

## Judges Chapter 1 Part 4

### *Review*

The book of Judges is a history. It is not just a chronology of events but includes an analysis of those events in the context of God's Plan of Grace.

Remember that the book of Judges documents the decline of Israel after the victories in the book of Judges. From Unger's Bible Handbook:

| <b>Book of Joshua</b>   | <b>Book of Judges</b>   |
|---|---|
| <ul style="list-style-type: none"><li>• Victory</li><li>• Freedom</li><li>• Faith</li><li>• Progress</li><li>• Spiritual Vision</li><li>• Fidelity to the Lord</li><li>• Joy</li><li>• Strength</li><li>• Sense of Unity</li><li>• Sin Judged</li></ul> | <ul style="list-style-type: none"><li>• Defeat</li><li>• Servitude</li><li>• Unbelief</li><li>• Declension</li><li>• Earthly emphasis</li><li>• Apostasy from the Lord</li><li>• Sorrow</li><li>• Weakness</li><li>• Declension, Anarchy</li><li>• Sin Lightly Regarded</li></ul> |

So, if the book of Judges is such a depressing book, why study it? I want to keep reminding you that this is a book for our time. The world seems to have perched itself just above the abyss of chaos. It is almost like the Canaanites in all their depravity have invaded our nation. Today, like no other time, we need Christians who understand doctrine and the application of that doctrine through the power of the Holy Spirit. But that type of Christian is in short supply.

## Judges Chapter 1 Part 4 Judges 1:22-36

Review of Outline (based upon Thomas Constable & Robert Dean):

Judges 1:1 – 3:6            The reason for Israel's apostasy

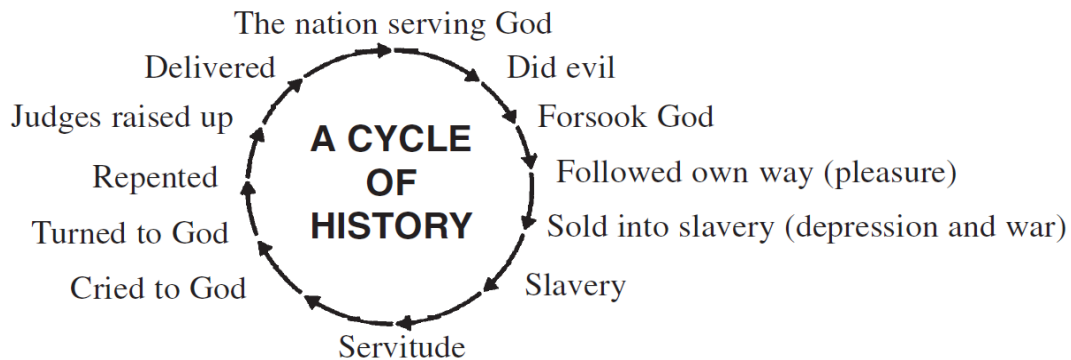
Judges 3:7 – 16:31        The record of Israel's apostasy

Judges 17:1 – 21:25      The results of Israel's apostasy

A simple outline of chapters 1 and 2:

I. Chapter 1: Occupation of the Land

II. Chapter 2: Abandonment of the Lord



The Cycle of History depicted in the Book of Judges

J. Vernon McGee, [https://ttb.org/docs/default-source/notes-outlines/no7\\_joshua-judges-ruth.pdf?sfvrsn=82791c16\\_2](https://ttb.org/docs/default-source/notes-outlines/no7_joshua-judges-ruth.pdf?sfvrsn=82791c16_2)

Remember that the first chapter of Judges documents God making good on his promise to get Israel into the promised land. That promise is tempered by the peoples' lack of faith and tendency toward idolatry documented in chapter 2.

Read Exodus 23:20-33.

Up to this point, Judah with help from Simeon was mostly successful in occupying its allotted territory with a few missteps. Benjamin was unable to remove the Jebusites from "Jebus" which city was later renamed to Jerusalem.

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We continue with the rest of the tribes of Israel as they enter their designated territories.

**Judges 1:22 Likewise the house of Joseph went up against Bethel, and the Lord was with them.**

**Likewise.** This is just the Hebrew word for “and” which can mean many things. “Likewise” is OK as a translation. The context drives our translation of this word. But not all translators see the same context.

Why mention “Joseph?” This patriarch had two sons, Ephraim and Manasseh. Those tribes have allotted territory. However, here, the author calls the attacking force, “the house of Joseph.” Perhaps the two tribes were at some point working together like Judah and Simeon. It is not so stated, but is perhaps inferred by using, “house of Joseph.” If that is the case, two tribes working together ( as Judah/Simeon, and perhaps here, Ephraim/Manasseh) seemed to be more successful than single tribes fending for themselves.

Bethel. This town has a prominent place in Israelite history.

(following text based upon Chisholm p132)

After entering the promised land Abram camped at Shechem before going to Bethel:

**Genesis 12:7 The Lord appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there (near Shechem) to the Lord who had appeared to him.**

**Genesis 12:8 Then he proceeded from there to the mountain on the east of Bethel, and**

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**pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to the Lord and called upon the name of the Lord.**

“Jacob actually gave the place its name “Bethel” (meaning “house of God”) after his vision there in which the Lord Promised to give him his descendants the very land upon which he was lying (Gen 28:10-22).” (Chisholm p132).

**Genesis 28:16 Then Jacob awoke from his sleep and said, “Surely the Lord is in this place, and I did not know it.”**

**Genesis 28:17 He was afraid and said, “How awesome is this place! This is none other than the house of God, and this is the gate of heaven.”**

“When the Lord later appeared in a dream to Jacob and told him to return to the land of promise, he introduced himself as the “God of Bethel.”” (Chisholm p132).

**Genesis 31:13 I am the God of Bethel, where you anointed a pillar, where you made a vow to Me; now arise, leave this land, and return to the land of your birth.”**

“After Jacob returned to the land, God instructed him to return to Bethel, where he reiterated his earlier promise to make Jacob fruitful and give his descendants the land (Gen 35:1-15)” (Chisholm p132).

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**Genesis 35:8 He built an altar there, and called the place El-bethel, because there God had revealed Himself to him when he fled from his brother.**

“To summarize, Israel regarded Bethel as especially significant because God appeared there to Jacob and promised to make his descendants into a great nation and to give them the land of Canaan.” (Chisholm p132)

The point is, cities named in Judges chapter 1 are important for one reason or another. Jerusalem was important. The city of Bezek was not important in itself but for what the tribe of Judah did to Adoni Bezek which showed they had already started to become influenced by the local culture. In that case, it was not a good thing.

The last item from verse 22 is “**and the Lord was with them.**” Chisholm translates the Hebrew as “accompanied by the Lord.” The Hebrew is simply “and Yahweh.” The LXX says “and the Lord was with him.” The wording seems strange to me, but without any additional evidence, I’ll have to go with “and Yawheh *was with them.*” The italics means it is not actually in the Hebrew but added for clarification.

**Judges 1:23 The house of Joseph spied out Bethel (now the name of the city was formerly Luz).**

Now we have a scenario that is told similar to what Joshua did to Jericho (Joshua chapter 2).

**Luz.** The name means “almond.”

**Judges 1:24 The spies saw a man coming out of the city and they said to him, “Please show**

**us the entrance to the city and we will treat you kindly.”**

**Spies.** Plural but not the same word as is used in Joshua chapter 2.

Unlike the spies Joshua sent out, the actions here in Judges have been corrupted by a lack of following God’s instructions. The spies never made it into the city. They saw a man coming out. Unlike Rahab, this man apparently is not a believer and goes away to another place belonging to the Hittites and rebuilds the city of Luz.

Why was this man coming out of the city? Was he trying to escape saving his own skin but leaving his family behind? Or was he hoping for some kind of deal? The text does not say. Apparently, that is not important in this context. Per the Lord’s instructions, he should have been struck dead. Instead, the house of Joseph was willing to make a deal with him to make it easier for them to conquer Luz/Bethel.

Not only that, but when they say “we will treat you kindly,” the Hebrew is chesed. This is lovingkindness. Per Robbie Dean, this is covenant love. Essentially, they apparently made a treaty in violation of God’s command. Remember what we read in Exodus 23:20-33.

**Judges 1:25 So he showed them the entrance to the city, and they struck the city with the edge of the sword, but they let the man and all his family go free.**

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**Judges 1:26 The man went into the land of the Hittites and built a city and named it Luz (means “almond”) which is its name to this day.**

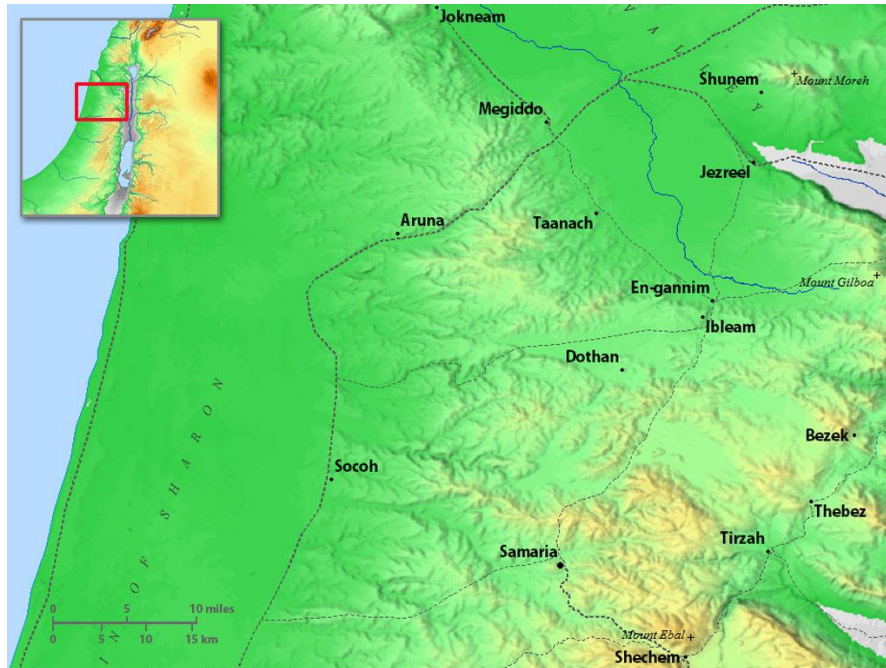
Per Unger’s Bible Dictionary, this was near the present day Banias on the Syrian coast halfway between Lebanon and Turkey. At the time, this belonged to the Hittites.

***Places Not Conquered***

**Judges 1:27 But Manasseh did not take possession of Beth-shean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land.**

Manasseh is a half tribe. The other half of the tribe already settled on the east side of the Jordan River. This is sometimes identified as West Manasseh. In verses 22-26, it was the house of Joseph. Here and following are the two separate tribes of the house of Joseph: Manasseh and Ephraim.

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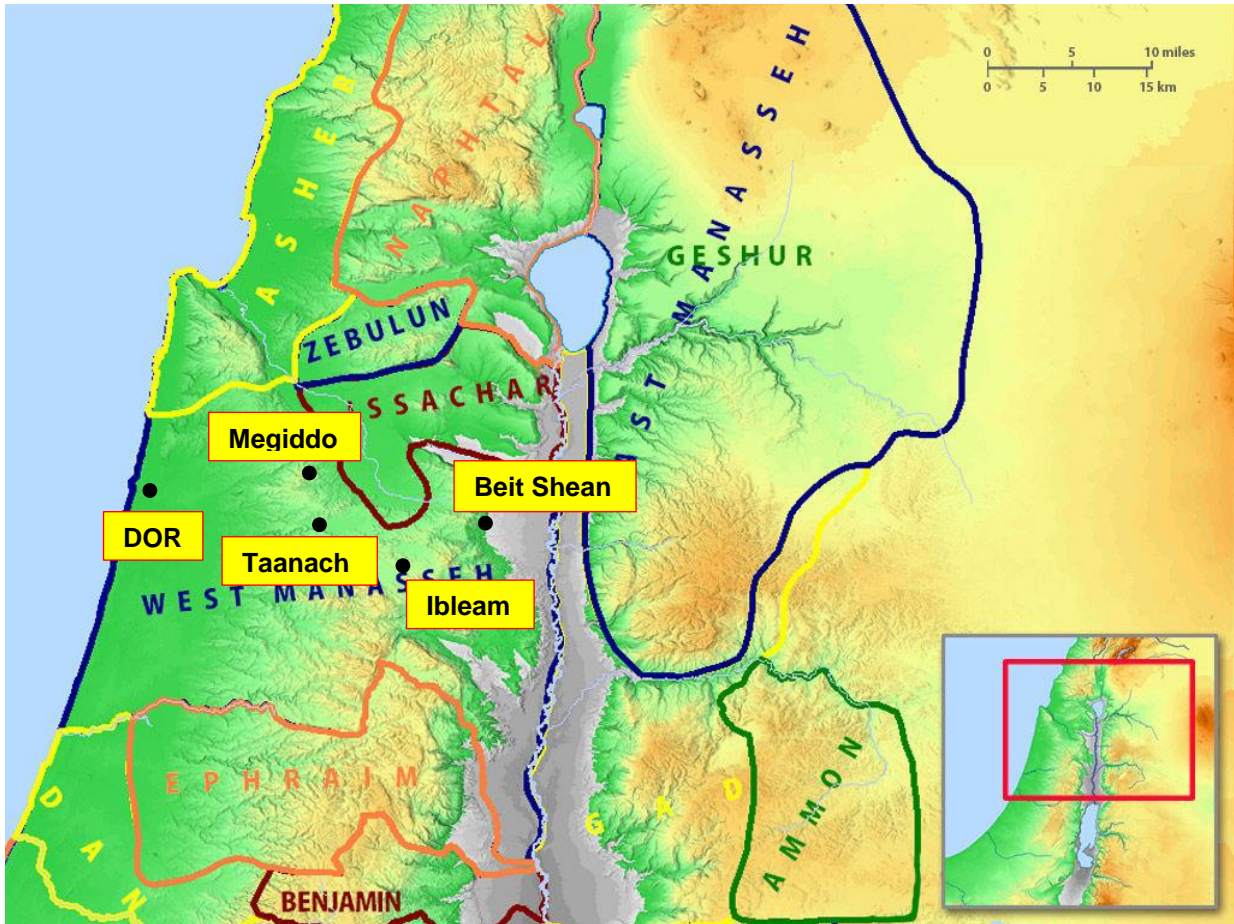
Manasseh's failure to take possession of territory  
From [Biblos.com/FreeBibleImages.org](http://Biblos.com/FreeBibleImages.org)

**Not take possession.** This is used more in the negative in this chapter than in the positive. This is the result of a lack of trust in God and a lack of following His instructions. This is explained further in chapter 2.

**The Canaanites persisted in living in that land.** The word translated “persisted” is a difficult word to translate. The Theological Dictionary of the Old Testament suggests, “The most frequent use suggests that the verb refers to a beginning that is not easy, a beginning made difficult by a sense of modesty, politeness, or some other obstacle. It can mean “to decide to do something.” So here, and later in verse 35, it can be translated “determined.” The Canaanites had decided they were not going to be dispossessed. Without God empowering their weapons, the Israelites could not possess the land fully. God did not empower their weapons because they lacked faith. Hebrews 3:19 – 4:2.



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Manasseh failed to take possession of designated cities.

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**Judges 1:28 It came about when Israel became strong, that they put the Canaanites to forced labor, but they did not drive them out completely.**

Not stated here, but when Israel was weak due to lack of faith and idol worship that other peoples enslaved Israel. But that is what the rest of the book of Judges is about.

**Judges 1:29 Ephraim did not drive out the Canaanites who were living in Gezer; so the Canaanites lived in Gezer among them.**

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**Judges 1:30 Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol; so the Canaanites lived among them and became subject to forced labor.**

**Judges 1:31 Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob.**

**Judges 1:32 So the Asherites lived among the Canaanites, the inhabitants of the land; for they did not drive them out.**

**Judges 1:33 Naphtali did not drive out the inhabitants of Beth-shemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land; and the inhabitants of Beth-shemesh and Beth-anath became forced labor for them.**

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**Judges 1:26-35 Results of the “Conquest”**

| <b>Tribe</b>        | <b>Result of “Conquest”</b>   |
|---------------------|---|
| Manasseh            | Did not take possession<br>Canaanites persisted in living in the land   |
| Israel (in general) | Did not drive out completely  |
| Ephraim             | Did not drive out<br>Canaanites lived among them  |
| Zebulun             | Did not drive out<br>Canaanites lived among them  |
| Asher               | Did not drive out<br>Asherites lived among the Canaanites   |
| Naphtali            | Did not drive out<br>(Naphtali) lived among the Canaanites  |
| Dan                 | Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley |
| Issachar            | ???   |

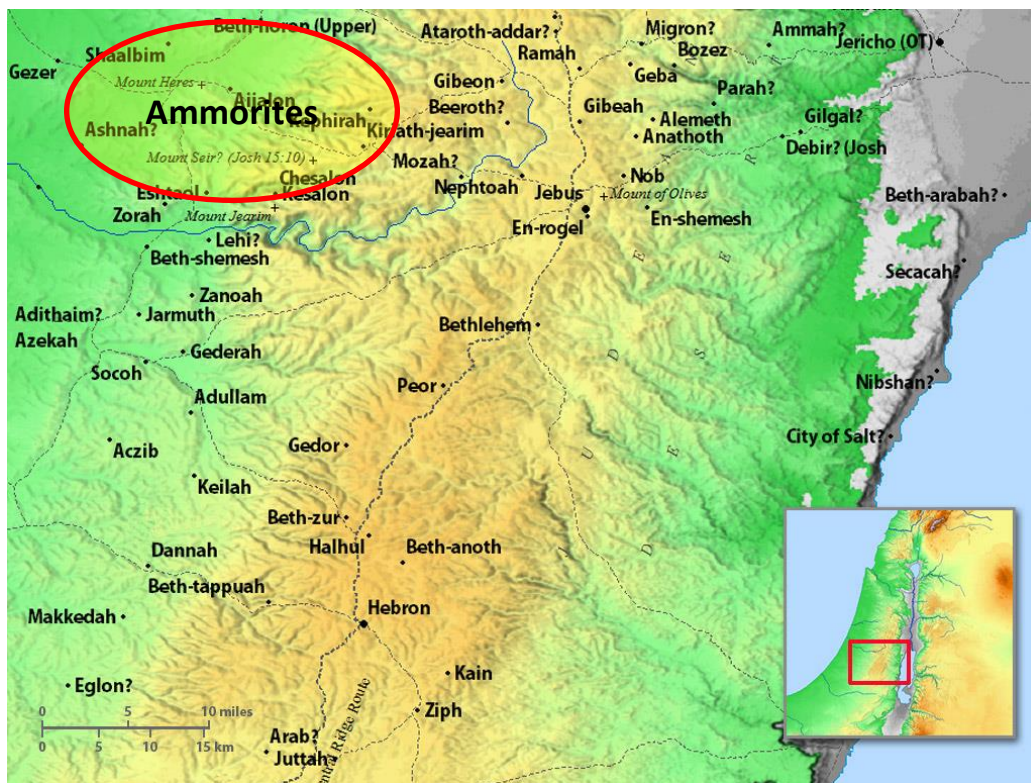
**Judges 1:34 Then the Amorites forced the sons of Dan into the hill country, for they did not allow them to come down to the valley;**

Up to this point, things have been going down hill. The Israelites have not been able to drive out the indigenous people. Now, Dan is nearly driven out by the indigenous people. God gave Dan title to his land. But in order to take possession of the land, the tribe of Dan had to depend on God. Chapter two makes it clear that all the tribes had difficulty with faith. It was too easy to trust in swords, shields and armor. The application to our times is obvious. Walk by faith and not by sight.

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**Judges 1:35 yet the Amorites persisted in living in Mount Heres, in Aijalon and in Shaalbim; but when the power of the house of Joseph grew strong, they became forced labor.**

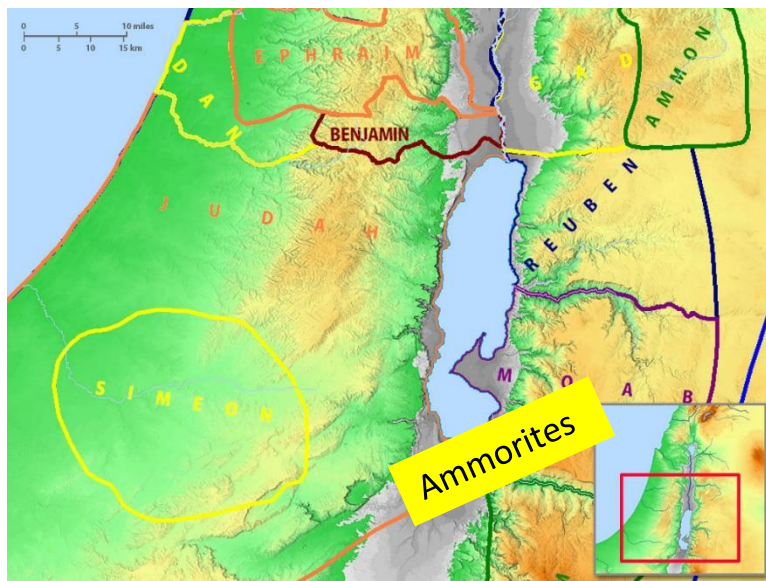
**Persisted.** The Canaanites persisted in verse 27. Now the Amorites persist in the land.



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**Judges 1:36 The border of the Amorites ran from the ascent of Akrabbim, from Sela and upward.**

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In Joshua chapters 13-21, God provided the borders of the land for the Israelite tribes. Judges chapter 1 ends with a de facto border for the Amorites, a people the Israelites were to have destroyed (Deuteronomy 20:17).

A summary of chapter 1:

1. God gave the Israelites the title deeds to their lands.
2. They had instructions from God to conquer the land and wipe out the indigenous population (Holy War per R. Dean).
3. The modus operandi was to live by faith sticking to doctrine as presented in the Torah as they had it and was taught by the priesthood.
4. However, from the very start, even Judah started to compromise and not carry out God's instructions.
5. As a result, The Canaanites and other indigenous peoples persisted in living in the land. In some cases, the Canaanites "allowed" the

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Israelites to live among them. Eventually, the immoral and corrupt Canaanite culture invaded into the daily lives of the Israelites and they abandoned their own God.

6. And as the last verse of the book says, “In those days there was no king in Israel; everyone did what was right in his own eyes.” God was supposed to be their king. This is a sad commentary on that portion of Israel’s history.
7. However, history is pointed toward the Millennium, the fulfillment of God’s grace on humankind on earth.

This ends chapter 1. Chapter 2 will provide a spiritual commentary from the pre-existent Christ, the Angel of the Lord. We Christians will receive a spiritual commentary on our faith performance at the Judgement Seat of Christ. How will you fare?