

JUDGES

Book note for Judges

CHRONOLOGY OF THE JUDGES

<u>Rule</u>	<u>Duration</u>	<u>Reference</u>
Joshua	31	See below
The elders after him	21	See below
Cushanrishathaim	8	3:8
Othniel	40	3:11
Eglon of Moab	18	3:14
Ehud followed by Shamgar	80	3:30
Jabin of Canaan	20	4:3
Deborah	40	5:31
Midianites	7	6:1
Gideon	40	8:28
(Abimelech)	3	9:22
Tola	23	10:2
Jair	22	10:3
(Philistines & Amonites)	18	10:8
Jephthah	6	12:7
Ibzan	7	12:9
Elon	10	12:11
Abdon	8	12:14
(Philistines)	40	13:1

The passage refers to the start of Jephthah's judgeship and sets the stage for the battle during which Jephthah made his vow. As can be seen from the table, the total number of years listed in the Judges (starting with Cushanrishathaim of Mesopotamia) spans 319 years. To that we need to add the time Joshua judged Israel. According to Josh. 14:7, Joshua was 40 when he spied the land with Caleb which was probably in the second year of Israel's journey (see Ex. 40:17). This means that Joshua was 39 when he left Egypt and, forty years later, he was 79 when Israel entered the promised land.

Joshua 14:10 takes place when the land was being divided, and at that time Joshua is 85. So the division of the land took place six years after crossing the Jordan River and forty six years after leaving Egypt. Joshua died at age 110 and Israel served the Lord while he lived and during the days of elders who had known the works of the Lord. So there were at least 31 years between the crossing of the Jordan River and the time that Israel was overpowered by Cushanrishathaim (Josh. 24:29, 31).

The Bible does not say how long the elders ruled after Joshua's death. One Jewish tradition has it that Joshua and the elders ruled a combined total of 28 years, which means that Israel fell to Cushanrishathaim three years before Joshua's death. Another tradition says that the elders ruled 17 years beyond Joshua's 28 (Rabbi Abraham Levi in the *Sepher*, a *Cabala*). For the moment, assume that the time of Joshua's judgeship plus that of the elders totals 45 years (28 plus 17). That adds 45 years to the 319 years giving a total of 364 years. Yet Jephthah says 300 years (11:26).

The resolution of the Jewish rabbis is appropriate, albeit some of their specifics contradict the scriptures. According to the rabbis' resolution, the years of occupation by Israel's enemies ought not to be counted separately, but ought to be included in the number of years each respective judge ruled. In other words there are no missing judges in the list and the named judges judged while the land of Israel was occupied. This is allowed by several of the texts and runs contrary to none. For example, one could interpret Judg. 3:10's "and he [Othniel] judged Israel, and went out to war" to signify that he was judging prior to the war. Likewise, the scripture clearly says that Deborah was already judging Israel during Jabin's oppression (Judg. 4:4).

If the judgeships overlap times of occupation, then the 8 years of Cushanrishathaim, the 18 years of Eglon, the 20 years of Jabin, the 7 years of Midain, and the 18 years of the Ammonites do not add to the total years of the judges. This subtracts 71 years from the 364 and leaves 293 years, well within the uncertainty in

how long the elders judged after Joshua. Indeed, if the elders ruled 21 years after Joshua's death then the 300-year figure would be exact. Thus we derive the first two lines in the Chronology.

Chapter note for Judges 1

1 The acts of Judah and Simeon. 5 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 13 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Ashkelon, and Ekron taken. 21 The acts of Benjamin. 22 Of the house of Joseph, who take Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

Judg 1:1

Judges covers a 450-year period as per Ac. 13:20. For a chronology of the Judges see the Book Note (hit F2). The 450-year period includes Moses and Samuel.

Judg 1:11

-- **DEBIR**

See note to Jos. 11:21.

Judg 1:16

The city of palm trees is said to be Jericho, but Jericho no longer exists at this time. Possibly it was a suburb of Jericho.

Judg 1:17

-- **HORMAH**

Hormah = devoted, accursed, flat-nosed. Josh. 19:4. Num. 21:3 is a different place.

Judg 1:19

Some claim that the Lord could not drive out the inhabitants of the valley. The antecedent of "he" is Judah, and the help of the Lord is conditional. If Judah doubted that the inhabitants of the valley could be driven out, even with the Lord's help, the Lord will not honor it and help them. That's part of the holiness of God.

Judg 1:21

Hence the problems of chapter 19 and 2 Sam. 4:2-5.

Judg 1:23

Descry = to catch sight of from afar.

Judg 1:30

Re. Nahalol: Josh. 19:15.

Chapter note for Judges 2

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua. 14 God's anger and pity towards them. 20 The Canaanites are left to prove Israel.

Judg 2:1

"An angel of the LORD" speaks in the first person, as God.

Gilgal = wheel, rolled away.

Bochim = mourners, weepers.

Judg 2:8

Ca. A.M. 2383.

Judg 2:10

"Knew him not" as Creator, King, Judge, Counselor, and Saviour.

Judg 2:13

Ashtaroth = Astarte or Ishtar = wall builder, tower builderess; also flocks.

Judg 2:16

taroth = Astarte or Ishtar = wall builder, tower builderess; also flocks.

Chapter note for Judges 3

1 The nations which were left to prove Israel. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Cushan-rishathaim, 12 Ehud from Eglon, 31 Shangar from the Philistines.

Judg 3:8

Chushanrishathaim is the second longest word in the Bible. It means "blackness of double wickedness."
Mesopotamia = world, the place Abraham left.

Judg 3:9

Josh. 15:17.

Othniel = force of God.

Judg 3:10

-- **SPIRIT**

Upper case Spirit

Judg 3:12

Eglon = (bull) calf. Israel had a problem with calf idols.

Judg 3:13

See note to 1:16.

Judg 3:15

Ehud = unity; Gera = small weight, grain.

Judg 3:31

Shamgar = amazing, sojourner; the desolate dragged away.

Anath = answered, testify.

Chapter note for Judges 4

1 Deborah and Barak deliver Israel from Jabin and Sisera. 18 Jael killeth Sisera.

Judg 4:2

Jabin = cunning, smart, eloquent.

Hazor = court, village.

Sisera = overseeing bird. Maybe Sin (moon god, Sinai) or from same as H5929, measure + either H5627 revolt, rebellion, apostasy or from H5518, congregation. It appears to symbolize the apostate congregation. Crudens says a battlefield.

Hazereth = carving, cutting.

Judg 4:4

Deborah = bee; systematic word.

Lapidoth = lamp.

Judg 4:5

Ramah = high place.

Bethel = house of God.

Ephraim = fruitful.

Judg 4:6

Abinoam = pleasant father.

Barak = bright, lightning.

Tabor = broken.

Judg 4:17

Jael = profitable; zealous for good works; ascender. 5:6, 24.

Heber = company.

Kenite = acquiring; spear.

Judg 4:19

Apparently they had a method of preserving milk, perhaps by scalding and bottling.

Chapter note for Judges 5

The song of Deborah and Barak.

Judg 5:4

This traces the route of the second advent. See Hab. 3.

Judg 5:6

Jael: 4:17 v.f.

Judg 5:10

The ass is here associated with judgment. Also see Judg. 10:4; 12:14; 15:15-16.

Judg 5:14

“Pen of the writer” was removed in the 1884 *Revised Version* as there was no evidence from the Tel Armana Tablets that anyone could write with a pen. The “evidence” came later, but the ASV, NASV, NIV, etc. still omit the phrase.

Judg 5:17

Dan wanted to keep trade with Phoenicia? Asher is next to Dan.

Judg 5:19

Joel 2; Rev. 19.

Judg 5:20

Sisera probably relied on astrology, just as did Hitler, and just as the Allies used Hitler’s astrological dependency to their advantage, so may Israel have used it against Sisera.

Judg 5:21

Flash floods (cf. v. 4).

Judg 5:23

Note the wording: it does not say “to help the LORD.”

Judg 5:24

Compare Lu. 1:42 which says Mary is blessed “among women,” not above as here. The Catholics say Mary will bruise the head of the serpent, but here Jael drives a spike through his head. Though it may be objected that it may only apply to “women in the tent,” nevertheless, there is at least that area where someone outranks the queen of heaven and hell.

Is Jael a type of the Church, the Bride (Rev. 21:9), who presently lives in a tabernacle or tent (2 Cor. 5:1, 4)? After all, the Kenites were not Israelites, and Jael’s ancestry is not given. Also, her name means “profitable,” “zealous for good works,” (Tit. 2:14). It can also mean wild goat and sounds like “JAH is [my] God.”

Judg 5:30

These women have no concern for the dead, just clothing. See note to Gen. 37:5 about divers colours.

Chapter note for Judges 6

1 The Israelites for their sin are oppressed by Midian. 8 A prophet rebuketh them. 11 An angel sendeth Gideon for their deliverance. 17 Gideon's present is consumed with fire. 25 Gideon destroyeth Baal's altar, and offereth a sacrifice upon the altar Jehovah-shalom. 28 Joash defendeth his son, and calleth him Jerubbaal. 33 Gideon's army. 36 Gideon's signs.

Judg 6:1

Seven years after the forty. Also see Le. 12:2&4; Num. 13:22; 2 Ki. 8:9 with 2 Ki. 12:1.

Judg 6:2

Midian = contention.

These dens still exist (1979) and are used for cattle. Akin to Qumran caves, etc.

Judg 6:3

Amalekites = ones that take all or that uses ill.

Judg 6:4

Gaza = fierce, mighty, power, roughly, strong.

Judg 6:5

Grasshoppers leaving nothing to eat.

Judg 6:11

Ophrah = fawn, dustiness.

Joash = JAH's become man.

Abiezer = father of help.

Gideon = he that bruises and breaks; cutting off iniquity.

Judg 6:24

This is the third and last of the three hyphenated Jehovah attributes. **Jehovah-shalom** = the LORD our Peace. Link is (Ex. 17:15, Gen. 22:14).

The seven/eight Jehovahs attributes sequence. Prev. Ex. 31:13, next 1 Sam. 1:3.

Judg 6:25

V. 1.

Judg 6:32

Jerubbaal = he will contend with Baal.

Judg 6:33

Same place where Saul, Ahab, & Jezebel were destroyed.

Judg 6:34

-- **SPIRIT**

Upper case Spirit.

Judg 6:35

Manasseh = forgetfulness

Asher = blessedness

Zebulun = wished-for habitation

Naphtali = my wrestling, twisting.

Chapter note for Judges 7

1 Gideon's army of two and thirty thousand is brought to three hundred. 9 He is encouraged by the dream and interpretation of the barley cake. 16 His stratagem of trumpets and lamps in pitchers. 24 The Ephraimites take Oreb and Zeeb.

Judg 7:1

Harod = terror.

Moreh = rain; teacher, illustrator.

Judg 7:2

Warning against the dangers of large Christian organizations.

Judg 7:3

The call as per Deu. 20:8.

Judg 7:5

By lapping the water from their cupped hands (v. 6), these would stay watchful and wary. For a treatise on dogs see Rev. 22:15.

Judg 7:10

Phurah = branch, fruit-bearing.

Judg 7:18

Italics here, not in v. 20.

Judg 7:20

The clay (flesh, self) must be broken for the light to shine.

Judg 7:22

Beth-shittah = house of the scourge

Zererath = oppression

Abel-meholah = plain or meadow of dancing

Tabbath = renowned.

Judg 7:24

Where John baptised.

Judg 7:25

Oreb = swarm (of flies); Crudens says "raven, black," but that derivation is not clear since the word refers to flies whenever translated.

Zeeb = wolf.

8:5; Psa. 83:11 and Isa. 10:26.

Chapter note for Judges 8

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideon's army. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 18 Gideon revengeth his brethren's death on Zebah and Zalmunna. 22 He refuseth government. 24 His ephod cause of idolatry. 28 Midian subdued. 33 The Israelites' idolatry and ingratitude.

Judg 8:5

Psa. 83:11; Judg 7:25.

Judg 8:16

By altering the ayin to a shin, modern Bible critics read "tear" instead of "teach."

Judg 8:18

6:33.

Judg 8:23

Shades of Oliver Cromwell.

Chapter note for Judges 9

1 Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He burneth the hold of the god Berith. 50 At Thebez, he is slain by a piece of a millstone. 56 Jotham's curse is fulfilled.

Judg 9:1

-- **SHECHEM**

Shechem = portion, (burden on the) shoulder, (early rising),

Judg 9:6

Millo, v. 20.

An oak pillar? See Gen. 35:4 and Josh. 24:26.

-- **MILLO**

Millo = terraces

Judg 9:8

The olive tree is a type of the tree of life.

Judg 9:10

The fig tree as a tree of self-righteousness.

Judg 9:13

The vine as the tree of the knowledge of good and evil. The reasons to conclude this are as follows: 1) wine is a type of the blood, and there is a prohibition on blood. 2) The first Old Testament miracle is the water turned into blood; the first New Testament miracle is the water into wine. 3) It is the forbidden fruit to the Nazarite. This makes the Roman mass equivalent to the commission of original sin.

Judg 9:14

The bramble is the tree of the fruit of original sin.

Judg 9:20

Millo (v. 6): see 2 Sam. 5:9. Millo can be terraces, walls, abutments.

Judg 9:31

-- **PRIVILY**

Privily = privately

Judg 9:37

Compare Ex. 38:12.

Judg 9:46

Berith = agreement, compact.

Chapter note for Judges 10

1 Tola judgeth Israel in Shamir. 3 Jair, whose thirty sons had thirty cities. 6 The Philistines and Ammorites oppress Israel. 10 In their misery God sendeth them to their false gods. 15 Upon their repentance he pitieth them.

Judg 10:4

12:14. Havoth-jair = towns of the light, fair. Num. 32:41.

Chapter note for Judges 11

1 The covenant between Jephthah and the Gileadites, that he should be their head. 12 The treaty of peace between him and the Ammonites is in vain. 29 Jephthah's vow. 32 His conquest of the Ammonites. 34 He performeth his vow on his daughter.

Judg 11:1

Jephthah = liberator.

Gilead = Fountain of witness.

Judg 11:3

Tob = good.

Vain men indicate a robber band.

Judg 11:4

See note to Gen. 4:3.

Judg 11:24

Chemosh, see note to Chemosh in Num. 21:29.

Judg 11:26

A.M. 2853.

Judg 11:29

-- **SPIRIT**

Upper case Spirit.

Judg 11:31

Note that Jephthah's vow is for a burnt offering.

Judg 11:40

Indicating that she died (see v. 30), otherwise, why a perpetual lament?

Chapter note for Judges 12

1 The Ephraimites, quarrelling with Jephthah, and discerned by Shibboleth, are slain by the Gileadites. 7 Jephthah dieth. 8 Ibzan, who had thirty sons, and thirty daughters, 11 and Elon, 13 and Abdon, who had forty sons and thirty nephews, judge Israel.

Judg 12:6

Shibboleth = ear of corn, river.

Chapter note for Judges 13

1 Israel is in the hand of the Philistines. 2 An angel appeareth to Manoah's wife. 8 The angel appeareth to Manoah. 15 Manoah's sacrifice, whereby the angel is discovered. 24 Samson is born.

Judg 13:2

Manoah = what rest.

Judg 13:3

The woman is not named, even as the woman of Rev. 12, though what further parallels we can draw from that is not yet clear.

Samson is a type of Christ. His birth is announced by an angel. He destroyed the mouth of the lion (first advent). He lost his strength on account of a Gentile woman, symbolizing the death of Jesus Christ, but his strength was resurrected, after which he judged the Philistines, avenging Israel and himself (second advent). The woman he loved ultimately betrays him, even as Israel betrayed Jesus and how the Laodicean church will deny the resurrected Lord Jesus Christ. Finally, both are Nazarites.

Judg 13:4

Indicates a knowledge of the fact that a woman's diet can affect the child within her.

Judg 13:5

-- **RAZOR**

Spelled razor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

Judg 13:20

Generally speaking, all "up" and "down" references are weakly geocentric in that they indicate a coordinate system which is anchored to either the center of the earth or a direction measured radially from the surface of the earth. This passage is stronger than usual in that not only the flame went up, but also the angel went up all the way to heaven.

Judg 13:24

Samson = sunlight. In Chaldean his name means "minister." Heb. 11:32.

Judg 13:25

-- **SPIRIT**

Upper case Spirit.

Chapter note for Judges 14

1 Samson desireth a wife of the Philistines. 5 In his journey he killeth a lion. 8 In a second journey he findeth honey in the carcase. 10 Samson's marriage feast. 12 His riddle by his wife is made known. 19 He spoileth thirty Philistines. 20 His wife is married to another.

Judg 14:6

-- SPIRIT

Upper case Spirit.

Judg 14:8

Deborah = bees, which stems from *dabar*, meaning word, decree.

Judg 14:19

-- SPIRIT

Upper case Spirit.

Chapter note for Judges 15

1 Samson is denied his wife. 3 He burneth the Philistines' corn with foxes and firebrands. 6 His wife and her father are burnt by the Philistines. 7 Samson smiteth them hip and thigh. 9 He is bound by the men of Judah and delivered to the Philistines. 14 He killeth them with a jawbone. 18 God maketh the fountain En-hakkore for him in Lehi.

Judg 15:8

"In the top of the rock Etam" means there was a cave in the top of this rock. **Etam** = ravenous bird such as a hawk or eagle.

Judg 15:14

Lehi = jaw.

-- **SPiRiT**

Upper case Spirit.

Judg 15:17

Ramath-lehi = hill of the jaw.

Judg 15:19

The hill, Lehi, apparently had a rock formation shaped like a jaw, or else the water came out of the jaw itself. **En-hakko-re** = requested fountain or fountain of the beseecher.

Chapter note for Judges 16

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah, corrupted by the Philistines, enticeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistines take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistines, and dieth.

Judg 16:4

Sorek = vine.

Delilah = languishing, brought low.

Judg 16:5

Evidently Samson was not a hunk of a man.

There were five lords of the Philistines (1 Sam. 6:16).

Judg 16:17

-- **RAZOR**

Spelled rasor in the A.V. Found in Nu. 6:5; Judg. 13:5; 16:17; 1 Sam. 1:11; Psa 52:2; Isa. 7:20; Eze. 5:1.

Judg 16:23

Dagon was half fish, half human: the fish god. See note to 1 Sam. 5:2 v.f.

Chapter note for Judges 17

*1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and he ornaments for them.
7 He hireth a Levite to be his priest.*

Judg 17:1

Micah is short for “who is like YAH?”

See note to Rev. 2:20 about the significance of this chapter and the next. Then see Rev. 7:8.

Judg 17:2

16:5

Chapter note for Judges 18

1 The Danites send five men to seek out an inheritance. 3 At the house of Micah they consult with Jonathan, and are encouraged in their way. 7 They search Laish, and bring back news of good hope. 11 Six hundred men are sent to surprise it. 14 In the way they rob Micah of his priest and his consecrate things. 27 They win Laish, and call it Dan. 30 They set up idolatry, wherein Jonathan inheriteth the priesthood.

Judg 18:7

Without magistrates there was likely a time of some kind of anarchy.

Judg 18:12

Maha-ne-dan = camp of Dan (judge).

Chapter note for Judges 19

1 A Levite goeth to Beth-lehem to fetch home his wife. 16 An old man entertaineth him at Gibeah. 22 The Benjamites abuse his concubine to death. 29 He divideth her into twelve pieces, to send them to the twelve tribes.

Judg 19:1

This takes place early in the time of the Judges (20:28).

Chapter note for Judges 20

1 The Levite is a great assembly declareth his wrong. 8 The decree of the assembly. 12 The Benjamites, being cited, make head against the Israelites. 18 The Israelites in two battles lose forty thousand. 26 They destroy by a stratagem all the Benjamites except six hundred.

Judg 20:28

Ex. 6:25.

Note, certain portions of the Judges are not in chronological order.

Chapter note for Judges 21

1 The people bewail the desolation of Benjamin. 8 By the destruction of Jabesh-gilead they provide them four hundred wives. 16 They advise them to surprise the virgins that danced at Shiloh.

Judg 21:25

Deu. 12:8.