

10/6/13

Judges 1-2

The book of Judges, as we have stated, is the record of compromise, failure and defeat, through disobedience, choosing to walk by sight, rather than by faith.

The cycle is repetitious.

1. Apostasy.
2. Bondage.
3. Cry for deliverance.
4. Deliverance.
5. A brief obedience.
6. Apostasy again.

The Division is three-fold.

- I. Prologue. Judges 1:1-3:6
 - A. The military battles to claim their inheritance with costly compromise. Judges 1:1-2:5
 - B. The religious disobedience to Yahweh's covenant and chastisement. Judges 2:6-3:6
- II. The compromising history of Israel through the Judges. Judges 3:7-16:31
- III. The appendix of moral, religious and Civil chaos. Judges 17-21

1:1-21 **The initial battles compromised.**

1:1-2 *The inquiry of Israel for God to give the order for battle conquest.*

- 1) The connective transition. vs. 1
 - a) The death of Joshua marked a historical benchmark.
 - 1)) The death of Moses marked the end of a historical period of the exodus and wondering in the wilderness and the passing of the mantle of authority and leadership to Joshua.
 - 2)) The death of Moses prohibited him from entering the promise land to be conquered.
 - b) The death of Joshua marked the end of the initial conquest of the land and passing the mantle of authority to the elders of Israel, not to any one leader.
 - * The death of Joshua prohibited him from seeing the disobedient failure to conquer all the land promised to them. Judges 2:7, 10
- c) Pastor Chuck Smith just went home to be with the Lord on Thursday morning at 3:22 A.M. , 2013, on my son's birthday!
 - 1)) No particular leader or head was designated over the Calvary Chapels by Chuck.
 - 2)) In our yearly Pastor's conference there was an attempt by some of

the self appointed leaders to pressure Chuck to name someone, but he said that Jesus was the head of the church.

- 3)) Time will tell weather the Calvary movement will continue to depend on the Lord, as individual, independent churches without any attempt to be controlled by a hierarchy or denominational structure, as Pastor Chuck constantly expressed and in affect become like the book of Judges, “everyone doing what is right in their own eyes?”
- 4)) The key distinctives of Calvary Chapel are;
 - a)) The teaching of the word of God, to mature the saint, in order to not be deceive by false teaching.
 - b)) Dependency on the Holy Spirit to do the word of salvation and sanctification.
 - c)) The belief and practice of where God guides He provides, there should be no begging, programs or pressuring the people to raise funds, but just receive the Sunday offering and live within your means!

c)) Pray for God to close or open door and follow His leads to see Him bless.

d)) Be grateful and content with the high privilege of being called to serve the Lord and His people, regardless of the number of people.

- 2) The children of Israel sought the Lord for instructions to finish the conquest of the land. vs. 1
 - a) They asked the LORD “Yahweh”, the covenant God, “I Am that I Am{, the becoming one.
 - * Most likely the inquiry was by the Urim and Thummin. Ex. 28:30
 - b) The One who delivered them from Egypt, brought them through the wilderness and to the promised land.
 - c) The question was who was to be the one to go up first to fight the Canaanites?
 - 1)) The mission was to exterminate the Canaanites. Ex. 23:31-33, Deut. 7:1-5
 - 2)) Israel was to be the instrument of Yahweh’s holy justice upon all the debouched people in the land.
 - 3)) God told Abraham after 400 years of bondage in Egypt, “But in the fourth generation they shall return

here, for the iniquity of the
Amorites is not yet complete.”

Gen. 15:13-16

- 3) The Lord Yahweh answered His people.
vs. 2
- a) Yahweh clearly stated that Judah was to go up first. vs. 2a-b
- 1)) God had guided them for over forty years.
 - 2)) God had guided them against incredible difficulties and odds, yet He proved Himself faithful and trustworthy.
 - 3)) The Messiah would come from the tribe of Judah.
- b) Yahweh clearly stated, “I have delivered the land into his hand.” vs. 2c
- 1)) The land was their own.
 - 2)) Yahweh had given it to them.
 - 3)) They just needed to go up and take possession of the land.

1:3-21 *The compromise of Judah.*

1:3-7 The beginning success is short-lived.

- 1) Judah failed to trust God and go alone. vs. 3
 - a) Judah asked Simeon to help him conquer his allotted territory, then Judah would help Simeon conquer his

allotted territory, being next to each other, south of Jerusalem. Judges 19:1

- 1)) There is nothing wrong with helping each other, two are better than one, but when God tells you to go alone, it is disobedience to the voice of God! Gen. 11:31; 12:1
 - 2)) Abraham did the same thing by taking his nephew Lot with him!
- b) Judah disobeyed through a lack of faith in the promise of God that he had given the land, trusting in the arm of flesh. Josh. 24:13
- * “Thus says the LORD: “**Cursed** is the man who trusts in man And makes **flesh** his strength, Whose heart departs from the LORD.” Jer. 17:52) Judah witnessed the faithfulness of God to destroy the enemy. vs. 4
- a) The Canaanites.
 - b) The Perizzites.
 - c) They killed 10,000 men.
- 3) Judah took captive Adoni-Bezek. vs. 5-7
- a) The leader or king of over the Canaanites and Perizzites. vs. 5
 - b) They captured him and mutilated his hands and feet by cutting off his thumbs and big toes. vs. 6

- 1)) This would incapacitate him from grasping a sword or hold his balance or run.
- 2)) They were following the practice of the heathen of the land, God did not allow such conduct.
- 4) The words of Adoni-Bezek. vs. 7
 - a) He confessed he had reaped to what he had sown.
 - b) He was taken to Jerusalem where he died.

1:8 The destruction of Jerusalem.

- 1) The summary statement is that Judah fought against the city of Jerusalem and took it.
- 2) The general details are that Judah struck it with the edge of the sword and set Jerusalem on fire.
 - a) Joshua had failed to drive out the Jebusites of Jerusalem. Josh. 15:63; 1:21
 - b) Not until the time of David was Jerusalem conquered and occupied by Israel, as the capital of the united Kingdom under David. 2Sam. 5:6; 1Chron. 11:4-9

1:9-10 The continued battle towards the south.

- 1) They fought the Canaanites in the mountains and lowlands of the south. vs. 9
- 2) Judah fought the Canaanites in Hebron. vs. 10
 - a) Formerly called Kirhath Arba. Josh. 10:37; 11:21
 - b) Slaying Sheshai, Ahiman, and Talmai.
 - c) Hebron became capital during David's first seven years of reigning.

1:11-15 The pledge of Caleb for the one conquering Kirhath Sepher.

- 1) Judah continues south to fight against Debir, formerly called Kirhath Sepher. vs. 11
 - a) Kirhath Sepher means “city of the books”, had huge library.
 - b) It served as a Levitical city. Josh. 21:15
- 2) Caleb promise Achsah, his daughters hand in marriage to the one taking the city. vs. 12
- 3) Othniel the son of Kenaz, Caleb’s younger brother took the city and took Achsah as his wife. vs. 13
- 4) Achsah asked Othniel to ask Caleb for springs of water as her dowry and he gave the upper and lower springs. vs. 14-15

1:16-21 The ongoing battle march in the land.

- 1) The relatives of Moses wife Ziporah were with Judah. vs. 16
 - a) The children of Kenite, Moses' father-in-law went up to the City of Palsms, Jericho.
 - 1)) His father-in-law was Jethro, the priest of Midian, called Hobeb and Reuel, who advised Moses to delegate the word to other leader to attend to the social issued of Israel. Ex. 2:18; 3:1; 4:18; 18:1-12; Num. 10:29; Judges 4:11
 - 3)) Caleb was not a Hebrew by race, but the son of Jephunneh the Kenssite, the in-laws of Moses. Josh. 14:14
 - 4)) He was one of the two spies to Jericho. Num. 14:38
 - b) This was the wilderness of Judah, south, near Arad.
 - c) The Kenits dwelt among the people of Jericho, six miles north of the Dead Sea and went to dwell with Judah.
- 2) The conquest of Zephath by Judah, destroying it completely and naming it Horman. vs. 17
- 3) Judah took three Philistine cities Gaza Ashkelon and Ekron with their territories. vs. 18

- a) The Philistines came from the Aegean area, Capthor or Crete. Gen. 10:14; Amos 9:7; Jer. 47:4
- b) The other two cities were Ashdod and Gath.
- 4) God was with Judah, so they drove out those in the mountains, but could not drive out those of the lowlands because they had chariots of iron. vs. 19
 - a) The Lord Yahweh had given them the land.
 - b) They could not take, due to not trusting God in faith, the chariots had nothing to do with it, Joshua made this clear. Josh. 17:18
- 5) Caleb received his inheritance as Moses promised, driving out the sons of Anak, sons of giants, like Goliath. vs. 20
* Num. 14:24; Deut. 1:36; Josh. 14:10-14; 15:13-14
- 6) The summary statement regarding Benjamin. vs. 21
 - a) Benjamin stands in sharp contrast to Caleb by the word "but".
 - b) Benjamin allowed the Jebusites to dwell with them, which would influence and corrupt them.

1:22-29 *The compromise of the two tribe from Joseph.*

- 1) The house of Joseph went up against Bethel. vs. 22
 - a) The tribe of Manasseh. vs. 27
 - b) The tribe of Ephraim. vs. 29
 - c) The LORD *was* with them, the One who gave them the land.
- 2) The house of Joseph sent men to spy out Bethel, whose name used to be Luz, meaning “almond tree”. vs. 23
- 3) The spies encountered a man exiting the city and told him if he showed them the way into the city, they would be merciful to him and his family. vs. 24
- 4) The man agreed and they struck the city with the edge of the sword and kept their word, allowing the man and all his family be free. vs. 25
 - * This is just like the city of Jericho with Rahab the harlot.
- 5) The man went to the land of the Hittites, built a city, and called its name Luz, which *is* its name to this day. vs. 26
- 6) Manasseh stands in contrast by not driving out the people the cities the encountered, Beth Shean, Taanach, Dor, Ibleam and Megiddo and all their villages, reason given was that the Canaanites were determined to dwell in that land. vs. 27

- a) Again know God had given them the land, the reasons recorded are from man’s perspective, not God’s.
 - b) The real reason was that the tribe of Manasseh was not as determined to trust and depend on the Lord to take their inheritance.
- 7) The complacency of Israel is recorded vs. 28
 - a) When Israel became strong, rather than being obedient to God’s commands, they continued in their disobedience and compromise.
 - b) They put the Canaanites under tribute, but did not completely drive them out.
 - 8) The same was with Ephraim, who did not drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them. vs. 29

1:30-36 *The compromise of the last four tribe.*

- 1) Zebulun failed to drive out the inhabitants of Kitron and Nahalol; so the Canaanites dwelt among them, and were put under tribute. vs. 30
- 2) Asher also did not drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob, so the Asherites dwelt among the Canaanites, the inhabitants of

the land; for they did not drive them out.
vs. 31-32

- 3) Nor did Naphtali drive out the inhabitants of Beth Shemesh, Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land, putting them under tribute. vs. 33
- 4) The Amorites forced Dan into the mountains, for they would not allow them to come down to the valley. vs. 34
- 5) The Amorites were determined to dwell in Mount Heres, in Aijalon, and in Shaalbim; yet when the strength of the house of Joseph became greater, they were put under tribute. vs. 35
- 6) The boundary of the Amorites was from the Ascent of Akkrabbim, from Sela, and upward. vs. 36

2:1-23 The initial covenant compromised.

2:1-5 *The rebuke of Israel for their disobedient compromise.*

2:1-2 The confrontation of their compromise to the covenant.

- 1) The people were reminded of their past deliverance from bondage and faithfulness by covenant. vs. 1
 - a) The Angel of the LORD is a Christophany, and appearance of Jesus

prior to the Incarnation, appearing 19 times in Judges. vs. 1a

- b) The Angel of the Lord appeared to Abraham with two angels. Gen. 18
 - c) The Angel of the Lord appeared to Joshua, prior to taking Jericho, telling him to take his shoes off for the place he was standing was holy ground. Josh. 5:13-15
- 2) Jesus came up from Gilgal to Bochim. vs. 1a
- a) Gilgal means a wheel or rolling, the place God had rolled away the reproach of Egypt. Josh. 5:9
 - b) This was the location of first encampment after crossing Jordan in flood season and God commanded them to circumcise all the males born in the wilderness, representing the cutting of the “flesh life”, having entered the land of promise to walk by faith. Josh. 5:1-5
 - c) Bochim “Bokiym”, means to weep for their consequences, near Gilgal.
- 3) Jesus declared His faithfulness to the covenant. vs. 1d-e
- a) He had been faithful to lead them out of Egypt and brought them into the land he swore to the fathers, Abram, Isaac and Jacob. Gen. 12:1-3; 15:18-21; 17:8

- b) He would continue to be faithful to His covenant to the nation of Israel and never break it.
- 4) Jesus reminded them of the conditions of His covenant they had broken. vs. 2
 - a) To make no covenant with the inhabitants of this land. vs. 2a
* Ex. 23:32; 34:12
 - 1) They were to conquer them *and* utterly **destroy** them, make no covenant with them nor show mercy to them. Deut. 7:2
 - 2) The reason was they would turn your sons away from following God, to serve other gods, resulting in the anger of the LORD to **destroy** them suddenly.” Deut 7:4
 - 3) They had made a covenant with the Gibeonites at Gilgal, being deceived by not taking council of the Lord, but trusted their eyes and own judgment, so Joshua made them woodcutters and water carriers for the people and the altar of the Lord. Josh. 9:1-27
 - b) They were to tear down their altars in the mountain, hills and valleys. vs. 2b
* Ex. 34:13; Deut. 12:2
 - 1) These represented the shrines of their pagan gods the people of the land worshipped.

- 2) Many were debauched with sexual rites and lewd practices.
 - 3) Child sacrifice to the god Molech.
 - c. They had not obeyed His voice. vs. 2c
 - 1) They had not killed all the people in the land, as the instrument of God’s judgment for their evil living, but allowed the people of the land to dwell with them.
Judges 1:19, 26, 27, 28-35
 - 2) Their disobedience would ultimately enslave them to those of the land and bring judgment on them by the hand of God.
 - d. The question was, “Why have you done this?”
 - 1) There is no answer given, implying they had no excuse or defense.
 - 2) Their guilt was their own by breaking the covenant, not God.
- 2:3-5 The consequences for disobeying the covenant.
- 1) The chastening God’s unfaithful people. vs. 3
 - a) God would not help them expel the people out of the land. vs. 3a-b
 - 1) They could of, but did not, so they would not, as the result.
 - 2) Compromise is costly.

- b) God would allow the people to be a source of irritating discomfort to Israel, being self-inflicted. vs. 3c
* The idea behind “thorns” is pain and difficulties living in the land.
 - c) God would allow the pagan gods to be a stumbling stone to them. vs. 3d
* The word snare “mowqesh” means a trap, lure or bait, unable to resist.
- 2) The response of the people was to weep, as a memorial before the Lord. vs. 4-5
- a) These were tears remorse, not true repentance, but rather sorry for the consequences. 2Cor. 7:10; Joel 2:12-13; Ezk. 18:23; 30b, 32
 - b) They named it Bochim “weeping” with the covenant sacrificed to the Lord. vs. 5
* God looks for a broken and contrite heart. Ps. 51:17

2:6-10 *The recapitulation of the transition from Joshua to the elders.*

- 1) The people were encouraged by Joshua to finish possessing their inheritance in the land. vs. 6
 - a) The parallel passage is in Joshua. Josh. 22:6; 24:28
 - b) The first two chapters of Judges overlap the closing days of Joshua, providing a smooth transition of

- complementary and supplementary information.
- 2) The people served the Lord for a very short time in the land. vs. 7
- a) All the days of Joshua. vs. 7a
 - b) All the days of the elders who outlived Joshua, who had witnessed the incredible works of Yahweh and for Israel. vs. 7b
* Twenty to thirty years or so!
- 3) The death and burial of Joshua. vs. 8-9
- a) The servant of the LORD. vs. 8a
 - b) At 110 years old. vs. 8b
 - c) Buried ten miles north-west of Bethel. vs. 9
* Josh. 19:50; 24:30
- 4) The result was that the people of the next generation did not know God or the work God had done for Israel. vs. 10
- a) They did not transmit the history of their faith to the next generation. Deut. 6:7-9, 20-21
 - b) The people did not want to hear or receive their testimony, being content with the land alone?
* Christianity is one generation from extinction.
 - c) The progression of compromise in the following generations resulted in reverting back to live after their sin nature.

* Joshua records this same information. Josh. 24:28-31

2:11-15 *The corrupt life-style of the people.*

- 1) The people gave allegiance to the gods of the land. vs. 11
 - a) They conducted themselves in an evil “ra”, the manner that was displeasing to God.
 - b. They lost the consciousness of God in their lives, living openly in contradiction of all they knew about God, committed the Baals, being polytheists!
 - * The word is plural for Baals of the land, Baal-peor, Baal-zebul, Baal-berith, occultic and fertility gods.
- 2) The people apostatized from God. vs. 12
 - a) They turned their backs on the covenant God of their fathers, who delivered them in the Exodus. vs. 12a-b
 - * The word forsook “ ‘azab” means to depart from and leave behind.
 - b) They turned to the gods of the pagan people and worshipped them. vs. 12c
 - * Worshipping false gods.
 - c) They turned Yahweh’s anger on them, provoking Him, being Holy. vs. 12d
 - * Moses said, “for you shall worship no other god, for the LORD,

whose name is **Jealous**, is a **jealous** God.” Ex. 34:14

- 3) They forsook the LORD and served Baal and the Ashtoreths. vs. 13
 - a) Baal means master, possessor or husband, a fertility god of Canaanites with sexual rites and child sacrifices.
 - b) Ashtaroth was the consort of Baal.
 - * It is the plural of Ashtarte, Ashtaroth was the goddess of war and fertility, Solomon worshipped. 1Kings 11:5
 - 4) The Lord Yahweh fought against them. vs. 14
 - * The anger of Yahweh was poured out on them, being plundered and running from their enemies. vs. 14
 - 5) The Lord Yahweh was simply being faithful to keep the words of His covenant to them in calamity and distress, having apostatized. vs. 15
 - * Ex. 24; Lev. 26; Deut. 28-29; Josh. 24
- 2:16-19** *The Lord raised up the first of many judges.*
- 1) The LORD raised up leaders to deliver the people. vs. 16
 - * Only to repeat the cycle of bondage, insincere repentance, brief obedience and apostasy.
 - 2) The people were rebellious. vs. 17

- a) They refused to listen. vs. 17a
- b) They played the harlot with other gods, and bowed down to them.” vs. 17b-c
 - * A familiar phrase for their unfaithful. Jer. 2:20; Hos. 2:5
- c) They turned from living for God, like their fathers. vs. 17d-f
- 3) The LORD did it out of loving compassion for the people. vs. 18
- 4) The people did not learn from their sin or Yahweh’s pity, but reverted behaving more corrupt to their own doing and stubbornness. vs. 19

2:20-23 *The nations left to test Israel.*

- 1) The verdict of the Lord was his wrath for their transgressing His voice. vs. 20
- 2) The promise was to not fight for them. vs. 21
- 3) The purpose of the Lord behind His proclamation was to try them to see if they would walk with God. vs. 22-23
 - a) The remnant of Israel, those like in the book of Ruth, obeying during this time!
 - b) The better chapter break would be after verse six of chapter three.