

OT-OV

Lesson 73

1. Last week we finished our study of Joshua.
2. When time expired last week I had just begun a study of the Book of Judges.
3. Now let's return to an overview of the Book of Judges.

3.1 The Book of Judges was written somewhere around 1100 B.C. by an unknown, most of the events recorded in the book occurred between 1400-1100 B.C. According to Jewish tradition the book was written by Samuel. It is a story of tribal rights under a theocracy and the success of the system even amidst terrible personal failures on the part of the individual Judges.

3.2 The title is derived from the word "judges" which in the Hebrew is Shopetim, the plural of Shaphat (Jdg 2:16) since the activities of the judges are recorded in this book.

Jdg 2:16 Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

3.3 In historical sequence it covers the period of Israel's history between Joshua and Samuel.

3.4 The era of the judges was a period in which the Israelites as God's covenant people were frequently in need of divine deliverance. Through Moses the Israelites had experienced release from Egyptian bondage and received the divine revelation as recorded in the Pentateuch.

3.5 Under Joshua the next generation partially conquered and occupied the land of Canaan. As subsequent generations succumbed to apostasy and idolatry which resulted in oppression, they appealed to God for deliverance.

3.6 Once more the mighty acts of God were displayed as a number of judges responded to the call of God to lead the Israelites in military exploits to rout the oppressing nations.

3.7 The book describes a series of religious and political cycles of sin, sorrow and supplications.

3.8 Some of the Judges were contemporaries serving in different parts of the country. God raised up several "Judges" to deliver Israel at various times. Though each judge ruled in his tribe, God in periods of exigency used certain heroes to deliver the nation, sometimes regionally and other times nationally.

3.9 The purpose of the book in presenting this history is definitely didactic and designed to teach divine retribution upon a sinning people and God's mercy in delivering His people, often in miraculous ways.

3.10 The ministry of Eli and Samuel, recorded in the opening chapters of First Samuel, concludes this era of the judges.

3.11 Religion had reached a low-ebb and Israel was threatened by the Philistines in spite of Samson's exploits.

3.12 Through the leadership of Samuel, who served as the law judge, came a revival sufficient to stem the tide of Philistine aggression and occupation.

3.13 Let's review the book in outline fashion.

I. Israel's failure to dispossess the Canaanites under Joshua. Jdg 1:1-36



A. During Joshua's lifetime Canaan was occupied and divided among the Israelite tribes. Substantial pockets of resistance remained, however.

B. The presence of enemy peoples in the midst of Israelite territory and Israel's apostasy produced the geopolitical turmoil described in the book of Judges.

C. As the death of Moses marked the end of Israel's wilderness wandering, so the death of Joshua marked the end of the first phase of the conquest of Canaan.

D. Included in the allotments made by Joshua was much territory still unconquered. The tribes were expected to occupy the territories assigned to them.

E. The term Canaanite is sometimes used of all the inhabitants of Canaan without regard to racial origin.

F. The area occupied by the Canaanites is delineated in Jdg 1:9 as the hill country, the Negev and the western foothills.

G. There is no doubt God could have motivated complete domination of the Promised Land but given Israel's volition, He chose instead to use their error for their benefit.

1. The Canaanites left would serve as "war fodder" for generations of Jews to come in order that they might learn war. There is certainly a time for war says Solomon in Ecc 3:3 and 8.

Ecc 3:3 A time to kill (Harag - to totally and violently destroy), and a time to heal; a time to break down, and a time to build up;

Ecc 3:8 A time to love, and a time to hate; a time of war (Milchamah - to wage a military campaign), and a time of peace.

2. God saw their choices and developed a plan for their life which though tainted was perfect.

3. Israel fights the remaining Canaanites:

Jdg 1:1 After the death of Joshua, the Israelites asked the LORD, "Who will be the first to go up and fight for us against the Canaanites?"

Jdg 1:2 The LORD answered, "Judah is to go; I have given the land into their hands."

Jdg 1:3 Then the men of Judah said to the Simeonites their brothers, "Come up with us into the territory allotted to us, to fight against the Canaanites. We in turn will go with you into yours." So the Simeonites went with them.

Jdg 1:4 When Judah attacked, the LORD gave the Canaanites and Perizzites into their hands and they struck down ten thousand men at Bezek.

Jdg 1:5 It was there that they found Adoni-Bezek and fought against him, putting to rout the Canaanites and Perizzites ...

Jdg 1:9 After that, the men of Judah went down to fight against the Canaanites living in the hill country, the Negev and the western foothills.

Jdg 1:10 They advanced against the Canaanites living in Hebron ... and defeated Sheshai, Ahiman and Talmai.

Jdg 1:11 From there they advanced against the people living in Debir (formerly called Kiriath Sepher).

Jdg 1:12 And Caleb said, "I will give my daughter Acsah in marriage to the man who attacks and captures Kiriath Sepher."

Jdg 1:13 Othniel son of Kenaz, Caleb's younger brother, took it; so Caleb gave his daughter Acsah to him in marriage ...

Jdg 1:17 Then the men of Judah went with the Simeonites their brothers and attacked the Canaanites living in Zephath, and they totally destroyed the city. Therefore it was called Hormah.

Jdg 1:18 The men of Judah also took Gaza, Ashkelon and Ekron--each city with its territory.

Jdg 1:19 The LORD was with the men of Judah. They took possession of the hill country, but they were unable to drive the people from the plains, because they had iron chariots ...

Jdg 1:21 The Benjamites, however, failed to dislodge the Jebusites, who were living in Jerusalem; to this day the Jebusites live there with the Benjamites.

Jdg 1:22 Now the house of Joseph attacked Bethel, and the LORD was with them.

Jdg 1:23 When they sent men to spy out Bethel (formerly called Luz),

Jdg 1:24 the spies saw a man coming out of the city and they said to him, "Show us how to get into the city and we will see that you are treated well."

Jdg 1:25 So he showed them, and they put the city to the sword but spared the man and his whole family.

Jdg 1:26 He then went to the land of the Hittites, where he built a city and called it Luz, which is its name to this day.

Jdg 1:27 But Manasseh did not drive out the people of Beth Shan or Taanach or Dor or Ibleam or Megiddo and their surrounding settlements, for the Canaanites were determined to live in that land.

Jdg 1:28 When Israel became strong, they pressed the Canaanites into forced labor but never drove them out completely.

Jdg 1:29 Nor did Ephraim drive out the Canaanites living in Gezer, but the Canaanites continued to live there among them.

Jdg 1:30 Neither did Zebulun drive out the Canaanites living in Kitron or Nahalol, who remained among them; but they did subject them to forced labor.

Jdg 1:31 Nor did Asher drive out those living in Acco or Sidon or Ahlab or Aczib or Helbah or Aphek or Rehob,

Jdg 1:32 and because of this the people of Asher lived among the Canaanite inhabitants of the land.

Jdg 1:33 Neither did Naphtali drive out those living in Beth Shemesh or Beth Anath; but the Naphtalites too lived among the Canaanite inhabitants of the land, and those living in Beth Shemesh and Beth Anath became forced laborers for them.

Jdg 1:34 The Amorites confined the Danites to the hill country, not allowing them to come down into the plain.

II. The Angel of The Lord rebukes Israel for their failure to annihilate the Canaanites.

Jdg 2:1-5

Jdg 2:1 And an angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I swear unto your fathers; and I said, I will never break my covenant with you.

Jdg 2:2 And ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice: why have ye done this?

Jdg 2:3 Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.

Jdg 2:4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lifted up their voice, and wept.

Jdg 2:5 And they called the name of that place Bochim: and they sacrificed there unto the LORD.

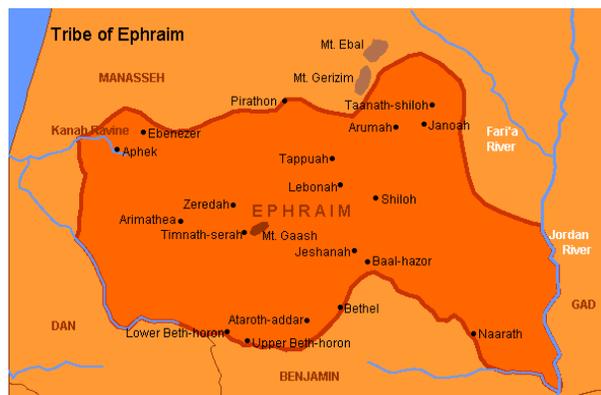


III. Joshua is eulogized and his death recorded in Jdg 2:7-9

Jdg 2:7 And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

Jdg 2:8 And Joshua the son of Nun, the servant of the LORD, died, being an hundred and ten years old.

Jdg 2:9 And they buried him in the border of his inheritance in Timnathheres, in Wthe mount of Ephraim, on the north side of the hill Gaash.



End Lesson