



## 02 Message – Judges 1:11-36 (Wednesday night)

We had our intro last week, and we looked at cycles of civilizations. Sunday we took a look at the overall picture of what was happening in Israel after Joshua had died. Scholars think that probably the Prophet Samuel wrote the book during the first years of King David's rule.

*<sup>11</sup> From there they went against the inhabitants of Debir. (The name of Debir was formerly Kirjath Sepher.) <sup>12</sup> Then Caleb said, "Whoever attacks Kirjath Sepher and takes it, to him I will give my daughter Achsah as wife." <sup>13</sup> And Othniel the son of Kenaz, Caleb's younger brother, took it; so, he gave him his daughter Achsah as wife.*

So after Hebron a little further to the south was Debir. This is Othniel that is Caleb's nephew and he'll be Caleb's son-in-law. We first learned about him in the Book of Joshua and this is our reintroduction to him as he will be the first judge. Caleb had great influence on others. Caleb had an effect on Othniel. I spoke on Sunday saying that we older folks should remember that we can have a TREMENDOUS EFFECT on kids around us that are in our sphere of influence.

We can love on them. We can give them gift cards. We can attend functions that they have. I encourage you to be bold in your faith. Don't be timid or bashful about it. Caleb had a huge effect on the whole family with his boldness. Remember when we studied Caleb I told you that his name can mean "dog", but it might help to look deeper into his name. In Hebrew, it could also be "ke leb". Most every very word in Hebrew comes from a three-letter thought. Some scholars feel that "Caleb" is the coming together of "the particle כ(ke), meaning 'like' or 'as if,' and the noun לב(leb), meaning heart, understanding or courage (the noun לבי, lebi literally means "heart-having" and described the lion). That way the word כלב(keleb = dog) could, somewhat creatively, be understood to mean 'as if it has a heart' or 'as if it understands.'"<sup>1</sup>

<sup>1</sup> <https://www.abarim-publications.com/Meaning/Caleb.html>

We should be older believers who HAVE OUR HEART IN IT! The time of our influence is coming to an end, so invest yourself in young people and in conveying the truth of God's word to them. Caleb obviously spoke boldness into all of those around him.

*<sup>14</sup> Now it happened, when she (Achsah) came to him, that she urged him to ask her father for a field. And she dismounted from her donkey, and Caleb said to her, "What do you wish?" <sup>15</sup> So she said to him, "Give me a blessing; since you have given me land in the South, give me also springs of water. "And Caleb gave her the upper springs and the lower springs.*

Caleb had boldness in his family. Remember on a certain level Caleb (means "bold") and he had demanded Hebron so he could go up against the biggest baddest giant.

*<sup>16</sup> Now the children of the Kenite, Moses' father-in-law, went up from the City of Palms (that's Jericho) with the children of Judah into the Wilderness of Judah, which lies in the South near Arad; and they went and dwelt among the people. <sup>17</sup> And Judah went with his brother Simeon, and they attacked the Canaanites who inhabited Zephath, and utterly destroyed it. So the name of the city was called Hormah. <sup>18</sup> Also Judah took Gaza with its territory, Ashkelon with its territory, and Ekron with its territory. (Philistine country) <sup>19</sup> So the LORD was with Judah. And they drove out the mountaineers, but they could not drive out the inhabitants of the lowland, because they had chariots of iron. <sup>20</sup> And they gave Hebron to Caleb, as Moses had said. Then he expelled from there the three sons of Anak.*

Remember in Joshua 14 and 15 Caleb claimed Hebron and this tells us that he drove out the sons of Anak, the Anakim.

*<sup>21</sup> **But the children of Benjamin did not drive out the Jebusites who inhabited Jerusalem;** so, the Jebusites dwell with the children of Benjamin in Jerusalem to this day.*

*<sup>22</sup> And the house of Joseph also went up against Bethel, and the LORD was with them.*

*<sup>23</sup> So the house of Joseph sent men to spy out Bethel. (The name of the city was formerly Luz.) <sup>24</sup> And when the spies saw a man coming out of the city, they said to him, "Please show us the entrance to the city, and we will show you mercy." <sup>25</sup> 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. <sup>26</sup> And the man went to the land of the Hittites, built a city, and called its name Luz, which is its name to this day.*

### ***Incomplete Conquest of the Land***

*<sup>27</sup> However, Manasseh did not drive out the inhabitants 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; **for the Canaanites***

*were determined to dwell in that land.*<sup>28</sup> *And it came to pass, when Israel was strong, that they put the Canaanites under tribute, but did not completely drive them out.*

This begs the question: If Israel was able to put the Canaanites under tribute, why couldn't Israel drive them out. I think a parallel for us is that we too get comfortable with sin in our lives and we make accommodations for it.

*<sup>29</sup> Nor did Ephraim drive out the Canaanites who dwelt in Gezer; so the Canaanites dwelt in Gezer among them.*

*<sup>30</sup> Nor did Zebulun drive out the inhabitants of Kitron or the inhabitants of Nahalol; so the Canaanites dwelt among them, and were put under tribute.*

*<sup>31</sup> Nor did Asher drive out the inhabitants of Acco or the inhabitants of Sidon, or of Ahlab, Achzib, Helbah, Aphik, or Rehob.*<sup>32</sup> *So the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not drive them out.*

*<sup>33</sup> Nor did Naphtali drive out the inhabitants of Beth Shemesh or the inhabitants of Beth Anath; but they dwelt among the Canaanites, the inhabitants of the land. Nevertheless the inhabitants of Beth Shemesh and Beth Anath were put under tribute to them.*

*<sup>34</sup> And the Amorites forced the children of Dan into the mountains, for they would not allow them to come down to the valley;*<sup>35</sup> *and 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.*

*<sup>36</sup> Now the boundary of the Amorites was from the Ascent of Akrabbim, from Sela, and upward.*

What we're now seeing is the capitulation of the main land of Israel. This is land that God had promised Israel, but Israel was refusing to take possession of the land. I think unless we are careful, we can let sin take control and we can become very very comfortable with it. At first we tolerate it growing comfortable with it. The next thing we know, it is dominating us and taking possession of us. It is putting us in bondage.

Separation from the world - Power in Holiness - <sup>16</sup> *For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*<sup>17</sup> *For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. (Romans 1 KJV)*

*12 I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.*<sup>2</sup> *And*

*do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. (Romans 12:1-2 NKJV)*

Renewal of the mind involves spiritual battle (Ephesians 6)

*For though we live in the world, we do not wage war as the world does. 4 The weapons we fight with are not the weapons of the world. On the contrary, they have divine power to demolish strongholds. 5 We demolish arguments and every pretension that sets itself up against the knowledge of God, and we take captive every thought to make it obedient to Christ. 2 Corinthians 10: 3-5*

In this context, the Greek word for stronghold is ochyrōma, translated as "prison."

A spiritual stronghold is more than sin; it's bondage. A stronghold in this context is a natural desire in us that Satan twists so that sin has control over us. Some are obvious such as an addiction, but some are not, such as materialism.

Our strongholds are sometimes masked as something good, so we may not even know what the enemy is using against us. It can be something you don't trust God with or something you're striving to fulfill within yourself.

- [Bitterness or unforgiveness](#). You think of revenge or feel hatred towards another. You're often angry and feel resentful.
- [Obsessive worry, fear](#). Worrying about your kids or future or finances to the point it steals your joy.
- Jealousy
- Addiction. All types of addiction, such as substances or even being addicted to attention or praise.
- [Lust, adultery, meaningless intimate encounters](#).
- Perfectionism which drives you to control.
- Selfishness, fragile ego.
- [Despair](#) or a complaining attitude or such low confidence it prevents you from living for God.
- Discontentment.
- Lying
- People pleasing
- Gossip
- Judgmental thoughts or feeling superior.

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Paul said that the offering of one's body as a living sacrifice is a "spiritual act of worship." This expression has been variously translated as "spiritual service, reasonable worship, rational service," and so on. Perhaps the best paraphrase is that of Knox, "This is the worship due from you as rational creatures."<sup>9</sup> In view of God's acts of mercy it is entirely fitting that we commit ourselves without reservation to him. To teach that accepting the free gift of God's grace does not necessarily involve a moral obligation on our part is a heresy of gigantic proportions. The popular cliché "He is Lord of all or not Lord at all" is absolutely right.

If v. 1 speaks of a specific act in which we offer ourselves to God, v. 2 tells us of two ongoing activities that carry out the intention of the living sacrifice. The first is negative; the second, positive. Believers are no longer to conform themselves to the present age (cf. 1 Pet 1:14). As citizens of heaven (Phil 3:20) we are to "set [our] minds on things above, not on earthly things (Col 3:2). Paul reminded the Galatians that the present age is evil (Gal 1:4). It cannot, and must not, serve as a model for Christian living. Its values and goals are antithetical to growth in holiness. The church should stand out from the world as a demonstration of God's intention for the human race. To be culturally identified with the world is to place the church at risk. Believers are to be salt and light (Matt 5:13–14), purifying and enlightening contemporary culture.

Rather than allowing the world to "squeeze you into its own mold" (Phillips), Paul told believers to be "transformed by the renewing of your minds." From without there is a continuing pressure to adopt the customs and mind-set of the world in which we live. Although that influence must be rejected, that alone will never create the kind of change God has in mind for his followers. Real and lasting change comes from within. We must "let ourselves be transformed." The verb occurs in two other settings in the New Testament. First is Mark 9:2 (Matt 17:2), where Jesus is said to have been "transfigured" before his three disciples. Next is 2 Cor 3:18, where Paul taught that believers, as they behold the glory of the Lord, are being "transformed" into his likeness. The transformation of which Paul spoke in Rom 12:2 is not a change effected from without but a radical reorientation that begins deep within the human heart.

A renewed mind is concerned with those issues of life that are of lasting importance. By nature our thoughts tend to dwell on the ephemeral. But that which passes quickly is normally inconsequential. As Paul said in another place, "What is seen is temporary, but what is unseen is eternal" (2 Cor 4:18). The mind renewed enables us to discern the will of God. Released from the control of the world around us, we can come to know what God has in mind for us. We will find that his will is "good, pleasing and perfect." It is good because it brings about moral and spiritual growth. It is pleasing to God because it is an expression of his nature. It is perfect in that no one could possibly improve on what God desires to happen.<sup>2</sup>

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<sup>2</sup> Mounce, R. H. (1995). [\*Romans\*](#) (Vol. 27, pp. 231–233). Nashville: Broadman & Holman Publishers.