies saw a man come forth out of the city, and they said unto him, guards, watchers

spies, tss. from the Hebrew Qal part. Poel verb, שָׁמַר, shah-mar, tss. to keep, to lay wait, to beware, to save, to observe, to take heed, to wait for, to watch, to mark, to preserve.

Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

25 And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a city, and called the name thereof Luz: which is the name thereof unto this day.

The man that was released went and built another city of the same name in another place and in the land of Canaan. So, though the tribes made progress on one hand, on the other troubles cropped up elsewhere because they had not utterly destroyed their enemies.

Nu 13:29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

27 Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

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

So, as a general rule the nation thought it better to try to gain from having the nations remain among them rather than expelling them completely.

29 Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Gezer located in the very southwest corner of Ephraim's lot.

30 Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

33 Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

Dan went north to an area on the northeast corner of Naphtali and fought against the city of Leshem (Laish), and took it. Afterward naming this city

after their father, Jacob's son, Dan. The city and area are located in the valley that extends southward from the foothills of Mt. Hermon. To the north of Dan is Entrance to Hamath, Syria. Here in Leshem a number of rivers from the north converge into the Lake Huleh which southern drainage forms the head of the Jordan River.

We read in Joshua chapter 19 that Dan complained because their lot became too little.

Jos.19.47 And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

The details of that part of the tribe of Dan that migrated north is given in Judges ch.18.

35 But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.

Evidently the cities of Aijalon and Shaalbim fell on the border between Dan and Ephraim, but belonged to Ephraim.

36 And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

The idea seems to be that the Amorites pervaded the land of Canaan from the very furthest location in the south, Akrabbim and upward into the very place where the city of Dan lay. The Amorites are a very powerful enemy. The only way to combat this enemy is the LORD's way. There are not two ways to fight the enemy. There is not Israel's way and the LORD's way. There is only the LORD's way. And this is the way to Israel's blessing.