

~DAN 3 (175)

[Judge]

- A city in the extreme North of Palestine. Prior to its capture by the tribe of **Dan**, it was called **Leshem** or **Laish** by the pagan inhabitants.
- And the territory of the sons of **Dan** was too cramped for them. And the sons of **Dan** proceeded to go up and war against Leshem and to capture it and strike it with the edge of the sword. Then they took possession of it and went dwelling in it, and they began to call **Leshem, Dan**, according to the name of **Dan** their forefather. (**Joshua 19:47**)
- Accordingly the five men went on and came to Laish and saw how the people that were within it were dwelling in self-reliance according to the custom of the Sidonians, quiet and unsuspecting, and there was no oppressive conqueror that was molesting a thing in the land, while they were far off from the Sidonians and they had nothing to do with mankind. (**Judges 18:7**)
- As for them, they took what Micah had made and the priest that had become his, and they kept going toward **Laish**, against a people quiet and unsuspecting. And they proceeded to strike them with the edge of the sword, and the city they burned with fire. (**Judges 18:27**)
- The **Danites** rebuilt the destroyed city and called it **Dan** by the name of their father, **Dan**.
- And there was no deliverer, for it was far away from Sidon, and they had nothing at all to do with mankind, and it was in the low plain that belonged to Beth-rehob. Then they built the city and took up dwelling in it. (**Judges 18:28**)
- Furthermore, they called the name of the city **Dan** by the name of their father, **Dan**, who had been born to Israel. Nevertheless, **Laish** was the city's name at first. (**Judges 18:29**)

- However, the city is mentioned some four centuries earlier by the name of **Dan** in the account of Abraham's pursuit of Chedorlaomer and his allies all the way up to **Dan**.
- Thus Abram got to hear that his brother had been taken captive. With that he mustered his trained men, three hundred and eighteen slaves born in his household, and went in pursuit up to **Dan**. (**Genesis 14:14**)
- There is nothing to argue against the existence of this name, **Dan**, as applying to the indicated area in the time of Abraham. The correspondence of this early name to that of the forefather of the tribe of **Dan** may have been coincidental or even divinely directed.
- The name **Dan** again appears in the Pentateuch at;
- Then Moses proceeded to go up from the desert plains of Moab into Mount Nebo, to the top of Pisgah, which fronts toward Jericho. And Yehowah went showing him all the land, Gilead as far as Dan. (**Deuteronomy 34:1**)
- Where it is included among the extremities of the territory seen by Moses in his final view of the Promised Land from his position on Mount Nebo.
- Since **Dan** is located at the base of the Anti-Lebanon mountains, and not far from Mount Hermon, this may mean that Moses view reached up to that range. The use of the name **Dan** here could correspond to its usage in the case of Abraham or could be the result of Joshua's recording the final portion of the book, which includes events following Moses death.
- **Dan** lay in the low plain that belonged to Beth-rehob, and this area, North of the waters of Merom and just below Lebanon, was a fertile and very desirable region, well watered.
- And there was no deliverer, for it was far away from Sidon, and they had nothing at all to do with mankind, and it was in the low plain that belonged to Beth-rehob. Then they built the city and took up dwelling in it. (**Judges 18:28**)
- The site has been identified with **Tell el-Qadi**, **Tel Dan**, which Arabic name means **Mound of the Judge**, thus preserving the meaning of the Hebrew **Dan**. Two springs there join to form the **Nahr el-Leddán**,

which is the most abundant in water of the streams that combine a few miles away to form the Jordan.

- The city was on a high mound near the southern foot of Mount Hermon and overlooked the spacious Hula Basin. Its position was also strategic, as it lay on the important trade route between Tyre and Damascus.

- **Dan** became synonymous with the extreme North of Israel as shown by the frequent expression **from Dan to Beer-sheba**.

- Consequently all the sons of Israel went out and the assembly congregated themselves as one man, from **Dan** down to Beer-sheba along with the land of Gilead, to Yehowah at Mizpah. (**Judges 20:1**)

- And all Israel from **Dan** to Beer-sheba became aware that Samuel was one accredited for the position of prophet to Yehowah. (**1 Samuel 3:20**)

- So as to transfer the kingdom from the house of Saul and to establish the throne of David over Israel and over Judah from **Dan** to Beer-sheba. (**2 Samuel 3:10**)

- And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from **Dan** to Beer-sheba, all the days of Solomon. (**1 Kings 4:25**)

- So they decided to have the call pass through all Israel, from Beer-sheba to **Dan**, to come and hold the Passover to Yehowah the God of Israel at Jerusalem, for it was not as a multitude that they had done so according to what is written. (**2 Chronicles 30:5**)

- There were, in actuality, other towns farther North than **Dan**, even as there were several towns farther South than Beer-sheba, but apparently **Dan** was a city of major importance in the North as Beer-sheba was in the South.

- Because of its position it was logically among the first to suffer when the land was attacked from the North, as in the invasion by Syrian Ben-hadad.

- Accordingly Ben-hadad listened to King Asa and sent the chiefs of

- the military forces that were his against the cities of Israel and went striking down Ijon and **Dan** and Abel-beth-maacah and all Chinnereth, as far as all the land of Naphtali. (**1 Kings 15:20**)
- So Ben-hadad listened to King Asa and sent the chiefs of the military forces that were his against the cities of Israel, so that they struck Ijon and **Dan** and Abel-maim and all the storage places of the cities of Naphtali. (**2 Chronicles 16:4**)
 - This is doubtless reflected in Jeremiah's prophetic expressions at;
 - For a voice is telling from **Dan** and is publishing something hurtful from the mountainous region of Ephraim. (**Jeremiah 4:15**)
 - From **Dan** has been heard the snorting of his horses. Due to the sound of the neighing of his stallions the whole land has begun to rock. And they come in and eat up the land and what fills it, the city and its inhabitants. (**Jeremiah 8:16**)
 - Following the division of the kingdom, Jeroboam set up golden calves at **Dan** and at Bethel in his effort to divert his subjects from the temple in Jerusalem.
 - Consequently the king took counsel and made two golden calves and said to the people; It is too much for you to go up to Jerusalem. Here is your God, O Israel, that brought you up out of the land of Egypt. (**1 Kings 12:28**)
 - Then he placed the one in Bethel, and the other he put in **Dan**. (**1 Kings 12:29**)
 - And this thing came to be a cause for sin, and the people began to go before the one as far as **Dan**. (**1 Kings 12:30**)
 - It was only the sins of Jeroboam the son of Nebat, with which he caused Israel to sin, that Jehu did not turn aside from following them, that is, the golden calves of which one was in Bethel and one in **Dan**. (**2 Kings 10:29**)
 - Ruins of the city of **Dan** near the headwaters of the Jordan. Here in the far north Jeroboam established a second center for calf worship when ten tribes broke away from Judah

