

Judges

- I. This study is meant to be a light treatment of the Book of Judges.
- II. Preliminary observations.
 - A. This book deals with a 450 year period after the conquest of Canaan. **ACT 13:17-20**.
 1. An addition of the years of the different judges' seasons does come to 450 years.
 2. The KJV is accurate in its historical analysis in **ACT 13:19-20**.
 3. Some modern versions corrupt the actual history to make it appear that it took 450 years to conquer Canaan, after which God gave the Judges.
 - a. Eg. "He overthrew seven nations in Canaan and gave their land to his people as their inheritance. All this took about 450 years. After this, God gave them judges until the time of Samuel the prophet." (ACT 13:19-20 in the New International Version).
 - b. It actually took less than seven years to conquer Canaan. See this by comparing Caleb's age when he first saw Canaan before the wandering period and his age at the time when Canaan was being divided up under conquest. **JOS 14:7-10**.
 - c. The NIV is a broken narrative and scripture cannot be broken (**JOH 10:35**), nor have anything perverted (distorted, misapplied) in it (**PRO 8:8**), nor have contradictions (**2PE 1:20-21**). Therefore, the NIV is not scripture, not inspired prophecy.
 - B. These judges are of special distinction from the judges that were to be appointed for the court system under Moses' Law. **EXO 18:13-27; DEUT 17:9**.
 - C. These judges were called *saviours* and are therefore plain examples of the truth of *temporal* salvation. **NEH 9:27 c/w 2KI 13:5**.
 1. Scripture commonly speaks of God saving people in a temporal or natural sense. **EXO 14:30; 2CH 32:22**.
 2. Understanding this helps us to better divide the word of truth concerning salvation: not every salvation is the eternal salvation which God alone works by Jesus Christ for sinners. **ACT 2:40; 1CO 15:1-2; 1TI 4:16**.
 - D. There is a concentration of the names of some of these judges in the roll call of faith. **HEB 11:32**.
 1. Those judges/saviours were flawed (some seriously) men of faith, yet not forgotten by God.
 2. Let this be a comfort when our own faith is colored with spots of the old man and weakness.
 3. Also, some "...out of weakness were made strong..." (**HEB 11:34**). Downturns and weaknesses in our faith can be put behind us if we are converted out of negative postures. **LUK 22:31-32; 2TI 4:11; PHM 1:10-12**.
 - E. Samuel was at the end of this line of special judges who exercised special rule and leadership and he appointed his sons as judges. **1SAM 7:15; 8:1**.
 - F. These judges admirably directed and saved Israel in their faithful exercise but the people demanded the false perception of security from a king other than God. **1SAM 8:4-7**.
 1. God rules, judges and saves His church by the words of King Jesus as He delivered them to us via His apostles' writings. **1JO 4:6**.
 2. Making commentators, church fathers, church confessions, popes, come-lately "prophets," academic accommodators, etc. to determine our creed and conduct is little different than Israel demanding a king like the nations.

- G. Ruth lived during the time of the Judges. **RUTH 1:1.**
- H. This book shows a pattern of highs and lows in which Israel fared well for a season after a judge delivered them but then afterwards fell back into bad old habits which led to their overthrow and great trouble. **JDG 2:11-19.**
 - 1. This should remind us that we need some type of magistracy to put us to shame as needed (c/w **JDG 18:7**), and a church without a devoted preacher, or who neglect regular consultation with the words of the heavenly king given in the scriptures, or who forsake the assembling of themselves together for service and preaching, are very likely to drift back to the shore of their former bondage (or worse).
 - 2. Not every church is an ant-church. **PRO 6:6-8 c/w PHIL 2:12.**
 - 3. Sometimes it doesn't take very long for a church to drift when the minister must be on other business. **GAL 1:6.**
 - 4. Bugs can keep it together without a king. **PRO 30:27.**
 - 5. NOTE: Unlike those judges who died leaving a vacuum (**JDG 2:19**) our Judge is very much alive to judge His churches. **REV 1:17-18; 2:1.**
 - a. Men stray into folly when they think they are not being actively judged. **EZE 8:12.**
 - b. Avoid the mentality of **2PE 3:3-4; ECC 8:11.**
- I. The character of this period is summed up in **JDG 21:25.**
 - 1. Contrast this with **DEUT 12:8.**
 - 2. Again, we can assume no such mentality as **JDG 21:25** because there is a Living King now over "...the Israel of God" (**GAL 6:16**).
 - a. Those who do not think the church presently has a king are missing a saving truth that could keep them from the snares of false prophets and from subjugation to spiritual powers that deceptively conquer their minds and influence their policies.
 - b. True religion is not left up to individual taste but rather the things which Jesus has commanded. **MAT 28:19-20.**

III. **Judges 1.**

- A. Joshua had died without appointing a successor but at least the children of Israel were yet willing to proceed with Canaan's conquest and sought God's direction. **vs. 1-3.**
 - 1. This was proper protocol. **NUM 27:21.**
 - 2. A lack of inquiry of God had earlier been costly. **JOS 9:14.**
 - 3. A church's efforts in evangelism should likewise be according to the commands and guidelines of Scripture.
 - a. We should go to God about men when considering going to men about God.
 - b. There are some fields that might be assumed to be white unto harvest but the time may not be according to the Spirit. Is there a reasonably plain call? **ACT 16:6-10.**
 - 4. Judah was chosen to go first, even as the Lion of the tribe of Judah, Jesus Christ, first engaged the powers of darkness and overcame them and so animates us to be "...more than conquerors through him that loved us" (**ROM 8:37**).
 - 5. The great tribe of Judah asking Simeon to join him may remind us that in the church the more feeble members are necessary. **1CO 12:21-22.**
 - 6. It may be that faithful Caleb (of Judah, **NUM 13:6**) was still vigorous and participated in the action, perhaps even in a leadership role. **JOS 14:11 c/w JDG 1:19-20.**
- B. The venture was successful. **vs. 4-8.**

1. Though victory was in hand, they didn't let Adonibezek escape. This is wisdom useful to us in fighting against the lusts of the flesh. Unaddressed lusts can infect character and gain strongholds. **JAM 1:14-16 c/w GAL 5:9; ROM 7:23.**
 2. The treatment of Adonibezek is curious.
 - a. A charge of cruelty might be levelled against Judah but the cutting off of his thumbs and great toes was not far akin from the law of Israel's justice system which demanded equal retribution (**DEU 19:21**) and Adonibezek basically acknowledged the justice of the matter.
 - b. Their charge from God was to utterly destroy the devoted nations and make no covenant with them or show mercy to them. **DEU 7:1-2.**
 - c. NOTE: to win against sin it must be mortified, not just hobbled (a making provision for the flesh to fulfil its lusts). **COL 3:5-10; ROM 13:14.**
 3. In overcoming Adonibezek, Judah had essentially also overcome seventy other kings under his mastery. Sometimes overcoming the main weakness is the path to victory over lesser issues. **JAM 3:2.**
 4. NOTE: The Canaanites were not living in peaceful harmony with one another before the conquerors got there. This is a common false assumption about the pagan lands that were overcome by Christian-influenced civilization.
 5. **v. 8** seems to refer to earlier action against Jerusalem in Joshua's time.
- C. **vs. 9-20** further set forth the ventures of Judah and Simeon. They were very successful but consider **v. 19.**
1. The last phrase, "...because they had chariots of iron" is not a valid reason but their excuse. They should have been operating under the divine promise of **v. 2.**
 2. The enemy had chariots of iron but God has chariots of fire. **PSA 68:17; 2KI 2:11.**
 3. The Egyptians' chariots were rendered useless by God. **EXO 14:25.**
 4. The more recent victory in Joshua's day should have inspired them. **JOS 11:4-9.**
 5. Distrust in God's promises and power is not uncommonly a partner with willing compromise and complacency in our battles.
 - a. Battle-fatigue or the cares of this world crowd out the effect of the word. **LUK 8:14; 2TI 4:3-4.**
 - b. There is no dart of the enemy that applied faith cannot resist and overcome. **EPH 6:16; 1PE 5:8-9 c/w 1CO 10:13.**
- D. The rest of this chapter presents various quasi-conquests of the tribes of Israel over the Canaanites.
1. The Jebusites (**v. 21**) were never fully overcome until David (**1CH 11:4-8**). Some powers are especially problematic. **MAT 17:21.**
 2. The lingering Canaanites that were not driven out were made tributaries: they no longer had absolute mastery.
 3. In our warfare against sin, we will not have complete victory until our vile bodies are changed: the lusts of the old nature will have to be kept under power until they are eliminated. **ROM 7:21-25; 1CO 9:27 c/w PHIL 3:20-21.**
 - a. For now, we continue the resistance effort and occupy until Christ comes. **LUK 19:13.**
 - b. The elements of our nature can at least now be made serviceable to us as long as we have power over them (and not vice-versa). **1CO 6:12; ROM 6:12.**
- E. "The conquest of Canaan was very partial. Israel dwelled among the ancient inhabitants of the land, much as the Normans did among the Anglo-Saxons, whom they found in England; and the mixture of the two peoples was the beginning of moral degeneracy and

decline in the chosen race. Wherever there was the old-time faith in God, as in the case of Caleb, the land was cleared of the Canaanite; but where God was *out*, the Canaanite was *in*.

So it is in the life of the soul. It is intended that the whole should be yielded to Christ, that no evil passion should reign, that no besetting sin should enthrall. But how often Christian people give up the fight! They say that the old Adam is too strong for them, and settle down to a joint-occupation. Let us not yield to reasoning like this! The Lion of Judah can break every chain. By faith in Him we can be more than conquerors! The Holy Spirit strives with the flesh, so that we may not do as otherwise we would. Only give Him the right of way! Sin shall not reign in your mortal body!”

(F.B. Meyer Commentary on JDG 1:16 – 2:5)