

Othniel

Judges 1-2

Judges 1

God Leads:

¹ Now after the **death of Joshua** it came to pass, that the children of Israel **asked the LORD**, saying, Who shall go up [rise up] **for us** against the Canaanites first [who's first], to fight against them?

Joshua – OT:3091 – Yehowshuwa` (yeh-ho-shoo'-ah); or Yehowshu` a (yeh-ho-shoo'-ah); from OT:3068 and OT:3467; Jehovah-saved; Jehoshua (i.e. Joshua), the Jewish leader: -Jehoshua, Jehoshuah, Joshua. Compare OT:1954, OT:3442.

...from – OT:3068 – Yehovah (yeh-ho-vaw'); from OT:1961; (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV - Jehovah, the Lord. Compare OT:3050, OT:3069.

God Delivers one full portion in Judah:

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² And the LORD said, Judah shall go up: behold, I have delivered the land into his hand.

Delivered – OT:5414 – nathan (naw-than'); a primitive root; to give, used with greatest latitude of application (put, make, etc.):

KJV - add, apply, appoint, ascribe, assign, X avenge, X be ([healed]), bestow, bring (forth, hither), cast, cause, charge, come, commit, consider, count, + cry, deliver (up), direct, distribute, do, X doubtless, X without fail, fasten, frame, X get, give (forth, over, up), grant, hang (up), X have, X indeed, lay (unto charge, up), (give) leave, lend, let (out), + lie, lift up, make, + O that, occupy, offer, ordain, pay, perform, place, pour, print, X pull put (forth), recompense, render, requite, restore, send (out), set (forth), shew, shoot forth (up), + sing, + slander, strike, [sub-] mit, suffer, X surely, X take, thrust, trade, turn, utter, + weep, + willingly, + withdraw, + would (to) God, yield.

Judah's Faith:

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³ And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight [battle] against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.

Judah – OT:3063 – Yehuwdah (yeh-hoo-daw'); from OT:3034; celebrated; Jehudah (or Judah), the name of five Israelites; also of the tribe descended from the first, and of its territory: KJV - Judah.

...from – OT:3034 – yadah (yaw-daw'); a primitive root; used only as denominative from OT:3027; literally, to use (i.e. hold out) the hand; physically, to throw (a stone, an arrow) at or away; especially to revere or worship (with extended hands); intensively, to bemoan (by wringing the hands): KJV - cast (out), (make) confess (-ion), praise, shoot, (give) thank (-ful, -s, -sgiving).

Simeon – OT:8095 – Shim` own (shim-one'); from OT:8085; hearing; Shimon, one of Jacob's sons, also the tribe descended from him: KJV - Simeon.

...from – OT:8085 – shama` (shaw-mah'); a primitive root; to hear intelligently (often with implication of attention, obedience, etc.; causatively, to tell, etc.):

KJV - X attentively, call (gather) together, X carefully, X certainly, consent, consider, be content, declare, X diligently, discern, give ear, (cause to, let, make to) hear (-ken, tell), X indeed, listen, make (a) noise, (be) obedient, obey, perceive, (make a) proclaim (-ation), publish, regard, report, shew (forth), (make a) sound, X surely, tell, understand, whosoever [heareth], witness.

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God Fulfils:

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⁴ And Judah went up; and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

Perizzites – OT:6522 – Perizziy (per-iz-zee'); for OT:6521; inhabitant of the open country; a Perizzite, one of the Canaanitish tribes: KJV - Perizzite.

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⁵ And they found Adonibezek [king of Canaan] in Bezek: and they fought against him, and they slew [strike] the Canaanites and the Perizzites.

Bezek – OT:966 – Bezeq (beh'-zak); from OT:965; lightning; Bezek, a place in Palestine: KJV - Bezek.

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⁶ But Adonibezek [king of Canaan] fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

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⁷ And Adonibezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered their meat under my table: as I have done, so God hath requited [revenge, retaliate] me. And they brought him to Jerusalem, and there he died.

Battle at Jerusalem

Judges 1

⁸ Now the children of Judah had **fought against Jerusalem**, and had taken it, and smitten it with the edge of the sword, and set the city on fire [purging, and sanctifying].

Judah grows courageous with each battle:

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⁹ And afterward the children of Judah went down to fight against the Canaanites, that dwelt in the mountain, and in the south, and in the valley.

Judah fights in Hebron

Judges 1

¹⁰ And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjatharba:) and they slew Sheshai, and Ahiman, and Talmai.

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¹¹ And from thence **he went against the inhabitants** of Debir: and the name of Debir before was Kirjathsepher:

Genesis 23

² And Sarah died in Kirjatharba; the same is Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.

Genesis 13

¹⁸ Then Abram removed his tent, and came and dwelt in the plain of Mamre, which is in Hebron, and built there an altar unto the LORD.

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War bride – Achsah Enter our 1st Judge – Othniel

Judges 1

¹² And Caleb said, He that smiteth Kirjathsepher, and take it, to him will I give **Achsah** my daughter to wife.

Take – OT:3920 – lakad (law-kad'); a primitive root; to catch (in a net, trap or pit); generally, to capture or occupy; also to choose (by lot); figuratively, to cohere:

KJV - X at all, catch (self), be frozen, be holden, stick together, take.

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¹³ And **Othniel** the son of Kenaz, Caleb's younger brother, took it: and he gave him Achsah his daughter to wife.

Othniel – OT:6274 – `Othniy'el (oth-nee-ale'); from the same as OT:6273 and OT:410; force of God; Othniel, an Israelite: KJV - Othniel.

...from – OT:6273 – `Otnniy (oth-nee'); from an unused root meaning to force; forcible; Othni, an Israelite: KJV - Othni.

...from – OT:410 – 'el (ale); shortened from OT:352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):

KJV - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in "-el."

...from – OT:352 – 'ayil (ah'-yil); from the same as OT:193; properly, strength; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other strong tree: KJV - mighty (man), lintel, oak, post, ram, tree.

A brides dowry: and a care for the things of this world...

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¹⁴ And it came to pass, when she came to him, that she moved him to ask of her father a field: and she lighted from off her ass; and Caleb said unto her, What wilt thou?

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¹⁵ And she said unto him, Give me a blessing: for thou hast given me a south land; give me also springs of water. And Caleb gave her the upper springs and the nether springs.

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¹⁶ And the children of the Kenite, Moses' father in law, went up out of the **city of palm trees** with the children of Judah into the wilderness of Judah, which lieth in the south of Arad; and they went and dwelt among the people.

Deuteronomy 34

³ And the south, and the plain of the valley of Jericho, the **city of palm trees**, unto Zoar.

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5 Battles

Judges 1

¹⁷ And **Judah went with Simeon** his brother, and they slew the Canaanites that inhabited **Zephath**, and utterly destroyed it. And the name of the city was called **Hormah**.

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¹⁸ Also Judah took **Gaza** with the coast thereof, and **Askelon** with the coast thereof, and **Ekron** with the coast thereof.

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¹⁹ And the **LORD was with Judah**; and he drave out the inhabitants of the mountain; but **could not drive out the inhabitants of the valley**, because they had chariots of iron.

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²⁰ And they **gave Hebron unto Caleb**, as Moses said: and he expelled thence the three sons of Anak.

Joshua 14

¹² Now therefore give me this mountain, whereof the LORD spake in that day; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced: if so be the LORD will be with me, then I shall be able to drive them out, as the LORD said.

¹³ And **Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance**.

¹⁴ **Hebron therefore became the inheritance of Caleb** the son of Jephunneh the Kenezite unto this day, **because that he wholly followed the LORD God of Israel**.

Benjamin is living with the enemy Jebusites:

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²¹ And the children of **Benjamin did not drive out the Jebusites** that inhabited Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

Joseph battle in Bethel and show mercy...

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²² And the house of Joseph, they also went up against Bethel: and the LORD was with them.

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²³ And the house of Joseph sent to descry Bethel. (Now the name of the city before was Luz.)

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²⁴ And the spies saw a man come forth out of the city, and they said unto him, Shew us, we pray thee, the entrance into the city, and we will shew thee mercy.

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²⁵ And when he shewed them the entrance into the city, they smote the city with the edge of the sword; but they let go the man and all his family.

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Side bar: the man and his family are blessed in Luz

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²⁶ And the man went into the land of the Hittites, and built a city, and called the name thereof **Luz**: which is the name thereof unto this day.

Manasseh disobedient

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²⁷ Neither did Manasseh drive out the inhabitants of Bethshean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: but the Canaanites would dwell in that land.

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²⁸ And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.

Ephraim disobedient

Judges 1

²⁹ Neither did Ephraim drive out the Canaanites that dwelt in Gezer; but the Canaanites dwelt in Gezer among them.

Zebulun disobedient

Judges 1

³⁰ Neither did Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.

Asher disobedient

Judges 1

³¹ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob:

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³² But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did not drive them out.

Naphtali disobedient

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³³ Neither did Naphtali drive out the inhabitants of Bethshemesh, nor the inhabitants of Bethanath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless the inhabitants of Bethshemesh and of Bethanath became tributaries unto them.

Dan disobedient

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³⁴ And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley:

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³⁵ But the Amorites would dwell in mount Heres in Aijalon, and in Shaalbim: yet the hand of the house of **Joseph prevailed**, so that they became tributaries.

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³⁶ And the coast of the Amorites was from the going up to Akrabbim, from the rock, and upward.

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God's Reminder

Judges 2

¹ And an **angel of the LORD** came up from Gilgal to Bochim, and said, **[1]** I made you to go up out of Egypt, and **[2]** have brought you unto the land which **[3]** I sware unto your fathers; and I said, **[4]** I will never break my covenant with you.

Gilgal – OT:1537 – Gilgal (ghil-gawl'); the same as OT:1536 (with the article as a properly, noun); Gilgal, the name of three places in Palestine: KJV - Gilgal. See also OT:1019.

...from – OT:1536 – gilgal (ghil-gawl'); a variation of OT:1534: KJV - wheel.

...from – OT:1534 – galgal (gal-gal'); by reduplication from OT:1556; a wheel; by analogy, a whirlwind; also dust (as whirled): KJV - heaven, rolling thing, wheel.

Bochim – OT:1066 – Bokiym (bo-keem'); plural active participle of OT:1058; (with the article) the weepers; Bo-kim, a place in Palestine: KJV - Bochim.

Genesis 17 speaking to Abraham

⁷ And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Genesis 9 to Noah

⁹ And I, behold, I establish my covenant with you, and with your seed after you;

Genesis 17

¹⁹ And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

Genesis 37 until he died at 147 years of age...

¹ And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

Exodus 6 to Moses

⁴ And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

⁵ And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant.

⁶ Wherefore say unto the children of Israel, I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:

⁷ And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians.

⁸ And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the LORD.

[1] delivered [2]detoured [3] determined [4] dominant

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God's observation

Judges 2

² And [5] ye shall make no league with the inhabitants of this land; [6] ye shall throw down their altars: but [7] **ye have not obeyed my voice: why have ye done this?**

League – OT:1285 – beriyth (ber-eeth'); from OT:1262 (in the sense of cutting [like OT:1254]); a compact (because made by passing between pieces of flesh): -confederacy, [con-] feder [-ate], covenant, league.

...from – OT:1262 – barah (baw-raw'); a primitive root; to select; also (as denominative from OT:1250) to feed; also (as equivalent to OT:1305) to render clear (Eccl 3:18):

KJV - choose, (cause to) eat, manifest, (give) meat.

[5] **forewarned** [6] **foretold** [7] **foreclosed**

God's does not repent of consequences of breaking his covenant

Judges 2

³ Wherefore I also said, [8] I will not drive them out from before you; but [9] they shall be as thorns in your sides, and their gods shall be a snare unto you.

Thorns sides – OT:6654 – tsad (tsad); contr. from an unused root meaning to sidle off; a side; figuratively, an adversary: KJV - (be-) side.

Snare – OT:4170 – mowqesh (mo-kashe'); or moqesh (mo-kashe'); from OT:3369; a noose (for catching animals) (literally or figuratively): by implication, a hook (for the nose):

KJV - be ensnared, gin, (is) snare (-d), trap.

...from – OT:3369 – yaqosh (yaw-koshe'); a primitive root; to ensnare (literally or figuratively):

KJV - fowler (lay a) snare.

[8] **decided** [9] **consequences**

Judges 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.

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⁵ And they called the name of that place Bochim: and they sacrificed [slaughtered an animal] there unto the LORD.

Bochim – OT:1066 – Bokiym (bo-keem'); plural active participle of OT:1058; (with the article) the weepers; Bo-kim, a place in Palestine: KJV - Bochim.

...from – OT:1058 – bakah (baw-kaw'); a primitive root; to weep; generally to bemoan:

KJV - X at all, bewail, complain, make lamentation, X more, mourn, X sore, X with tears, weep.

A faithful heritage:

Judges 2

⁶ And when Joshua had **let the people go**, the children of Israel went every man unto his inheritance to possess the land.

Inheritance – OT:5159 – nachalah (nakh-al-aw'); from OT:5157 (in its usual sense); properly, something inherited, i.e. (abstractly) occupancy, or (concretely) an heirloom; generally an estate, patrimony or portion: KJV - heritage, to inherit, inheritance, possession. Compare OT:5158.

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⁷ And the people **served the LORD all the days of Joshua**, and **all the days of the elders** [old guys] that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.

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

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⁹ And they buried him in the border of his inheritance in Timnathheres [portion of the sun], in the mount of Ephraim [double fruit], on the north side of the hill Gaash.

North side – OT:6828 – tsaphown (tsaw-fone'); or tsaphon (tsaw-fone'); from OT:6845; properly, hidden, i.e. dark; used only of the north as a quarter (gloomy and unknown):

KJV - north (-ern, side, -ward, wind).

Gaash – OT:1608 – Ga` ash (ga'-ash); from OT:1607; a quaking; Gaash, a hill in Palestine: -Gaash. ...from – OT:1607 – ga` ash (gaw-ash'); a primitive root to agitate violently:

KJV - move, shake, toss, trouble.

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¹⁰ And also all that generation were gathered unto their fathers: and there arose **another generation** after them, which **knew not the LORD, nor yet the works which he had done** for Israel.

Generation – OT:1755 – dowr (dore); or (shortened) dor (dore); from OT:1752; properly, a revolution of time, i.e. an age or generation; also a dwelling:

KJV - age, X evermore, generation, [n-] ever, posterity.

...from – OT:1752 – duwr (dure); a primitive root; properly, to gyrate (or move in a circle), i.e. to remain: KJV - dwell.

A forlorn[sad, pitiful, dejected, unhappy] hermitage [secluded residence, hideaway]

Judges 2

¹¹ And the children of Israel did evil in the sight of the LORD, and served **Baalim**:

Baalim – OT:1168 – Ba` al (bah'-al); the same as OT:1167; Baal, a Phoenician deity: -Baal, (plural) Baalim.

...from – OT:1167 – ba` al (bah'-al); from OT:1166; a master; hence, a husband, or (figuratively) owner (often used with another noun in modifications of this latter sense):

KJV - + archer, + babbler, + bird, captain, chief man, + confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, + hairy, he that hath it, have, + horseman, husband, lord, man, + married, master, person, + sworn, they of.

...from – OT:1166 – ba` al (baw-al'); a primitive root; to be master; hence, (as denominative from OT:1167) to marry: KJV - have dominion (over), be husband, marry (-ried, X wife).

A forsaking[abandonment, leaving, discarding] pilgrimage [journey to a sacred place]

Judges 2

¹² And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that were round about them, and bowed themselves unto them, and provoked the LORD to anger.

Forsook – OT:5800 – `azab (aw-zab'); a primitive root; to loosen, i.e. relinquish, permit, etc.:

KJV - commitself, fail, forsake, fortify, help, leave (destitute, off), refuse, X surely.

Provoked – OT:3707 – ka` ac (kaw-as'); a primitive root; to trouble; by implication, to grieve, rage, be indignant:

KJV - be angry, be grieved, take indignation, provoke (to anger, unto wrath), have sorrow, vex, be wrath.

Judges 2

¹³ And they forsook the LORD, and served Baal and Ashtaroth.

Judges 2

¹⁴ And the **anger** of the LORD was **hot against Israel**, and he delivered [gave] them into the hands of spoilers that spoiled them, and he sold [sell, give a daughter in marriage] them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

Enemies – OT:341 – 'oyeb (o-yabe'); or (fully) 'owyeb (o-yabe'); active participle of OT:340; hating; an adversary: KJV - enemy, foe.

...from – OT:340 – 'ayab (aw-yab'); a primitive root; to hate (as one of an opposite tribe or party); hence to be hostile: KJV - be an enemy.

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¹⁵ Whithersoever they went out, the hand of the LORD was **against them for evil**, as the LORD had said, and **as the LORD had sworn** unto them: and they were greatly distressed.

Distressed – OT:3334 – yatsar (yaw-tsar'); a primitive root; to press (intransitive), i.e. be narrow; figuratively, be in distress: KJV - be distressed, be narrow, be straitened (in straits), be vexed.

A faithful patronage [support, benefaction, provider, aid]

Judges 2

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

Delivered – OT:3467 – yasha` (yaw-shah'); a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:

KJV - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

Spoiled – OT:8154 – shacah (shaw-saw'); or shasah (Isa 10:13) (shaw-saw'); a primitive root; to plunder: KJV - destroyer, rob, spoil (-er).

An overshadowing mintage

Judges 2

¹⁷ And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly [in a hurry, hastily, wastefully] out of the way which their fathers walked in, obeying the commandments of the LORD; but **they did not so**.

God's decision:

Judges 2

¹⁸ And when the LORD raised them up judges, then the LORD was with the judge, and **delivered them** out of the hand of their enemies all the days of the judge: for it **repented the LORD** because of their groanings by reason of them that oppressed them and vexed them.

Judges – OT:8199 – shaphat (shaw-fat'); a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):

KJV - + avenge, X that condemn, contend, defend, execute (judgment), (be a) judge (-ment), X needs, plead, reason, rule.

One who stands to fight the enemy to avenge the people of God...defend the people
To contend for the people...who stands with God...among a people who do not...

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¹⁹ And it came to pass, when the judge was dead, that they returned [turned back], and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Corrupted – OT:7843 – shachath (shaw-khath'); a primitive root; to decay, i.e. (causatively) ruin (literally or figuratively):

KJV - batter, cast off, corrupt (-er, thing), destroy (-er, -uction), lose, mar, perish, spill, spoiler, X utterly, waste (-r).

Their own doings – OT:4611 – ma`alal (mah-al-awl'); from OT:5953; an act (good or bad):

KJV - doing, endeavour, invention, work.

... from – OT:5953 – `alal (aw-lal'); a primitive root; to effect thoroughly; specifically, to glean (also figuratively); by implication (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also literal):

KJV - abuse, affect, X child, defile, do, glean, mock, practise, thoroughly, work (wonderfully).

Stubborn – OT:7186 – qasheh (kaw-sheh'); from OT:7185; severe (in various applications):

KJV - churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, + in trouble.

... from – OT:7185 – qashah (kaw-shaw'); a primitive root; properly, to be dense, i.e. tough or severe (in various applications):

KJV - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

God's displeasure:

Judges 2

²⁰ And the **anger** of the LORD was **hot against Israel**; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice;

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²¹ I also **will not** henceforth drive out any from before them of the nations which Joshua left when he died:

Transgressed – OT:5674 – `abar (aw-bar'); a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):

KJV - alienate, alter, X at all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass (-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim (-amation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, X speedily, X sweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

Covenant – OT:1285 – beriyth (ber-eeth'); from OT:1262 (in the sense of cutting [like OT:1254]); a compact (because made by passing between pieces of flesh): -confederacy, [con-] feder [-ate], covenant, league.

... from – OT:1262 – barah (baw-raw'); a primitive root; to select; also (as denominative from OT:1250) to feed; also (as equivalent to OT:1305) to render clear (Eccl 3:18):

KJV - choose, (cause to) eat, manifest, (give) meat.

Othniel

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God's sovereignty to leave battles to prove his people

Judges 2

²² That through them [the enemy] I may **prove** Israel, whether they will keep the way of the LORD to walk therein, as their fathers did keep it, or not.

Prove – OT:5254 – nacaḥ (naw-saw'); a primitive root; to test; by implication, to attempt:

KJV - adventure, assay, prove, tempt, try.

Keep – OT:8104 – šamar (shaw-mar'); a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:

KJV - beware, be circumspect, take heed (to self), keep (-er self), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

God's plan for the enemy to remain until the end

Judges 2

²³ Therefore the LORD left those nations, without driving them out hastily [in a hurry]; neither delivered [gave] he them into the hand of Joshua.

Othniel

Judges 1-2

Judges 3

¹ Now these are the nations which the LORD left, to prove Israel by them, even as many of Israel as had not known all the wars of Canaan;

Judges 3

² Only that the generations of the children of Israel might know, to **teach them war**, at the least such as before knew nothing thereof;

2 Samuel 22

³⁴ He maketh my feet like hinds' feet: and setteth me upon my high places.

³⁵ He teacheth my hands to war; so that a bow of steel is broken by mine arms.

³⁶ Thou hast also given me the shield of thy salvation: and thy gentleness hath made me great.

Psalm 18

³³ He maketh my feet like hinds' feet, and setteth me upon my high places.

³⁴ He teacheth my hands to war, so that a bow of steel is broken by mine arms.

³⁵ Thou hast also given me the shield of thy salvation: and thy right hand hath holden me up, and thy gentleness hath made me great.

1 Timothy 6

¹² Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Timothy 4

⁷ I have fought a good fight, I have finished my course, I have kept the faith:

Judges 3

³ Namely, five lords of the **Philistines**, and all the **Canaanites**, and the **Sidonians**, and the **Hivites** that dwelt in mount Lebanon, from mount Baalhermon unto the entering in of Hamath.

Judges 3

⁴ And **they were to prove Israel** by them, to know **whether they would hearken** unto the commandments of the LORD, which he commanded their fathers by the hand of Moses.

Israel was content to dwell with the enemy

Judges 3

⁵ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:

Judges 3

⁶ And **they took their daughters to be their wives, and gave their daughters to their sons, and served their gods.**

So it was that a nation which was invincible was subject to destruction...

Not because it failed in battle...

...but rather because it failed to battle!!!

Or Lord has given us a possession in this earth wherever we walk...

...but has not given us this earth for a possession...

Othniel

Judges 1-2

Genesis 22

¹⁷ That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall **possess the gate of his enemies**;

Possess – OT:3423 – yarash (yaw-rash'); or yares (yaw-raysh'); a primitive root; to occupy (by driving out previous tenants, and possessing in their place); by implication, to seize, to rob, to inherit; also to expel, to impoverish, to ruin:

KJV - cast out, consume, destroy, disinherit, dispossess, drive (-ing) out, enjoy, expel, X without fail, (give to, leave for) inherit (-ance, -or) + magistrate, be (make) poor, come to poverty, (give to, make to) possess, get (have) in (take) possession, seize upon, succeed, X utterly.

2 Corinthians 6

⁹ As unknown, and yet well known; as dying, and, behold, we live; as chastened, and not killed;

¹⁰ As sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

1 Thessalonians 4

⁴ That every one of you should know how to possess his vessel in sanctification and honour;

Hosea 4

⁶ My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children.

We are here because of a possession...and obtain

Favour

kindness

Gladness

Joy

Mercy

Help

Glory

So great a witness...

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

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Judges 3

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Judges 3

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Judges 3

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Judges 3

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We are here because of a possession...and obtain

Favour kindness Gladness Joy Mercy Help Glory

So great a witness...

1 Corinthians 1

²⁷ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

1 Corinthians 2

¹⁴ But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Deuteronomy 23

³ An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

⁴ Because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor of Pethor of Mesopotamia, to curse thee.

⁵ Nevertheless the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, because the LORD thy God loved thee.

Judges 3 ...8 years in captivity to Mesopotamia...

⁷ And the children of Israel did evil in the sight of the LORD, and forgot the LORD their God, and served Baalim and the groves.

Judges 3

⁸ Therefore the anger of the LORD was hot against Israel, and he sold them into the hand of Chushanrishathaim king of Mesopotamia: and the children of Israel served Chushanrishathaim eight years.

Judges 3

⁹ And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

Judges 3

¹⁰ And the Spirit of the LORD came upon him, and he judged Israel, and went out to war: and the LORD delivered Chushanrishathaim king of Mesopotamia into his hand; and his hand prevailed against Chushanrishathaim.

Judges 3...40 years of rest...

¹¹ And the land had rest forty years. And Othniel the son of Kenaz died.

...then a revolution of time...and another generation grows up...

Judges 3 ...

¹² And the **children of Israel did evil again in the sight of the LORD**: and the LORD **strengthened** Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.

Ehud and Shamgar
Not by man's strength or man's wisdom
Judges 3

Judges 3

¹³ And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees (Jericho).

...18 years in captivity to Moab

Judges 3

¹⁴ So the children of Israel served Eglon the king of Moab (incestuous son of Lot) eighteen years.
Served – OT:5647 – `abad (aw-bad!); to work (in any sense); by impl, to serve, till, (caus) enslave
KJV - X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, +
husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,)), (be, become)
servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper,

Numbers 22

³ And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

¹⁵ But when the children of Israel cried unto the LORD, the LORD raised them up a deliverer, Ehud the son of Gera, a Benjamite, a man lefthanded: and by him the children of Israel sent a present unto Eglon the king of Moab (territory and descendents of incestuous son of Lot).

Cried – OT:2199 – za` aq (zaw-ak'); a primitive root; to shriek (from anguish or danger); by analogy, (as a herald) to announce or convene publicly:

KJV - assemble, call (together), (make a) cry (out), come with such a company, gather (together), cause to be proclaimed.

Deliverer – OT:3467 – yasha` (yaw-shah'); a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:

KJV - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

Ehud – OT:164 – 'Ehuwd (ay-hood') from the same as OT:161; united; Ehud, the name of two or three Israelites: KJV - Ehud.

...from – OT:161 – 'Ohad (o'-had); from an unused root meaning to be united; unity; Ohad, an Israelite: KJV - Ohad.

Gera – OT:1617 – Gera' (gay-raw'); perhaps from OT:1626; a grain; Gera, the name of six Israelites: KJV - Gera.

...from – OT:1626 – gerah (gay-raw'); from OT:1641 (as in OT:1625); properly, (like OT:1620) a kernel (round as if scraped), i.e. a gerah or small weight (and coin): KJV - gerah.

Lefthanded – OT:334 – 'itter (it-tare'); from OT:332; shut up, i.e. impeded (as to the use of the right hand): KJV - + left-handed.

...from – OT:332 – 'atar (aw-tar'); a primitive root; to close up: KJV - shut.

...also from – OT:3027 – yad (yawd); a primitive word; a hand (the open one [indicating power, means, direction, etc.], in distinction from OT:3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote [as follows]: KJV - (+be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, X thee, X by them, X themselves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X yourselves.

...also from – OT:3225 – yamiyn (yaw-meen'); from OT:3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south:

KJV - + left-handed, right (hand, side), south.

Sent – OT:7971 – shalach (shaw-lakh'); a primitive root; to send away, for, or out (in a great variety of applications):

KJV - X any wise, appoint, bring (on the way), cast (away, out), conduct, X earnestly, forsake, give (up), grow long, lay, leave, let depart (down, go, loose), push away, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).

Present – OT:4503 – minchah (min-khaw'); from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):

KJV - gift, oblation, (meat) offering, present, sacrifice.

...you see the deliverer of God:

one who relies upon the right hand of God...so uses what is left to perform according to God's will.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

¹⁶ But Ehud made him[self] a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.

Dagger – OT:2719 – chereb (kheh'-reb; from OT:2717; drought; also a cutting instrument (from its destructive effect), as a knife, sword, or other sharp implement: -axe, dagger, knife, mattock, sword, tool.

...from – OT:2717 – charab (khaw-rab'); or chareb (khaw-rabe'); a primitive root; to parch (through drought) i.e. (by analogy,) to desolate, destroy, kill:

KJV - decay, (be) desolate, destroy (-er), (be) dry (up), slay, X surely, (lay, lie, make) waste.

Two – OT:8147 – shenayim (shen-ah'-yim); dual of OT:8145; feminine shettayim (shet-tah'-yim); two; also (as ordinal) twofold:

KJV - both, couple, double, second, twain, + twelfth, + twelve, + twenty (sixscore) thousand, twice, two.

...from – OT:8145 – sheniy (shay-nee'); from OT:8138; properly, double, i.e. second; also adverbially, again: KJV - again, either [of them], (an-) other, second (time).

...from – OT:8138 – shanah (shaw-naw'); a primitive root; to fold, i.e. duplicate (literally or figuratively); by implication, to transmute (transitive or intransitive):

KJV - do (speak, strike) again, alter, double, (be given to) change, disguise, (be) diverse, pervert, prefer, repeat, return, do the second time.

Edges – OT:6366 – peyah (pay-aw'); or piyah (pee-yaw'); fem of OT:6310; an edge:

KJV - (two-) edge (-d).

...from – OT:6310 – peh (peh); from OT:6284; the mouth (as the means of blowing), whether literal or figurative (particularly speech); specifically edge, portion or side; adverbially (with preposition) according to:

KJV - accord (-ing as, -ing to), after, appointment, assent, collar, command (-ment), X eat, edge, end, entry, + file, hole, X in, mind, mouth, part, portion, X (should) say (-ing), sentence, skirt, sound, speech, X spoken, talk, tenor, X to, + two-edged, wish, word.

Gird – OT:2296 – chagar (khaw-gar'); a primitive root; to gird on (as a belt, armor, etc.):

KJV - be able to put on, be afraid, appointed, gird, restrain, X on every side.

Right – OT:3225 – yamiyn (yaw-meen'); from OT:3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south:

KJV - + left-handed, right (hand, side), south.

...from – OT:3231 – yaman (yaw-man'); a primitive root; to be (physically) right (i.e. firm); but used only as denominative from OT:3225 and transitive, to be right-handed or take the right-hand side:

KJV - go (turn) to (on, use) the right hand.

Thigh – OT:3409 – yarek (yaw-rake'); from an unused root meaning to be soft; the thigh (from its fleshy softness); by euphem. the generative parts; figuratively, a shank, flank, side:

KJV - X body, loins, shaft, side, thigh.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

¹⁷ And he brought the present unto Eglon king of Moab: and Eglon was a very fat man.

Brought – OT:7126 – qarab (kaw-rab'); a primitive root; to approach (causatively, bring near) for whatever purpose:

KJV - (cause to) approach, (cause to) bring (forth, near), (cause to) come (near, nigh), (cause to) draw near (nigh), go (near), be at hand, join, be near, offer, present, produce, make ready, stand, take.

Present – OT:4503 – minchah (min-khaw'); from an unused root meaning to apportion, i.e. bestow; a donation; euphemistically, tribute; specifically a sacrificial offering (usually bloodless and voluntary):
KJV - gift, oblation, (meat) offering, present, sacrifice.

Fat – OT:1277 – bariy' (baw-ree'); from OT:1254 (in the sense of OT:1262); fatted or plump:
KJV - fat ([fleshed], -ter), fed, firm, plenteous, rank.

...from – OT:1262 – barah (baw-raw'); a primitive root; to select; also (as denominative from OT:1250) to feed; also (as equivalent to OT:1305) to render clear (Eccl 3:18):

KJV - choose, (cause to) eat, manifest, (give) meat.

Judges 3

¹⁸ And [it came to pass] when he had made an end to offer the present, he sent away the people that bare the present.

Sent away – OT:7971 – shalach (shaw-lakh'); a primitive root; to send away, for, or out (in a great variety of applications):

KJV - X any wise, appoint, bring (on the way), cast (away, out), conduct, X earnestly, forsake, give (up), grow long, lay, leave, let depart (down, go, loose), push away, put (away, forth, in, out), reach forth, send (away, forth, out), set, shoot (forth, out), sow, spread, stretch forth (out).

People – OT:5971 – `am (am); from OT:6004; a people (as a congregated unit); specifically, a tribe (as those of Israel); hence (collectively) troops or attendants; figuratively, a flock:

KJV - folk, men, nation, people.

...from – OT:6004 – `amam (aw-mam'); a primitive root; to associate; by implication, to overshadow (by huddling together): KJV - become dim, hide.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

¹⁹ But he himself turned again [shuwb – turned back] from the quarries that were by Gilgal, and said, I have a secret errand unto thee, O king: who said, Keep silence [hush –he just loved secrets]. And all that stood by him went out from him.

Quarries – OT:6456 – peciyl (pes-eel'); from OT:6458; an idol: KJV - carved (graven) image, quarry.
..from – OT:6458 – pacal (paw-sal'); a primitive root; to carve, whether wood or stone:
KJV - grave, hew.

Gilgal – from – OT:1534 – galgal (gal-gal'); by reduplication from OT:1556; a wheel; by analogy, a whirlwind; also dust (as whirled): KJV - heaven, rolling thing, wheel.

...from – OT:1556 – galal (gaw-lal'); a primitive root; to roll (literally or figuratively):

KJV - commit, remove, roll (away, down, together), run down, seek occasion, trust, wallow.

Secret – OT:5643 – cether (say'-ther); or (feminine) cithrah (Deut 32:38), (sith-raw'); from OT:5641; a cover (in a good or a bad, a literal or a figurative sense):

KJV - backbiting, covering, covert, X disguise [-th], hiding place, privily, protection, secret (-ly, place).

...from – OT:5641 – cathar (saw-thar'); a primitive root; to hide (by covering), literally or figuratively:

KJV - be absent, keep close, conceal, hide (self), (keep) secret, X surely.

Errand – OT:1697 – dabar (daw-baw'); from OT:1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:

KJV - act, advice, affair, answer, X any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favouredness-], + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work.

Joshua 5

⁹ And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

¹⁰ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3

²⁰ And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

Sitting – OT:3427 – yashab (yaw-shab'); a primitive root; properly, to sit down (specifically as judge. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:

KJV - (make to) abide (-ing), continue, (cause to, make to) dwell (-ing), ease self, endure, establish, X fail, habitation, haunt, (make to) inhabit (-ant), make to keep [house], lurking, X marry (-ing), (bring again to) place, remain, return, seat, set (-tle), (down-) sit (-down, still, -ting down, -ting [place] -uate), take, tarry.

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Summer – OT:4747 – meqerah (mek-ay-raw'); from the same as OT:7119; a cooling off:

KJV - X summer.

...from – OT:7119 – qar (kar); contracted from an unused root meaning to chill; cool; fig, quiet:

KJV - cold, excellent [from the margin].

Parlour – OT:5944 – `aliyah (al-ee-yaw'); feminine from OT:5927; something lofty, i.e. a stair-way; also a second-story room (or even one on the roof); figuratively, the sky:

KJV - ascent, (upper) chamber, going up, loft, parlour.

...from – OT:5944 – `aliyah (al-ee-yaw'); feminine from OT:5927; something lofty, i.e. a stair-way; also a second-story room (or even one on the roof); figuratively, the sky:

KJV - ascent, (upper) chamber, going up, loft, parlour.

...from – OT:5927 – `alah (aw-law'); a primitive root; to ascend, intransitively (be high) or actively (mount); used in a great variety of senses, primary and secondary, literal and figurative (as follow):

KJV - arise (up), (cause to) ascend up, at once, break [the day] (up), bring (up), (cause to) burn, carry up, cast up, + shew, climb (up), (cause to, make to) come (up), cut off, dawn, depart, exalt, excel, fall, fetch up, get up, (make to) go (away, up); grow (over) increase, lay, leap, levy, lift (self) up, light, [make] up, X mention, mount up, offer, make to pay, + perfect, prefer, put (on), raise, recover, restore, (make to) rise (up), scale, set (up), shoot forth (up), (begin to) spring (up), stir up, take away (up), work.

Ehud and Shamgar

Not by man's strength or man's wisdom

Judges 3

Judges 3 (cont)

²⁰ And Ehud came unto him; and he was sitting in a summer parlour, which he had for himself alone. And Ehud said, I have a message from God unto thee. And he arose out of his seat.

Message – OT:1697 – dabar (daw-baw'); from OT:1696; a word; by implication, a matter (as spoken of) or thing; adverbially, a cause:

KJV - act, advice, affair, answer, X any such (thing), because of, book, business, care, case, cause, certain rate, + chronicles, commandment, X commune (-ication), + concern [-ing], + confer, counsel, + dearth, decree, deed, X disease, due, duty, effect, + eloquent, errand, [evil favouredness-], + glory, + harm, hurt, + iniquity, + judgment, language, + lying, manner, matter, message, [no] thing, oracle, X ought, X parts, + pertaining, + please, portion, + power, promise, provision, purpose, question, rate, reason, report, request, X (as hast) said, sake, saying, sentence, + sign, + so, some [uncleanness], somewhat to say, + song, speech, X spoken, talk, task, + that, X there done, thing (concerning), thought, + thus, tidings, what [-soever], + wherewith, which, word, work.

...from – OT:1696 – dabar (daw-bar'); a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:

KJV - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work.

God – OT:430 – 'elohiyim (el-o-heem'); plural of OT:433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:

KJV - angels, X exceeding, God (gods)- dess, -ly), X (very) great, judges, X mighty.

...from – OT:433 – 'elowahh (el-o'-ah; rarely (shortened) 'eloahh (el-o'-ah); probably prolonged (emphat.) from OT:410; a deity or the Deity: KJV - God, god. See OT:430.

...from – OT:410 – 'el (ale); shortened from OT:352; strength; as adjective, mighty; especially the Almighty (but used also of any deity):

KJV - God (god), X goodly, X great, idol, might (-y one), power, strong. Compare names in "-el."

Unto thee – OT:413 – 'el (ale); (but only used in the shortened constructive form 'el (el)); a primitive particle; properly, denoting motion towards, but occasionally used of a quiescent position, i.e. near, with or among; often in general, to:

KJV - about, according to after, against, among, as for, at, because (-fore, -side), both ... and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through, to (-ward), under, unto, upon, whether, with (-in).

Seat – OT:3678 – kicce' (kis-say'); or kicceh (kis-say'); from OT:3680; properly, covered, i.e. a throne (as canopied): KJV - seat, stool, throne.

...from – OT:3680 – kakah (kaw-saw'); a primitive root; properly, to plump, i.e. fill up hollows; by implication, to cover (for clothing or secrecy):

KJV - cladsself, close, clothe, conceal, cover (self), (flee to) hide, overwhelm. Compare OT:3780.

Ehud and Shamgar

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Judges 3

Judges 3

²¹ And Ehud put forth his left hand, and took the dagger from his right thigh, and thrust it into his belly:

Left – OT:8040 – semo'wl (sem-ole'); or semo'l (sem-ole'); a primitive word [rather perhaps from the same as OT:8071 (by insertion of the aleph) through the idea of wrapping up]; properly, dark (as enveloped), i.e. the north; hence (by orientation), the left hand: KJV - left (hand, side).

...from – OT:8071 – simlah (sim-law'); perhaps by permutation for the feminine of OT:5566 (through the idea of a cover assuming the shape of the object beneath); a dress, especially a mantle:

KJV - apparel, cloth (-es, -ing), garment, raiment. Compare OT:8008.

Hand – OT:3027 – yad (yawd); a primitive word; a hand (the open one [indicating power, means, direction, etc.], in distinction from OT:3709, the closed one); used (as noun, adverb, etc.) in a great variety of applications, both literally and figuratively, both proximate and remote [as follows]:

KJV - (+be) able, X about, + armholes, at, axletree, because of, beside, border, X bounty, + broad, [broken-] handed, X by, charge, coast, + consecrate, + creditor, custody, debt, dominion, X enough, + fellowship, force, X from, hand [-staves, -y work], X he, himself, X in, labour, + large, ledge, [left-] handed, means, X mine, ministry, near, X of, X order, ordinance, X our, parts, pain, power, X presumptuously, service, side, sore, state, stay, draw with strength, stroke, + swear, terror, X thee, X by them, X themselves, X thine own, X thou, through, X throwing, + thumb, times, X to, X under, X us, X wait on, [way-] side, where, + wide, X with (him, me, you), work, + yield, X yourselves.

Thrust – OT:8628 – taqa` (taw-kah'); a primitive root; to clatter, i.e. slap (the hands together), clang (an instrument); by analogy, to drive (a nail or tent-pin, a dart, etc.); by implication, to become bondsman by handclasping):

KJV - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X suretiship, thrust.

Belly – OT:990 – beten (beh'-ten); from an unused root prob meaning to be hollow; the belly, esp the womb; also the bosom or body of anything: KJV - belly, body, + as they be born, + within, womb.

Judges 3

²² And the haft [handle] also went in after the blade; and the fat closed upon the blade, so that he could not draw the dagger out of his belly; and the dirt [bowels] came out.

Judges 3

²³ Then Ehud went forth through the porch, and shut the doors of the parlour upon him, and locked them.

Porch – OT:4528 – micderown (mis-der-ohn'); from the same as OT:5468; a colonnade or internal portico (from its rows of pillars): KJV - porch.

...from – OT:5468 – ceder (seh'-der); from an unused root meaning to arrange; order: KJV - order.

Doors – OT:1817 – deleth (deh'-leth); from OT:1802; something swinging, i.e. the valve of a door: KJV - door (two-leaved), gate, leaf, lid. [In Ps 141:3, dal, irreg.].

...from – OT:1802 – dalah (daw-law'); a primitive root (compare OT:1809); properly, to dangle, i.e. to let down a bucket (for drawing out water); figuratively, to deliver: KJV - draw (out), X enough, lift up.

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²⁴ When he was gone out, his servants came; and when they saw that, behold, the doors of the parlour were locked, they said, Surely he covereth his feet in his summer chamber [apartment].

Parlour – OT:5944 – `aliyah (al-ee-yaw'); feminine from OT:5927; something lofty, i.e. a stair-way; also a second-story room (or even one on the roof); figuratively, the sky:

KJV - ascent, (upper) chamber, going up, loft, parlour.

Judges 3

²⁵ And they tarried till they were ashamed: and, behold, he opened not the doors of the parlour; therefore they took a key, and opened them: and, behold, **their lord** was fallen down dead on the earth.

Ashamed – OT:954 – buwsh (boosh); a primitive root; properly, to pale, i.e. by implication to be ashamed; also (by implication) to be disappointed or delayed:

KJV - (be, make, bring to, cause, put to, with, a-) shamed (-d), be (put to) confounded (-fusion), become dry, delay, be long.

Lord – OT:113 – 'adown (aw-done'); or (shortened) 'adon (aw-done'); from an unused root (meaning to rule); sovereign, i.e. controller (human or divine):

KJV - lord, master, owner. Compare also names beginning with "Adoni-".

Judges 3

²⁶ And Ehud escaped while they tarried, and passed beyond the quarries, and escaped unto Seirath.
Escaped – OT:4422 – malat (maw-lat'); a primitive root; properly, to be smooth, i.e. (by implication) to escape (as if by slipperiness); causatively, to release or rescue; specifically, to bring forth young, emit sparks: KJV-deliver (self), escape, lay, leap out, let alone, let go, preserve, save, speedily, surely.

Tarried – OT:4102 – mahahh (maw-hah'); apparently a denominative from OT:4100; properly, to question or hesitate, i.e. (by implication) to be reluctant: KJV - delay, linger, stay selves, tarry.

...from – OT:4100 – mah (maw); or mah (mah); or ma (maw); or ma (mah); also meh (meh); a primitive particle; properly, interrogative what? (including how? why? when?); but also exclamation, what! (including how!), or indefinitely what (including whatever, and even relatively, that which); often used with prefixes in various adverbial or conjunctive senses:

KJV - how (long, oft, [-soever]), [no-] thing, what (end, good, purpose, thing), whereby (-fore, -in, -to, -with), (for) why.

Passed beyond – OT:5674 – `abar (aw-bar'); a primitive root; to cross over; used very widely of any transition (literal or figurative; transitive, intransitive, intensive, causative); specifically, to cover (in copulation):

KJV - alienate, alter, X at all, beyond, bring (over, through), carry over, (over-) come (on, over), conduct (over), convey over, current, deliver, do away, enter, escape, fail, gender, get over, (make) go (away, beyond, by, forth, his way, in, on, over, through), have away (more), lay, meddle, overrun, make partition, (cause to, give, make to, over) pass (-age, along, away, beyond, by, -enger, on, out, over, through), (cause to, make) + proclaim (-amation), perish, provoke to anger, put away, rage, + raiser of taxes, remove, send over, set apart, + shave, cause to (make) sound, X speedily, X sweet smelling, take (away), (make to) transgress (-or), translate, turn away, [way-] faring man, be wrath.

Seirath – OT:8167 – Se`iyrah (seh-ee-raw'); formed as OT:8166; roughness; Seirah, a place in Palestine: KJV - Seirath.

...from – OT:8166 – se`iyrah (seh-ee-raw'); feminine of OT:8163; a she-goat: KJV - kid.

Ehud and Shamgar

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²⁷ And it came to pass, when he was come, that he blew a trumpet [of jubilee] in the mountain of Ephraim [=double fruit], and the children of Israel went down with him [their deliverer] from the mount, and he before them.

Jubilee – OT:1617 – Gera' (gay-raw'); perhaps from OT:1626; a grain; Gera, the name of six Israelites: KJV - Gera.

...from – OT:1626 – gerah (gay-raw'); from OT:1641 (as in OT:1625); properly, (like OT:1620) a kernel (round as if scraped), i.e. a gerah or small weight (and coin): KJV - gerah.

...from – OT:3104 – yowbel (yo-bale'); or yobel (yob-ale'); apparently from OT:2986; the blast of a horn (from its continuous sound); specifically, the signal of the silver trumpets; hence, the instrument itself and the festival thus introduced: -jubile, ram's horn, trumpet.

...from – OT:2986 – yabal (yaw-bal'); a primitive root; properly, to flow; causatively, to bring (especially with pomp): KJV - bring (forth), carry, lead (forth).

Blew – OT:8628 – taqa` (taw-kah'); a primitive root; to clatter, i.e. slap (the hands together), clang (an instrument); by anal, to drive (a nail or tent-pin, a dart, etc.); by impl, to become bondsman by handclasping):

KJV - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X suretiship, thrust.

Trumpet – OT:7782 – showphar (sho-far'); or shophar (sho-far'); from OT:8231 in the original sense of incising; a cornet (as giving a clear sound) or curved horn: KJV - cornet, trumpet.

...from – OT:8231 – shaphar (shaw-far'); a primitive root; to glisten, i.e. (figuratively) be (causatively, make) fair: KJV - X goodly.

Judges 3

²⁸ And he said unto them, Follow after me: for the LORD hath delivered your enemies [hostile, those who hate] the Moabites into your hand. And they went down after him, and took the fords of Jordan [descender, from descend] toward Moab, and suffered not a man to pass over.

Follow – OT:7291 – radaph (raw-daf'); a primitive root; to run after (usually with hostile intent; figuratively [of time] gone by):

KJV - chase, put to flight, follow (after, on), hunt, (be under) persecute (-ion, -or), pursue (-r).

Took – OT:3920 – lakad (law-kad'); a primitive root; to catch (in a net, trap or pit); generally, to capture or occupy; also to choose (by lot); figuratively, to cohere:

KJV - X at all, catch (self), be frozen, be holden, stick together, take.

Fords – OT:4569 – ma` abar (mah-ab-awr'); or feminine ma` abarah (mah-ab-aw-raw'); from OT:5674; a crossing-place (of a river, a ford; of a mountain, a pass); abstractly, a transit, i.e. (figuratively) overwhelming: KJV - ford, place where ... pass, passage.

Clear Direction: Follow after me

Certain Direction: toward Moab

One Direction: they went down after him

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²⁹ And they slew of Moab at that time about ten thousand men, all lusty, and all men of valour; and there escaped not a man.

Lusty – OT:8082 – shamen (shaw-mane'); from OT:8080; greasy, i.e. gross; figuratively, rich:

KJV - fat, lusty, plenteous.

...from – OT:8080 – shaman (shaw-man'); a primitive root; to shine, i.e. (by analogy) be (causatively, make) oily or gross: KJV - become (make, wax) fat.

Valour – OT:2428 – chayil (khah'-yil); from OT:2342; probably a force, whether of men, means or other resources; an army, wealth, virtue, valor, strength:

KJV - able, activity, (+)army, band of men (soldiers), company, (great) forces, goods, host, might, power, riches, strength, strong, substance, train, valiant (-ly), valour, virtuous (-ly), war, worthy (-ily).

Escaped – OT:4422 – malat (maw-lat'); a primitive root; properly, to be smooth, i.e. (by implication) to escape (as if by slipperiness); causatively, to release or rescue; spec, to bring forth young, emit sparks: KJV - deliver (self), escape, lay, leap out, let alone, let go, preserve, save, speedily, surely.

Judges 3 ...80 years of rest

³⁰ So Moab was subdued that day under the hand of Israel. And the land had rest fourscore years.

Subdued – OT:3665 – kana` (kaw-nah'); a primitive root; properly, to bend the knee; hence, to humiliate, vanquish: KJV - bring down (low), into subjection, under, humble (self), subdue.

Fourscore – OT:8084 – shemoniym (shem-o-neem'); or shemowniym (shem-o-neem'); mult. from OT:8083; eighty, also eightieth: KJV - eighty (-ieth), fourscore.

...from – OT:8083 – shemoneh (shem-o-neh'); or shemowneh (shem-o-neh'); feminine shemonah (shem-o-naw'); or shemownah (shem-o-naw'); apparently from OT:8082 through the idea of plumpness; a cardinal number, eight (as if a surplus above the "perfect" seven); also (as ordinal) eighth: KJV - eight ([-een, -eenth]), eighth.

Ehud and Shamgar

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Judges 3

Shamgar ...used the foolish things...

Judges 3

³¹ And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Shamgar – OT:8044 – Shamgar (sham-gar'); of uncertain derivation; Shamgar, an Israelite judge: KJV - Shamgar.

Anath – OT:6067 – 'Anath (an-awth'); from OT:6030; answer; Anath, an Israelite: KJV - Anath. ...from – OT:6030 – 'anah (aw-naw'); a primitive root; properly, to eye or (generally) to heed, i.e. pay attention; by implication, to respond; by extens. to begin to speak; specifically to sing, shout, testify, announce:

KJV - give account, afflict [by mistake for OT:6031], (cause to, give) answer, bring low [by mistake for OT:6031], cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness.

Goad – OT:4451 – malmad (mal-mawd'); from OT:3925; a goad for oxen: KJV - goad. ...from – OT:3925 – lamad (law-mad'); a primitive root; properly, to goad, i.e. (by implication) to teach (the rod being an Oriental incentive): [un-] accustomed, X diligently, expert, instruct, learn, skilful, teach (-er, -ing).

Delivered – OT:3467 – yasha' (yaw-shah'); a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:

KJV - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

1 Corinthians 1

²⁷ But God hath chosen [selected] the **foolish things** of the world to **confound the wise**; and God hath chosen the **weak things** of the world to **confound [shame] the things which are mighty**;

Foolish things – NT:3474 – moros (mo-ros'); probably from the base of NT:3466; dull or stupid (as if shut up), i.e. heedless, (morally) blockhead, (appar) absurd: KJV - fool (-ish, -ishness).

...from – NT:3466 – musterion (moos-tay'-ree-on); from a derivative of muo (to shut the mouth); a secret or "mystery" (through the idea of silence imposed by initiation into religious rites): KJV - mystery.

Confound – NT:2617 – kataischuno (kat-ahee-skhoon'); from NT:2596 and NT:153; to shame down, i.e. disgrace or (by impl) put to the blush: KJV - confound, dishonour, shame

Weak things – NT:772 – asthenes (as-then-ace'); from NT:1 (as a negative particle) and the base of NT:4599; strengthless (in various applications, literal, figurative and moral):

KJV - more feeble, impotent, sick, without strength, weak (-er, -ness, thing).

Mighty – NT:2478 – ischuros (is-khoo-ros'); from NT:2479; forcible (literally or figuratively): KJV - boisterous, mighty (-ier), powerful, strong (-er, man), valiant.

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1 Corinthians 2

Judges 3

But the **natural man receiveth not** the things of the Spirit of God: for **they are foolishness** unto him: **neither can he know them**, because they are **spiritually discerned**.

Clear Direction: Follow after me...

Certain Direction: toward the world...

One Direction: He goes before us...

Deborah – Woman’s Work ...and a Faithful Follower Judges 4-5

Tradition suggests that Samuel may have written Judges Ruth and Samuel. Even 1Sam 10:25 tells us that Samuel was a writer and the time at which it is believed the book is written would correspond with the day of Samuel. Generally, today, the book's authorship is labeled anonymous for lack of conclusive findings.

The book of Judges is one of the **greatest illustrations of one of the bleakest periods** Israel has ever known. While this is truly a turbulent period in the history of Israel, the turbulence was brought upon Israel by their own **willful disobedience**. The fact that this is most likely the "**Dark Ages**" for Israel, is why some have referred to this book as the **Book of Failure!**

Failure does not mean to be unsuccessful trying to perform some act. The failure we are speaking of with respect to Israel, meant more at being **successful at doing what is wrong in the eyes of God**. Their failure was **willful disobedience to God**. Israel was told to observe to do all that God has commanded; therefore, **failure, here, means not observing to do according to all that God has commanded**.

Having seen the beginning of blessings in the life of the people of Israel, it is hard to believe that those so blessed could be so **defiantly disobedient** to such a loving God. But in the outset of the book of Judges, we see the death of Joshua and a people without a shepherd. It was almost as though the people **were obedient to one who was faithful to God**, and thus enjoyed the benefits of the blessed. However, when the blessed one upon whom the Spirit of God rested, was no longer present, the **people rebelled without a leader**. Thus, we see, after the death of Joshua, Israel did what was right in their eyes.

Some would say, "**How could Israel rebel** in outright disobedience after all God had done for them?"

"How could Israel do the things they did again and again?"

However, the introduction would be without spiritual insight if we ignored the **supreme faithfulness of God** in chastising the children of Israel and delivering them from their oppressors when they turned again and again to God for deliverance. **God is love**.

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

Judges 4

¹ And the children of Israel again did evil in the sight of the LORD, when Ehud was dead.

Evil – OT:7451 – ra` (rah); from OT:7489; **bad** or (as noun) **evil** (natural or moral):

KJV - adversity, affliction, bad, calamity, + **displease** (-ure), distress, evil ([-favouredness], man, thing), + exceedingly, X great, grief (-vous), harm, heavy, hurt (-ful), ill (favoured), + mark, **mischief** (-vous), **misery**, naught (-ty), noisome, + not please, sad (-ly), sore, sorrow, **trouble**, vex, **wicked** (-ly, -ness, one), **worse** (-st), wretchedness, wrong. [Incl. feminine ra` ah; as adjective or noun.].

...from – OT:7489 – ra` a` (raw-ah'); a primitive root; properly, to spoil (literally, by breaking to pieces); figuratively, to make (or be) **good for nothing**, i.e. bad (physically, socially or morally):

KJV - afflict, associate selves [by mistake for OT:7462], break (down, in pieces), + displease, (be, bring, do) evil (doer, entreat, man), showself friendly [by mistake for OT:7462], do harm, (do) hurt, (behaveself, deal) ill, X indeed, do mischief, punish, still, vex, (do) wicked (doer, -ly), be (deal, do) worse.

Deborah – Woman’s Work ...and a Faithful Follower Judges 4-5

Judges 4

² And the LORD sold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whose host was Sisera, which dwelt in Harosheth of the Gentiles.

Sold – OT:4376 – makar (maw-kar’); a primitive root; to sell, literally (as merchandise, a daughter in marriage, into slavery), or figuratively (to **surrender**): KJV - X at all, sell (away, -erself).

Jabin – OT:2985 – Yabiyn (yaw-bene’); from OT:995; intelligent; Jabin, the name of two Canaanitish kings: KJV - Jabin.

...from – OT:995 – biyn (bene); a primitive root; to separate mentally (or distinguish), i.e.(generally) understand:

KJV - attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-full), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man).

Canaan – OT:3667 – Kena` an (ken-ah'-an); from OT:3665; humiliated; Kanaan, a **son a Ham**; also the country inhabited by him: KJV - Canaan, merchant, traffick.

...from – OT:3665 – kana` (kaw-nah’); a primitive root; properly, to bend the knee; hence, to humiliate, vanquish: KJV - bring down (low), into subjection, under, humble (self), subdue.

Hazor – OT:2674 – Chatsowr (khaw-tsore’); a collective form of OT:2691; **village**; Chatsor, the name (thus simply) of two places in Palestine and of one in Arabia: KJV - Hazor.

...from – OT:2691 – chatser (khaw-tsare’) (masculine and feminine); from OT:2690 in its original sense; a yard (as inclosed by a fence); also a hamlet (as similarly surrounded with walls):

KJV - court, tower, village.

...from – OT:2690 – chatsar (khaw-tsar’); a primitive root; properly, to **surround with a stockade**, and thus **separate from the open country**; but used only in the reduplicated form chatsotser (khast-o-tsare’); or (2 Chron 5:12) chatsorer (khats-o-rare’); as dem. from OT:2689; to trumpet, i.e. blow on that instrument: KJV - blow, sound, trumpeter.

Sisera – OT:5516 – Ciycera’; (see-ser-aw’); of uncertain derivation; Sisera, the **name of a Canaanitish king** and of one of the Nethinim: KJV - Sisera.

Harosheth – OT:2799 – charosheth (khar-o'-sheth); from OT:2790; mechanical work:

KJV - carving, cutting.

...from – OT:2790 – charash (khaw-rash’); a primitive root; to scratch, i.e. (by implication) to engrave, plough; hence (from the use of tools) to fabricate (of any material); figuratively, to devise (in a bad sense); hence (from the idea of secrecy) to be silent, to let alone; hence (by implication) to be deaf (as an accompaniment of dumbness):

KJV - X altogether, cease, conceal, be deaf, devise, ear, graven, imagine, leave off speaking, hold peace, plow (-er, man), be quiet, rest, practise secretly, keep silence, be silent, speak not a word, be still, hold tongue, worker.

Deborah – Woman’s Work ...and a Faithful Follower Judges 4-5

Judges 4

³ And the children of Israel cried [assembling] unto the LORD: for he had **nine hundred chariots** of iron; and twenty years he mightily [forcefully, sharply] oppressed the children of Israel.

Cried – OT:6817 – tsa` aq (tsaw-ak'); a primitive root; to shriek; (by implication) to proclaim (an assembly): KJV - X at all, call together, cry (out), gather (selves) (together).

Oppressed – OT:3905 – lachats (law-khats'); a primitive root; properly, to press, i.e. (figuratively) to distress: KJV - afflict, crush, force, hold fast, oppress (-or), thrust self.

Judges 4

⁴ And Deborah, a prophetess, the wife of Lapidoth, she judged Israel at that time.

Deborah – OT:1683 – Debowrah (deb-o-raw'); or (shortened) Deborah (deb-o-raw'); the same as OT:1682; Deborah, the name of two Hebrewesses: KJV - Deborah.

...from – OT:1682 – debowrah (deb-o-raw'); or (shortened) deborah (deb-o-raw'); from OT:1696 (in the sense of orderly motion); the bee (from its systematic instincts): -bee.

...from – OT:1696 – dabar (daw-bar'); a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:

KJV - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work.

Lapidoth – OT:3940 – lappiyd (lap-peed'); or lappid (lap-peed'); from an unused root probably meaning to shine; a flambeau, lamp or flame: KJV - (fire-) brand, (burning) lamp, lightning, torch.

Judged – OT:8199 – shaphat (shaw-fat'); a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate [justify, support, defend] or punish [reprove, chastise, discipline]; by extension, to govern; passively, to litigate (literally or figuratively):

KJV - + avenge, X that condemn, contend, defend, execute (judgment), (be a) judge (-ment), X needs, plead, reason, rule.

Ezra 7

²⁵ And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not.

Hosea 13

⁹ O Israel, thou hast destroyed thyself; but in me is thine help.

¹⁰ I will be thy king: where is any other that may save thee in all thy cities? and thy judges of whom thou saidst, **Give me a king and princes?**

¹¹ I gave thee a king in mine anger, and took him away in my wrath.

Deborah – Woman’s Work ...and a Faithful Follower Judges 4-5

Acts 13

¹⁶ Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience.

¹⁷ The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

¹⁸ And about the time of forty years suffered he their manners in the wilderness.

¹⁹ And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

²⁰ And after that **he gave unto them judges about the space of four hundred and fifty years**, until Samuel the prophet.

Acts 13

²¹ And afterward they desired a king: and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of forty years.

²² And when he had removed him, he raised up unto them David to be their king; to whom also he gave their testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will.

²³ Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus:

Judges 4

⁵ And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment.

Ramah – OT:7414 – Ramah (raw-maw'); the same as OT:7413; Ramah, the name of four places in Palestine: KJV - Ramah.

..from – OT:7413 – ramah (raw-maw'); feminine active participle of OT:7311; a height (as a seat of idolatry): KJV - high place.

Bethel – OT:1008 – Beyth-' El (bayth-ale'); from OT:1004 and OT:410; house of God; Beth-El, a place in Palestine: KJV - Beth-el.

Ephraim – double fruit

Judgment – OT:4941 – mishpat (mish-pawt'); from OT:8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style: KJV - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

Deborah – Woman’s Work ...and a Faithful Follower Judges 4-5

Judges 4

⁶ And she sent and called Barak the son of Abinoam out of Kedeshnaphtali, and said unto him, Hath not the LORD God of Israel commanded, saying, Go and draw toward mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the children of Zebulun?

Barak – OT:1301 – Baraq (baw-rawk'); the same as OT:1300; Barak, an Israelite: KJV - Barak.

...from – OT:1300 – baraq (baw-rawk'); from OT:1299; lightning; by analogy, a gleam; concretely, a flashing sword: KJV - bright, glitter (-ing sword), lightning.

..from – OT:1299 – baraq (baw-rak'); a primitive root; to lighten (lightning): KJV - cast forth.

Tabor – OT:8396 – Tabowr (taw-bore'); from a root corresponding to OT:8406; broken region; Tabor, a mountain in Palestine, also a city adjacent: KJV - Tabor.

...from – OT:8406 – tebar (Aramaic) (teb-ar'); corresponding to OT:7665; to be fragile (figuratively): KJV - broken.

...from – OT:7665 – shabar (shaw-bar'); a primitive root; to burst (literally or figuratively):

KJV - break (down, off, in pieces, up), broken ([-hearted]), bring to the birth, crush, destroy, hurt, quench, X quite, tear, view [by mistake for OT:7663].

Judges 4

⁷ And I will draw unto thee to the river Kishon Sisera, the captain of Jabin's army, with his chariots and his multitude; and I will deliver him into thine hand.

Kishon – OT:7028 – Qiyshown (kee-shone'); from OT:6983; winding; Kishon, a river of Palestine: KJV - Kishon, Kison.

...from – OT:6983 – qowsh (koshe); a primitive root; to bend; used only as denominative for OT:3369, to set a trap: KJV - lay a snare.

Judges 4

⁸ And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go.

Go – OT:1980 – halak (haw-lak'); akin to OT:3212; to walk (in a great variety of applications, lit/fig): KJV - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel, walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, be weak, whirl.

I will go – OT:3212 – yalak (yaw-lak'); to walk (lit or fig); caus, to carry (various senses):

KJV - again, away, bear, bring, carry, come, depart, flow, follow, get, go, grow, lead, let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), vanish, (cause to) walk (-ing), wax, X be weak.

**Deborah – Woman’s Work
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Judges 4-5**

Judges 4

⁹ And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for **the LORD shall sell Sisera into the hand of a woman**. And Deborah arose, and went with Barak to Kedesh.

I will – OT:3212 – yalak (yaw-lak'); a primitive root [compare OT:1980]; to walk (literally or figuratively); causatively, to carry (in various senses):

KJV - X again, away, bear, bring, carry (away), come (away), depart, flow, + follow (-ing), get (away, hence, him), (cause to, made) go (away, -ing, -ne, one's way, out), grow, lead (forth), let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), vanish, (cause to) walk (-ing), wax, X be weak.

Surely – OT:1980 – halak (haw-lak'); akin to OT:3212; a primitive root; to walk (in a great variety of applications, literally and figuratively):

KJV - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

...from – OT:1980 – halak (haw-lak'); akin to OT:3212; a primitive root; to walk (in a great variety of applications, literally and figuratively):

KJV - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

Go – OT:3212 – yalak (yaw-lak'); a primitive root [compare OT:1980]; to walk (literally or figuratively); causatively, to carry (in various senses):

KJV - X again, away, bear, bring, carry (away), come (away), depart, flow, + follow (-ing), get (away, hence, him), (cause to, made) go (away, -ing, -ne, one's way, out), grow, lead (forth), let down, march, prosper, + pursue, cause to run, spread, take away ([-journey]), vanish, (cause to) walk (-ing), wax, X be weak.

Honour – OT:8597 – tiph'arah (tif-aw-raw'); or tiph'ereth (tif-eh'-reth); from OT:6286; ornament (abstractly or concretely, literally or figuratively):

KJV - beauty (-iful), bravery, comely, fair, glory (-ious), hono; ornament (abstractly or concretely, literally or figuratively):

KJV - beauty (-iful), bravery, comely, fair, glory (-ious), honour, majesty.

...form – OT:6286 – pa'ar (paw-ar'); a primitive root; to gleam, i.e. (causatively) embellish; figuratively, to boast; also to explain (i.e. make clear) oneself; denominative from OT:6288, to shake a tree:

KJV - beautify, boast self, go over the boughs, glorify (self), glory, vaunt self.

Kedesh – OT:6943 – Qedesh (keh'-desh); from OT:6942; a sanctum [**study, workroom, office, chamber**]; Kedesh, the name of four places in Palestine: KJV - Kedesh.

...from – OT:6942 – qadash (kaw-dash'); a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):

KJV - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied oneself), X wholly.

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Judges 4-5**

Judges 4

¹⁰ And Barak called Zebulun [habitation] and Naphtali [my wrestling] to Kedesh [sanctum]; and he went up with ten thousand men at his feet: and Deborah went up with him.

Kedesh – OT:6943 – Qedesh (keh'-desh); from OT:6942; a sanctum [**study, workroom, office, chamber**]; Kedesh, the name of four places in Palestine: KJV - Kedesh.

...from – OT:6942 – qadash (kaw-dash'); a primitive root; to be (causatively, make, pronounce or observe as) clean (ceremonially or morally):

KJV - appoint, bid, consecrate, dedicate, defile, hallow, (be, keep) holy (-er, place), keep, prepare, proclaim, purify, sanctify (-ied oneself,), X wholly.

Judges 4

¹¹ Now Heber the Kenite, which was of the children of Hobab the father in law of Moses, had severed himself from the Kenites, and pitched his tent unto the plain of Zaanaim, which is by Kedesh.

Judges 4

¹² And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.

Judges 4

¹³ And **Sisera gathered together all his chariots**, even nine hundred chariots of iron, and all the people that were with him, from Harosheth of the Gentiles **unto the river of Kishon**.

Kishon – OT:7028 – Qiyshown (kee-shone'); from OT:6983; winding; Kishon, a river of Palestine: KJV - Kishon, Kison.

...from – OT:6983 – qowsh (koshe); a primitive root; to bend; used only as denominative for OT:3369, to set a trap: KJV - lay a snare.

...from – OT:3369 – yaqosh (yaw-koshe'); a primitive root; to ensnare (literally or figuratively):

KJV - fowler (lay a) snare.

4:14 Deborah was the commander in chief and called for the attack against Sisera's 900 chariots (vs 13)

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Judges 4

¹⁴ And Deborah said unto Barak, [Rise] Up; for this is the day in which the LORD hath delivered Sisera into thine hand: is not the LORD gone out before thee? So Barak went down [descended] from mount Tabor, and ten thousand men after him.

Tabor – OT:8396 – Tabowr (taw-bore'); from a root corresponding to OT:8406; broken region; Tabor, a mountain in Palestine, also a city adjacent: KJV - Tabor.

...from – OT:8406 – tebar (Aramaic) (teb-ar'); corresponding to OT:7665; to be fragile (figuratively): KJV - broken.

...from – OT:7665 – shabar (shaw-bar'); a primitive root; to burst (literally or figuratively):

KJV - break (down, off, in pieces, up), broken ([-hearted]), bring to the birth, crush, destroy, hurt, quench, X quite, tear, view [by mistake for OT:7663].

Judges 4

¹⁵ And the LORD discomfited Sisera, and all his chariots, and all his host [army], with the edge of the sword before Barak; so that Sisera lighted down [got down] off his chariot, and fled away on his feet.

Discomfited – OT:2000 – hamam (haw-mam'); a primitive root [compare OT:1949, OT:1993]; properly, to put in commotion; by implication, to disturb, drive, destroy:

KJV - break, consume, crush, destroy, discomfit, trouble, vex.

...from – OT:1949 – huwm (hoom); a primitive root [compare OT:2000]; to make an uproar, or agitate greatly: KJV - destroy, move, make a noise, put, ring again.

Fled away – OT:5127 – nuwc (noos); a primitive root; to flit, i.e. vanish away (subside, escape; causatively, chase, impel, deliver):

KJV - X abate, away, be displayed, (make to) flee (away, -ing), put to flight, X hide, lift up a standard.

Judges 4

4:17-24 Jael ran for his life and sought refuge in the tent of a Kenite by the name of Jael Deborah's prophesy of 4:9 is fulfilled here. Jael's tent was more than just bed and breakfast for Sisera. The chore of the women was to set of the home or tent as is the case here. So she was very proficient in driving tent pegs. The scriptures tell us, that Jael was asked to hide him. We know that there shall not be anymore remembrance of the ungodly and sinners, thus I would say that they are to be eternally hidden. I guess what I am saying is that he ask for it!

So the weaker sex, Jael, took a "nail of the tent" in her left hand and a hammer in her right hand and became Sisera's worst nightmare. His worst headache! And , of course was eternally hidden!

Barak following after Sisera came unto the tent of Jael and discovered that Sisera had already been nailed!

Judges 4

¹⁶ But Barak pursued after the chariots, and after the host, unto Harosheth of the Gentiles: and all the host [army] of Sisera fell upon the edge of the sword; and there was not a man left.

Left – OT:7604 – sha'ar (shaw-ar'); a primitive root; properly, to swell up, i.e. be (causatively, make) redundant: KJV - leave, (be) left, let, remain, remnant, reserve, the rest.

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Judges 4

¹⁷ Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for there was peace between Jabin the king of Hazor and the house of Heber the Kenite.

Tent – OT:168 – 'ohel (o'-hel); from OT:166; a tent (as clearly conspicuous from a distance):

KJV - covering, (dwelling) place, home, tabernacle, tent.

...from – OT:166 – 'ahal (aw-hal'); a primitive root; to be clear: KJV - shine.

Jael – OT:3277 – ya` el (yaw-ale'); from OT:3276; an ibex (as climbing): KJV - wild goat.

...from – OT:3276 – ya` al (yaw-al'); a primitive root; properly, to ascend; figuratively, to be valuable (objectively: useful, subj: benefited): KJV - X at all, set forward, can do good, (be, have) profit, (able).

Heber – OT:2268 – Cheber (kheh'-ber); the same as OT:2267; community; Cheber, the name of a Kenite and of three Israelites: KJV - Heber.

Peace – OT:7965 – shalwm (shaw-lome'); or shalom (shaw-lome'); from OT:7999; safe, i.e.

(figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:

KJV - X do, familiar, X fare, favour, + friend, X great, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ty), salute, welfare, (X all is, be) well, X wholly.

...from – OT:7999 – shalam (shaw-lam'); a primitive root; to be safe (in mind, body or estate); figuratively, to be (causatively, make) completed; by implication, to be friendly; by extension, to reciprocate (in various applications):

KJV - make amends, (make an) end, finish, full, give again, make good, (re-) pay (again), (make) (to) (be at) peace (-able), that is perfect, perform, (make) prosper (-ous), recompense, render, requite, make restitution, restore, reward, X surely.

Jabin – OT:2985 – Yabiyn (yaw-bene'); from OT:995; intelligent; Jabin, the name of two Canaanitish kings: KJV - Jabin.

Judges 4

¹⁸ And **Jael went out to meet Sisera**, and said unto him, Turn in, my lord, turn in to me; **fear not**. And when he had turned in unto her into the tent, **she covered him** with a mantle.

My lord – OT:113 – 'adown (aw-done'); or (shortened) 'adon (aw-done'); from an unused root (meaning to rule); sovereign, i.e. controller (human or divine):

KJV - lord, master, owner. Compare also names beginning with "Adoni-".

Mantle – OT:5564 – camak (saw-mak'); a primitive root; to prop (literally or figuratively); reflexively, to lean upon or take hold of (in a favorable or unfavorable sense):

KJV - bear up, establish, (up-) hold, lay, lean, lie hard, put, restself, setself, stand fast, stay (self), sustain.

Judges 4

¹⁹ And he said unto her, Give me, I pray thee, a little water to drink; for I am thirsty. And she opened a bottle of milk, and gave him drink, and covered him.

Judges 4

²⁰ Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. [that would be true!]

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Judges 4

²¹ Then Jael Heber's wife took a nail of the tent, and took an hammer in her hand, and went softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died.

Nail – OT:3489 – yathed (yaw-thade'); from an unused root meaning to pin through or fast; a peg: KJV - nail, paddle, pin, stake.

Hammer – OT:4718 – maqqebeth (mak-keh'-beth); from OT:5344; properly, a perforator, i.e. a hammer (as piercing); also (intransitively) a perforation, i.e. a quarry: KJV - hammer, hole.

...from – OT:5344 – naqab (naw-kab'); a primitive root; to puncture, literally (to perforate, with more or less violence) or figuratively (to specify, designate, libel):

KJV - appoint, blaspheme, bore, curse, express, with holes, name, pierce, strike through.

Softly – OT:3909 – lat (lawt); a form of OT:3814 or else participle from OT:3874; properly, covered, i.e. secret; by implication, incantation; also secrecy or (adverb) covertly: -enchantment, privily, secretly, softly.

...from – OT:3814 – la't (lawt); from OT:3813 (or perhaps for active participle of OT:3874); properly, muffled, i.e. silently: KJV - softly.

...from – OT:3813 – la'at (law-at'); a primitive root; to muffle: KJV - cover.

Smote – OT:8628 – taqa` (taw-kah'); a primitive root; to clatter, i.e. slap (the hands together), clang (an instrument); by analogy, to drive (a nail or tent-pin, a dart, etc.); by implication, to become bondsman by handclasping):

KJV - blow ([a trumpet]), cast, clap, fasten, pitch [tent], smite, sound, strike, X suretiship, thrust.

Temples – OT:7541 – raqqah (rak-kaw'); feminine of OT:7534; properly, thinness, i.e. the side of the head: KJV - temple.

Fastened – OT:6795 – tsanach (tsaw-nakh'); a primitive root; to alight; (transitive) to cause to descend, i.e. drive down: KJV - fasten, light [from off].

Fast asleep – OT:7290 – radam (raw-dam'); a primitive root; to stun, i.e. stupefy (with sleep or death): KJV - (be fast a-, be in a deep, cast into a dead, that) sleep (-er, -eth).

Weary – OT:5774 – `uwph (oof); a primitive root; to cover (with wings or obscurity); hence (as denominative from OT:5775) to fly; also (by implication of dimness) to faint (from the darkness of swooning): KJV - brandish, be (wax) faint, flee away, fly (away), X set, shine forth, weary.

...from – OT:5775 – `owph (ofe); from OT:5774; a bird (as covered with feathers, or rather as covering with wings), often collectively: KJV - bird, that flieth, flying, fowl.

Judges 4

²² And, behold, as Barak pursued Sisera, Jael came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

Judges 4

²³ So God subdued on that day Jabin the king of Canaan before the children of Israel.

Subdued – OT:3665 – kana` (kaw-nah'); a primitive root; properly, to bend the knee; hence, to humiliate, vanquish: KJV - bring down (low), into subjection, under, humble (self), subdue.

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As for King of Canaan, Jabin, 4:24 says that the hand of Israel prevailed until they had destroyed Jabin king of Canaan.

Judges 4

²⁴ And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had destroyed Jabin king of Canaan.

Prospered – OT:1980 – halak (haw-lak’); akin to OT:3212; a primitive root; to walk (in a great variety of applications, literally and figuratively):

KJV - (all) along, apace, behave (self), come, (on) continually, be conversant, depart, + be eased, enter, exercise (self), + follow, forth, forward, get, go (about, abroad, along, away, forward, on, out, up and down), + greater, grow, be wont to haunt, lead, march, X more and more, move (self), needs, on, pass (away), be at the point, quite, run (along), + send, speedily, spread, still, surely, + tale-bearer, + travel (-ler), walk (abroad, on, to and fro, up and down, to places), wander, wax, [way-] faring man, X be weak, whirl.

Prevailed – OT:7186 – qasheh (kaw-sheh’); from OT:7185; severe (in various applications):

KJV - churlish, cruel, grievous, hard ([-hearted], thing), heavy, + impudent, obstinate, prevailed, rough (-ly), sore, sorrowful, stiff ([necked]), stubborn, + in trouble.

...from – OT:7185 – qashah (kaw-shaw’); a primitive root; properly, to be dense, i.e. tough or severe (in various applications):

KJV - be cruel, be fiercer, make grievous, be ([ask a], be in, have, seem, would) hard (-en, [labour], -ly, thing), be sore, (be, make) stiff (-en, [-necked]).

Destroyed – OT:3772 – karath (kaw-rath’); a primitive root; to cut (off, down or asunder); by implication, to destroy or consume; specifically, to covenant (i.e. make an alliance or bargain, originally by cutting flesh and passing between the pieces):

KJV - be chewed, be con- [feder-] ate, covenant, cut (down, off), destroy, fail, feller, be freed, hew (down), make a league ([covenant]), X lose, perish, X utterly, X want.

**Deborah – Woman’s Work
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Judges 4-5**

The faith of one will encourage greater faithfulness in others.

Chapter 5 reveals in Deborah's song in which she calls herself the Mother of Israel" that not all of Israel was faithful!!!

Reuben, Gilead, Dan, and Asher refused to join in the battle against Sisera.

Ephraim, Benjamin, and Zebulun joined in the fight

Judges 5

¹ Then sang **Deborah and Barak** the son of Abinoam on that day, saying,

Judges 5

² *Praise* ye the LORD for the avenging of Israel, when the people willingly offered themselves.

Judges 5

³ *Hear*, O ye kings; give ear, O ye princes; I, even I, will sing unto the LORD; I will sing praise to the LORD God of Israel.

Judges 5

⁴ LORD, when thou wentest out of Seir, when thou marchest out of the field of Edom, the earth trembled, and the heavens dropped, the clouds also dropped water.

Judges 5

⁵ The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.

Judges 5

⁶ In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

Judges 5

⁷ The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a **mother in Israel**.

Judges 5

⁸ They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

Judges 5

⁹ My heart is toward the governors of Israel, that offered themselves willingly among the people. Bless ye the LORD.

Judges 5

¹⁰ *Speak*, ye that ride on white asses, ye that sit in judgment, and walk by the way.

Judges 5

¹¹ They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the LORD, even the righteous acts toward the inhabitants of his villages in Israel: then shall the people of the LORD go down to the gates.

**Deborah – Woman’s Work
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Judges 5

¹² *Awake*, awake, Deborah: awake, awake, utter a song: arise, Barak, and lead thy captivity captive, thou son of Abinoam [father of pleasantness].

Judges 5

¹³ Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

Judges 5

¹⁴ Out of Ephraim was there a root of them against Amalek; after thee, Benjamin, among thy people; out of Machir came down governors, and out of Zebulun they that handle the pen of the writer.

Judges 5

¹⁵ And the princes of Issachar were with Deborah; even Issachar, and also Barak: he was sent on foot into the valley. For the divisions of **Reuben there were great thoughts of heart.**

Judges 5

¹⁶ Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart.

Judges 5

¹⁷ Gilead abode beyond Jordan: and why did **Dan remain in ships? Asher continued on the sea shore**, and abode in his breaches.

Judges 5

¹⁸ **Zebulun and Naphtali were a people that jeopardated their lives unto the death in the high places** of the field.

Judges 5

¹⁹ The kings came and fought, then fought the kings of Canaan in Taanach by the waters of Megiddo; they took no gain of money.

Judges 5

²⁰ They fought from heaven; the stars in their courses fought against Sisera.

Judges 5

²¹ The river of Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

Judges 5

²² Then were the horsehoofs broken by the means of the pransings, the pransings of their mighty ones.

Judges 5

²³ Curse ye Meroz, said the angel of the LORD, curse ye bitterly the inhabitants thereof; because they came not to the help of the LORD, to the help of the LORD against the mighty.

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

Judges 5

²⁴ **Blessed above women shall Jael the wife of Heber the Kenite be**, blessed shall she be above women in the tent.

Judges 5

²⁵ He asked water, and she gave him milk; she brought forth butter in a lordly dish.

Judges 5

²⁶ She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

Judges 5

²⁷ At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead.

Judges 5

²⁸ The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? why tarry the wheels of his chariots?

Judges 5

²⁹ Her wise ladies answered her, yea, she returned answer to herself,

Judges 5

³⁰ Have they not sped? have they not divided the prey; to every man a damsel or two; to Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil?

Judges 5

³¹ **So let all thine enemies perish, O LORD: but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.**

The Book of Judges covers a period of about 1400BC to 1000BC and was probably written about the time of Samson because he was one of the last written of in the book. Thus, the book would have been written around 1000-1050BC.

Faithless follow after works of man...and stumble...

Romans 9

³⁰ What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.

³¹ But Israel, which **followed after the law of righteousness, hath not attained** to the law of righteousness.

³² Wherefore? **Because they sought it not by faith, but as it were by the works of the law.**

For they stumbled at that stumblingstone;

Stumbled – NT:4350 – proskopto (pros-kop'-to); from NT:4314 and NT:2875; to strike at, i.e. surge against (as water); specifically, to stub on, i.e. trip up (literally or figuratively):

KJV - beat upon, dash, stumble (at).

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

Faithful followers are believers – Like Barak

Hebrews 11

³¹ **By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.**

³² And what shall I more say? for the time would fail me to tell of Gedeon, and of **Barak**, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets:

³³ **Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions.**

Faithful followers inherit God’s promises

Hebrews 6

¹² That ye be not slothful, but **followers of them who through faith and patience inherit the promises.**

Faithful followers follow the faithful

Hebrews 13

⁷ **Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.**

Faithful followers follow the good and fight

1 Timothy 6

¹⁰ For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

¹¹ But thou, O man of God, flee these things; and **follow after righteousness, godliness, faith, love, patience, meekness.**

¹² Fight the **good fight** of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

2 Timothy 2

²² Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.

1 Peter 3 ...we know no harm shall come to us, by the hand of God, who follow good...

¹² For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

¹³ And **who is he that will harm you, if ye be followers of that which is good?**

¹⁴ But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

Faithful followers follow God’s Faithfulness

Lamentations 3

²² It is of **the LORD's mercies** that we are not consumed, because his compassions fail not.

²³ They are **new every morning: great is thy faithfulness**.

²⁴ The LORD is my portion, saith my soul; therefore will I hope in him.

Faithfulness – OT:530 – 'emuwnah (em-oo-naw'); or (shortened) 'emunah (em-oo-naw'); feminine of OT:529; literally firmness; figuratively security; morally fidelity:

KJV - faith (-ful, -ly, -ness, [man]), set office, stability, steady, truly, truth, verily.

...from – OT:529 – 'emuwn (ay-moon'); from OT:539; established, i.e. (figuratively) trusty; also (abstractly) trustworthiness: KJV - faith (-ful), truth.

Faithful followers reveal the truth

Psalm 40 We should recite in truth...

¹⁰ **I have not hid thy righteousness** within my heart; **I have declared thy faithfulness** and thy salvation: **I have not concealed thy lovingkindness** and thy truth from the great congregation.

1 Corinthians 4

¹⁶ Wherefore I beseech you, be ye followers of me.

1 Corinthians 11

¹ Be ye followers of me, even as I also am of Christ.

² Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

Judge	Tribe	World's View of Weakness	Enemy	Yrs Oppressed	Yrs of Rest	Ref
Othniel "Lion of God"	Judah	Caleb nephew younger	Mesopotamians King Chushan Self-exaltation and Pride	8	40	3:9-11
Ehud "Majesty"	Benjamin	left-handed	Moabites Inner Circle and Worldly profession	18	80	3:12-30
Shamgar "Stranger"	Naphtali	ox goad	Philistines Wanderers among God's people or Carnal Religion	-	-	3:31
Deborah "Honeybee" Barak "Lightening"	Ephraim	woman	Canaanites Jabin Understanding or human intellect	20	40	4:4-5:31
Gideon (Jerubbaal) "The cutter down" "Let Baal plead for himself" "Baal fighter" Abimelech means My father was king or usurper	Manasseh	obscure family low esteem	Midianites Contention Strife The World	7	40	6:11-8:35
Tola "Worm"	Issachar Mount Ephraim	What a name worm found in corruption	Midianites Contention Strife The World	0	23	10:1-2
Jair "Light-giver"	Gilead (Son of Manasseh)	youngest	Midianites Contention Strife The World	0	22	10:3-5
Jephthah "He will open"	Gilead (Son of Manasseh)	rash vow	Ammonites Rationalism and false doctrine	18	6	11:1-12:7
Ibzan	(Bethlehem)	weak	Ammonites Rationalism and false doctrine		7	12:8-10
Elon	Zebulun		Ammonites Rationalism and false doctrine		10	12:11-12
Abdon "Service"	Ephraim		Ammonites Rationalism and false doctrine		8	12:12-15
Samson "Little sun"	Dan	strongest made weak	Philistines Carnal Religion	40	20	13:2-16:31

**Deborah – Woman’s Work
...and a Faithful Follower
Judges 4-5**

As the chart above implies, great spiritual truth are evident in the names of oppressors and meaning of the names of judges. Also apparent, the character of the oppressor and the deliverer give us a spiritual view of what we are dealing with in our everyday lives.

Gideon – Warrior

Judges 6-8

Genesis 25

- ¹ Then again **Abraham took a wife**, and her name was **Keturah**.
² And she bare him Zimran, and Jokshan, and Medan, and **Midian**, and Ishbak, and Shuah.
³ And Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

Genesis 37

- ²⁸ Then there passed by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt.

Exodus 2

- ¹⁵ Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.
¹⁶ Now the priest of Midian had seven daughters: and they came and drew water, and filled the troughs to water their father's flock.
¹⁷ And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.
¹⁸ And when they came to Reuel their father, he said, How is it that ye are come so soon to day?
¹⁹ And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock.
²⁰ And he said unto his daughters, And where is he? why is it that ye have left the man? call him, that he may eat bread.
²¹ And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.
²² And she bare him a son, and he called his name Gershom: for he said, I have been a stranger in a strange land.

Numbers 22

- ¹ And the children of Israel set forward, and pitched in the plains of Moab on this side Jordan by Jericho.
² And Balak the son of Zippor saw all that Israel had done to the Amorites.
³ And Moab was sore afraid of the people, because they were many: and Moab was distressed because of the children of Israel.
⁴ And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.
⁵ He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the face of the earth, and they abide over against me:
⁶ Come now therefore, I pray thee, curse me this people; for they are too mighty for me: peradventure I shall prevail, that we may smite them, and that I may drive them out of the land: for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.
⁷ And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand; and they came unto Balaam, and spake unto him the words of Balak.

Gideon – Warrior Judges 6-8

Numbers 22

⁸ And he said unto them, Lodge here this night, and I will bring you word again, as the LORD shall speak unto me: and the princes of Moab abode with Balaam.

⁹ And God came unto Balaam, and said, What men are these with thee?

¹⁰ And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying,

¹¹ Behold, there is a people come out of Egypt, which covereth the face of the earth: come now, curse me them; peradventure I shall be able to overcome them, and drive them out.

¹² And God said unto Balaam, Thou shalt not go with them; thou shalt not curse the people: for they are blessed.

Numbers 31

⁷ And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

⁸ And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

Psalm 83

¹ Keep not thou silence, O God: hold not thy peace, and be not still, O God.

² For, lo, thine enemies make a tumult: and **they that hate thee have lifted up the head.**

³ They have taken crafty counsel against thy people, and consulted against thy hidden ones.

⁴ They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance.

⁵ For they have consulted together with one consent: they are confederate against thee:

⁶ The tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes;

⁷ Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre;

⁸ Assur also is joined with them: they have holpen the children of Lot. Selah.

⁹ Do unto them as unto the Midianites; as to Sisera, as to Jabin, at the brook of Kison:

Judges 4

²² And, behold, as **Barak** pursued Sisera, **Jael** came out to meet him, and said unto him, Come, and I will shew thee the man whom thou seekest. And when he came into her tent, behold, **Sisera lay dead, and the nail was in his temples.**

Judges 4

²⁴ And the hand of the children of Israel prospered, and prevailed against Jabin the king of Canaan, until they had **destroyed Jabin king of Canaan.**

Psalm 83

¹⁰ Which perished at Endor: they became as dung for the earth.

¹¹ Make their nobles like **Oreb**, and like **Zeeb**: yea, all their princes as Zebah, and as Zalmunna [both kings of Midian]:

Gideon – Warrior

Judges 6-8

Judges 8

³ God hath delivered into your hands the **princes of Midian, Oreb and Zeeb**: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

Psalm 83

¹² Who said, Let us take to ourselves the houses of God in possession.

¹³ O my God, make them like a wheel; as the stubble before the wind.

¹⁴ As the fire burneth a wood, and as the flame setteth the mountains on fire;

¹⁵ So persecute them with thy tempest, and make them afraid with thy storm.

¹⁶ Fill their faces with shame; that they may seek thy name, O LORD.

¹⁷ Let them be confounded and troubled for ever; yea, let them be put to shame, and perish:

¹⁸ That men may know that thou, whose name alone is JEHOVAH, art the most high over all the earth.

Judges 8

²⁸ Thus was Midian subdued before the children of Israel, so that they **lifted up their heads no more**. And the country was in quietness forty years in the days of Gideon

Gideon – Warrior

Judges 6-8

Judges 6

¹ And the children of Israel did evil in the sight of the LORD: and the LORD delivered them into the hand of **Midian** seven years.

Midian – OT:4066 – madownd (maw-dohn'); from OT:1777; a contest or quarrel:

KJV - brawling, contention (-ous), discord, strife. Compare OT:4079, OT:4090.

...from – OT:1777 – diyn (deen); or (Gen 6:3) duwn (doon); a primitive root [compare OT:113]; to rule; by implication to judge (as umpire); also to strive (as at law):

KJV - contend, execute (judgment), judge, minister judgment, plead (the cause), at strife, strive.

Judges 6

² And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strong holds.

Judges 6

³ And so it was, when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them;

Numbers 14

⁴⁴ But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the LORD, and Moses, departed not out of the camp.

⁴⁵ Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

Numbers 24

¹⁹ Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city.

²⁰ And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

Deuteronomy 25

¹⁶ For all that do such things, and all that do unrighteously, are an abomination unto the LORD thy God.

¹⁷ Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt;

¹⁸ How he met thee by the way, and smote the hindmost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

1 Samuel 14

⁴⁷ So Saul took the kingdom over Israel, and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines: and whithersoever he turned himself, he vexed them.

⁴⁸ And he gathered an host, and smote the Amalekites, and delivered Israel out of the hands of them that spoiled them.

1 Samuel 15

² Thus saith the LORD of hosts, I remember that which Amalek did to Israel, how he laid wait for him in the way, when he came up from Egypt.

³ Now go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

Gideon – Warrior **Judges 6-8**

1 Samuel 15

¹⁷ And Samuel said, When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the LORD anointed thee king over Israel?

¹⁸ And the LORD sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

¹⁹ Wherefore then didst thou not obey the voice of the LORD, but didst fly upon the spoil, and didst evil in the sight of the LORD?

1 Samuel 15

³¹ So Samuel turned again after Saul; and Saul worshipped the LORD.

³² Then said Samuel, Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past.

³³ And Samuel said, As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

Judges 6

⁴ And they encamped against them, and destroyed the increase of the earth, till thou come unto Gaza, and left no sustenance for Israel, neither sheep, nor ox, nor ass.

Judges 6

⁵ For they came up with their cattle and their tents, and they came as grasshoppers for multitude; for both they and their camels were without number: and they entered into the land to destroy it.

Judges 6

⁶ And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.

Judges 6

⁷ And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,

Judges 6

⁸ That the LORD sent a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

Judges 6

⁹ And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land;

Judges 6

¹⁰ And I said unto you, I am the LORD your God; fear not the gods of the Amorites, in whose land ye dwell: but ye have not obeyed my voice.

Judges 6

¹¹ And there came an angel of the LORD, and sat under an oak which was in Ophrah, that pertained unto **Joash** the **Abiezrite**: and **his son Gideon** threshed wheat by the winepress, to hide it from the Midianites.

Gideon – Warrior Judges 6-8

Joshua 17

² There was also a lot for the rest of the children of Manasseh by their families; for the children of **Abiezer**, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hopher, and for the children of Shemida: these were the male children of **Manasseh the son of Joseph** by their families.

Judges 6

¹² And the angel of the LORD appeared unto him [Gideon], and said unto him, The LORD is with thee, thou **mighty man of valour**.

Judges 6

¹³ And Gideon said unto him, Oh my Lord, **if** the LORD be with us, **why then is all this befallen us?** and where be all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us, and delivered us into the hands of the Midianites.

Judges 6

¹⁴ And the LORD looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: **have not I sent thee?**

No Funds required

Judges 6

¹⁵ And he said unto him, Oh my Lord, wherewith shall I save Israel?

No Status is desired

Judges 6

¹⁵ And he said unto him, Oh my Lord, wherewith shall I save Israel? behold, my **family is poor** in Manasseh, and I am the least in my father's house.

No others inquired

Judges 6

¹⁶ And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites as one man.

No substitution inspired

Judges 6

¹⁷ And he said unto him, If now I have found grace in thy sight, then **shew me a sign that thou talkest with me**.

Judges 6

¹⁸ Depart not hence, I pray thee, until I come unto thee, and **bring forth my present**, and set it before thee. And he said, I will tarry until thou come again.

Judges 6

¹⁹ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

Gideon – Warrior **Judges 6-8**

Judges 6

²⁰ And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

Judges 6

²¹ Then the angel of the LORD put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

Revelation acquire

Judges 6

²² And when Gideon perceived that he was an angel of the LORD, Gideon said, Alas, O LORD God! for because I have seen an angel of the LORD face to face.

No man expired

Judges 6

²³ And the LORD said unto him, Peace be unto thee; fear not: thou shalt not die.

Judges 6

²⁴ Then Gideon built an altar there unto the LORD, and called it Jehovahshalom: unto this day it is yet in Ophrah of the Abiezrites.

Jehovahshalom – OT:3073 – Yehovah Shalown (yeh-ho-vaw' shaw-lome'); from OT:3068 and OT:7965; **Jehovah (is) peace**; Jehovah-Shalom, a symbolical name of an altar in Palestine: -Jehovah-shalom.

Judges 6

²⁵ And it came to pass the same night, that the LORD said unto him, Take thy father's young bullock, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the grove that is by it:

Judges 6

²⁶ And build an altar unto the LORD thy God upon the top of this rock, in the ordered place, and take the second bullock, and offer a burnt sacrifice with the wood of the grove which thou shalt cut down.

Exodus 29

³⁶ And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

Leviticus 9

⁴ Also a bullock and a ram for peace offerings, to sacrifice before the LORD; and a meat offering mingled with oil: for to day the LORD will appear unto you.

Gideon – Warrior Judges 6-8

No need to perspire

Judges 6

²⁷ Then Gideon took ten men of his servants, and did as the LORD had said unto him: and so it was, because he **feared his father's household**, and the men of the city, that he could not do it by day, that **he did it by night**.

John 3 ... did it by night

¹ There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

² The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

³ Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 7

⁴⁹ But this people who knoweth not the law are cursed.

⁵⁰ Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)

⁵¹ Doth our law judge any man, before it hear him, and know what he doeth?

John 19

³⁹ And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight.

Judges 6

²⁸ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that was by it, and the second bullock was offered upon the altar that was built.

Judges 6

²⁹ And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

Judges 6

³⁰ Then the men of the city said unto Joash, Bring out thy son, that he may die: because he hath cast down the altar of Baal, and because he hath cut down the grove that was by it.

Judges 6

³¹ And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to death whilst it is yet morning: if he be a god, let him plead for himself, because one hath cast down his altar.

Judges 6

³² Therefore on that day he [Joash] called him **Jerubbaal**, saying, **Let Baal plead against him**, because he hath thrown down his altar.

Jerubbaal – OT:3378 – Yerubba`al (yer-oob-bah'-al); from OT:7378 and OT:1168; Baal will contend; Jerubbaal, a symbol. name of Gideon: KJV - Jerubbaal.

... from – OT:7378 – riyb (reeb); or ruwb (roob); a primitive root; properly, to toss, i.e. grapple; mostly figuratively, to wrangle, i.e. hold a controversy; (by implication) to defend:

KJV - adversary, chide, complain, contend, debate, X ever, X lay wait, plead, rebuke, strive, X thoroughly.

Gideon – Warrior Judges 6-8

Judges 6

³³ Then all the Midianites and the Amalekites and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

Exodus 17

¹⁴ And the LORD said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven.

Numbers 24

²⁰ And when he looked on Amalek, he took up his parable, and said, Amalek was the first of the nations; but his latter end shall be that he perish for ever.

God Made Gideon to Conspire

Judges 6

³⁴ But the Spirit of the LORD came upon Gideon, and he blew a trumpet; and Abiezer was gathered after him.

Judges 6

³⁵ And he sent messengers throughout all Manasseh; who also was gathered after him: and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali; and they came up to meet them.

Gideon called to Aspire (seeking, hoping, desiring)

Judges 6

³⁶ And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said,

Psalm 26

² Examine me, O LORD, and prove me; try my reins and my heart.

Psalm 139

²³ Search me, O God, and know my heart: try me, and know my thoughts:

1 Peter 4

¹² Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you:

Test for truth (1)

Judges 6

³⁷ Behold, I will put a fleece of wool in the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

Judges 6

³⁸ And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

Gideon – Warrior

Judges 6-8

Test for truth (2)

Judges 6

³⁹ And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry only upon the fleece, and upon all the ground let there be dew.

Judges 6

⁴⁰ And God did so that night: for it was dry upon the fleece only, and there was dew on all the ground.

Gideon – Warrior Judges 6-8

Judges 7

¹ Then Jerubbaal, who is Gideon, and all the people that were with him, rose up early, and pitched beside the well of Harod: so that the host of the Midianites were on the north side of them, by the hill of Moreh, in the valley.

Judges 7

² And the LORD said unto Gideon, The people that are with thee are **too many** for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, **Mine own hand hath saved me.**

Judges 7

³ Now therefore go to, proclaim in the ears of the people, saying, **Whosoever is fearful and afraid, let him return and depart** early from mount Gilead. And there returned of the people twenty and two thousand; and there remained ten thousand [22000 departed and 10000 remained].
Gilead – OT:1567 – Galed` (gal-ade'); from OT:1530 and OT:5707; heap of testimony; Galed, a memorial cairn East of the Jordan: KJV - Galeed.

Judges 7

⁴ And the LORD said unto Gideon, The people are yet too many; bring them down unto the water, and I will **try them** for thee there: and it shall be, that of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

Judges 7

⁵ So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lapped of the water with his tongue, as a dog lapped, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink.

Judges 7

⁶ And the number of them that lapped, **putting their hand to their mouth**, were three hundred men [300 dogs]: but all the rest of the people bowed down upon their **knees** to drink water.

Judges 7

⁷ And the LORD said unto Gideon, By the three hundred men that lapped will I save you, and deliver the Midianites into thine hand: and **let all the other people go every man unto his place.**

Judges 7

⁸ So the people took victuals in their hand, and their trumpets: and he sent all the rest of Israel every man unto his tent, and retained [fastened upon] those three hundred men: and the host of Midian was beneath him in the valley.

Judges 7

⁹ And it came to pass the **same night**, that the LORD said unto him, Arise, get thee down unto the host; for I have delivered it into thine hand.

Gideon – Warrior Judges 6-8

Judges 7

¹⁰ But if thou fear to go down, go thou with Phurah thy servant down to the host:

Phurah – OT:6513 – Purah (poo-raw'); for OT:6288; foliage; Purah, an Israelite: KJV - Phurah.

... from – OT:6288 – pe'orah (peh-o-raw'); or pora'h (po-raw'); or pu'rah (poo-raw'); from OT:6286; properly, ornamentation, i.e. (plural) foliage (including the limbs) as bright green:

KJV - bough, branch, sprig.

... from – OT:6286 – pa'ar (paw-ar'); a primitive root; to gleam, i.e. (causatively) embellish;

figuratively, to boast; also to explain (i.e. make clear) oneself; denominative from OT:6288, to shake a tree: KJV - beautify, boastself, go over the boughs, glorify (self), glory, vauntself.

Judges 7

¹¹ And thou shalt hear what they say; and afterward shall thine hands be strengthened to go down unto the host. **Then went he down with Phurah** his servant unto the outside of the armed men that were in the host.

Large army

Judges 7

¹² And the Midianites and the Amalekites and all the children of the east lay along in the valley like grasshoppers for multitude; and their camels were without number, as the sand by the sea side for multitude.

Judges 7

¹³ And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold, **I dreamed a dream**, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along [fall].

Judges 7

¹⁴ And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, a man of Israel: for into his hand hath God delivered Midian, and all the host.

Judges 7

¹⁵ And it was so, when Gideon heard the telling of the dream, and the interpretation thereof, that he worshipped, and returned into the host of Israel, and said, **Arise; for the LORD hath delivered into your hand the host of Midian.**

Judges 7

¹⁶ And he **divided the three hundred men into three companies**, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers.

Judges 7

¹⁷ And he said unto them, Look on me, and do likewise: and, behold, when I come to the outside of the camp, it shall be that, as I do, so shall ye do.

Gideon – Warrior Judges 6-8

Judges 7

¹⁸ **When I blow** with a trumpet, I and all that are with me, **then blow ye** the trumpets also on every side of all the camp, and say, **The sword of the LORD, and of Gideon.**

Judges 7

¹⁹ So Gideon, and the hundred men that were with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they **blew the trumpets**, and **brake the pitchers** that were in their hands.

Numbers 10

⁹ And if ye **go to war** in your land against the enemy that oppresseth you, then **ye shall blow an alarm** with the trumpets; and **ye shall be remembered** before the LORD your God, and **ye shall be saved** from your enemies.

Judges 7

²⁰ And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow withal: and they cried, **The sword of the LORD, and of Gideon.**

Judges 7

²¹ And they stood every man in his place round about the camp; and all the host ran, and cried, and fled.

Ran – OT:7323 – ruwts (roots); a primitive root; to run (for whatever reason, especially to rush):

KJV - break down, divide speedily, footman, guard, bring hastily, (make) run (away, through), post.

Cried – OT:7321 – ruwa` (roo-ah'); a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy):

KJV - blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

Fled – OT:5127 – nuwc (noos); a primitive root; to flit, i.e. vanish away (subside, escape; causatively, chase, impel, deliver):

KJV - X abate, away, be displayed, (make to) flee (away, -ing), put to flight, X hide, lift up a standard.

Judges 7

²² And the three hundred blew the trumpets, and the LORD set every man's sword against his fellow, even throughout all the host: and the host fled to Bethshittah in Zererath [pierce] , and to the border of Abelmeholah, unto Tabbath.

Bethshittah – OT:7848 – shittah (shit-taw'); feminine of a derivative [only in the plural shittiym (shit-teem'); meaning the sticks of wood] from the same as OT:7850; the acacia (from its scourging thorns):

KJV - shittah, shittim. See also OT:1029

...from – OT:7850 – shotet (sho-tate'); active participle of an otherwise unused root meaning (properly, to pierce; but only as a denominative from OT:7752) to flog; a goad: KJV - scourge.

'ran through the briars and we ran through the brambles, ran through the bushes where a rabbit wouldn't go!'

Gideon – Warrior

Judges 6-8

Judges 7

²³ And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and **pursued after the Midianites**.

Judges 7

²⁴ And Gideon sent messengers throughout all mount **Ephraim**, saying, come down against the Midianites, and take before them the waters unto Bethbarah and Jordan. Then all the **men of Ephraim gathered themselves together**, and took the waters unto Bethbarah and Jordan.

Judges 7

²⁵ And they took two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb, and pursued Midian, and brought the heads [cut off] of Oreb and Zeeb to Gideon on the other side Jordan.

Gideon – Warrior **Judges 6-8**

Judges 8

¹ And the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply.

Judges 8

² And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer?

Proverbs 15

¹ A soft answer turneth away wrath: but grievous words stir up anger.

Judges 8

³ God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that.

Judges 8

⁴ And Gideon came to Jordan, and passed over, he, and the three hundred men that were with him, faint, yet pursuing them.

Judges 8

⁵ And he said unto the men of **Succoth**, Give, I pray you, loaves of bread unto the people that follow me; for they be faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

Judges 8

⁶ And the princes of Succoth said, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thine army?
Zebah – OT:2078 – Zebach (zeh'-bakh); the same as OT:2077; sacrifice; Zebach, a Midianitish prince: KJV - Zebah.

...from – OT:2077 – zebach (zeh'-bakh); from OT:2076; properly, a slaughter, i.e. the flesh of an animal; by implication, a sacrifice (the victim or the act): KJV - offer (-ing), sacrifice.

Zalmunna – OT:6759 – Tsalmunna` (tsal-moon-naw'); from OT:6738 and OT:4513; shade has been denied; Tsalmunna, a Midianite: KJV - Zalmunna.

Judges 8

⁷ And Gideon said, Therefore when the LORD hath delivered Zebah and Zalmunna into mine hand, then I will tear your flesh with the thorns of the wilderness and with briers.

Judges 8

⁸ And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him as the men of Succoth had answered him.

Judges 8

⁹ And he spake also unto the men of **Penuel [face of God]**, saying, When I come again in peace, I will break down this tower.

Gideon – Warrior Judges 6-8

Judges 8

¹⁰ Now Zebah and Zalmunna were in Karkor, and their hosts with them, about fifteen thousand men, all that were left of all the hosts of the children of the east: for there fell an hundred and twenty thousand men that drew sword.

Karkor – OT:7174 – Qarqor (kar-kore'); from OT:6979; foundation; Karkor, a place East of the Jordan: KJV - Karkor.

...from – OT:6979 – quwr (kooor); a primitive root; to trench; by implication, to throw forth; also (denominative from OT:7023) to wall up, whether literal (to build a wall) or figurative (to estop): KJV - break down, cast out, destroy, dig.

...from – OT:7023 – qiyr (keer); or qir (Isa 22:5) (keer); or (feminine) qiyrah (kee-raw'); from OT:6979; a wall (as built in a trench): KJV - + mason, side, town, X very, wall.

Judges 8

¹¹ And Gideon went up by the way of them that dwelt in tents on the east of Nobah and Jogbehah, and smote the host; for the host was secure.

Judges 8

¹² And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and discomfited all the host.

Judges 8

¹³ And Gideon the son of Joash returned from battle before the sun was up,

Judges 8

¹⁴ And caught a young man of the men of Succoth, and enquired of him: and he described unto him the princes of Succoth, and the elders thereof, even threescore and seventeen men [77 men].

Judges 8

¹⁵ And he came unto the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men that are weary?

Judges 8

¹⁶ And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

Judges 8

¹⁷ And he beat down the tower of Penuel, and slew the men of the city.

Judges 8

¹⁸ Then said he unto Zebah and Zalmunna, What manner of men were they whom ye slew at Tabor? And they answered, As thou art, so were they; each one resembled the children of a king.

Judges 8

¹⁹ And he said, They were my brethren, even the sons of my mother: as the LORD liveth, if ye had saved them alive, I would not slay you.

Gideon – Warrior Judges 6-8

Judges 8

²⁰ And he said unto Jether his firstborn, Up, and slay them. But the youth drew not his sword: for he feared, because he was yet a youth.

Judges 8

²¹ Then Zebah and Zalmunna said, Rise thou, and fall upon us: for as the man is, so is his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ornaments that were on their camels' necks.

Judges 8

²² Then the men of Israel said unto Gideon, **Rule thou over us, both thou, and thy son, and thy son's son also: for thou hast delivered us from the hand of Midian.**

Judges 8

²³ And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

Judges 8

²⁴ And Gideon said unto them, I would desire a request of you, that ye would give me every man the earrings of his prey. (For they had golden earrings, because they were Ishmaelites.)

Genesis 16

¹⁵ And Hagar bare Abram a son: and Abram called his son's name, which Hagar bare, Ishmael.
Ishmael – OT:3458 – Yishma` e'l (yish-maw-ale'); from OT:8085 and OT:410; God will hear; Jishmael, the name of Abraham's oldest son, and of five Israelites: KJV - Ishmael.

Judges 8

²⁵ And they answered, We will willingly give them. And they spread a garment, and did cast therein every man the earrings of his prey.

Judges 8

²⁶ And the weight of the golden earrings that he requested was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian, and beside the chains that were about their camels' necks.

Judges 8

²⁷ And Gideon made an ephod thereof, and put it in his city, even in Ophrah: and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.
Ephod – OT:646 – 'ephowd (ay-fode'); rarely 'ephod (ay-fode'); probably of foreign derivation a girdle; specifically the ephod or high-priest's shoulder piece; also generally, an image: KJV - ephod.
Snare – OT:4170 – mowqesh (mo-kashe'); or moqesh (mo-kashe'); from OT:3369; a noose (for catching animals) (literally or figuratively): by implication, a hook (for the nose):
KJV - be ensnared, gin, (is) snare (-d), trap.

Gideon – Warrior **Judges 6-8**

Judges 8

²⁸ Thus was **Midian subdued before the children of Israel, so that they lifted up their heads no more.** And the country was in **quietness forty years** in the days of Gideon.

Judges 8

²⁹ And Jerubbaal the son of Joash [Jehovah fired] went and dwelt in his own house.

Judges 8

³⁰ And Gideon [feller, warrior] had **threescore and ten sons** of his body begotten: for he had **many wives.**

Judges 8

³¹ And **his concubine that was in Shechem [ridge, place of burdens],** she also bare him a son, whose name he called **Abimelech**.
Abimelech – father of the king

Judges 8

³² And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the Abiezrites.

Judges 8

³³ And it came to pass, as soon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made Baalberith their god.

Judges 8

³⁴ And the children of Israel remembered not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

Judges 8

³⁵ Neither shewed they kindness [as unto God] to the house of Jerubbaal, namely, Gideon, according to all the goodness which he had shewed unto Israel.

Romans 11

²² Behold therefore the goodness and severity [strictness] of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

Romans 15

¹⁴ And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Gideon – Warrior Judges 6-8

Ephesians 1

¹⁷ That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

¹⁸ The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

¹⁹ And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power,

Ephesians 5

⁵ For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

1 Peter 1

³ Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

⁴ To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

⁵ Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

Abimelech could have been father of a king but he was born in Shechem on a ridge or border...

Malachi 1

² I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob,

³ **And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.**

⁴ **Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.**

1 Timothy 1

¹⁷ Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

¹⁸ This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;

¹⁹ Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck:

2 Corinthians 10

³ For though we walk in the flesh, we do not war after the flesh:

Evil serves God's Good Judges 9-10

Campaign Trail

Judges 9

¹ And Abimelech the son of Jerubbaal [Gideon] went to Shechem unto his mother's brethren, and communed with them, and with all the family of the house of his mother's father, saying, Abimelech – OT:40 – 'Abimelek (ab-ee-mel'-ek); from OT:1 and OT:4428; father of (the) king; Abimelek, the name of two Philistine kings and of two Israelites: KJV - Abimelech.
Jerubbaal – OT:3378 – Yerubba` al (yer-oob-bah'-al); from OT:7378 and OT:1168; Baal will contend; Jerubbaal, a symbol. name of Gideon: KJV - Jerubbaal.
Shechem – OT:7927 – Shekem (shek-em'); the same as OT:7926; ridge; Shekem, a place in Palestine: KJV - Shechem.
...from – OT:7926 – shekem (shek-em'); from OT:7925; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill: KJV - back, X consent, portion, shoulder.

Campaign Speech

Judges 9

² Speak, I pray you, in the ears of all the men of Shechem, Whether is better for you, either that all the sons of Jerubbaal, which are threescore and ten persons, reign over you, or that one reign over you? remember also that **I am your bone and your flesh.**
“I am one of you” since I moved into your district...”

Spin Doctor – Abimelech's Campaign manager

Judges 9

³ And his mother's brethren spake of him in the ears of all the men of Shechem all these words: and their hearts inclined to follow Abimelech; for they said, **He is our brother.**

Campaign contributions

Judges 9

⁴ And they [Shechem] gave him threescore and ten pieces of silver out of the house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.
Baalberith – OT:1170 – Ba` al Beriyth (bah'-al ber-eeth'); from OT:1168 and OT:1285; Baal of (the) covenant; Baal-Berith, a special deity of the Shechemites: -Baal-berith.
...from – OT:1285 – beriyth (ber-eeth'); from OT:1262 (in the sense of cutting [like OT:1254]); a compact (because made by passing between pieces of flesh): -confederacy, [con-] feder [-ate], covenant, league.
...from – OT:1167 – ba` al (bah'-al); from OT:1166; a master; hence, a husband, or (figuratively) owner
KJV - + archer, + babbler, + bird, captain, chief man, + confederate, + have to do, + dreamer, those to whom it is due, + furious, those that are given to it, great, + hairy, he that hath it, have, + horseman, husband, lord, man, + married, master, person, + sworn, they of.

Pledge to their father Satan...

Vain – OT:7386 – reyq (rake); or (shorter) req (rake); from OT:7324; empty; figuratively, worthless:

KJV - emptied (-ty), vain (fellow, man).

Light – OT:6348 – pachaz (paw-khaz'); a primitive root; to bubble up or froth (as boiling water), i.e. (figuratively) to be unimportant: KJV - light.

Evil serves God's Good Judges 9-10

Shechem support a coup to delete 70

Judges 9

⁵ And he went unto his father's house at Ophrah, and slew his brethren the sons of Jerubbaal, being threescore and ten persons, upon one stone: notwithstanding yet **Jotham the youngest son of Jerubbaal was left**; for **he hid himself**.

Ophrah – OT:6084 – `Ophrah (of-raw'); feminine of OT:6082; female fawn; Ophrah, the name of an Israelite and of two places in Palestine: KJV - Ophrah.

...from – OT:6082 – `opher (o'-fer); a fawn (from the dusty color): KJV - young roe [hart].

...from – OT:6080 – `aphar (aw-far'): a primitive root: meaning either to be gray or perhaps rather to pulverize; used only as denominative from OT:6083, to be dust: KJV - cast [dust].

Slew – OT:2026 – harag (haw-rag'); a primitive root; to smite with deadly intent:

KJV - destroy, out of hand, kill, murder (-er), put to [death], make [slaughter], slay (-er), X surely.

Jotham – OT:3147 – Yowtham (yo-thawm'); from OT:3068 and OT:8535; **Jehovah (is) perfect**; Jotham, the name of three Israelites: KJV - Jotham.

...from – OT:3068 – Yehovah (yeh-ho-vaw'); (the) self-Existent or Eternal; Jehovah, Jewish national name of God: KJV - Jehovah, the Lord.

...from – OT:8535 – tam (tawm); complete; usually (morally) pious; specifically, gentle, dear: KJV - coupled together, perfect, plain, undefiled, upright.

Youngest – OT:6996 – qatan (kaw-tawn'); abbrev, i.e. dim, lit(in qty, size/num n);fig in age/importance:

KJV - least, less (-er), little (one), small (-est, one, quantity, thing), young (-er, -est).

Was left – OT:3498 – yathar (yaw-thar'); a primitive root; to jut over or exceed; by impl, to excel; (intrans to remain or be left; causatively, to leave, cause to abound, preserve:

KJV - excel, leave (a remnant), left behind, too much, make plenteous, preserve, remain, reserve, residue, rest.

Evil serves God's Good Judges 9-10

Campaign Platform

Judges 9

⁶ And all the men of Shechem gathered together, and all the house of Millo, and went, and made Abimelech king, by the plain of the pillar that was in Shechem.

Millo – OT:1037 – Beyth Millow' (bayth mil-lo'); or Beyth Mil-lo' (bayth mil-lo'); from OT:1004 and OT:4407; house of (the) rampart; Beth-millo, the name of two citadels: KJV - house of Millo.

...from – OT:1004 – bayith (bah'-yith); a house (in greatest variation of applications, espec family, etc.):

KJV - court, daughter, door, + dungeon, family, + forth of, X great as would contain, hangings, home [born], [winter] house (-hold), inside (-ward), palace, place, + prison, + steward, + tablet, temple, web, + within (-out).

...from – OT:4407 – millow' (mil-lo'); or millo'; a rampart (as filled in), i.e. the citadel: KJV - Millo

By – OT:5973 – `im (eem); from OT:6004; adverb or preposition, with (i.e. in conjunction with), in varied applications; spec, equally with;

KJV - accompanying, against, and, as (X long as), before, beside, by (reason of), for all, from (among, between), in, like, more than, of, (un-) to, with (-al).

...from – OT:6004 – `amam (aw-mam'); a primitive root; to associate; by implication, to overshadow (by huddling together): KJV - become dim, hide.

Plain – OT:436 – 'elown (ay-lone'); prolonged from OT:352; an oak or other strong tree: KJV - plain. See also OT:356.

Pillar – OT:5324 – natsab (naw-tsab'); a prim root; to station, in various applications (lit or figuratively):

KJV - appointed, deputy, erect, establish, lay, officer, pillar, present, rear up, set (over, up), settle, sharpen, establish, (make to) stand (-ing, still, up, upright), best state.

Shechem – OT:7927 – Shekem (shek-em'); the same as OT:7926; ridge; Shekem, a place in Palestine:

KJV - Shechem.

...from – OT:7926 – shekem (shek-em'); from OT:7925; the neck (between the shoulders) as the place of burdens; figuratively, the spur of a hill: KJV - back, X consent, portion, shoulder.

Judges 9 ...the political opponent stands against Abimelech

⁷ And when **they** told it to Jotham, he went and stood in the top of mount Gerizim, and lifted up his voice, and cried, and said unto them, Hearken unto me, ye men of Shechem, that God may hearken unto you.

Gerizim – OT:1630 – Geriziym (gher-ee-zeem'); plural of an unused noun from OT:1629 [compare OT:1511], cut up (i.e. **rocky**); Gerizim, a mountain of Palestine: KJV - Gerizim.

...from – OT:1629 – garaz (gaw-raz'); a primitive root; to cut off: KJV - cut off.

Evil serves God's Good Judges 9-10

Jotham's Parable

Judges 9

⁸ The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us.

Judges 9

⁹ But the olive tree said unto them, Should I leave [forsake] my fatness [abundance], wherewith by me **they** honour God and man, and go [depart] to be promoted over the trees?

Olive tree – OT:2132 – zayith (zay'-yith); probably from an unused root [akin to OT:2099]; an olive (as yielding illuminating oil), the tree, the branch or the berry: KJV - olive (tree, -yard), Olivet.

...from – OT:2099 – Ziv (zeev'); probably from an unused root meaning to be prominent; properly, brightness [compare OT:2122], i.e. (figuratively) the month of flowers; Ziv (corresponding to Ijar or May): KJV - Zif.

Promoted – OT:5128 – nuwa` (noo'-ah); a primitive root; to waver, in a great variety of applications, literally and figuratively (as subjoined):

KJV - continually, fugitive, X make, to [go] up and down, be gone away, (be) move (-able, -d), be promoted, reel, remove, scatter, set, shake, sift, stagger, to and fro, be vagabond, wag, (make) wander (up and down).

Trees – OT:6086 – `ets (ates); from OT:6095; a tree (from its firmness); hence, wood (plural sticks):

KJV - + carpenter, gallows, helve, + pine, plank, staff, stalk, stick, stock, timber, tree, wood.

...from – OT:6095 – `atsah (aw-tsaw'); properly, to fasten (make firm), i.e. to close (eyes): KJV - shut.

Romans 11

¹⁶ For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

¹⁷ And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;

¹⁸ Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.

¹⁹ Thou wilt say then, The branches were broken off, that I might be grafted in.

²⁰ Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear:

²¹ For if God spared not the natural branches, take heed lest he also spare not thee.

²² Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

²³ And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again.

²⁴ For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?

Evil serves God's Good Judges 9-10

Romans 11

²⁵ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in.

²⁶ And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:

²⁷ For this is my covenant unto them, when I shall take away their sins.

²⁸ As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.

²⁹ For the gifts and calling of God are without repentance.

³⁰ For as ye in times past have not believed God, yet have now obtained mercy through their unbelief:

³¹ Even so have these also now not believed, that through your mercy they also may obtain mercy.

³² For God hath concluded them all in unbelief, that he might have mercy upon all.

Judges 9

¹⁰ And the trees said to the fig tree, Come thou, and reign over us.

Fig tree – OT:8384 – te'en (teh-ane'); or (in the singular, feminine) te'enah (teh-ay- naw'); perhaps of foreign derivation; the fig (tree or fruit): KJV - fig (tree).

Judges 9

¹¹ But the fig tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

Sweetness – OT:4987 – motheq (mo'-thek); from OT:4985; sweetness: KJV - sweetness.

...from – OT:4985 – mathaq (maw-thak'); a primitive root; to suck, by implication, to relish, or (intransitively) be sweet: KJV - be (made, X take) sweet.

Fruit – OT:8570 – tenuwbah (ten-oo-baw'); from OT:5107; produce: KJV - fruit, increase.

...from – OT:5107 – nuwb (noob); a primitive root; to germinate, i.e. (figuratively) to (causatively, make) flourish; also (of words), to utter: KJV - bring forth (fruit), make cheerful, increase.

Mark 13

²⁸ Now learn a parable of the fig tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

²⁹ So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

³⁰ Verily I say unto you, that this generation shall not pass, till all these things be done.

³¹ Heaven and earth shall pass away: but my words shall not pass away.

Judges 9

¹² Then said the trees unto the vine, Come thou, and reign over us.

Vine – OT:1612 – gephén (gheh'-fen); from an unused root meaning to bend; a vine (as twining), especially the grape: KJV - vine, tree.

Evil serves God's Good

Judges 9-10

Judges 9

¹³ And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

Wine – OT:8492 – tiyrowsh (tee-roshe'); or tiyroshe (tee-roshe'); from OT:3423 in the sense of expulsion; must or fresh grape-juice (as just squeezed out); by implication (rarely) fermented wine: KJV - (new, sweet) wine.

...from – OT:3423 – yarash (yaw-rash'); or yaresh (yaw-raysh'); a primitive root; to occupy (by driving out previous tenants, and possessing in their place); by implication, to seize, to rob, to inherit; also to expel, to impoverish, to ruin:

KJV - cast out, consume, destroy, disinherit, dispossess, drive (-ing) out, enjoy, expel, X without fail, (give to, leave for) inherit (-ance, -or) + magistrate, be (make) poor, come to poverty, (give to, make to) possess, get (have) in (take) possession, seize upon, succeed, X utterly.

Cheereth – OT:8055 – samach (saw-makh'); a primitive root; probably to brighten up, i.e. (figuratively) be (causatively, make) blithe or gleesome:

KJV - cheer up, be (make) glad, (have, make) joy (-ful), be (make) merry, (cause to, make to) rejoice, X very.

Judges 9

¹⁴ Then said all the trees unto the bramble, Come thou, and reign over us.

Bramble – OT:329 – 'atad (aw-tawd'); from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): KJV - Atad, bramble, thorn.

...from – OT:329 – 'atad (aw-tawd'); from an unused root probably meaning to pierce or make fast; a thorn-tree (especially the buckthorn): KJV - Atad, bramble, thorn.

Judges 9

¹⁵ And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon.

Anoint – OT:4886 – mashach (maw-shakh'); a primitive root; to rub with oil, i.e. to anoint; by implication, to consecrate; also to paint: KJV - anoint, paint.

Put your trust – OT:2620 – chacah (khaw-saw'); a primitive root; to flee for protection; fig, to confide in: KJV - have hope, make refuge, (put) trust.

...from – OT:982 – batach (baw-takh'); a primitive root; properly, to hie for refuge [but not so precipitately as OT:2620]; figuratively, to trust, be confident or sure:

KJV - be bold (confident, secure, sure), careless (one, woman), put confidence, (make to) hope, (put, make to) trust.

Shadow – OT:6738 – tsel (tsale); from OT:6751; shade, whether literal or figurative:

KJV - defence, shade (-ow).

...from – OT:6751 – tsalal (tsaw-lal'); a primitive root [identical with OT:6749 through the idea of hovering over (compare OT:6754)]; to shade, as twilight or an opaque object:

KJV - begin to be dark, shadowing.

...from – OT:6749 – tsalal (tsaw-lal'); a primitive root; properly, to tumble down, i.e. settle by a waving motion: KJV - sink.

Evil serves God's Good Judges 9-10

Judges 9

¹⁶ Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the

deserving of his hands;

truly – OT:571 – 'emeth (eh'-meth); contracted from OT:539; stability; (figuratively) certainty, truth, trustworthiness: KJV - assured (-ly), establishment, faithful, right, sure, true (-ly, -th), verity.

...from – OT:539 – 'aman (aw-man'); a primitive root; properly, to build up or support; to foster as a parent or nurse; figuratively to render (or be) firm or faithful, to trust or believe, to be permanent or quiet; morally to be true or certain; once (Isa 30:21; interchangeable with OT:541) to go to the right hand:

KJV - hence, assurance, believe, bring up, establish, + fail, be faithful (of long continuance, stedfast, sure, surely, trusty, verified), nurse, (-ing father), (put), trust, turn to the right.

Sincerely – OT:8549 – tamiym (taw-meem'); from OT:8552; entire (literally, figuratively or morally); also (as noun) integrity, truth:

KJV - without blemish, complete, full, perfect, sincerely (-ity), sound, without spot, undefiled, upright (-ly), whole.

...from – OT:8552 – tamam (taw-mam'); a primitive root; to complete, in a good or a bad sense, literal, or figurative, transitive or intransitive (as follows):

KJV - accomplish, cease, be clean [passed-], consume, have done, (come to an, have an, make an) end, fail, come to the full, be all gone, X be all here, be (make) perfect, be spent, sum, be (shewself) upright, be wasted, whole.

Deserving – OT:1576 – gemuwl (ghem-ool'); from OT:1580; treatment, i.e. an act (of good or ill); by implication, service or requital:

KJV - + as hast served, benefit, desert, deserving, that which he hath given, recompense, reward.

deserving of his hands – meaning as he has treated you...

Judges 9

¹⁷ (For my father [Gideon] **fought for you**, and **adventured his life far**, and **delivered you out** of the hand of Midian:

Judges 9

¹⁸ And ye **are risen up** against my father's house this day, and **have slain his sons**, threescore and ten persons, upon one stone, and have **made Abimelech**, the son of his maidservant [illegitimate], king over the men of Shechem, because he is your brother;) [for only one reason...relationship]

So who was responsible...All of Shechem

Judges 9

¹⁹ If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you:

Rejoice – OT:8055 – samach (saw-makh'); a primitive root; probably to brighten up, i.e. (figuratively) be (causatively, make) blithe or gleesome:

KJV - cheer up, make glad, (have, make) joy (-ful), be (make) merry, (cause to, make to) rejoice, very.

Evil serves God's Good Judges 9-10

Judges 9

²⁰ **But if not**, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

Judges 9

²¹ And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

Beer – OT:876 – Be'er (be-ayr'); the **same as OT:875**; Beer, a place in the Desert, also one in Palestine:

KJV - Beer.

...from – OT:875 – be'er (be-ayr'); from OT:874; a pit; especially a well: KJV - pit, well.

...from – OT:874 – ba'ar (baw-ar'); a primitive root; to dig; by analogy, to engrave; figuratively, to explain: KJV - declare, (make) plain (-ly).

Judges 9

²² When Abimelech had reigned three years over Israel,

Judges 9

²³ Then **God sent an evil spirit** between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:

Treacherously – OT:898 – bagad (baw-gad'); a primitive root; to cover (with a garment); figuratively, to act covertly; by implication, to pillage:

KJV - deal deceitfully (treacherously, unfaithfully), offend, transgress (-or), (depart), treacherous (dealer, -ly, man), unfaithful (-ly, man), X very.

...so the wicked turn against the wicked

...why?...

Judges 9

²⁴ That the cruelty done to the threescore and ten sons of Jerubbaal might come, and their blood be laid upon Abimelech their brother, which slew them; and upon the **men of Shechem, which aided him** in the killing of his brethren.

Judges 9

²⁵ And the men of Shechem set liers in wait [lurkers] for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

Judges 9

²⁶ And Gaal the son of Ebed [from Hbr – servant] came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

Gaal – OT:1603 – Ga` al (gah'-al); from OT:1602; loathing; Gaal, an Israelite: KJV - Gaal.

...from – OT:1602 – ga` al (gaw-al'); a primitive root; to detest; by implication, to reject:

KJV - abhor, fail, lothe, vilely cast away.

Judges 9

²⁷ And they went out into the fields, and gathered their vineyards, and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

Evil serves God's Good

Judges 9-10

Judges 9

²⁸ And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is not he the son of Jerubbaal? and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

Judges 9

²⁹ And **would [wish] to God** this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.

Even the wicked do wickedly according to the will of God...

...Zebul heard enough...

Judges 9

³⁰ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

Judges 9

³¹ And he sent messengers unto Abimelech **privily**, saying, Behold, Gaal the son of Ebed and his brethren be come to Shechem; and, behold, they **fortify the city against thee**.

fortify the city against thee – Gaal builds up walls so that they do not fit together with the city anymore...

Zebul consults with Abimelech to plan the ambush of Gaal and the city...

Judges 9

³² Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:

Judges 9

³³ And it shall be, that in the morning, as soon as the sun is up, thou shalt rise early, and set upon the city: and, behold, when he and the people that is with him come out against thee, then mayest thou do to them as thou shalt find occasion.

Judges 9

³⁴ And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies. [from every angle...]

Judges 9

³⁵ And Gaal the son of Ebed went out, and stood in the entering of the gate of the city: and Abimelech rose up, and the people that were with him, from lying in wait.

Gaal may have had a vision...but was near sighted...(poor eyesight)

Judges 9

³⁶ And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou seest the shadow of the mountains as if they were men.

Is it not just like the wicked to consult with the wicked...

Advises that Gaal imagines of the shadows..

...Gaal I give a new name (Gideon was Jerubbaal) ...so Gaal is Gullibaal

Evil serves God's Good

Judges 9-10

Judges 9

³⁷ And Gaal spake again, and said, See there come people down by the middle of the land, and another company come along by the plain of Meonenim.

Zebul advises Gaal to go out (into an ambush)

Judges 9

³⁸ Then said Zebul unto him, Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out, I pray now, and fight with them.

Judges 9

³⁹ And Gaal went out before the men of Shechem, and fought with Abimelech.

Judges 9

⁴⁰ And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

Judges 9

⁴¹ And Abimelech dwelt at Arumah: and **Zebul thrust out Gaal and his brethren**, that they should not dwell in Shechem.

Arumah – high place...

Abimelech was puffed up and proud of his exploits

Judges 9

⁴² And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

Judges 9

⁴³ And he took the people, and divided them into three companies, and laid wait in the field, and looked, and, behold, the people were come forth out of the city; and he rose up against them, and smote them.

...and Abimelech was not the forgiving sort...

Judges 9

⁴⁴ And Abimelech, and the company that was with him, rushed forward, and stood in the entering of the gate of the city: and the two other companies ran upon all the people that were in the fields, and slew them.

Judges 9

⁴⁵ And Abimelech fought against the city all that day; and he took the city, and slew the people that was therein, and beat down the city, and sowed it with salt.

Judges 9

⁴⁶ And when all the men of the tower of Shechem heard that, they entered into an hold of the house of the god Berith.

Evil serves God's Good Judges 9-10

Judges 9

⁴⁷ And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

Judges 9

⁴⁸ And Abimelech gat him up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe in his hand, and **cut down a bough from the trees**, and took it, and laid it on his shoulder, and said unto the people that were with him, What ye have seen me do, make haste, and do as I have done.

Judges 9

⁴⁹ And all the people likewise cut down every man his bough, and followed Abimelech, and put them to the hold, and set the hold on fire upon them; so that all the men of the tower of Shechem died also, about a thousand [1000] men and women.

Judges 9

⁵⁰ Then went Abimelech to Thebez, and encamped against Thebez, and took it [almost].
Thebez – OT:8405 – Tebets (tay-bates'); from the same as OT:948; whiteness; Tebets, a place in Palestine: KJV - Thebez.
...from – OT:948 – buwts (boots); from an unused root (of the same form) meaning to bleach, i.e. (intransitive) be white; probably cotton (of some sort): KJV - fine (white) linen.

Judges 9

⁵¹ But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and shut it to them, and gat them up to the top of the tower.
Top – OT:1406 – gag (gawg); probably by reduplication from OT:1342; a roof; by analogy, the top of an altar: KJV - roof (of the house), (house) top (of the house).
Tower – OT:4026 – migdal (mig-dawl'); also (in plural) feminine migdalah (mig-daw-law'); a tower (from its size or height); by analogy, a rostrum; figuratively, a (pyramidal) bed of flowers: KJV - castle, flower, tower. Compare the names following.

Judges 9

⁵² And Abimelech came unto the tower, and fought against it, and went hard unto **the door** of the tower to burn it with fire.

Judges 9

⁵³ And **a certain woman** cast a piece of a millstone upon Abimelech's head, and all to brake his skull.

Kavorkian assisted in death...

Judges 9

⁵⁴ Then he called hastily unto the young man his armourbearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A women slew him. And his young man thrust him through, and he died.

...so did he think it was better for everyone to know his servant assisted in hastening his death because of the wound of a woman...?

Evil serves God's Good Judges 9-10

1 Corinthians 1

¹⁸ For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

¹⁹ For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

²⁰ Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?

²¹ For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

²² For the Jews require a sign, and the Greeks seek after wisdom:

²³ But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

²⁴ But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

²⁵ Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

²⁶ For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

²⁷ But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

²⁸ And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

²⁹ That no flesh should glory in his presence.

³⁰ But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

³¹ That, according as it is written, **He that glorieth, let him glory in the Lord.**

Judges 9

⁵⁵ And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

Judges 9

⁵⁶ Thus **God rendered the wickedness [ra'] of Abimelech, which he did unto his father, in slaying his seventy brethren:**

rendered – OT:7725 – shuwb (shoob); a primitive root; to turn back (hence, away) transitively or intransitively, literally or figuratively (not necessarily with the idea of return to the starting point); generally to retreat; often adverbial, again:

KJV - ([break, build, circumcise, dig, do anything, do evil, feed, lay down, lie down, lodge, make, rejoice, send, take, weep]) X again, (cause to) answer (+again), X in any case (wise), X at all, averse, bring (again, back, home again), call [to mind], carry again (back), cease, X certainly, come again (back), X consider, + continually, convert, deliver (again), + deny, draw back, fetch home again, X fro, get [oneself] (back) again, X give (again), go again (back, home), [go] out, hinder, let, [see] more, X needs, be past, X pay, pervert, pull in again, put (again, up again), recall, recompense, recover, refresh, relieve, render (again), requite, rescue, restore, retrieve, (cause to, make to) return, reverse, reward, + say nay, send back, set again, slide back, still, X surely

Evil serves God's Good

Judges 9-10

Judges 9

⁵⁷ And all the **evil of the men of Shechem did God render upon their heads:** and upon them came the curse of Jotham the son of Jerubbaal.

Psalm 34:21-22

²¹ **Evil shall slay the wicked:** and they that hate the righteous shall be desolate.

²² The **LORD redeemeth the soul of his servants:** and none of them that trust in him shall be desolate.

Psalm 54

¹ Save me, O God, by thy name, and judge me by thy strength.

² Hear my prayer, O God; give ear to the words of my mouth.

³ For strangers are risen up against me, and oppressors seek after my soul: they have not set God before them. Selah.

⁴ Behold, **God is mine helper:** the Lord is with them that uphold my soul.

⁵ **He shall reward evil unto mine enemies: cut them off in thy truth.**

⁶ I will freely sacrifice unto thee: I will praise thy name, O LORD; for it is good.

⁷ For he hath delivered me out of all trouble: and mine eye hath seen his desire upon mine enemies.

Psalm 140

¹¹ Let not an evil speaker be established in the earth: **evil shall hunt the violent man to overthrow him.**

Evil serves God's Good Judges 9-10

...God raises up a worm to deliver Israel

Judges 10

¹ And after Abimelech there arose to defend Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

² And he judged Israel twenty and three years [23 years], and died, and was buried in Shamir.

Tola – OT:8439 – Towla' (to-law'); the same as OT:8438; worm; Tola, the name of two Israelites:

KJV - Tola.

...from – OT:8438 – towla' (to-law'); and (feminine) towle' ah (to-lay-aw'); or towla' ath (to-lah'-ath); or tola' ath (to-lah'-ath); from OT:3216; a maggot (as voracious); specifically (often with ellipsis of OT:8144) the crimson-grub, but used only (in this connection) of the color from it, and cloths dyed therewith: KJV - crimson, scarlet, worm.

Puah – OT:6312 – Puw'ah (poo-aw') or Puvvah (poov-vaw'); from OT:6284; a blast; Puah or Puvvah, the name of two Israelites: KJV - Phuvah, Pua, Puah.

...from – OT:6284 – pa'ah (paw-aw'); a prim root; to puff, i.e. blow away: KJV - scatter into corners.

Dodo – OT:1734 – Dowdow (do-do'); from OT:1730; loving; Dodo, the name of three Israelites:

...from – OT:1730 – dowd (dode); or (shortened) dod (dode); from an unused root meaning properly, to boil, i.e. (figuratively) to love; by implication, a lovetoken, lover, friend; specifically an uncle:

KJV - (well-) beloved, father's brother, love, uncle.

Issachar – OT:3485 – Yissaskar (yis-saw-kawr'); (strictly yis-saws-kawr'); from OT:5375 and OT:7939; he will bring a reward; Jissaskar, a son of Jacob: KJV - Issachar.

Shamir – from – OT:8068 – shamiyr (shaw-meer'); from OT:8104 in the original sense of pricking; a thorn; also (from its keenness for scratching) a gem, probably the diamond: KJV - adamant (stone), brier, diamond.

...from – OT:8104 – shamar (shaw-mar'); a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:

KJV - beware, be circumspect, take heed (to self), keep (-erself), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Judges 10

¹ And after Abimelech there arose to defend Israel Tola [Worm] the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

Judges 10

² And he judged Israel twenty and three years, and died, and was buried in Shamir.

Judges 10

³ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

Jair – OT:2971 – Ya'iyar (yaw-ere'); from OT:215; enlightener; Jair, the name of four Israelites: KJV - Jair.

Gileadite – OT:1569 – Gil` adiy (ghil-aw-dee'); patronymically from OT:1568; a Gileadite or descendant of Gilad: KJV - Gileadite.

...from – OT:1567 – Galed` (gal-ade'); from OT:1530 and OT:5707; heap of testimony; Galed, a memorial cairn East of the Jordan: KJV - Galeed.

Judges 10

⁴ And he had thirty sons that rode on thirty ass colts, and they had thirty cities, which are called Havothjair unto this day, which are in the land of Gilead.

Havoth-jair – OT:2334 – Chavvowth Ya'iyar (khav-vothe' yaw-er'); from the plural of OT:2333 and a modification of OT:3265; hamlets of Jair, a region of Palestine:

KJV - [Bashan-] Havoth-jair.

Judges 10

⁵ And Jair died, and was buried in Camon.

Camon – OT:7056 – Qamown (kaw-mone'); from OT:6965; an elevation; Kamon, a place East of the Jordan: KJV - Camon.

Judges 10

⁶ And the children of Israel did evil again in the sight of the LORD, and served Baalim, and Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines, and forsook the LORD, and served not him.

Judges 10

⁷ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistines, and into the hands of the children of Ammon.

Judges 10

⁸ And that year they vexed and oppressed the children of Israel: eighteen years, all the children of Israel that were on the other side Jordan in the land of the Amorites, which is in Gilead.

Judges 10

⁹ Moreover the children of Ammon passed over Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Judges 10

¹⁰ And the children of Israel cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

Judges 10

¹¹ And the LORD said unto the children of Israel, Did not I deliver you from the Egyptians, and from the Amorites, from the children of Ammon, and from the Philistines?

Judges 10

¹² The Zidonians also, and the Amalekites, and the Maonites, did oppress you; and ye cried to me, and I delivered you out of their hand.

Judges 10

¹³ Yet ye **have forsaken me**, and served other gods: wherefore **I will deliver you no more**.

Judges 10

¹⁴ Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

Judges 10

¹⁵ And the children of Israel said unto the LORD, **We have sinned: do thou unto us whatsoever seemeth good unto thee; deliver us only, we pray thee, this day**.

Judges 10

¹⁶ And **they put away the strange gods from among them, and served the LORD: and his soul was grieved for the misery of Israel**.

Judges 10

¹⁷ Then the children of Ammon were gathered together, and encamped in Gilead. And the children of Israel assembled themselves together, and encamped in Mizpeh [from Hbr - watchtower].

Judges 10

¹⁸ And the people and princes of Gilead said one to another, **What man is he that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead**.

Jephthah and his legacy a promise and a curse... Judges 10-12

Judges 11

¹ Now Jephthah the Gileadite was a mighty man of valour, and he was the **son of an harlot**: and Gilead begat Jephthah.

Jephthah – OT:3316 – Yiphtach (yif-tawkh'); from OT:6605; he will open; Jiphtach, an Israelite; also a place in Palestine: KJV - Jephthah, Jiphtah.

...from – OT:6605 – pathach (paw-thakh'); a primitive root; to open wide (literally or figuratively); specifically, to loosen, begin, plough, carve:

KJV - appear, break forth, draw (out), let go free, (en-) grave (-n), loose (self), (be, be set) open (-ing), put off, ungird, unstop, have vent.

Judges 11

² And Gilead's wife bare him sons; and his wife's sons grew up, and **they thrust out Jephthah**, and said unto him, Thou shalt not inherit in our father's house; for thou art the son of a strange woman.

Judges 11

³ Then **Jephthah fled from his brethren**, and dwelt in the land of Tob: and there were gathered vain men to Jephthah, and went out with him.

Tob – OT:2897 – Towb (tobe); the same as OT:2896; good; Tob, a region apparently East of the Jordan: KJV - Tob.

...from – OT:2896 – towb (tobe); from OT:2895; good (as an adjective) in the widest sense; used likewise as a noun, both in the masculine and the feminine, the singular and the plural (good, a good or good thing, a good man or woman; the good, goods or good things, good men or women), also as an adverb (well):

KJV - beautiful, best, better, bountiful, cheerful, at ease, X fair (word), (be in) favour, fine, glad, good (deed, -lier, -liest, -ly, -ness, -s), graciously, joyful, kindly, kindness, liketh (best), loving, merry, X most, pleasant, + pleaseth, pleasure, precious, prosperity, ready, sweet, wealth, welfare, (be) well ([-favoured]).

Vain – OT:7386 – reyq (rake); or (shorter) req (rake); from OT:7324; empty; figuratively, worthless: KJV - emptied (-ty), vain (fellow, man).

...from – OT:7324 – ruwq (rook); a primitive root; to pour out (literally or figuratively), i.e. empty: KJV - X arm, cast out, draw (out), (make) empty, pour forth (out).

I guess you could say that A Mighty man of Valour was sought by Puny men of Velour

Judges 11

⁴ And it came to pass in process of time, that the children of **Ammon made war** against Israel.

Judges 11

⁵ And it was so, that when the children of Ammon made war against Israel, the **elders of Gilead** went to fetch Jephthah out of the land of Tob:

Judges 11

⁶ And they said unto Jephthah, Come, and be our captain, that **we** may fight with the children of Ammon.

Jephthah and his legacy a promise and a curse... Judges 10-12

Judges 11

⁷ And Jephthah said unto the elders of Gilead, **Did not ye hate me**, and **expel me out** of my father's house? and why are ye come unto me now when **ye are in distress?**

Distress – OT:6862 – tsar (tsar); or tsar (tsawr); from OT:6887; narrow; (as a noun) a tight place (usually figuratively, i.e. trouble); also a pebble (as in OT:6864); (transitive) an opponent (as crowding):

KJV - adversary, afflicted (-tion), anguish, close, distress, enemy, flint, foe, narrow, small, sorrow, strait, tribulation, trouble.

...from – OT:6887 – tsarar (tsaw-rar'); a primitive root; to cramp, literally or figuratively, transitive or intransitive (as follows):

KJV - adversary, (be in) afflict (-ion), beseige, bind (up), (be in, bring) distress, enemy, narrower, oppress, pangs, shut up, be in a strait (trouble), vex.

Judges 11 ...the world's promise of commitment...

⁸ And the elders of Gilead said unto Jephthah, Therefore **we turn again** to thee now, that thou mayest go **with us**, and fight against the children of Ammon, and **be our head** over all the inhabitants of Gilead.

Judges 11

⁹ And Jephthah said unto the elders of Gilead, If ye bring me home again to fight against the children of Ammon, and **the LORD deliver them before me**, shall I be your head?

Judges 11

¹⁰ And the elders of Gilead said unto Jephthah, **The LORD be witness between us**, if we do not so according to thy words.

Judges 11

¹¹ Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

Mizpeh – ...from – OT:4707 – mitspeh (mits-peh'); from OT:6822; an observatory, especially for military purposes: KJV - watch tower.

...from – OT:6822 – tsaphah (tsaw-faw'); a primitive root; properly, to lean forward, i.e. to peer into the distance; by implication, to observe, await:

KJV - behold, espy, look up (well), wait for, (keep the) watch (-man).

Judges 11 ...fires a warning shot over head...

¹² And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

Ammon responds with a lie...

Judges 11

¹³ And the king of the children of Ammon answered unto the messengers of Jephthah, **Because Israel took away my land**, when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those lands again peaceably.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Jephthah responds with truth...

Judges 11

¹⁴ And Jephthah sent messengers again unto the king of the children of Ammon:

Judges 11

¹⁵ And said unto him, Thus saith Jephthah, Israel took not away the land of Moab, nor the land of the children of Ammon:

...this is what actually happened...

Judges 11

¹⁶ But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh;

Judges 11

¹⁷ Then Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken thereto. And in like manner they sent unto the king of Moab: but he would not consent: and **Israel abode in Kadesh**.
Kadesh – OT:6946 – Qadesh (kaw-dashe'); the same as OT:6945; sanctuary; Kadesh, a place in the Desert: KJV - Kadesh. Compare OT:6947.

...furthermore

Judges 11

¹⁸ Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east side of the land of Moab, and pitched on the other side of Arnon, **but came not within the border** of Moab: for Arnon was the border of Moab.

...actually the land in question belonged to the Amorites before Ammonites entered...

Judges 11

¹⁹ And Israel sent messengers unto **Sihon king of the Amorites**, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land into my place.

Judges 11

²⁰ But **Sihon trusted not Israel to pass through** his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought against Israel.
Jahaz – OT:3096 – Yahats (yah'-hats; or Yahtsah (yah'-tsaw); or (feminine) Yahtsah (yah'-tsaw'); from an unused root meaning to stamp; perhaps threshing-floor; Jahats or Jahtsah, a place East of the Jordan: KJV - Jahaz, Jahazah, Jahzah.

Judges 11

²¹ And the **LORD God of Israel delivered Sihon and all his people into the hand of Israel**, and they smote them: so **Israel possessed all the land of the Amorites, the inhabitants of that country**.

Judges 11

²² And **they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan**.

**Jephthah and his legacy
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Judges 10-12**

Judges 11

²³ So now the **LORD God of Israel hath dispossessed the Amorites** from before his people Israel, and **shouldest thou possess it?**

Judges 11

²⁴ Wilt not thou possess that which Chemosh thy god giveth thee to possess? So **whomsoever the LORD our God shall drive out from before us, them will we possess.**

Judges 11

²⁵ And now **art thou any thing better than Balak** the son of Zippor, **king of Moab?** did he ever strive against Israel, or did he ever fight against them,

Judges 11

²⁶ While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that be along by the coasts of Arnon, three hundred years? why therefore did ye not recover them within that time? *[...NO!]*

Judges 11

²⁷ Wherefore **I have not sinned against thee**, but **thou doest me wrong to war against me**: the LORD the Judge be judge **this day** between the children of Israel and the children of Ammon. Judge – OT:8199 – shaphat (shaw-fat'); a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively): KJV - + avenge, X that condemn, contend, defend, execute (judgment), (be a) judge (-ment), X needs, plead, reason, rule.

Judges 11

²⁸ Howbeit the king of the children of **Ammon hearkened not** unto the words of Jephthah which he sent him.

Spoken according to Truth

This is a summary of all the events we just heard of the truthful historical account of Jephthah

Judges 11

²⁹ Then the **Spirit of the LORD came upon Jephthah**, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

Judges 11

³⁰ And **Jephthah vowed a vow unto the LORD**, and said, If thou shalt without fail deliver the children of Ammon into mine hands,

Judges 11

³¹ Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORD's, and I will offer it up for a burnt offering.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Purposed according to truth

Judges 11

³² So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

Executed according to truth

Judges 11

³³ And he smote them from Aroer, even till thou come to Minnith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued before the children of Israel.

Judges 11

³⁴ And Jephthah came to Mizpeh unto his house, and, behold, his daughter came out to meet him with timbrels and with dances: and she was his only child; beside her he had neither son nor daughter.

Judges 11

³⁵ And it came to pass, when he saw her, that **he rent his clothes**, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble [afflict, stir, disturb] me: for I have opened my mouth unto the LORD, and I cannot go back.

Numbers 30

² **If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not break his word, he shall do according to all that proceedeth out of his mouth.**

³ **If a woman also vow a vow unto the LORD**, [being in here fathers house] and bind herself by a bond, being in her father's house in her youth;

⁴ And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold his peace at her; then all her vows shall stand, and every bond wherewith she hath bound her soul shall stand.

⁵ **But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.**

⁶ And if she had at all an husband, when she vowed, or uttered ought out of her lips, wherewith she bound her soul;

⁷ And her husband heard it, and held his peace at her in the day that he heard it: then her vows shall stand, and her bonds wherewith she bound her soul shall stand.

⁸ **But if her husband disallowed her** on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her.

⁹ But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall stand against her.

¹⁰ And if she vowed in her husband's house, or bound her soul by a bond with an oath;

¹¹ And her husband heard it, and held his peace at her, and disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul shall stand.

¹² **But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her.**

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Numbers 30

¹³ Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

¹⁴ But if her husband altogether hold his peace at her from day to day; then he establisheth all her vows, or all her bonds, which are upon her: he confirmeth them, because he held his peace at her in the day that he heard them.

¹⁵ But **if he shall any ways make them void after that he hath heard them; then he shall bear her iniquity.**

¹⁶ These are the statutes, which the LORD commanded Moses, between a man and his wife, between the father and his daughter, being yet in her youth in her father's house.

Psalm 76

¹¹ **Vow, and pay unto the LORD your God:** let all that be round about him bring presents unto him that ought to be feared.

Psalm 116

^{14,18} **I will pay my vows unto the LORD** now in the presence of all his people.

But if you vow, vow that you serve the Lord your God...for every vow for payment by another is a curse... Jephthah curse is own daughter...

Judges 11

³⁶ And she said unto him, My father, if thou hast opened thy mouth unto the LORD, **do to me according to that which hath proceeded out of thy mouth;** forasmuch as the LORD hath taken vengeance for thee of thine enemies, even of the children of Ammon.

Judges 11

³⁷ And she said unto her father, Let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows [female associates]. Bewail – weep

Judges 11

³⁸ And **he said, Go.** And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountains.

He could have disallowed her vow and taken upon himself her iniquity...but he did not.

Judges 11

³⁹ And it came to pass at the end of two months, that she returned unto her father, **who did with her according to his vow which he had vowed: and she knew no man.** And it was a custom in Israel,

Judges 11

⁴⁰ That the daughters of Israel went yearly to lament the daughter of Jephthah the Gileadite four days in a year.

Lament – OT:8567 – tanah (taw-naw'); a primitive root [identical with OT:8566 through the idea of attributing honor]; to ascribe (praise), i.e. celebrate, commemorate: KJV - lament, rehearse.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Leviticus 1

² Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the LORD, ye shall **bring your offering of the cattle, even of the herd, and of the flock.**

³ If his offering be a burnt sacrifice of the herd, **let him offer a male without blemish:** he shall offer it **of his own voluntary will** at the door of the tabernacle of the congregation before the LORD.

⁴ And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

Mark 12

³³ And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Hebrews 10

⁶ In burnt offerings and sacrifices for sin thou hast had no pleasure.

Hebrews 10

⁸ Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are **offered by the law;**

...It's not over until it's over...

Jephthah and his legacy
a promise and a curse...
Judges 10-12

Judges 12 ...Ephraim speaks a lie

¹ And the men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and **didst not call us to go with thee?** we will burn thine house upon thee with fire.

Jephthah speaks the truth...

Judges 12

² And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and **when I called you, ye delivered me not out of their hands.**

Jephthah is responsible to truth

Judges 12

³ And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

Jephthah acts according to truth

Judges 12

⁴ Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

Jephthah executes according to truth...

Judges 12

⁵ And the Gileadites took the passages of Jordan before the Ephraimites: and it was so, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay;

Judges 12

⁶ Then said they unto him, Say now Shibboleth: and he said Sibboleth: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites forty and two thousand.

...wicked executed according to their lie...

Judges 12

⁷ And Jephthah judged Israel six [6] years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

Judges 12

⁸ And after him Ibzan of Bethlehem judged Israel.

Ibzan – OT:78 – 'Ibtsan (ib-tsawn)'; from the same as OT:76; **splendid**; Ibtsan, an Israelite: KJV - Ibzan.

Bethlehem – OT:1035 – Beyth Lechem (bayth leh'-khem; from OT:1004 and OT:3899; house of bread; Bethechem, a place in Palestine: KJV - Beth-lehem.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Judges 12

⁹ And he had thirty sons, and thirty daughters, whom he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven [7] years.

Judges 12

¹⁰ Then died Ibzan, and was buried at Bethlehem.

Judges 12

¹¹ And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten [10] years.

Judges 12

¹² And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

Elon – OT:356 – 'Eylown (ay-lone'); or (shortened) 'Elown (ay-lone)'; or 'Eylon (aylone)'; from OT:352; oak-grove; Elon, the name of a place in Palestine, and also of one Hittite, two Israelites: KJV - Elon.

...from – OT:352 – 'ayil (ah'-yil); from the same as OT:193; properly, **strength**; hence, anything strong; specifically a chief (politically); also a ram (from his strength); a pilaster (as a strong support); an oak or other **strong tree**:

KJV - mighty (man), lintel, oak, post, ram, tree.

...from – OT:193 – 'uwl (ool); from an unused root meaning to twist, i.e. (by implication) be strong; the body (as being rolled together); also powerful: KJV - mighty, strength.

**Jephthah and his legacy
a promise and a curse...
Judges 10-12**

Judges 12

¹³ And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

Abdon – OT:5658 – `Abdown (ab-dohn'); from OT:5647; servitude; Abdon, the name of a place in Palestine and of four Israelites: KJV - Abdon. Compare OT:5683.

...from – OT:5647 – `abad (aw-bad'); a primitive root; **to work** (in any sense); by implication, to **serve**, till, (causatively) enslave, etc.:

KJV - X be, keep in bondage, be bondmen, bond-service, compel, do, dress, ear, execute, + husbandman, keep, labour (-ing man, bring to pass, (cause to, make to) serve (-ingself,)), (be, become) servant (-s), do (use) service, till (-er), transgress [from margin], (set a) work, be wrought, worshipper,

Hillel – OT:1985 – Hillel (hil-layl'); from OT:1984; **praising** (namely God); Hillel, an Israelite: KJV - Hillel.

Judges 12

¹⁴ And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight [8] years.

Judges 12

¹⁵ And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

Pirathon – ...from – OT:6546 – par` ah (par-aw'); feminine of OT:6545 (in the sense of beginning); leadership (plural concretely, leaders): KJV - + avenging, revenge.

31 years under God's men Judging Israel...

Judges 13

¹ And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

Samson – Sun Light Judges 13

ISRAEL CHASTENED

Judges 13

¹ And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

Judges 13

² And there was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not.

Zorah – OT:6881 – Tsor` ah (tsor-aw'); apparently another form for OT:6880; Tsorah, a place in Palestine: KJV - Zareah, Zorah, Zoreah.

...from – OT:6880 – tsir` ah (tsir-aw'); from OT:6879; a wasp (as stinging): KJV - hornet.

...from – OT:6879 – tsara` (tsaw-rah'); a primitive root; to scourge, i.e. (intransitive and figurative) to be stricken with leprosy: KJV - leper, leprous.

Manoah – OT:4495 – Manowach (maw-no'-akh); the same as OT:4494; rest; Manoach, an Israelite: KJV - Manoah.

...from – OT:4494 – manowach (maw-no'-akh); from OT:5117; quiet, i.e. (concretely) a settled spot, or (figuratively) a home: KJV - (place of) rest.

MANIFEST

Judges 13

³ And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou art barren, and bearest not: but **thou shalt conceive**, and **bear a son**.

Appeared – OT:7200 – ra'ah (raw-aw'); a primitive root; to see, literally or figuratively (in numerous applications, direct and implied, transitive, intransitive and causative):

KJV – advise self, appear, approve, behold, X certainly, consider, discern, (make to) enjoy, have experience, gaze, take heed, X indeed, X joyfully, lo, look (on, one another, one on another, one upon another, out, up, upon), mark, meet, X be near, perceive, present, provide, regard, (have) respect, (fore-, cause to, let) see (-r, -m, one another), shew (self), X sight of others, (e-) spy, stare, X surely, X think, view, visions.

Luke 1

³¹ And, behold, **thou shalt conceive** in thy womb, and bring forth a son, and shalt call his name JESUS.

bring forth – NT:5088 – tikto (tik'-to); a strengthened form of a primary teko (tek'-o) (which is used only as alternate in certain tenses); to produce (from seed, as a mother, a plant, the earth, etc.), literally or figuratively: KJV - bear, be born, bring forth, be delivered, be in travail.

Luke 1

³⁶ And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth month with her, who was called barren.

³⁷ For with God nothing shall be impossible.

Samson – Sun Light Judges 13

Luke 1

⁶⁷ And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,
⁶⁸ Blessed be the Lord God of Israel; for he hath visited and redeemed his people,
⁶⁹ And hath raised up an horn of salvation for us in the house of his servant David;
⁷⁰ As he spake by the mouth of his holy prophets, which have been since the world began:
⁷¹ That **we should be saved from our enemies, and from the hand of all that hate us [detest, abhor, revulsion, nauseate, loathe];**

Saved – NT:4991 – soteria (so-tay-ree'-ah); feminine of a derivative of NT:4990 as (properly, abstract) noun; rescue or safety (physically or morally): KJV - deliver, health, salvation, save, saving.
...from – NT:4990 – soter (so-tare'); from NT:4982; a deliverer, i.e. God or Christ: KJV - saviour.
...from – NT:4982 – sozo (sode'-zo); from a primary sos (contraction for obsolete saoz, "safe"); to save, i.e. deliver or protect (literally or figuratively):
KJV - heal, preserve, save (self), do well, be (make) whole.

Luke 1

⁷² To perform the mercy promised to our fathers, and to remember his holy covenant;
⁷³ The oath which he swore to our father Abraham,
⁷⁴ That he would grant [didomi-give] unto [to, for (not by)] us, that we being delivered out of the hand of our enemies might **serve him without fear,**

Delivered – NT:4506 – rhoumai (hroo'-om-ah-ee); middle voice of an obsolete verb, akin to NT:4482 (through the idea of a current; compare NT:4511); to rush or draw (for oneself), i.e. rescue:
KJV - deliver (-er).

...from – NT:4482 – rheo (hreh'-o); a primary verb; for some tenses of which a prolonged form rheuo (hryoo'-o) is used; to flow ("run"; as water): KJV - flow.

Serve – NT:3000 – latreuo (lat-ryoo'-o); from latris (a hired menial); to minister (to God), i.e. render, religious homage: KJV - serve, do the service, worship (-per).

Luke 1

⁷⁵ **In holiness and righteousness before him, all the days of our life.**

Luke 1

⁷⁶ And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to ¹**prepare his ways;**
⁷⁷ To ²**give knowledge of salvation** unto his people by the remission of their sins,
⁷⁸ Through the tender mercy of our God; whereby the dayspring from on high hath visited us,
⁷⁹ **To ³give light** to them that sit in darkness and in the shadow of death, to ⁴**guide our feet** into the way of peace.

Give light – NT:2014 – epiphaino (ep-ee-fah'-ee-no); from NT:1909 and NT:5316; to shine upon, i.e. become (literally) visible or (figuratively) known: KJV - appear, give light.

...from – NT:5316 – phaino (fah'-ee-no); prolongation for the base of NT:5457; to lighten (shine), i.e. show (transitive or intransitive, literal or figurative): KJV - appear, seem, be seen, shine, X think.

...from – NT:5457 – phos (foce); from an obsolete phao (to shine or make manifest, especially by rays; compare NT:5316, NT:5346); luminousness (in the widest application, nat. or artificial, abstract or concrete, literal or figurative): KJV - fire, light.

Samson – Sun Light Judges 13

Judges 13

⁴ Now therefore beware, I pray thee, and drink not wine nor strong drink, and eat not any unclean thing:

Beware – OT:8104 – shamar (shaw-mar'); a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:

KJV - beware, be circumspect, take heed (to self), keep (-erself), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

BEGINNING

Judges 13

⁵ For, lo, thou shalt conceive, and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

Nazarite – OT:5139 – naziyr (naw-zeer'); or nazir (naw-zeer'); from OT:5144; separate, i.e. consecrated (as prince, a Nazirite); hence (figuratively from the latter) an unpruned vine (like an unshorn Nazirite): KJV - Nazarite [by a false alliteration with Nazareth], separate (-d), vine undressed.

...from – OT:5144 – nazar (naw-zar'); a primitive root; to hold aloof, i.e. (intransitively) abstain (from food and drink, from impurity, and even from divine worship [i.e. apostatize]); specifically, to set apart (to sacred purposes), i.e. devote: KJV - consecrate, separate (-ingself).

Bear – OT:3205 – yalad (yaw-lad'); a primitive root; to bear young; causatively, to beget; medically, to act as midwife; specifically, to show lineage:

KJV - bear, beget, birth ([-day]), born, (make to) bring forth (children, young), bring up, calve, child, come, be delivered (of a child), time of delivery, gender, hatch, labour, (do the office of a) midwife, declare pedigrees, be the son of, (woman in, woman that) travail (-eth, -ing woman).

Razor – OT:4177 – mowrah (mo-raw'); from OT:4171 in the sense of shearing; a razor: KJV - razor. ...from – OT:4171 – muwr (moor); a primitive root; to alter; by implication, to barter, to dispose of:

KJV - X at all, (ex-) change, remove.

Begin – OT:2490 – chalal (khaw-lal'); a primitive root [compare OT:2470]; properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from OT:2485) to play (the flute):

KJV - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Deliver – OT:3467 – yasha` (yaw-shah'); a primitive root; properly, to be open, wide or free, i.e. (by implication) to be safe; causatively, to free or succor:

KJV - X at all, avenging, defend, deliver (-er), help, preserve, rescue, be safe, bring (having) salvation, save (-iour), get victory.

Samson – Sun Light Judges 13

Judges 13

FRIGHTENING

⁶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance of an angel of God, very terrible: but I asked him not whence he was, neither told he me his name:

Terrible – OT:3372 – yare' (yaw-ray'); a primitive root; to fear; morally, to revere; caus. to frighten: KJV - affright, be (make) afraid, dread (-ful), (put in) fear (-ful, -fully, -ing), (be had in) reverence (-end), X see, terrible (act, -ness, thing).

SEPARATED

Judges 13

⁷ But he said unto me, Behold, thou shalt conceive, and bear a son; and now [at this time] drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God from the womb to the day of his death.

Nazarite – OT:5139 – naziyr (naw-zeer'); or nazir (naw-zeer'); from OT:5144; separate, i.e. consecrated (as prince, a Nazirite); hence (figuratively from the latter) an unpruned vine (like an unshorn Nazirite): KJV - Nazarite [by a false alliteration with Nazareth], separate (-d), vine undressed.

...from – OT:5144 – nazar (naw-zar'); a primitive root; to hold aloof, i.e. (intransitive) abstain (from food and drink, from impurity, and even from divine worship [i.e. apostatize]); specifically, to set apart (to sacred purposes), i.e. devote: KJV - consecrate, separate (-ingself,).

Proverbs 23

³¹ Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

³² At the last it biteth like a serpent, and stingeth like an adder.

³³ Thine eyes shall behold strange women, and thine heart shall utter perverse things.

³⁴ Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

³⁵ They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not: when shall I awake? I will seek it yet again.

Proverbs 20

¹ Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise.

SEPARATED...TO BE WISE...

Samson – Sun Light Judges 13

Judges 13

The man returns again unto the woman...

⁸ Then Manoah intreated [ask demandingly] the LORD, and said, O my Lord, let [now] the man of God which thou didst send come again **unto us**, and teach us what we shall do unto the child that shall be born.

teach us – OT:3384 – yarah (yaw-raw'); or (2 Chron 26:15) yara' (yaw-raw'); a primitive root; properly, to flow as water (i.e. to rain); transitively, to lay or throw (especially an arrow, i.e. to shoot); figuratively, to point out (as if by aiming the finger), to teach:

KJV - (+)archer, cast, direct, inform, instruct, lay, shew, shoot, teach (-ering,-), through.

Do – OT:6213 – `asah (aw-saw'); a primitive root; to do or make, in the broadest sense and widest application (as follows):

KJV - accomplish, advance, appoint, apt, be at, become, bear, bestow, bring forth, bruise, be busy, X certainly, have the charge of, commit, deal (with), deck, + displease, do, (ready) dress (-ed), (put in) execute (-ion), exercise, fashion, + feast, [fighting-] man, + finish, fit, fly, follow, fulfill, furnish, gather, get, go about, govern, grant, great, + hinder, hold ([a feast]), X indeed, + be industrious, + journey, keep, labour, maintain, make, be meet, observe, be occupied, offer, + officer, pare, bring (come) to pass, perform, practise, prepare, procure, provide, put, requite, X sacrifice, serve, set, shew, X sin, spend, X surely, take, X thoroughly, trim, X very, + vex, be [warr-] ior, work (-man), yield, use.

Judges 13

⁹ And God hearkened to the voice of Manoah; and the **angel of God came again unto the woman** as she sat in the field: but **Manoah her husband was not with her**.

Sat – OT:3427 – yashab (yaw-shab'); a primitive root; properly, to sit down (specifically as judge. in ambush, in quiet); by implication, to dwell, to remain; causatively, to settle, to marry:

KJV - (make to) abide (-ing), continue, (cause to, make to) dwell (-ing), ease self, endure, establish, X fail, habitation, haunt, (make to) inhabit (-ant), make to keep [house], lurking, X marry (-ing), (bring again to) place, remain, return, seat, set (-tle), (down-) sit (-down, still, -ting down, -ting [place] -uate), take, tarry.

Field – OT:7704 – sadeh (saw-deh'); or saday (saw-dah'-ee); from an unused root meaning to spread out; a field (as flat): KJV - country, field, ground, land, soil, X wild.

Judges 13

¹⁰ And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, **the man** hath appeared unto me, that came unto me the other day.

Shewed – OT:5046 – nagad (naw-gad'); a primitive root; properly, to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present); specifically, to expose, predict, explain, praise:

KJV - bewray, X certainly, certify, declare (-ing), denounce, expound, X fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, X surely, tell, utter.

Judges 13

¹¹ And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, **I am [I am the one, it is me]**.

Samson – Sun Light Judges 13

ORDERS and DUTY

Judges 13

¹² And Manoah said, Now let thy words come to pass. **How shall we order the child, and how shall we do unto him?**

Order – OT:4941 – mishpat (mish-pawt'); from OT:8199; properly, a verdict (favorable or unfavorable) pronounced judicially, especially a sentence or formal decree (human or [participant's] divine law, individual or collective), including the act, the place, the suit, the crime, and the penalty; abstractly, justice, including a participant's right or privilege (statutory or customary), or even a style:

KJV - + adversary, ceremony, charge, X crime, custom, desert, determination, discretion, disposing, due, fashion, form, to be judged, judgment, just (-ice, -ly), (manner of) law (-ful), manner, measure, (due) order, ordinance, right, sentence, usest, X worthy, + wrong.

...from – OT:8199 – shaphat (shaw-fat'); a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):

KJV - + avenge, X that condemn, contend, defend, execute (judgment), (be a) judge (-ment), X needs, plead, reason, rule.

Do – OT:4639 – ma`aseh (mah-as-eh'); from OT:6213; an action (good or bad); generally, a transaction; abstractly, activity; by implication, a product (specifically, a poem) or (generally) property:

KJV - act, art, + bakemeat, business, deed, do (-ing), labor, thing made, ware of making, occupation, thing offered, operation, possession, X well, ([handy-, needle-, net-]) work (ing, -manship), wrought.

Judges 13

¹³ And the angel of the LORD said unto Manoah, Of all that I said unto the woman **let her beware**.

Beware – OT:8104 – shamar (shaw-mar'); a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:

KJV - beware, be circumspect, take heed (to self), keep (-erself,), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

Judges 13

¹⁴ She may not eat of any thing that cometh of the vine, **neither let her drink wine or strong drink, nor eat any unclean thing**: all that I commanded her **let her observe [let her beware].**

Unclean – OT:2932 – tum'ah (toom-aw'); from OT:2930; religious impurity:

KJV - filthiness, unclean (-ness).

...from – OT:2930 – tame' (taw-may'); a primitive root; to be foul, especially in a ceremonial or moral sense (contaminated):

KJV - defile (self), pollute (self), be (make, make self, pronounce) unclean, X utterly.

Observe – OT:8104 – shamar (shaw-mar'); a primitive root; properly, to hedge about (as with thorns), i.e. guard; generally, to protect, attend to, etc.:

KJV - beware, be circumspect, take heed (toself), keep (-erself,), mark, look narrowly, observe, preserve, regard, reserve, save (self), sure, (that lay) wait (for), watch (-man).

Samson – Sun Light Judges 13

DETAIN

Judges 13

¹⁵ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

Detain – OT:6113 – `atsar (aw-tsar'); a primitive root; to enclose; by analogy, to hold back; also to maintain, rule, assemble:

KJV - X be able, close up, detain, fast, keep (self close, still), prevail, recover, refrain, X reign, restrain, retain, shut (up), slack, stay, stop, withhold (self).

LORD does not have need to eat of the bread of life...

Judges 13

¹⁶ And the angel of the LORD said unto Manoah, Though thou detain me, **I will not eat of thy bread:** and if thou wilt offer a burnt offering, **thou must offer it unto the LORD.** For **Manoah knew not that he was an angel of the LORD.**

thou must offer it unto the LORD – Jehovah God reproves the man Manoah for suggesting that he should offer a burnt offering to any but God ...

Burnt offering – OT:5930 – `olah (o-law'); or `owlah (o-law'); feminine active participle of OT:5927; a step or (collectively, stairs, as ascending); usually a holocaust (as going up in smoke):

KJV - ascent, burnt offering (sacrifice), go up to. See also OT:5766.

World makes the LORD a burden unto saints...

Judges 13

¹⁷ And Manoah said unto the angel of the LORD, **What is thy name**, that when thy sayings come to pass we may do thee honour [make weighty]?

Manoah is still trying to make a man above men...

Psalm 99

³ Let them praise thy great and terrible name; for it is holy.

Psalm 111

⁹ He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.

Samson – Sun Light Judges 13

SECRET NAME

Judges 13

¹⁸ And the angel of the LORD said unto him, Why askest thou thus after my name, seeing **it is secret**?
Secret – OT:6383 – pil'iy (pil-ee'); or paliy' (paw-lee'); from OT:6381; remarkable:

KJV - secret, wonderful.

...from – OT:6381 – pala' (paw-law'); a primitive root; properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make) great, difficult, wonderful:

KJV - accomplish, (arise ... too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous (-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful (-ers, -ly, things, works), wondrous (things, works, -ly).

Isaiah 45

² I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron:

³ And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the LORD, which call thee by thy name, am the God of Israel.

Secret places – OT:4565 – mictar (mis-tawr'); from OT:5641; properly, a concealer, i.e. a covert:
KJV - secret (-ly, place).

...from – OT:5641 – cathar (saw-thar'); a primitive root; to hide (by covering), literally or figuratively:

KJV - be absent, keep close, conceal, hide (self), (keep) secret, X surely.

⁴ For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

Isaiah 54

⁵ For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

John 10

³⁰ I and my Father are one.

Judges 13

¹⁹ So Manoah took a kid with a meat offering, and **offered it upon a rock unto the LORD**: and the angel did wonderously; and Manoah and his wife looked on.

Wonderously – OT:6381 – pala' (paw-law'); a primitive root; properly, perhaps to separate, i.e. distinguish (literally or figuratively); by implication, to be (causatively, make) great, difficult, wonderful:

KJV - accomplish, (arise ... too, be too) hard, hidden, things too high, (be, do, do a, shew) marvelous (-ly, -els, things, work), miracles, perform, separate, make singular, (be, great, make) wonderful (-ers, -ly, things, works), wondrous (things, works, -ly).

Judges 13

²⁰ For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar. And Manoah and his wife looked on it, and **fell on their faces to the ground**.

Samson – Sun Light Judges 13

Judges 13

²¹ But the angel of the LORD **did no more appear** to Manoah and to his wife. **Then Manoah knew that he was an angel of the LORD.**

Knew – OT:3045 – yada` (yaw-dah'); a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) [as follow]: KJV - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, comprehend, consider, X could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, makeself) known, + be learned, + lie by man, mark, perceive, privy to, X prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], X will be, wist, wit, wot.

WORLDLY HAVE NOT SEEN GOD IN MAN

Judges 13

²² And Manoah said unto his wife, **We shall surely die**, because **we have seen God.**

Job 19

²⁶ And though after my skin worms destroy this body, yet in my flesh shall I see God:

Matthew 5

⁸ Blessed are the pure in heart: for they shall see God.

Isaiah 64

⁴ For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.

John 1

¹⁸ No man hath seen God at any time, the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 6

⁴⁶ Not that any man hath seen the Father, save he which is of God, he hath seen the Father.

1 Corinthians 2

⁹ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

1 John 4

¹² No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

3 John 1

¹¹ Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.

1 John 5 ...I have seen God

⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

Samson – Sun Light Judges 13

Judges 13

²³ **But his wife said** unto him, If the LORD were pleased to kill us, he would not have **received a burnt offering** and a **meat offering** at our hands, neither would he have **shewed us all these things**, nor would as at this time have **told us such things as these**.

Why would he say we shall bare a child and then reveal him self that we should die.

John 5

³⁷ And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape.

John 14

⁷ If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

John 14

⁹ Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

LIGHT OF THE WORLD

Judges 13

²⁴ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

Samson – OT:8123 – Shimshown (shim-shone'); from OT:8121; sunlight; Shimshon, an Israelite: KJV - Samson.

...from – OT:8121 – shemesh (sheh'-mesh); from an unused root meaning to be brilliant; the sun; by implication, the east; figuratively, a ray, i.e. (arch.) a notched battlement:

KJV - + east side (-ward), sun ([rising]), + west (-ward), window.

Isaiah 9

⁶ For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isaiah 25

¹ O Lord, thou art my God; I will exalt thee, I will praise thy name; for thou hast done wonderful things; thy counsels of old are faithfulness and truth.

Psalm 97

⁴ His lightnings enlightened the world: the earth saw, and trembled.

John 1

⁹ That was the true Light, which lighteth every man that cometh into the world.

Samson – Sun Light Judges 13

John 1 ..of John the Baptizer

⁸ He was not that Light, but was sent to bear witness of that Light.

⁹ That was the true Light, which lighteth every man that cometh into the world.

¹⁰ He was in the world, and the world was made by him, and the world knew him not.

John 9

⁵ As long as I am in the world, I am the light of the world.

John 12

⁴⁶ I am come a light into the world, that whosoever believeth on me should not abide in darkness.

John 3

¹⁹ And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

2 Corinthians 4

⁴ In whom the god of this world hath **blinded the minds of them which believe not**, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

John 15

²⁴ If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.

Matthew 5

¹⁴ Ye are the light of the world. A city that is set on an hill cannot be hid.

Philippians 2

¹⁴ Do all things without murmurings and disputings:

¹⁵ That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom **ye shine as lights in the world**;

¹⁶ Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.

Samson – Sun Light Judges 13

Judges 13

²⁵ And the Spirit of the LORD **began to move him** at times in the camp of Dan between Zorah and Eshtaol.

Began – OT:2490 – chalal (khaw-lal'); a primitive root [compare OT:2470]; properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "**opening wedge**"); denom. (from OT:2485) to play (the flute):

KJV - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Zorah – OT:6880 – tsir` ah (tsir-aw'); from OT:6879; a wasp (as stinging): KJV - hornet.

Eshtaol – OT:847 – 'Eshta'ol (esh-taw-ole'); or 'Eshta'owl (esh-taw-ole'); probably from OT:7592; intreaty; Eshtaol, a place in Palestine: KJV - Eshtaol.

...from – OT:7592 – sha'al (shaw-al'); or sha'el (shaw-ale'); a primitive root; to inquire; by implication, to request; by extension, to demand:

KJV - ask (counsel, on), beg, borrow, lay to charge, consult, demand, desire, X earnestly, enquire, + greet, obtain leave, lend, pray, request, require, + salute, X straitly, X surely, wish.

Hebrews 11

⁷ By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.

Move – OT:6470 – pa` am (paw-am'); a primitive root; to tap, i.e. beat regularly; hence (generally) to impel or agitate: KJV - move, trouble.

1 Thessalonians 4

¹⁶ For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first:

Revelation 17

⁸ The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is.

Luke 1

⁴⁹ For he that is mighty hath done to me great things; and holy is his name.

John 17

¹¹ And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

Samson's work Judges 14-15

Sept 19, 2004

The vow of the Nazarite

Numbers 6

¹ And the LORD spake unto Moses, saying,

² Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the LORD:

³ He shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes, or dried.

⁴ All the days of his separation shall he eat nothing that is made of the vine tree, from the kernels even to the husk.

⁵ All the days of the vow of his separation there shall no razor come upon his head: until the days be fulfilled, in the which he separateth himself unto the LORD, he shall be holy, and shall let the locks of the hair of his head grow.

⁶ All the days that he separateth himself unto the LORD he shall come at no dead body.

⁷ He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the consecration of his God is upon his head.

⁸ All the days of his separation he is holy unto the LORD.

⁹ And if any man die very suddenly by him, and he hath defiled the head of his consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

¹⁰ And on the eighth day he shall bring two turtles, or two young pigeons, to the priest, to the door of the tabernacle of the congregation:

¹¹ And the priest shall offer the one for a sin offering, and the other for a burnt offering, and make an atonement for him, for that he sinned by the dead, and shall hallow his head that same day.

¹² And he shall consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass offering: but the days that were before shall be lost, because his separation was defiled.

¹³ And this is the law of the Nazarite, when the days of his separation are fulfilled: he shall be brought unto the door of the tabernacle of the congregation:

¹⁴ And he shall offer his offering unto the LORD, one he lamb of the first year without blemish for a burnt offering, and one ewe lamb of the first year without blemish for a sin offering, and one ram without blemish for peace offerings,

¹⁵ And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings.

¹⁶ And the priest shall bring them before the LORD, and shall offer his sin offering, and his burnt offering:

¹⁷ And he shall offer the ram for a sacrifice of peace offerings unto the LORD, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering.

¹⁸ And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings.

¹⁹ And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven:

²⁰ And the priest shall wave them for a wave offering before the LORD: this is holy for the priest, with the wave breast and heave shoulder: and after that the Nazarite may drink wine.

²¹ This is the law of the Nazarite who hath vowed, and of his offering unto the LORD for his separation, beside that that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

Samson's work Judges 14-15

Beginning of the fall...

Judges 14

¹ And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. Went down – OT:3381 – yarad (yaw-rad'); a primitive root; to descend (literally, to go downwards; or conventionally to a lower region, as the shore, a boundary, the enemy, etc.; or figuratively, **to fall**); causatively, to bring down (in all the above applications); -X abundantly, bring down, carry down, cast down, (cause to) come (-ing) down, fall (down), get down, go (-ing) down (-ward), hang down, X indeed, let down, light (down), put down (off), (cause to, let) run down, sink, subdue, take down. ...from – Timnath – ...from – OT:4487 – manah (maw-naw'); a primitive root; properly, to weigh out; by implication, to allot or constitute officially; also to enumerate or enroll: KJV - appoint, count, number, prepare, set, tell.

Samson...separated, deliverer, chosen, Nazarite...

Judges 14

² And he came up, and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistines: now therefore get her for me to wife.

Samson Chastened...but was about his father's business...

Luke 2

⁴⁹ And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

Judges 14

³ Then his father and his mother said unto him, Is there never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistines? And Samson said unto his father, Get her for me; for she pleaseth me well.

Brethren – OT:251 – 'ach (awkh); a primitive word; a brother (used in the widest sense of literal relationship and metaphorical affinity or resemblance [like OT:1]):

KJV - another, brother (-ly); kindred, like, other.

Uncircumcised – OT:6189 – `arel (aw-rale'); from OT:6188; properly, exposed, i.e. projecting loose (as to the prepuce); used only technically, uncircumcised (i.e. still having the prepuce uncurtailed):

KJV - uncircumcised (person).

Genesis 24

² And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh:

³ And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

⁴ But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

Genesis 28

¹ And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

Samson's work Judges 14-15

Samson lead as deliverer ...seeking worldly means possible...

Judges 14

⁴ But his father and his mother knew not that **it was of the LORD**, that he [Samson] sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.

Occasion – OT:8385 – ta'anah (tah-an-aw'); or to'anah (to-an-aw'); from OT:579; an opportunity or (subjectively) **purpose**: KJV - occasion.

Sought – OT:1245 – baqash (baw-kash'); a primitive root; to search out (by any method, specifically in worship or prayer); by implication, to strive after:

KJV - ask, beg, beseech, desire, enquire, get, make inquisition, procure, (make) request, require, seek

Dominion – OT:4910 – mashal (maw-shal'); a primitive root; to rule:

KJV - (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule, have power.

Samson's encounter with Lion of Judah

Judges 14

⁵ Then went Samson down, **and** his father and his mother, to Timnath, and came to the vineyards of Timnath: and, behold, a young lion roared against him.

Judges 14

⁶ And the Spirit of the LORD came mightily upon him, and he rent him as he would have rent a kid, and he had nothing in his hand: but he told not his father or his mother what he had done.

Rent – OT:8156 – shaca` (shaw-sah'); a primitive root; to split or tear; figuratively, to upbraid:

KJV - cleave, (be) cloven ([footed]), rend, stay.

Judges 14

⁷ And he went down, and talked with the woman; and she pleased Samson well.

[that is to say...she was a looker to Samson...] She was pleasing to the eye...

Judges 14

⁸ And after a time he returned to take her, and he turned aside to see the carcase of the lion: and, behold, there was a swarm of bees and honey in the carcase of the lion.

Bees – OT:1682 – debowrah (deb-o-raw'); or (shortened) deborah (deb-o-raw'); from OT:1696 (in the sense of orderly motion); the bee (from its systematic instincts): -bee.

...from – OT:1696 – dabar (daw-bar'); a primitive root; perhaps properly, to arrange; but used figuratively (of words), to speak; rarely (in a destructive sense) to subdue:

KJV - answer, appoint, bid, command, commune, declare, destroy, give, name, promise, pronounce, rehearse, say, speak, be spokesman, subdue, talk, teach, tell, think, use [entreaties], utter, X well, X work.

Honey – OT:1706 – debash (deb-ash'); from an unused root meaning to be gummy; honey (from its stickiness); by analogy, syrup: KJV - honey ([-comb]).

Samson's work Judges 14-15

Judges 14

⁹ And he took thereof in his hands [by imp – his power], and went on eating, and came to his father and mother, and he gave them, and they did eat: but **he told not them that he had taken the honey out of the carcase of the lion.**

Leviticus 5

¹ And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

² Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or the carcase of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

³ Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

⁴ Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

Leviticus 11

³⁰ And the ferret, and the chameleon, and the lizard, and the snail, and the mole.

³¹ These are unclean to you among all that creep: whosoever doth touch them, when they be dead, shall be unclean until the even.

³² And upon whatsoever any of them, when they are dead, doth fall, it shall be unclean; whether it be any vessel of wood, or raiment, or skin, or sack, whatsoever vessel it be, wherein any work is done, it must be put into water, and it shall be unclean until the even; so it shall be cleansed.

Leviticus 21

¹⁰ And he that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes;

¹¹ Neither shall he go in to any dead body, nor defile himself for his father, or for his mother;

¹² Neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the LORD.

Deuteronomy 14

⁸ And the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

Leviticus 22

⁸ That which dieth of itself, or is torn with beasts, he shall not eat to defile himself therewith; I am the LORD.

Samson's work Judges 14-15

Bachelor party...and traditions of men...

Judges 14

¹⁰ So his father **went down** unto the woman: and **Samson made there a feast**; for so used the young men to do.

...Samson's bringing down the family now...

Feast – OT:4960 – mishteh (mish-teh'); from OT:8354; drink, by implication, drinking (the act); also (by implication) a banquet or (generally) feast: KJV - banquet, drank, drink, feast ([-ed], -ing).

..from – OT:8354 – shathah (shaw-thaw'); a primitive root; to imbibe (literally or figuratively):

KJV - X assuredly, banquet, X certainly, drink (-er, -ing), drunk, surely. [Prop. Inten of OT:8248.]

Judges 14

¹¹ And it came to pass, when they saw him, that they brought **thirty companions** [friends] to be with him.

(they brought their own friends)

Samson thinks he is smart...as any drunk/drugged may...

Judges 14

¹² And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments:

Judges 14

¹³ But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

Judges 14

¹⁴ And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in **three days** expound the riddle.

Samson's goading brings threats of violence... viewed as the enemy...the enemy threatens all...

Judges 14

¹⁵ And it came to pass on the **seventh day**, that **they** said unto Samson's wife, Entice [open, persuade] thy husband, that he may declare unto us the riddle, lest we burn thee and thy father's house with fire: have ye called us to take that we have? is it not so?

Judges 14

¹⁶ And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not: thou hast put forth a riddle unto the children of **my people**, and hast not told it me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

Judges 14

¹⁷ And she wept before him the **seven days**, while their feast lasted: and it came to pass on the seventh day, that **he told her**, because she lay sore upon him: and **she told the riddle** to the children of **her people**.

Samson's work Judges 14-15

Judges 14

¹⁸ And the men of the city said unto him on the seventh day before the sun went down, What is sweeter than honey? And what is stronger than a lion? and he said unto them, If ye had not plowed with my heifer, ye had not found out my riddle.

Samson murders to pay his vow and runs to Momma...and Daddy...

Judges 14

¹⁹ And the Spirit of the LORD came upon him, and he went down to Ashkelon, and slew thirty men of them, and took their spoil, and gave change of garments unto them which expounded the riddle. And his anger was kindled, and he went up to his father's house.

Ashkelon – OT:831 – 'Ashqelown (ash-kel-one'); probably from OT:8254 in the sense of weighing-place (i.e. mart); Ashkelon, a place in Palestine: KJV - Ashkelon, Askalon.

...from – OT:8254 – shaqal (shaw-kal'); a primitive root; to suspend or poise (especially in trade):

KJV - pay, receive (-r), spend, X throughly, weigh.

Judges 14

²⁰ But Samson's wife was given to his companion, whom he had used as his friend.

Used – OT:7462 – ra` ah (raw-aw'); a primitive root; to tend a flock; i.e. pasture it; intransitively, to graze (literally or figuratively); generally to rule; by extension, to associate with (as a friend):

KJV - X break, companion, keep company with, devour, eat up, evil entreat, feed, use as a friend, make friendship with, herdsman, keep [shepherd]-, pastor, + shearing house, shepherd, wander, waste.

Samson's work Judges 14-15

Judges 15

¹ But it came to pass within a while after, in the **time of wheat harvest**, that Samson visited his wife with a kid; and he said, I will go in to my wife into the chamber. But her father would not suffer him to go in.

Wheat harvest in June July...

Deuteronomy 24

¹ When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house.

² And when she is departed out of his house, she may go and be another man's wife.

³ And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife;

⁴ Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

Judges 15

² And her father [in-law] said, I verily thought that thou hadst utterly hated her; therefore I gave her to thy companion: is not her younger sister fairer than she? take her, I pray thee, instead of her.

Samson angers...

Judges 15

³ And Samson said concerning them, Now shall I be more blameless [clean] than the Philistines, though I do them a displeasure [ra – evil].

Samson executes a plan...

Judges 15

⁴ And Samson went and caught three hundred foxes, and took firebrands, and turned tail to tail, and put a firebrand in the midst between two tails.

Samson strikes...

Judges 15

⁵ And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shocks, and also the standing corn, with the vineyards and olives.

Samson triggers evil upon evil...

Judges 15

⁶ Then the Philistines said, Who hath done this? And they answered, Samson, the son in law of the Timnite, because he had taken his wife, and given her to his companion. And the Philistines came up, and burnt her and her father with fire.

Samson seeks revenge...

Judges 15

⁷ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

Samson's work Judges 14-15

Samson battles in hand to hand combat...

Judges 15

⁸ And he smote them hip and thigh with a great slaughter [carnage, pestilence]: and he went down and dwelt in the top of the rock Etam.

Etam – OT:5862 – `Eytam (ay-tawm'); from OT:5861; hawk-ground; Etam, a place in Palestine:

A place from which a bird of prey may swoop down on his prey...

Samson brings grief to his people...evil comes to his people...

Judges 15

⁹ Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.

Spread themselves – OT:5203 – natash (naw-tash'); a primitive root; properly, to pound, i.e. smite; by implication (as if beating out, and thus expanding) to disperse; also, to thrust off, down, out or upon (inclusively, reject, let alone, permit, remit, etc.):

KJV - cast off, drawn, let fall, forsake, join [battle], leave (off), lie still, loose, spread (self) abroad, stretch out, suffer.

Lehi – ...from – OT:3895 – lechiy (lekh-ee'); from an unused root meaning to be soft; the cheek (from its fleshiness); hence, the jaw-bone: KJV - cheek (bone), jaw (bone).

...because of Samson's exploits against the Philistines, Judah is pressed in retaliation to keep in chains...

Judges 15

¹⁰ And the men of Judah said, Why are ye come up against us? And they answered, To bind Samson are we come up, **to do to him as he hath done to us**.

Bind – OT:631 – 'acar (aw-sar'); a primitive root; to yoke or hitch; by analogy, to fasten in any sense, to join battle:

KJV - bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison (-er), put in bonds, set in array, tie.

Their means of embattlement was to turn Samson back over to the enemy...to fight for them...

Samson's work Judges 14-15

Judges 15

¹¹ Then three thousand men of Judah went to the top of the rock Etam, and said to Samson, **Knowest thou not that the Philistines are rulers over us? what is this that thou hast done** unto us? And he said unto them, As **they did unto me**, so have I done unto them.

Judges 14

⁴ But his father and his mother knew not that **it was of the LORD**, that he [Samson] sought an occasion against the Philistines: for at that time the Philistines had dominion over Israel.
Dominion – OT:4910 – mashal (maw-shal'); a primitive root; to rule:
KJV - (have, make to have) dominion, governor, X indeed, reign, (bear, cause to, have) rule, have power.

Top – OT:5585 – ca` iyph (saw-eef'); from OT:5586; a fissure (of rocks); also a bough (as subdivided):
KJV - (outmost) branch, cleft, top.

...from – OT:5586 – ca` aph (saw-af'); a primitive root; properly, to divide up; but used only as denominative from OT:5585, to disbranch (a tree): KJV - top.

Rock – OT:5553 – cela` (seh'-lah); from an unused root meaning to be lofty; a craggy rock, literally or figuratively (a fortress): KJV - (ragged) rock, stone (-ny), strong hold.

Etam – OT:5862 – `Eytam (ay-tawm'); from OT:5861; hawk-ground; Etam, a place in Palestine:
KJV - Etam.

...from – OT:5861 – `ayit (ah'-yit); from OT:5860; a hawk or other bird of prey:
KJV - bird, fowl, ravenous (bird).

...from – OT:5860 – `iyt (eet); a primitive root; to swoop down upon (literally or figuratively):
KJV - fly, rail.

Judges 15

¹² And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistines. And Samson said unto them, Swear unto me, that ye will not fall upon me yourselves.
Bind – OT:631 – 'acar (aw-sar'); a primitive root; to yoke or hitch; by analogy, to fasten in any sense, to join battle:

KJV - bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison (-er), put in bonds, set in array, tie.

Judges 15 They deceive themselves in believing they do not kill Samson...

¹³ And they spake unto him, saying, No; **but we will bind thee fast**, and deliver thee into their hand: but surely **we will not kill thee**. And they bound him with two new cords, and brought him up from the rock.

John 18

³¹ Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

John 19

⁷ The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

Samson's work Judges 14-15

Judges 15

¹⁴ And when he came unto Lehi, the Philistines shouted against him: and the **Spirit of the LORD came mightily upon him**, and the CORDS that were upon his ARMS became as **flax that was burnt with fire**, and his **BANDS LOOSED FROM OFF HIS HANDS**.

Shouted – OT:7321 – ruwa` (roo-ah'); a primitive root; to mar (especially by breaking); figuratively, to split the ears (with sound), i.e. shout (for alarm or joy):

KJV - blow an alarm, cry (alarm, aloud, out), destroy, make a joyful noise, smart, shout (for joy), sound an alarm, triumph.

Mightily – OT:6743 – tsalach (tsaw-lakh'); or tsaleach (tsaw-lay'-akh); a primitive root; to push forward, in various senses (literal or figurative, transitive or intransitive):

KJV - break out, come (mightily), go over, be good, be meet, be profitable, (cause to, effect, make to, send) prosper (-ity, -ous, -ously).

Cords – OT:5688 – `aboth (ab-oth'); or `abowth (ab-oth'); or (feminine) `abothah (aboth-aw'); the same as OT:5687; something intertwined, i.e. a string, wreath or foliage:

KJV - band, cord, rope, thick bough (branch), wreathen (chain).

...from – OT:5686 – `abath (aw-bath'); a primitive root; to interlace, i.e. (figuratively) to pervert:

KJV - wrap up.

Arms – OT:2220 – zerowa` (zer-o'-ah); or (shortened) zeroa` (zer-o'-ah); and (feminine) zerow` ah (zer-o-aw'); or zero` ah (zer-o-aw'); from OT:2232; the arm (as stretched out), or (of animals) the foreleg; figuratively, force: KJV - arm, + help, mighty, power, shoulder, strength.

...from – OT:2232 – zara` (zaw-rah'); a primitive root; to sow; figuratively, to disseminate, plant, fructify: KJV - bear, conceive seed, set with sow (-er), yield.

Flax – OT:6593 – pishteh (pish-teh'); from the same as OT:6580 as in the sense of comminuting; linen (i.e. the thread, as carded): KJV - flax, linen.

...from – OT:6580 – pash (pash); probably from an unused root meaning to disintegrate; stupidity (as a result of grossness or of degeneracy): KJV - extremity.

Loosed – OT:4549 – macac (maw-sas'); a primitive root; to liquefy; figuratively, to waste (with disease), to faint (with fatigue, fear or grief): KJV - discourage, faint, be loosed, melt (away), refuse, X utterly.

Samson's work Judges 14-15

Judges 15

¹⁵ And he found a new **jawbone of an ass**, and put forth his hand, and took it, and slew a thousand [1000] men therewith.

Found – OT:4672 – matsa' (maw-tsaw'); a primitive root; properly, to come forth to, i.e. appear or exist; transitively, to attain, i.e. find or acquire; figuratively, to occur, meet or be present:

KJV - + be able, befall, being, catch, X certainly, (cause to) come (on, to, to hand), deliver, be enough (cause to) find (-ing, occasion, out), get (hold upon), X have (here), be here, hit, be left, light (up-) on, meet (with), X occasion serve, (be) present, ready, speed, suffice, take hold on.

New – OT:2961 – tariy (taw-ree'); from an unused root apparently meaning to be moist; properly, dripping; hence, fresh (i.e. recently made such): KJV - new, putrefying.

Jawbone – OT:3895 – lechiy (lekh-ee'); from an unused root meaning to be soft; the cheek (from its fleshiness); hence, the jaw-bone: KJV - cheek (bone), jaw (bone).

Ass – OT:2543 – chamowr (kham-ore'); or (shortened) chamor (kham-ore); from OT:2560; a male ass (from its dun red): KJV - (he) ass.

...from – OT:2560 – chamar (khaw-mar'); a primitive root; properly, to boil up; hence, to ferment (with scum); to glow (with redness); as denominative (from OT:2564) to smear with pitch: [no leaks]

KJV - daub, befoul, be red, trouble.

dun red –dun – marked by dullness and drabness of color...

yet dun means to make persistent demands upon for payment; to plague or pester constantly;

dun is an urgent request for payment... a demand for payment...

...and Samson, the Sun Light, is the payment in blood red... at this place of division...

Judges 15

¹⁶ And Samson said, **With the jawbone of an ass, heaps upon heaps, with the jaw of an ass have I slain a thousand men.**

Heaps – OT:2563 – chomer (kho'mer); from OT:2560; properly, a bubbling up, i.e. of water, a wave; of earth, mire or clay (cement); also a heap; hence, a chomer or dry measure:

KJV - clay, heap, homer, mire, motion.

...from – OT:2560 – chamar (khaw-mar'); a primitive root; properly, to boil up; hence, to ferment (with scum); to glow (with redness); as denominative (from OT:2564) to smear with pitch:

KJV - daub, befoul, be red, trouble.

Judges 15

¹⁷ And it came to pass, when he had made an end of speaking, that he cast away the jawbone out of his hand, and called that place Ramathlehi.

End – OT:3615 – kalah (kaw-law'); a primitive root; to end, whether intransitive (to cease, be finished, perish) or transitived (to complete, prepare, consume): -accomplish, cease, consume (away), determine, destroy (utterly), be (when ... were) done, (be an) end (of), expire, (cause to) fail, faint, finish, fulfil, X fully, X have, leave (off), long, bring to pass, wholly reap, make clean riddance, spend, quite take away, waste.

Cast away – OT:7993 – shalak (shaw-lak); a primitive root; to throw out, down or away (literally or figuratively): KJV - adventure, cast (away, down, forth, off, out), hurl, pluck, throw.

Ramathlehi – OT:7437 – Ramath Lechiy (raw'-math lekh'-ee); from OT:7413 and OT:3895; height of a jaw-bone; Ramath-Lechi, a place in Palestine: KJV - Ramath-lehi.

...from – OT:7413 – ramah (raw-maw'); feminine active participle of OT:7311; a height (as a seat of idolatry): KJV - high place.

Samson's work Judges 14-15

John 19

³⁰ When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.

Judges 15

¹⁸ And he was sore athirst, and called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant: and now **shall I die for thirst**, and fall into the hand of the uncircumcised?

Judges 15

¹⁹ But **God clave an hollow place that was in the jaw**, and **there came water** thereout; and when he had drunk, **his spirit came again**, and **he revived**: wherefore he called the name thereof Enhakkore, which is in **Lehi** [place of division] unto this day.

Exodus 17

³ And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children and our cattle with thirst?

Exodus 14

¹⁰ And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the LORD.

¹¹ And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

¹² Is not this the word that we did tell thee in Egypt, saying, Let us alone, that we may serve the Egyptians? For it had been better for us to serve the Egyptians, than that we should die in the wilderness.

Exodus 16

³ And the children of Israel said unto them, Would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

John 19

³⁴ But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.

1 John 5

⁷ For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

⁸ And there are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one.

⁹ If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

Samson's work

Judges 14-15

Enhakkore – OT:5875 – `Eyn haq-Qowre' (ane-hak-ko-ray'); from OT:5869 and the active participle of OT:7121; **fountain of One calling**; En-hak-Kore, a place near Palestine: KJV - En-hakhore.

...from – OT:5869 – `ayin (ah'-yin); probably a primitive word; an eye (literally or figuratively); by analogy, a fountain (as the eye of the landscape):

KJV - affliction, outward appearance, + before, + think best, colour, conceit, + be content, countenance, + displeas[e], eye ([-brow], [-d], -sight), face, + favour, fountain, furrow [from the margin], X him, + humble, knowledge, look, (+well), X me, open (-ly), + (not) please, presence, + regard, resemblance, sight, X thee, X them, + think, X us, well, X you (-rselves).

...from – OT:7121 – qara' (kaw-raw'); a primitive root [rather identical with OT:7122 through the idea of accosting a person met]; to call out to (i.e. properly, address by name, but used in a wide variety of applications):

KJV - bewray [self], that are bidden, call (for, forthself,, upon), cry (unto), (be) famous, guest, invite, mention, (give) name, preach, (make) proclaim (-ation), pronounce, publish, read, renowned, say.

Judges 15

²⁰ **And he judged Israel in the days of the Philistines twenty years.**

Samson

Judges 16

Prelude to disaster

The prelude to disaster...

Judges 16

¹ Then went Samson [Sunlight] to Gaza [strong], and saw there an harlot, and went in unto her.
Harlot – OT:2181 – zarah (zah-zaw'); a primitive root [highly-fed and therefore wanton]; to commit adultery (usually of the female, and less often of simple fornication, rarely of involuntary ravishment); figuratively, to commit idolatry (the Jewish people being regarded as the spouse of Jehovah):

KJV - (cause to) commit fornication, X continually, X great, (be an, play the) harlot, (cause to be, play the) whore, (commit, fall to) whoredom, (cause to) go a-whoring, whorish.

Unto her – OT:413 – 'el (ale); (but only used in the shortened constructive form 'el (el)); a primitive particle; properly, denoting motion towards, but occasionally used of a quiescent [dormant, quiet, inactive, sluggish] position, i.e. near, with or among; often in general, to:

KJV - about, according to after, against, among, as for, at, because (-fore, -side), both ... and, by, concerning, for, from, X hath, in (-to), near, (out) of, over, through, to (-ward), under, unto, upon, whether, with (-in).

Judges 16

² And it was told the Gazites, saying, Samson is come hither. And they compassed [surrounded] him in, and laid wait for him all **night** in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him.

laid wait – OT:693 – 'arab (aw-rab'); a primitive root; to lurk: KJV - (lie in) ambush, lay (lie in) wait.

Quiet – OT:2790 – charash (khaw-rash'); a primitive root; to scratch, i.e. (by implication) to engrave, plough; hence (from the use of tools) to **fabricate** (of any material); figuratively, to devise (in a bad sense); hence (from the idea of secrecy) to be silent, to let alone; hence (by implication) **to be deaf** (as an accompaniment of dumbness):

KJV - X altogether, cease, conceal, be deaf, devise, ear, graven, imagine, leave off speaking, hold peace, plow (-er, man), be quiet, rest, **practise secretly**, keep silence, be silent, speak not a word, be still, hold tongue, worker. [...scheming, plotting, being all secretly]

Kill – OT:2026 – harag (haw-rag'); a primitive root; to smite with deadly intent:

KJV - destroy, out of hand, kill, murder (-er), put to [death], make [slaughter], slay (-er), X surely.

Judges 16

³ And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of an hill that is before Hebron.

Sunlight arose at Midnight

Took possession of the huge swinging gates, the posts the hinges, and the bolts that kept people out...and put all of this on his shoulders and toted them up a high hill in front of Hebron...

...Hebron means seat of association...also means spell...

What happened to those who laid wait to ambush...?

The world cant hurt me...confidence in living contrary to God's commandments...

Samson

Judges 16

A hair raising story

The Seduction

Judges 16

⁴ And it came to pass **afterward**, that he loved a woman in the valley of Sorek, whose name was Delilah.

Loved – OT:157 – 'ahab (aw-hab'); or 'aheb (aw-habe'); a primitive root; to have **affection** for (sexually or otherwise): KJV - (be-) love (-d, -ly, -r), like, friend.

Sorek – OT:7796 – Sowreq (so-rake'); the same as OT:8321; a vine; Sorek, a valley in Palestine: KJV - Sorek.

...from – OT:8321 – soreq (so-rake'); or sowreq (so-rake'); and (feminine) soreqah (soray-kaw'); from OT:8319 in the sense of redness (compare OT:8320); a vine stock (properly, one yielding purple grapes, the richest variety): KJV - choice (-st, noble) wine. [a grapevine]

Delilah – OT:1807 – Deliyah (del-ee-law'); languishing: KJV - Delilah, a Philistine woman: KJV - Delilah.

...from – OT:1809 – dalal (daw-lal'); a primitive root (compare OT:1802); to slacken or be feeble; figuratively, to be oppressed:

KJV - bring low, dry up, be emptied, be not equal, fail, be impoverished, be made thin.

..from – OT:1802 – dalah (daw-law'); a primitive root (compare OT:1809); properly, to dangle, i.e. to let down a bucket (for drawing out water); figuratively, to deliver: KJV - draw (out), X enough, lift up.

The Plot

Judges 16

⁵ And the lords of the Philistines came up unto her, and said unto her, Entice him, and [1.] see wherein his great strength lieth, and [2.] by what means we may prevail against him, [why?] that we may bind him to afflict him; and [4.]we will give thee every one of us eleven hundred pieces of silver.

Lords – OT:5633 – keren (seh'-ren); from an unused root of uncertain meaning; an axle; figuratively, a peer: KJV - lord, plate.

Entice – OT:6601 – pathah (paw-thaw'); a primitive root; to open, i.e. be (causatively, make) roomy; usually figuratively (in a mental or moral sense) to be (causatively, make) simple or (in a sinister way) delude: KJV - allure, deceive, enlarge, entice, flatter, persuade, silly (one).

Afflict – OT:6031 – `anah (aw-naw'); a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abaseself, afflict (-ionself), answer [by mistake for OT:6030], chastenself, **deal hardly with**, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for OT:6030], speak [by mistake for OT:6030], submitself, weaken, X in any wise.

...from – OT:6030 – `anah (aw-naw'); a primitive root; properly, to eye or (generally) to heed, i.e. **pay attention**; by implication, **to respond**; by extens. to begin to speak; specifically to sing, shout, testify, announce:

KJV - give account, afflict [by mistake for OT:6031], (cause to, give) answer, bring low [by mistake for OT:6031], cry, hear, Leannoth, lift up, say, X scholar, (give a) shout, sing (together by course), speak, testify, utter, (bear) witness.

1. determine why he is so strong...what makes him strong..
2. determine how that strength may be reduced... what makes him weak
3. so that we may determine what it may require to bind him...so he may be subdued
4. and in return a reward of 1100 pieces of silver (34lbs of silver) X 5 = 170 lbs of silver

Delilah [deliverer] was being lb for lb to surrender Samson to them...

Samson

Judges 16

1st Request

Judges 16

⁶ And Delilah said to Samson, Tell [show] me, I pray thee [now then], wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

Bound – OT:631 – 'acar (aw-sar'); a primitive root; to yoke or hitch; by analogy, to **fasten in any sense**, to join battle:

KJV - bind, fast, gird, harness, hold, keep, make ready, order, prepare, prison (-er), put in bonds, set in array, tie.

Afflict – OT:6031 – 'anah (aw-naw'); a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abaseself, afflict (-ionself), answer [by mistake for OT:6030], chastenself, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for OT:6030], speak [by mistake for OT:6030], submitself, weaken, X in any wise.

The Ploy

Judges 16

⁷ And Samson said unto her, If they bind me with seven green withs [length of vine] that were never dried, then shall I be weak, and be as another man [human being]

Green – OT:3892 – lach (lakh); from an unused root meaning to be new; fresh, i.e. unused or undried:

KJV - green, moist.

Judges 16

⁸ Then the lords of the Philistines brought up to her seven green withs which had not been dried, and **she bound** him with them.

Let me see how strong you are not...so she bound him and he let her...

Judges 16

⁹ Now there were men lying in wait [lurking], abiding [ready to ambush] with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake [tore away] the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.

Thread – ribbon, thread, twine...

Tow – OT:5296 – ne` oreth (neh-o'-reth); something shaken out, i.e. tow (as the refuse of flax): KJV-tow.

...from – OT:5287 – na` ar (naw-ar'); a primitive root [probably identical with OT:5286, through the idea of the rustling of mane, which usually accompanies the lion's roar]; to tumble about:

KJV - shake (off, outself), overthrow, toss up and down.

Strength – OT:3581 – koach (ko'-akh); or (Dan 11:6) kowach (ko'-akh); from an unused root meaning to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce); also (from its hardness) a large lizard: -ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.

Samson

Judges 16

2nd Request

Judges 16

¹⁰ And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now tell me, I pray thee, wherewith thou mightest be bound.

Mocked – OT:2048 – hathal (haw-thal'); a primitive root; to deride; by implication, to cheat:

KJV - deal deceitfully, deceive, mock.

...she first returned to character...

Ploy #2

Judges 16

¹¹ And he said unto her, If they bind me fast with new ropes that never were occupied, then shall I be weak, and be as another man.

Ropes – OT:5688 – `aboth (ab-oth'); or `abowth (ab-oth'); or (feminine) `abothah (aboth-aw'); the same as OT:5687; something intertwined, i.e. a string, wreath or foliage:

KJV - band, cord, rope, thick bough (branch), wreathen (chain).

Judges 16

¹² Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistines be upon thee, Samson. And there were liers in wait abiding in the chamber. And he brake them from off his arms like a thread.

Thread – OT:2339 – chuwt (khoot); from an unused root probably meaning to sew; a string; by implication, a measuring tape: KJV - cord, fillet, line, thread.

3rd request for pearls (relentless)

Judges 16

¹³ And Delilah said unto Samson, Hitherto thou hast mocked [dealt deceitfully with] me, and told [arranged, fabricated] me lies: tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

Weavest – OT:707 – 'arag (aw-rag'); a primitive root; to plait or weave: KJV - weaver (-r).

The Ploy

Judges 16

¹⁴ And she fastened it with the pin, and said unto him, The Philistines be upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

4th Request is emotional

Judges 16

¹⁵ And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength lieth.

Judges 16

¹⁶ And it came to pass, when she pressed him daily with her words, and urged [pressed] him, so that his soul was vexed unto death;

Vexed – OT:7114 – qatsar (kaw-tsar'); a primitive root; to dock off, i.e. curtail (transitive or intransitive, literal or figurative); especially to harvest (grass or grain):

KJV - X at all, cut down, much discouraged, grieve, harvestman, lothe, mourn, reap (-er), (be, wax) short (-en, -er), straiten, trouble, vex.

Samson

Judges 16

Superstition unveiled...

Judges 16

¹⁷ That he told her all his heart, and said unto her, There hath not come a razor upon mine head; for I have been a Nazarite unto God from my mother's womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any other man.

Nazarite – OT:5139 – naziyr (naw-zeer'); or nazir (naw-zeer'); from OT:5144; separate, i.e. consecrated (as prince, a Nazirite); hence (figuratively from the latter) an unpruned vine (like an unshorn Nazirite): KJV - Nazarite [by a false alliteration with Nazareth], separate (-d), vine undressed.

...form – OT:5144 – nazar (naw-zar'); a primitive root; to hold aloof, i.e. (intransitively) abstain (from food and drink, from impurity, and even from divine worship [i.e. apostatize]); specifically, to set apart (to sacred purposes), i.e. devote: KJV - consecrate, separate (-ingself,).

Shaven – OT:1548 – galach (gaw-lakh'); a primitive root; properly, to be bald, i.e. (causatively) to shave; figuratively to lay waste: KJV - poll, shave (off).

Strength – OT:3581 – koach (ko'-akh); or (Dan 11:6) kowach (ko'-akh); from an unused root meaning to be firm; vigor, literally (force, in a good or a bad sense) or figuratively (capacity, means, produce); also (from its hardness) a large lizard: -ability, able, chameleon, force, fruits, might, power (-ful), strength, substance, wealth.

Go – OT:5493 – cuwr (soor); or suwr (Hos 9:12) (soor); a primitive root; to turn off (literal or figurative):

KJV - be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without.

Weak – OT:2470 – chalah (khaw-law'); a primitive root [compare OT:2342, OT:2470, OT:2490]; properly, to be rubbed or worn; hence (figuratively) to be weak, sick, afflicted; or (causatively) to grieve, make sick; also to stroke (in flattering), entreat:

KJV - beseech, (be) diseased, (put to) grief, be grieved, (be) grievous, infirmity, intreat, lay to, put to pain, X pray, make prayer, be (fall, make) sick, sore, be sorry, make suit (X supplication), woman in travail, be (become) weak, be wounded.

Weakness revealed in falsehood

Judges 16

¹⁸ And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistines, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistines came up unto her, and brought money in their hand.

Shewed – OT:5046 – nagad (naw-gad'); a primitive root; properly, to front, i.e. stand boldly out opposite; by implication (causatively), to manifest; figuratively, to announce (always by word of mouth to one present); specifically, to expose, predict, explain, praise:

KJV - betray, X certainly, certify, declare (-ing), denounce, expound, X fully, messenger, plainly, profess, rehearse, report, shew (forth), speak, X surely, tell, utter.

this once – [not immediately] – OT:6471 – pa` am (pah'-am); or (feminine) pa` amah (pah-am-aw'); from OT:6470; a stroke, literally or figuratively (in various applications, as follow):

KJV - anvil, corner, foot (-step), going, [hundred-] fold, X now, (this) + once, order, rank, step, + thrice, ([often-]), second, this, two) time (-s), twice, wheel.

..from – OT:6470 – pa` am (paw-am'); a primitive root; to tap, i.e. beat regularly; hence (generally) to impel or agitate: KJV - move, trouble.

Samson

Judges 16

Complacency – unworried

Judges 16

¹⁹ And **she made him sleep** upon her knees; and she called for a man, and she caused him to shave off the seven locks of his head; and she began to afflict him, and his strength went from him.

Sleep – OT:3462 – yashen (yaw-shane'); a primitive root; properly, to be slack or languid, i.e. (by implication) sleep (figuratively, to die); also to grow old, stale or inveterate: -old (store), remain long, (make to) sleep.

Began – OT:2490 – chahal (khaw-lal'); a primitive root [compare OT:2470]; properly, to bore, i.e. (by implication) to wound, to dissolve; figuratively, to profane (a person, place or thing), to break (one's word), to begin (as if by an "opening wedge"); denom. (from OT:2485) to play (the flute):

KJV - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.

Afflict – OT:6031 – `anah (aw-naw'); a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abaseself, afflict (-ionself,), answer [by mistake for OT:6030], chastenself, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for OT:6030], speak [by mistake for OT:6030], submitself, weaken, X in any wise.

False Reliance lead to Depleted Resource

Judges 16

²⁰ And she said, The Philistines be upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake myself. And he wist not [didn't know] that the LORD was departed from him.

Shake – OT:5287 – na` ar (naw-ar'); a primitive root [probably identical with OT:5286, through the idea of the rustling of mane, which usually accompanies the lion's roar]; to tumble about:

KJV - shake (off, outself,), overthrow, toss up and down.

...from – OT:5286 – na` ar (naw-ar'); a primitive root; to growl: KJV - yell.

Departed – OT:5493 – cuwr (soor); or suwr (Hos 9:12) (soor); a primitive root; to turn off (literal or figurative):

KJV - be [-head], bring, call back, decline, depart, eschew, get [you], go (aside), X grievous, lay away (by), leave undone, be past, pluck away, put (away, down), rebel, remove (to and fro), revolt, X be sour, take (away, off), turn (aside, away, in), withdraw, be without.

God brings unveiling of falsity

Judges 16

²¹ But the Philistines took him, and put out his eyes, and brought him down to Gaza [stronghold], and bound him with fetters of brass; and he did grind in the prison house.

put out – OT:5365 – naqar (naw-kar'); a primitive root; to bore (penetrate, quarry):

KJV - dig, pick out, pierce, put (thrust) out.

Grind – grind meal...

Prison – binding place...

Samson

Judges 16

Samson grew in fear of God

Judges 16

²² Howbeit the hair of his head began to grow [sprout up] again after he was shaven.

Hair – OT:8181 – se` ar (say-awr'); or sa` ar (Isa 7:20) (sah'-ar); from OT:8175 in the sense of disheveling; hair (as if tossed or bristling): KJV - hair (-y), X rough.

...from – OT:8175 – sa` ar (saw-ar'); a primitive root; to storm; by implication, to shiver, i.e. fear: KJV - be (horribly) afraid, fear, hurl as a storm, be tempestuous, come like (take away as with) a whirlwind.

...rehearsed God's word and over time...discovered his strength was of God...

What made Sunlight shine was God!

False impression of Samson's demise

Judges 16

²³ Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice [be joyful]: for they said, Our god [not Delilah] hath delivered Samson our enemy into our hand.

Dagon – OT:1712 – Dagown (daw-gohn'); from OT:1709; the fish-god; Dagon, a Philistine deity: KJV - Dagon.

...from – OT:1709 – dag (dawg); or (fully) da'g (Neh 13:16) (dawg); from OT:1711; a fish (as prolific); or perhaps rather from OT:1672 (as timid); but still better from OT:1672 (in the sense of squirming, i.e. moving by the vibratory action of the tail); a fish (often used collectively): KJV - fish.

God – OT:430 – 'elohiym (el-o-heem'); plural of OT:433; gods in the ordinary sense; but specifically used (in the plural thus, especially with the article) of the supreme God; occasionally applied by way of deference to magistrates; and sometimes as a superlative:

KJV - angels, X exceeding, God (gods)- dess, -ly), X (very) great, judges, X mighty.

Enemy – OT:341 – 'oyeb (o-yabe'); or (fully) 'owyeb (o-yabe'); active participle of OT:340; hating; an adversary: KJV - enemy, foe.

...from – OT:340 – 'ayab (aw-yab'); a primitive root; to hate (as one of an opposite tribe or party); hence to be hostile: KJV - be an enemy.

Judges 16

²⁴ And when the people **saw him**, they praised their god: for they said, Our god hath delivered into our hands our **enemy, and the destroyer** of our country, which slew [pierced, polluted] many of **us**.

Praised – OT:1984 – halal (haw-lal'); a primitive root; to be clear (orig. of sound, but usually of color); to shine; hence, to make a show, to boast; and thus to be (clamorously) foolish; to rave; causatively, to celebrate; also to stultify:

KJV - (make) boast (self), celebrate, commend, (deal, make), fool (-ish, -ly), glory, give [light], be (make, feignself) mad (against), give in marriage, [sing, be worthy of] praise, rage, renowned, shine.

...”saw him” ...he in their presence hears a lie

Hearing them Samson understands that His God had delivered him into the hand of the enemy

Samson

Judges 16

Arrogance of this world

Judges 16

²⁵ And it came to pass, when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison house; and he made them sport: and they set him between the pillars.

Sport – OT:7832 – sachaq (saw-khak'); a primitive root; to laugh (in pleasure or detraction); by implication, to play:

KJV - deride, have in derision, laugh, make merry, mock (-er), play, rejoice, (laugh to) scorn, be in (make) sport.

Set – OT:5975 – `amad (aw-mad'); a primitive root; to stand, in various relations (literal and figurative, intransitive and transitive):

KJV - abide (behind), appoint, arise, cease, confirm, continue, dwell, be employed, endure, establish, leave, make, ordain, be [over], place, (be) present (self), raise up, remain, repair, + serve, set (forth, over, -tle, up), (make to, make to be at a, with-) stand (by, fast, firm, still, up), (be at a) stay (up), tarry.

Between – OT:996 – beyn (bane) (sometimes in the plural masculine or feminine); properly, the constructive form of an otherwise unused noun from OT:995; a distinction; but used only as a prep, between (repeated before each noun, often with other particles); also as a conjunction, either ... or: KJV - among, asunder, at, between (-twixt ... and), + from (the widest), X in, out of, whether (it be ... or), within.

...from – OT:995 – biyn (bene); a primitive root; to separate mentally (or distinguish), i.e.(generally) understand:

KJV - attend, consider, be cunning, diligently, direct, discern, eloquent, feel, inform, instruct, have intelligence, know, look well to, mark, perceive, be prudent, regard, (can) skill (-full), teach, think, (cause, make to, get, give, have) understand (-ing), view, (deal) wise (-ly, man).

Without eyes Samson saw God's purpose

Judges 16

²⁶ And Samson said unto the lad [boy, servant of the philistines] that held him by the hand, Suffer me that I may feel [touch] the pillars whereupon the house standeth, that I may lean [support myself] upon them.

Suffer – OT:3240 – yanach (yaw-nakh'); a primitive root; to deposit; by implication, to allow to stay:

KJV - bestow, cast down, lay (down, up), leave (off), let alone (remain), pacify, place, put, set (down), suffer, withdraw, withhold. (The Hiphil forms with the dagesh are here referred to, in accordance with the older grammarians; but if any distinction of the kind is to be made, these should rather be referred to OT:5117, and the others here.)

Samson

Judges 16

Judges 16

²⁷ Now the house was full of men and women; and all the lords of the Philistines were there; and there were upon the roof about three thousand men and women, that beheld while **Samson made sport**.

Psalm 2

¹ Why do the heathen rage, and the people imagine a vain thing?

² The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying,

³ Let us break their bands asunder, and cast away their cords from us.

⁴ He that sitteth in the heavens shall laugh: the LORD shall have them in derision.

Derision – OT:3932 – la` ag (law-ag'); a primitive root; to deride; by implication (as if imitating a foreigner) to speak unintelligibly:

KJV - have in derision, laugh (to scorn), mock (on), stammering.

⁵ Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

⁶ Yet have I set my king upon my holy hill of Zion.

⁷ I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

⁸ Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

⁹ Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

¹⁰ Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

¹¹ Serve the LORD with fear, and rejoice with trembling.

¹² Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

Judges 16

²⁸ And Samson called unto the LORD, and said, O Lord God, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may be at once [with this stroke] avenged of the Philistines for my two eyes.

Remember – OT:2142 – zakar (zaw-kar'); a primitive root; properly, to mark (so as to be recognized), i.e. to remember; by implication, to mention; also (as denominative from OT:2145) to be male:

KJV - X burn [incense], X earnestly, be male, (make) mention (of), be mindful, recount, record (-er), remember, make to be remembered, bring (call, come, keep, put) to (in) remembrance, X still, think on, X well.

Strengthen – OT:2388 – chazaq (khaw-zak'); a primitive root; to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), obstinate; to bind, restrain, conquer:

KJV - aid, amend, X calker, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage (-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong (-er), be sure, take (hold), be urgent, behaveself valiantly, withstand.

Avenged – OT:5358 – naqam (naw-kam'); a primitive root; to grudge, i.e. avenge or punish:

KJV - avenge (-rself,), punish, revenge (self), X surely, take vengeance.

***Samson now knowing his hair had grown again could not rely upon superstition...
...rather he sought his strength from God***

Samson

Judges 16

Samson United with God his Strong...

Judges 16

²⁹ And Samson took hold of the two middle pillars upon which the house stood, and on which it was borne up, of the one with his right hand, and of the other [united with] with his left.

One – OT:259 – 'echad (ekh-awd'); a numeral from OT:258; properly, united, i.e. one; or (as an ordinal) first:

KJV - a, alike, alone, altogether, and, any (-thing), apiece, a certain, [daily-], each (one), + eleven, every, few, first, + highway, a man, once, one, only, other, some, together,

...from – OT:258 – 'achad (aw-khad'); perhaps a primitive root; to unify, i.e. (figuratively) collect (one's thoughts): KJV - go one way or other.

right hand – OT:3225 – yamiyn (yaw-meen'); from OT:3231; the right hand or side (leg, eye) of a person or other object (as the stronger and more dexterous); locally, the south:

KJV - + left-handed, right (hand, side), south.

Left – OT:8040 – semo'wl (sem-ole'); or semo'l (sem-ole'); a primitive word [rather perhaps from the same as OT:8071 (by insertion of the aleph) through the idea of wrapping up]; properly, dark (as enveloped), i.e. the north; hence (by orientation), the left hand: KJV - left (hand, side).

...from – OT:8071 – simlah (sim-law'); perhaps by permutation for the feminine of OT:5566 (through the idea of a cover assuming the shape of the object beneath); a dress, especially a mantle:

KJV - apparel, cloth (-es, -ing), garment, raiment. Compare OT:8008.

...from – OT:5566 – cemel (seh'-mel); or cemel (say'-mel); from an unused root meaning to resemble; a likeness: KJV - figure, idol, image.

Judges 16

³⁰ And Samson said, **Let me die** with the Philistines. And he bowed [stretched] himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So the dead which he slew at his death were more than they which he slew in his life.

Let me die identifies a living sacrifice...

Judges 16

³¹ Then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Eshtaol in the buryingplace of Manoah his father. And he judged Israel twenty years.

Somewhere between his beginning and his end...he judged 20 years...

Judged – OT:8199 – shaphat (shaw-fat'); a primitive root; to judge, i.e. pronounce sentence (for or against); by implication, to vindicate or punish; by extension, to govern; passively, to litigate (literally or figuratively):

KJV - + avenge, X that condemn, contend, defend, execute (judgment), (be a) judge (-ment), X needs, plead, reason, rule.

The Good, The Bad, The Ugly
Judges 17-18

Judges 17

...a good thing

¹ And there was a **man** of mount Ephraim, whose name was Micah.

² And he said unto his mother, The eleven hundred shekels of silver that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be thou of the LORD, my son.

Genesis 41 ...from opportunity

⁵² And the name of the second called he Ephraim: For God hath caused me to be fruitful in the land of my affliction.

Joshua 17 ...from greatness

¹⁷ And Joshua spake unto the house of Joseph, even to Ephraim and to Manasseh, saying, **Thou art a great people**, and hast great power: thou shalt not have one lot only:

Isaiah 28 ...to drunkards

³ The crown of pride, the drunkards of Ephraim, shall be trodden under feet:

Jeremiah 4 ...afflictors

¹⁵ For a voice declareth from Dan, and publisheth affliction from mount Ephraim.

Jeremiah 7 ...doomed

¹⁵ And I will cast you out of my sight, as I have cast out all your brethren, even the whole seed of Ephraim.

...a bad thing

Judges 17

³ And when he had restored the **eleven hundred** shekels of silver to his mother, his mother said, I had **wholly dedicated** the silver unto the LORD from my hand for my son, to make a graven image and a molten image: now therefore I will restore it unto thee.

...he was restore what he had stolen thinking it would be restored back to himself...

...a worse thing

Judges 17

⁴ Yet he restored the money unto his mother; and his mother took **two hundred** shekels of silver, and gave them to the founder, who made thereof a graven image and a molten image: and they were in the house of Micah.

...the worst thing

Judges 17

⁵ And the man Micah had an house of gods, and made an ephod, and teraphim, and consecrated one of his sons, who became his priest.

...a good thing

Judges 17

⁶ In those days there was no king in Israel, but every man did that which was right in his own eyes.

Judges 17

⁷ And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there.

The Good, The Bad, The Ugly
Judges 17-18

Judges 17

⁸ And the man departed out of the city from Bethlehemjudah to sojourn where he could find a place: and he came to mount Ephraim to the house of Micah, as he journeyed.

...a better thing

Judges 17

⁹ And Micah said unto him, Whence comest thou? And he said unto him, I am a Levite of Bethlehemjudah, and I go to sojourn where I may find a place.

Judges 17

...a curious thing

¹⁰ And Micah said unto him, Dwell with me, and **be unto me a father and a priest**, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals. So the Levite went in.

Judges 17

¹¹ And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

Judges 17

¹² And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.

Daniel 11

³² And **such as do wickedly against the covenant shall he corrupt by flatteries**: but the people that do know their God shall be strong, and do exploits.

...a similar

Judges 17

¹³ Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.

The Good, The Bad, The Ugly
Judges 17-18

...a similar thing continues...

Judges 18

¹ In those days there was no king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in; for unto that day all their inheritance had not fallen unto them among the tribes of Israel.

Judges 18

² And the children of Dan sent of their family five men from their coasts, men of valour, from Zorah, and from Eshtaol, to spy out the land, and to search it; and they said unto them, Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

...a familiar thing

Judges 18

³ When they were by the house of Micah, they knew the voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this place? and what hast thou here?

Judges 18

⁴ And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

...a similar response

Judges 18

⁵ And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

...nothing too terribly spiritual or specific...

Judges 18

⁶ And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.
OT:7965 – shalwm (shaw-lome'); or shalom (shaw-lome'); from OT:7999; safe, i.e. (figuratively) well, happy, friendly; also (abstractly) welfare, i.e. health, prosperity, peace:
KJV - do, familiar, fare, favour, friend, great, (good) health, (X perfect, such as be at) peace (-able, -ably), prosper (-ity, -ous), rest, safe (-ty), salute, welfare, (X all is, be) well, wholly.

Judges 18

⁷ Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no magistrate in the land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any man.

Careless – OT:983 – betach (beh'takh); from OT:982; properly, a place of refuge; abstract, safety, both the fact (security) and the feeling (trust); often (adverb with or without preposition) safely:

KJV - assurance, boldly, (without) care (-less), confidence, hope, safe (-ly, -ty), secure, surely.

Quiet – OT:8252 – shaqat (shaw-kat'); a primitive root; to repose [relax, luxury, feet up, lounging] (usually figurative):

KJV - appease, idleness, (at, be at, be in, give) quiet (-ness), (be at, be in, give, have, take) rest, settle, be still.

Secure – OT:982 – batak (baw-takh'); a primitive root; properly, to hie for refuge [but not so precipitately as OT:2620]; figuratively, to trust, be confident or sure:

KJV - be bold (confident, secure, sure), careless (one, woman), put confidence, (make to) hope, (put, make to) trust.

The Good, The Bad, The Ugly
Judges 17-18

...an army discovered

Judges 18

⁸ And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye?

Judges 18

...a military awakened

⁹ And they said, Arise, that we may go up against them: for we have seen the land, and, behold, it is very good: and are ye still? be not slothful to go, and to enter to possess the land.

...a military instructed

Judges 18

¹⁰ When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hands; a place where there is no want of any thing that is in the earth.

...a military march

Judges 18

¹¹ And there went from thence of the family of the Danites, out of Zorah and out of Eshtaol, six hundred men appointed with weapons of war.

Judges 18

¹² And they went up, and pitched in Kirjathjearim, in Judah: wherefore they called that place Mahanehdan [the Camp of Dan] unto this day: behold, it is behind Kirjathjearim [city of towns].

Judges 18

¹³ And they passed thence unto mount Ephraim, and came unto the house of Micah.

...confidence to speak

Judges 18

¹⁴ Then answered the five men that went to spy out the country of Laish, and said unto their brethren, Do ye know that there is in these houses an ephod [girdle, shoulder piece, image], and teraphim [family of gods], and a graven image [idol], and a molten image [cast or pouring over of metals to be an idol – comes from the a word meaning to anoint a king]? now therefore consider what ye have to do.

...confidence to instruct

Judges 18

¹⁵ And they turned thitherward, and came to the house of the young man the Levite, even unto the house of Micah, and saluted him.

Judges 18

¹⁶ And the six hundred men appointed with their weapons of war, which were of the children of Dan, stood by the entering of the gate.

Judges 18

¹⁷ And the five men that went to spy out the land went up, and came in thither, and took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entering of the gate with the six hundred men that were appointed with weapons of war.

The Good, The Bad, The Ugly
Judges 17-18

...confidence to move...

Judges 18

¹⁸ And these went into Micah's house, and fetched the carved image, the ephod, and the teraphim, and the molten image. Then said the priest unto them, What do ye?

The error...a priest went following his gods

Malachi 2

⁸ But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the LORD of hosts.

...confidence to reprove

Judges 18

¹⁹ And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and **be to us a father and a priest**: is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

The error...a priest went to follow more money ...and since when did the children tell the father what to do...?

...corruption to continue...

Judges 18

²⁰ And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.

...corruption to cowardice...

Judges 18

²¹ So they turned and departed, and put the little ones and the cattle and the carriage before them.

...corruption to be defended

Judges 18

²² And when they were a good way from the house of Micah, the men that were in the houses near to Micah's house were gathered together, and overtook the children of Dan.

Judges 18

²³ And they cried unto the children of Dan. And they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

...corruption to defraud

Judges 18

²⁴ And he said, Ye have taken away [1st] my gods which I made, and [2nd] the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What aileth thee?

Psalm 73

⁸ They are corrupt, and speak wickedly concerning oppression: they speak loftily

The Good, The Bad, The Ugly
Judges 17-18

...corruption defended...even unto murder

Judges 18

²⁵ And the children of Dan said unto him, Let not thy voice be heard among us, lest angry fellows run upon thee, and thou lose thy life, with the lives of thy household.

...even unto murder

...corruption to cowardice

Judges 18

²⁶ And the children of Dan went their way: and when Micah saw that **they were too strong** for him, he turned and went back unto his house.

Jeremiah 6

²⁸ They are all grievous revolters, walking with slanders: they are brass and iron; they are all corrupters.

Ezekiel 16

⁴⁷ Yet hast thou not walked after their ways, nor done after their abominations: but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.

...corruption to overwhelm the weak

Judges 18

²⁷ And they took the things which Micah had made, and the priest which he had, and came unto Laish, unto a people that were at quiet and secure: and they smote them with the edge of the sword, and burnt the city with fire.

Judges 18

²⁸ And there was no deliverer, because it was far from Zidon, and they had no business with any man; and it was in the valley that lieth by Bethrehob. And they built a city, and dwelt therein.

Judges 18

²⁹ And they called the name of the city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city was Laish at the first.

...corruption continues...

Judges 18

³⁰ And the children of Dan set up the graven image: and Jonathan, the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan until the day of the captivity of the land.

Judges 18

³¹ And they set them up Micah's graven image, which he made, all the time that the house of God was in Shiloh.

Isaiah 1

⁴ Ah sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward.

The Good, The Bad, The Ugly **Judges 17-18**

Matthew 7

¹⁸ A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Matthew 12

³² And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

³³ Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

³⁴ O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

Genesis 6

¹⁰ And Noah begat three sons, Shem, Ham, and Japheth.

¹¹ The earth also was corrupt before God, and the earth was filled with violence.

¹² And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

Exodus 32

⁶ And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

⁷ And the LORD said unto Moses, Go, get thee down; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves:

⁸ They have turned aside quickly out of the way which I commanded them: they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

Deuteronomy 4 ...Don't!

¹⁵ Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire:

¹⁶ Lest ye **corrupt** yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female,

¹⁷ The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air,

¹⁸ The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth:

¹⁹ And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven.

²⁰ But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

²¹ Furthermore the LORD was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the LORD thy God giveth thee for an inheritance:

²² But I must die in this land, I must not go over Jordan: but ye shall go over, and possess that good land.

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Deuteronomy 4 ...Don't!

²³ Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee.

²⁴ For the LORD thy God is a consuming fire, even a jealous God.

²⁵ When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the LORD thy God, to provoke him to anger:

²⁶ I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

²⁷ And the LORD shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the LORD shall lead you.

²⁸ And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

²⁹ But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

³⁰ When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the LORD thy God, and shalt be obedient unto his voice;

³¹ (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

³² For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?

³³ Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

³⁴ Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the LORD your God did for you in Egypt before your eyes?

³⁵ Unto thee it was shewed, that thou mightest know that the LORD he is God; there is none else beside him.

³⁶ Out of heaven he made thee to hear his voice, that he might instruct thee: and upon earth he shewed thee his great fire; and thou heardest his words out of the midst of the fire.

³⁷ And because he loved thy fathers, therefore he chose their seed after them, and brought thee out in his sight with his mighty power out of Egypt;

³⁸ To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Deuteronomy 9 Corrupt yourselves...

¹² And the LORD said unto me, Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt have **corrupted themselves**; they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

The Good, The Bad, The Ugly
Judges 17-18

Deuteronomy 31

²⁹ For I know that after my death ye will utterly **corrupt** yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke him to anger through the work of your hands.

Judges 2

¹⁹ And it came to pass, when the judge was dead, that they returned, and **corrupted** themselves more than their fathers, in following other gods to serve them, and to bow down unto them; they ceased not from their own doings, nor from their stubborn way.

Nehemiah 1 Acknowledge your corruptness...

⁷ We have dealt very **corruptly** against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandedst thy servant Moses.

1 Timothy 6 Avoid the uniting with corruptness...

⁵ **Perverse** disputings of men of corrupt minds, and **destitute** of the truth, **supposing** that gain is godliness: from such withdraw thyself.

Hosea 4

¹⁷ Ephraim is joined to idols: let him alone.

1 Corinthians 15 Avoid corruptness...

³³ Be not deceived: evil communications corrupt good manners.

Ephesians 4

²⁹ Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Hosea 5

³ I know Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, and Israel is defiled.

Hosea 6

¹⁰ I have seen an horrible thing in the house of Israel: there is the whoredom of Ephraim, Israel is defiled.

2 Corinthians 2 We should not be like the corrupt...

¹⁷ For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.

2 Corinthians 7 We should not be the corrupter...

² Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

2 Corinthians 11 We should not be move from the mind of Christ...

³ But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

The Good, The Bad, The Ugly
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Ephesians 4

- ²¹ If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:
²² That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;
²³ And be renewed in the spirit of your mind;

Titus 2 ...We should be showing uncorruptness...

- ⁶ Young men likewise exhort to be sober minded.
⁷ In all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity,
⁸ Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you.

1 Peter 1 ...Our Father is in heaven...

- ¹⁷ And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear:
¹⁸ Forasmuch as ye know that ye were **not redeemed with corruptible** things, as silver and gold, from your vain conversation received by tradition from your fathers;
¹⁹ But with the precious blood of Christ, as of a lamb without blemish and without spot:

2 kinds of people in this world...

2 Peter 2 Wicked do wickedly...

- ¹² But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption;

2 Peter 1 The Righteous do not have to do wickedly

- ⁴ Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Jeremiah 31 The wicked remain corrupt...

- ¹⁷ And there is hope in thine end, saith the LORD, that thy children shall come again to their own border.
¹⁸ I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: **turn thou me**, and I shall be turned; for thou art the LORD my God.
¹⁹ Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

The wicked remain corrupt...but the saints see and are repentant...

..Seeing their demise and knowing God grace toward me... I repent...

John 11

- ⁵⁴ Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

The Good, The Bad, The Ugly
Judges 17-18

Psalm 38 Confess your foolishness...

⁴ For mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

⁵ My wounds stink and are **corrupt because of my foolishness**.

Foolishness – OT:200 – 'ivveleth (iv-veh'-leth); from the same as OT:191; silliness:

KJV - folly, foolishly (-ness).

⁶ I am troubled; I am bowed down greatly; I go mourning all the day long.

Psalm 38

¹⁷ For I am ready to halt [limping], and my sorrow [anguish] is continually before me.

¹⁸ For I will declare mine iniquity; I will be sorry [anxious – afraid] for [because of] my sin.

¹⁹ But mine enemies are lively, and they are strong: and they that hate me wrongfully are

multiplied.

²⁰ They also that render evil for good are mine adversaries; because I follow the thing that good is.

²¹ Forsake me not, O LORD: O my God, be not far from me.

²² Make haste to help me, O Lord my salvation.

Micah 7

⁸ Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me.

⁹ I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness.

¹⁰ Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the LORD thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets.

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Judges 19

¹ And it came to pass in those days, when there was no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him a concubine out of Bethlehemjudah.

Judges 19

² And his concubine played the whore against him, and went away from him unto her father's house to Bethlehemjudah, and was there four whole months.

Judges 19

³ And her husband arose, and went after her, to speak friendly unto her, and to bring her again, having his servant with him, and a couple of asses: and she brought him into her father's house: and when the father of the damsel saw him, he rejoiced to meet him.

Judges 19

⁴ And his father in law, the damsel's father, retained him; and he abode with him three days: so they did eat and drink, and lodged there.

Judges 19

⁵ And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsel's father said unto his son in law, Comfort thine heart with a morsel of bread, and afterward go your way.

Judges 19

⁶ And they sat down, and did eat and drink both of them together: for the damsel's father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

Judges 19

⁷ And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

Judges 19

⁸ And he arose early in the morning on the fifth day to depart; and the damsel's father said, Comfort thine heart, I pray thee. And they tarried until afternoon, and they did eat both of them.

Judges 19

⁹ And when the man rose up to depart, he, and his concubine, and his servant, his father in law, the damsel's father, said unto him, Behold, now the day draweth toward evening, I pray you tarry all night: behold, the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get you early on your way, that thou mayest go home.

Judges 19

¹⁰ But the man would not tarry that night, but he rose up and departed, and came over against Jebus, **which is Jerusalem**; and there were with him two asses saddled, his concubine also was with him.

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Judges 19

¹¹ And when they were by Jebus, the day was far spent; and the servant said unto his master, Come, I pray thee, and let us turn in into this city of the Jebusites, and lodge in it.

Judges 19

¹² And his master said unto him, We will not turn aside hither into the city of a stranger, that is not of the children of Israel; we will **pass over** to Gibeah.

Judges 19

¹³ And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah [the hill], or in Ramah [the height].

Judges 19

¹⁴ And they passed on and went their way; and the sun went down upon them when they were by Gibeah, which belongeth to Benjamin.

Judges 19

¹⁵ And they turned aside thither, to go in and to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for **there was no man that took them into his house** to lodging.

Judges 19

¹⁶ And, behold, there came an old man from his work out of the field at even, which was also of mount Ephraim; and he sojourned in Gibeah: but the men of the place were Benjamites.

Judges 19

¹⁷ And when he had lifted up his eyes, he saw a wayfaring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?
Where are you going...?
Where did you come from...?

Judges 19

¹⁸ And he said unto him, We are passing from Bethlehemjudah toward the side of mount Ephraim; from thence am I: and I went to Bethlehemjudah, but I am now going to the house of the LORD; and there is no man that receiveth me to house.

Judges 19

¹⁹ Yet there is both straw and provender for our asses; and there is bread and wine also for me, and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing.
(no complaints)

Judges 19

²⁰ And the old man said, **Peace be with thee**; howsoever let all thy wants lie upon me; only **lodge not in the street**.

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Judges 19

²¹ So he brought him into his house, and gave provender unto the asses: and **they washed their feet**, and did eat and drink.

Judges 19

²² Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about [circle the house, surrounded], and beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

Belial – OT:1100 – beliya` al (bel-e-yah'-al); from OT:1097 and OT:3276; without profit, worthlessness; by extension, destruction, wickedness (often in connection with OT:376, OT:802, OT:1121, etc.): KJV - Belial, evil, naughty, ungodly (men), wicked.

...from – OT:1097 – beliy (bel-ee'); from OT:1086; properly, failure, i.e. nothing or destruction; usually (with preposition) without, not yet, because not, as long as, etc.:

KJV - corruption, ig [norantly], for lack of, where no ... is, so that no, none, not, un [awares], without.

...from – OT:1086 – balah (baw-law'); a primitive root; to fail; by implication to wear out, decay (causatively, consume, spend): KJV - consume, enjoy long, become (make, wax) old, spend, waste.

...from – OT:3276 – ya` al (yaw-al'); a primitive root; properly, to ascend; figuratively, to be valuable (objectively: useful, subjectively: benefited):

KJV - at all, set forward, can do good, (be, have) profit, (able).

Beat – OT:1849 – daphaq (daw-fak'); a primitive root; to knock; by analogy, to press severely:

KJV - beat, knock, overdrive.

Door – OT:1817 – deleth (deh'-leth); from OT:1802; something swinging, i.e. the valve of a door:

KJV - door (two-leaved), gate, leaf, lid. [In Ps 141:3, dal, irreg.].

Judges 19

²³ And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, **do not so wickedly**; seeing that this man is come into mine house, do not this folly.

Do not I pray brother this wicked thing seeing your brother is in my house for it is folly that you seek to do unto your family brother perversely...

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Judges 19

²⁴ Behold, **here is my daughter** a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so [this] vile a thing.

Humble – OT:6031 – `anah (aw-naw'); a primitive root [possibly rather ident. with OT:6030 through the idea of looking down or browbeating]; to depress literally or figuratively, transitive or intransitive (in various applications, as follows):

KJV - abaseself, afflict (-ionself,), answer [by mistake for OT:6030], chastenself, deal hardly with, defile, exercise, force, gentleness, humble (self), hurt, ravish, sing [by mistake for OT:6030], speak [by mistake for OT:6030], submitself, weaken, in any wise.

Vile – OT:5039 – nebalah (neb-aw-law'); feminine of OT:5036; foolishness, i.e. (morally) wickedness; concretely, a crime; by extension, punishment: KJV - folly, vile, villany.

... from – OT:5036 – nabal (naw-bawl'); from OT:5034; stupid; wicked (especially impious): KJV - fool (-ish, -ish man, -ish woman), vile person.

Folly – OT:5039 – nebalah (neb-aw-law'); feminine of OT:5036; foolishness, i.e. (morally) wickedness; concretely, a crime; by extension, punishment: KJV - folly, vile, villany.

Maiden – OT:1330 – bethuwlah (beth-oo-law'); feminine passive participle of an unused root meaning to separate; a virgin (from her privacy); sometimes (by continuation) a bride; also (figuratively) a city or state: KJV - maid, virgin.

Concubine – OT:6370 – piylegesh (pee-leh'-ghesh); or pilegesh (pee-leh'-ghesh); of uncertain derivation; a concubine; also (masculine) a paramour: KJV - concubine, paramour.

Judges 19

²⁵ But the men would not hearken to him: so the man took his concubine, and brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring [about dawn], they let her go [sent here away].

Knew – OT:3045 – yada` (yaw-dah'); a primitive root; to know (properly, to ascertain by seeing); used in a great variety of senses, figuratively, literally, euphemistically and inferentially (including observation, care, recognition; and causatively, instruction, designation, punishment, etc.) [as follow]:

KJV - acknowledge, acquaintance (-ted with), advise, answer, appoint, assuredly, be aware, [un-] awares, can [-not], certainly, comprehend, consider, could they, cunning, declare, be diligent, (can, cause to) discern, discover, endued with, familiar friend, famous, feel, can have, be [ig-] norant, instruct, kinsfolk, kinsman, (cause to let, make) know, (come to give, have, take) knowledge, have [knowledge], (be, make, make to be, makeself) known, be learned, lie by man, mark, perceive, privy to, prognosticator, regard, have respect, skilful, shew, can (man of) skill, be sure, of a surety, teach, (can) tell, understand, have [understanding], will be, wist, wit, wot.

Abused – OT:5953 – `alal (aw-lal'); a primitive root; to effect thoroughly; specifically, to glean (also figuratively); by implication (in a bad sense) to overdo, i.e. maltreat, be saucy to, pain, impose (also literal): KJV - abuse, affect, child, **defile**, do, glean, mock, practice, thoroughly, work (wonderfully).

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Judges 19

²⁶ Then came the woman in the dawning [turn from night] of the day, and fell down at the door [entrance] of the man's house where her lord was, till it was light.

Lord – OT:113 – 'adown (aw-done'); or (shortened) 'adon (aw-done'); from an unused root (meaning to rule); sovereign, i.e. controller (human or divine):

KJV - lord, master, owner. Compare also names beginning with "Adoni-".

Judges 19

²⁷ And her lord rose up in the morning [dawn], and opened the doors [valve] of the house, and went out to go his way: and, behold [lo!], the woman his concubine was fallen down at the door of the house, and her hands were upon the threshold.

Opened – OT:6605 – pathach (paw-thakh'); a primitive root; to open wide (literally or figuratively); specifically, to loosen, begin, plough, carve:

KJV - appear, break forth, draw (out), let go free, (en-) grave (-n), loose (self), (be, be set) open (-ing), put off, ungird, unstop, have vent.

Door – OT:6607 – pethach (peh'-thakh); from OT:6605; an opening (literally), i.e. door (gate) or entrance way: KJV - door, entering (in), entrance (-ry), gate, opening, place.

Threshold – OT:5592 – caph (saf); from OT:5605, in its original sense of containing; a vestibule (as a limit); also a dish (for holding blood or wine):

KJV - bason, bowl, cup, door (post), gate, post, threshold.

...from – OT:5605 – caphaph (saw-faf'); a primitive root; properly, to snatch away, i.e. terminate; but used only as denominative from OT:5592 (in the sense of a vestibule), to wait at the threshold:

KJV - be a doorkeeper.

Judges 19

²⁸ And he said unto her, Up, and let us be going. But none answered [she did not heed his instruction]. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

Ass – OT:2543 – chamowr (kham-ore'); or (shortened) chamor (kham-ore); from OT:2560; a male ass (from its dun red): KJV - (he) ass.

...from – OT:2564 – chemar (khay-mawr'); bitumen (as rising to the surface): -slime (-pit).

Place – OT:4725 – maqowm (maw-kome'); or maqom (maw-kome'); also (feminine) meqowmah (mek-o-mah'); or meqomah (mek-o-mah'); from OT:6965; properly, a standing, i.e. a spot; but used widely of a locality (general or specific); also (figuratively) of a condition (of body or mind):

KJV - country, home, open, place, room, space, whither [-soever].

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Judges 19

²⁹ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, together with her bones, into twelve pieces, and sent her into all the coasts [boundary, border, territory] of Israel.

Laid hold – OT:2388 – chazaq (khaw-zak'); a primitive root; to fasten upon; hence, to seize, be strong (figuratively, courageous, causatively strengthen, cure, help, repair, fortify), obstinate; to bind, restrain, conquer:

KJV - aid, amend, calker, catch, cleave, confirm, be constant, constrain, continue, be of good (take) courage (-ous, -ly), encourage (self), be established, fasten, force, fortify, make hard, harden, help, (lay) hold (fast), lean, maintain, play the man, mend, become (wax) mighty, prevail, be recovered, repair, retain, seize, be (wax) sore, strengthen (self), be stout, be (make, shew, wax) strong (-er), be sure, take (hold), be urgent, behave self valiantly, withstand.

Divided – OT:5408 – nathach (naw-thakh'); a primitive root; to dismember:

KJV - cut (in pieces), divide, hew in pieces.

Pieces – OT:5409 – nethach (nay'-thakh); from OT:5408; a fragment: KJV - part, piece.

Israel – OT:3478 – Yisra'el (yis-raw-ale'); from OT:8280 and OT:410; he will rule as God; Jisrael, a symbolical name of Jacob; also (typically) of his posterity: -Israel.

Judges 19

³⁰ And it was so, that all that saw it said, There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day [time]: **consider of it, take advice, and speak your minds.**

Consider or think of good counsel

...then act according to good counsel...

...and preach to others what you now know...

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Judges 20

¹ Then all the children of Israel went out, and the congregation was gathered [assembled] together as one [united] man, from Dan [to rule] even to Beersheba [well of an oath], with the land of Gilead [heap o testimony], unto the LORD [Jehovah – self-existent God] in Mizpeh [observatory or Watch Tower].

Judges 20

² And the chief of all the people [flock], even of all the tribes of Israel [rule as God], presented themselves in the assembly [congregation] of the people of God, four hundred thousand footmen that drew sword.

Chief – OT:6438 – pinnah (pin-naw'); feminine of OT:6434; an angle; by implication, a pinnacle; figuratively, a chieftain: KJV - bulwark, chief, corner, stay, tower.

... from – OT:6434 – pen (pane); from an unused root meaning to turn; an angle (of a street or wall): KJV - corner.

Presented – OT:3320 – yatsab (yaw-tsab'); a primitive root; **to place** (any thing so as to stay); reflexively, to station, **offer, continue**:

KJV - present selves, remaining, resort, set (selves), (be able to, can, with-) stand (fast, forth, -ing, still, up).

Judges 20

³ (Now the children of **Benjamin** heard that the children of Israel were gone up to Mizpeh.) Then said the **children of Israel**, Tell us, how was this wickedness?

Judges 20

⁴ And the Levite, the husband of the woman that was slain, answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

Judges 20

⁵ And the men of Gibeah rose against me, and beset the house round about upon me by night, and thought to have slain me: and my concubine have they forced, that she is dead.

Judges 20

⁶ And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

Judges 20

⁷ Behold, ye are all children of Israel; give here your advice and counsel.

Judges 20

⁸ And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

Judges 20

⁹ But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

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Judges 20

¹⁰ And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch victual for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

Judges 20

¹¹ So all the men of Israel were gathered against the city, knit together as one man.

Judges 20

¹² And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

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Judges 20

¹³ Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

2 Corinthians 6

¹¹ O ye Corinthians, our mouth is open unto you, our heart is enlarged.

¹² Ye are not straitened in us, but ye are straitened **in your own bowels**.

Straitened – NT:4729 – stenochoreo (sten-okh-o-reh'-o); from the same as NT:4730; to hem in closely, i.e. (figuratively) cramp: KJV - distress, straiten.

¹³ Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

Recompence – NT:489 – antimisthia (an-tee-mis-thee'-ah); from a compound of NT:473 and NT:3408; requital, correspondence: KJV - recompense.

¹⁴ Be ye not unequally yoked together with unbelievers: for what fellowship [association] hath righteousness with unrighteousness? and what communion hath light with darkness?

Unequally yoked – NT:2086 – heterozugeo (het-er-od-zoog-eh'-o); from a compound of NT:2087 and NT:2218; to yoke up differently, i.e. (figuratively) to associate discordantly: KJV - unequally yoke together with.

Unbelievers – NT:571 – apistos (ap'-is-tos); (as a negative particle) and NT:4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing): KJV - that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

Communion – NT:2842 – koinonia (koy-nohn-ee'-ah); from NT:2844; partnership, i.e. (literally) participation, or (social) intercourse, or (pecuniary) benefaction: KJV - (to) communicate (-ation), communion, (contri-) distribution, fellowship.

...from – NT:2844 – koinonos (koy-no-nos'); from NT:2839; a sharer, i.e. associate: KJV - companion, fellowship, partaker, partner.

...from – NT:2839 – koinos (koy-nos'); probably from NT:4862; common, i.e. (literally) shared by all or several, or (cer.) profane: KJV - common, defiled, unclean, unholy

Righteousness – NT:1343 – dikaiosune (dik-ah-yos-oo'-nay); from NT:1342; equity (of character or act); specially (Christian) justification: KJV - righteousness.

...from – NT:1342 – dikaios (dik'-ah-yos); from NT:1349; equitable (in character or act); by implication, innocent, holy (absolutely or relatively): KJV - just, meet, right (-eous).

Unrighteousness – NT:458 – anomia (an-om-ee'-ah); from NT:459; illegality, i.e. violation of law or (genitive case) wickedness:

KJV - iniquity, transgress (-ion of) the law, unrighteousness.

...from – NT:459 – anomos (an'-om-os); from NT:1 (as a negative particle) and NT:3551; lawless, i.e. (negatively) not subject to (the Jewish) law; (by implication, a Gentile), or (positively) wicked: KJV - without law, lawless, transgressor, unlawful, wicked.

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Judges 20 (cont)

¹³ Now therefore deliver us the men, the children of Belial, which are in Gibeah, that we may put them to death, and put away evil from Israel. But the children of Benjamin would not hearken to the voice of their brethren the children of Israel.

2 Corinthians 6 (cont)

¹⁵ And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

Concord – NT:4857 – sumphonesis (soom-fo'-nay-sis); from NT:4856; accordance:
KJV - concord.

...from – NT:4856 – sumphoneo (soom-fo-neh'-o); from NT:4859; to be harmonious, i.e. (figuratively) to accord (be suitable, concur) or stipulate (by compact):
KJV - agree (together, with).

...from – NT:4859 – sumphonos (soom'-fo-nos); from NT:4862 and NT:5456; sounding together (alike), i.e. (figuratively) accordant (neuter as noun, agreement): KJV - consent.

...from – NT:4862 – sun (soon); a primary preposition denoting union; with or together (but much closer than NT:3326 or NT:3844), i.e. by association, companionship, process, resemblance, possession, instrumentality, addition, etc.:

KJV - beside, with. In composition it has similar applications, including completeness.

...from – NT:5456 – phone (fo-nay'); probably akin to NT:5316 through the idea of disclosure; a tone (articulate, bestial or artificial); by implication, an address (for any purpose), saying or language: KJV - noise, sound, voice.

...from – NT:5316 – phaino (fah'-ee-no); prolongation for the base of NT:5457; to lighten (shine), i.e. show (transitive or intransitive, literal or figurative): KJV - appear, seem, be seen, shine, think.

Christ – Christos God

Belial – NT:955 – Beliar (bel-ee'-ar) or Belial (bel-ee'-al); of Hebrew origin [OT:1100]; worthlessness; Belial, as an epithet of Satan: KJV - Belial (Beliar).

Believeth – NT:4103 – pistos (pis-tos'); from NT:3982; objectively, trustworthy; subjectively, trustful: KJV - believe (-ing, -r), faithful (-ly), sure, true.

...from – NT:3982 – peitho (pi'-tho); a primary verb; to convince (by argument, true or false); by analogy, to pacify or conciliate (by other fair means); reflexively or passively, to assent (to evidence or authority), to rely (by inward certainty):

KJV - agree, assure, believe, have confidence, be (wax) conflent, make friend, obey, persuade, trust, yield.

Infidel – NT:571 – apistos (ap'-is-tos); from NT:1 (as a negative particle) and NT:4103; (actively) disbelieving, i.e. without Christian faith (specially, a heathen); (passively) untrustworthy (person), or incredible (thing):

KJV - that believeth not, faithless, incredible thing, infidel, unbeliever (-ing).

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Judges 20

¹⁴ But the children of Benjamin gathered themselves together out of the cities unto Gibeah, to go out to battle against the children of Israel.

Judges 20

¹⁵ And the children of Benjamin were numbered at that time out of the cities twenty and six thousand [26000] men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred [700] chosen men.

Judges 20

¹⁶ Among all this people there were seven hundred [700] chosen men lefthanded; every one could sling stones at an hair breadth, and **not miss**.

Judges 20

¹⁷ And the men of Israel, beside [excluding] Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

Sequence for success...

Judges 20

¹⁸ And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the LORD said, **Judah shall go up first**.

1 – they arose

Arose – OT:6965 – quwm (koom); a primitive root; to rise (in various applications, literal, figurative, intensive and causative):

KJV - abide, accomplish, be clearer, confirm, continue, decree, be dim, endure, enemy, enjoin, get up, make good, help, hold, (help to) lift up (again), make, but newly, ordain, perform, pitch, raise (up), rear (up), remain, (a-) rise (up) (again, against), rouse up, set (up), (e-) stablish, (make to) stand (up), stir up, strengthen, succeed, (as-, make) sure (-ly), (be) up (-hold, -rising).

...they did not waver

Psalm 119

⁹¹ They continue this day according to thine ordinances: for all are thy servants

John 8

³¹ Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

Romans 6

¹ What shall we say then? Shall we continue in sin, that grace may abound?

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Romans 6

¹⁶ Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

¹⁷ But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.

¹⁸ Being then made free from sin, ye became the servants of righteousness.

¹⁹ I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.

²⁰ For when ye were the servants of sin, ye were free from righteousness.

²¹ What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.

²² But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

Colossians 1

²³ If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

Hebrews 8

⁹ Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

1 John 2

¹⁹ They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

2 -...asked counsel of God

Colossians 4

² Continue in prayer, and watch in the same with thanksgiving;

3 – Confidence for God went before us

Luke 22

²⁷ For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth.

²⁸ Ye are they which have continued with me in my temptations.

Ephesians 3

¹² In whom we have boldness and access with **confidence** by the faith of him.

1 John 5

¹⁴ And this is the **confidence that we have in him**, that, if we ask any thing according to his will, he heareth us:

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Judges 19-21

Acted according to that confidence...

Judges 20

¹⁹ And the children of Israel rose up in the morning, and encamped against Gibeah [the inheritance of Judah Joshua 15:20-63].

Judges 20

²⁰ **And** the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight against them at Gibeah.

Battle 1

Judges 20

²¹ And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day twenty and two thousand men [**22000**].

Judges 20

²² And the people the men of Israel encouraged themselves, and set their battle again in array in the place where they put themselves in array the first day.

Judges 20

²³ (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

Battle 2

Judges 20

²⁴ And the children of Israel came near against the children of Benjamin the second day.

Judges 20

²⁵ And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men [**18000**]; all these drew the sword.

Judges 20

²⁶ Then all the children of Israel, and all the people, went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day until even, and offered burnt offerings and peace offerings before the LORD.

Judges 20

²⁷ And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days,

Judges 20

²⁸ And Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days,) saying, Shall I yet **again** go out to battle against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow **I will deliver** them into thine hand.

God's deliverance and our battles
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Judges 20

²⁹ And Israel set liers in wait round about Gibeah.

Battle 3

Judges 20

³⁰ And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as at other times.

Judges 20

³¹ And the children of Benjamin went out against the people, and were drawn away from the city; and they began to smite of the people, and kill, as at other times, in the highways, of which one goeth up to the house of God, and the other to Gibeah in the field, about thirty [30] men of Israel.

Judges 20

³² And the children of Benjamin said, **They are smitten down before us, as at the first.** But the children of Israel said, Let us flee, and draw them from the city unto the highways.

Draw – OT:5423 – nathaq (naw-thak'); a primitive root; to tear off:

KJV - break (off), burst, draw (away), lift up, pluck (away, off), pull (out), root out.

Judges 20

³³ And all the men of Israel rose up out of their place, and put themselves in array at Baaltamar: and the liers in wait of Israel came forth [gush forth as water, as a flood] out of their places, even out of the meadows of Gibeah.

Baaltamar – OT:1193 – Ba` al Tamar (bah'-al taw-mawr'); from OT:1167 and OT:8558; possessor of (the) palm-tree; Baal-Tamar, a place in Palestine: KJV - Baal-tamar.

Judges 20

³⁴ And there came against Gibeah ten thousand chosen men out of all Israel, and the battle was sore: but they knew not that evil was near them.

Chosen – OT:970 – bachuwr (baw-khoor'); or bachur (baw-khoor'); participle passive of OT:977; properly, selected, i.e. a youth (often collective): KJV - (choice) young (man), chosen, hole.

...from – OT:977 – bachar (baw-khar'); a primitive root; properly, to try, i.e. (by implication) select: KJV - acceptable, appoint, choose (choice), excellent, join, be rather, require.

Judges 20

³⁵ And the **LORD smote Benjamin before Israel**: and the children of Israel destroyed [ruined] of the Benjamites that day twenty and five thousand and an hundred [25100] men: all these drew the sword.

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Judges 20

³⁶ So the children of Benjamin saw that they were smitten: for the men of Israel gave place [let them seem to break down the force] to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.

Smitten – OT:5062 – nagaph (naw-gaf'); a primitive root; to push, gore, defeat, stub (the toe), inflict (a disease):

KJV - beat, dash, hurt, plague, slay, smite (down), strike, stumble, surely, put to the worse.

Judges 20

³⁷ And the **liers in wait** hasted, and **rushed upon Gibeah**; and the liers in wait drew themselves along, and **smote all the city** with the edge of the sword.

Judges 20

³⁸ Now there was an appointed sign between the men of Israel and the liers in wait, that they should make a great flame with smoke rise up out of the city.

Judges 20

³⁹ And when the men of Israel retired [seemingly retreating] in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for they said, Surely they are smitten down before us, as in the first battle.

Judges 20

⁴⁰ But when the flame began to arise up out of the city with a pillar of smoke, the **Benjamites looked behind them**, and, behold, the flame of the city ascended up to heaven.

Judges 20

⁴¹ And when the men of Israel turned again, the men of Benjamin were amazed: for they saw that evil was come upon them.

Judges 20

⁴² Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them [caught them]; and them which came out of the cities they destroyed in the midst of them.

Judges 20

⁴³ Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.

Judges 20

⁴⁴ And there fell of Benjamin eighteen thousand men [**18000**]; all these were men of valour.

Judges 20

⁴⁵ And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand [**5000**] men; and pursued hard after them unto Gidom, and slew two thousand [**2000**] men of them.

God's deliverance and our battles
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Judges 20

⁴⁶ So that all which fell that day of Benjamin were twenty and five thousand [25000] men that drew the sword; all these were men of valour.

God's deliverance in weakness...

Judges 20

⁴⁷ But six hundred [600] men [a remnant preserved] turned [retreated] and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

Fled – OT:5127 – nuwc (noos); a primitive root; to flit, i.e. vanish away (subside, escape; causatively, chase, impel, deliver):

KJV - abate, away, be displayed, (make to) flee (away, -ing), put to flight, hide, lift up a standard.

Rimmon – OT:7416 – rimmown (rim-mone'); or rimmon (rim-mone'); from OT:7426; a pomegranate, the tree (from its upright growth) or the fruit (also an artificial ornament):

KJV - pomegranate.

Judges 20

⁴⁸ And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

God's deliverance and our battles
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Judges 21 ...a rash vow

¹ Now the men of Israel had sworn in Mizpeh, saying, **There shall not any of us give his daughter unto Benjamin to wife.**

Judges 21

² And the people came to the house of God, and abode there till even before God, and **lifted up their voices, and wept sore;**

Hebrews 13

¹ Let brotherly love **continue.**

Judges 21

³ And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

Judges 21

⁴ And it came to pass on the morrow, that the people rose early, and built there an altar, and offered burnt offerings and peace offerings.

Judges 21

⁵ And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation unto the LORD? For they had made a great oath concerning him that came not up to the LORD to Mizpeh, saying, He shall surely be put to death.

Judges 21

⁶ And the children of **Israel repented them for Benjamin their brother**, and said, There is one tribe cut off from Israel this day.

Israel realizes that there is a remnant and that God truly is not slack concerning his promise

Judges 21

⁷ How shall we do for wives for **them that remain**, seeing we have sworn by the LORD that we will not give them of our daughters to wives?

Judges 21

⁸ And they said, What one is there of the tribes of Israel that came not up to Mizpeh to the LORD? And, behold, there came none to the camp from Jabeshgilead to the assembly.
Jabeshgilead – dry heap of testimony...

Judges 21

⁹ For the people were numbered, and, behold, there were none of the inhabitants of Jabeshgilead there.

God's deliverance and our battles
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Judges 21

¹⁰ And the congregation sent thither twelve thousand men of the valiantest, and commanded them, saying, Go and smite the inhabitants of Jabeshgilead with the edge of the sword, with the women and the children.

Judges 21

¹¹ And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man

Judges 21

¹² And they found among the inhabitants of Jabeshgilead **four hundred young virgins**, that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which is in the land of Canaan.

Judges 21

¹³ And **the whole congregation sent some to speak to the children of Benjamin that were in the rock Rimmon, and to call peaceably unto them.**

...Mans rash plan...to circumvent the rash vow...and God's sovereign hand

Judges 21

¹⁴ And Benjamin came again at that time; and they gave them wives which they had saved alive of the women of Jabeshgilead: and **yet so they sufficed them not.** [They were not fit for Benjamin]

Judges 21

¹⁵ And the people repented them for Benjamin, because that **the LORD had made a breach** in the tribes of Israel.

Judges 21

¹⁶ Then the elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin?

Judges 21

¹⁷ And they said, There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

Judges 21

¹⁸ Howbeit **we may not give them wives of our daughters:** for the children of Israel have sworn, saying, **Cursed be he that giveth a wife to Benjamin.**

Judges 21

¹⁹ Then they said, Behold, there is a feast of the LORD in Shiloh [tranquil, secure, successful] yearly in a place which is on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah.

God's deliverance and our battles
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Judges 21

²⁰ Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

Judges 21

²¹ And see, and, behold, if the **daughters of Shiloh come out to dance in dances**, then come ye out of the vineyards, and **catch you every man his wife of the daughters of Shiloh**, and go to the land of Benjamin.

Judges 21

²² And it shall be, when their fathers or their brethren come unto us to complain, that we will say unto them, Be favourable unto them for our sakes: because we reserved not to each man his wife in the war: for ye did not give unto them at this time, that ye should be guilty.

Judges 21

²³ And the **children of Benjamin did so, and took them wives, according to their number, of them that danced, whom they caught**: and they went and **returned** unto their inheritance, and **repaired** the cities, and **dwelt** in them.

Judges 21

²⁴ And the children of Israel departed thence at that time, every man to his tribe and to his family, and they went out from thence every man to his inheritance.

...again a chilling epitaph

Judges 21

²⁵ In those days there was no king in Israel: **every man did that which was right in his own eyes**.