A Comprehensive Commentary
of
The Book of Judges

together with references for further study
from the General Conferences of
The Church of Jesus Christ of Latter-day Saints
the Encyclopedia of Mormonism
and other doctrinal texts by General Authorities of the Church

Written and compiled by
Paul Nolan Hyde

Parrish Press
Orem, Utah
Preface

This project began as an attempt to provide my children and grandchildren something of their ancestor’s love and understanding of the scriptures. I began producing volumes many years ago which I was pleased to call Paraphrastic studies. I wrote one of these studies for each of the four Gospels and the letters of Paul. Eventually, however, I began to sense that there was much that I knew about the New Testament that my “translations” could not communicate. I therefore thought to write a comprehensive commentary on the entire New Testament, beginning with Matthew and concluding with the book of Revelation. As I published each of the nine volumes, I included the paraphrastic studies, where I had them, in conjunction with the commentary for each book in the New Testament. I began this project in 2005 and completed the final volume in 2010. The whole effort was a delight to my soul.

A year before I retired from the Church Educational System, in 2003, I thought to produce an 1830 formatting of the Book of Mormon using the present text of the 1981 edition. This was a relatively easy task, given the technology available to me. I distributed these to my colleagues at the Orem Institute of Religion, members of my family, and a few other interested parties for the cost of printing and binding them. Sometime in the early spring of 2007, I was impressed to begin a verse by verse commentary on the Book of Mormon, a task that I had not presumed to attempt, inasmuch as there are no translation difficulties that abound in the Old and New Testaments. Yet, there were instances of nineteenth-century word usage and syntactic issues that I thought a commentary might help to clarify. As I began, however, I discovered that there was much more that I could communicate to my children of my understanding of the ancient record of the Nephites, material that I had gleaned as I taught the scriptures during my thirty-five year career with CES. This labor eventually produced five volumes of moderate size. As I published each segment of the commentary, I enclosed the 1830 formatting of each book in the Book of Mormon that I had devise several years before. The last volume also appeared in late 2010.

By the time that I was fully engaged with writing commentaries on both the New Testament and the Book of Mormon, I had become infatuated with the idea that I might be able to expand the commentaries to include the other volumes of scripture as well. Thus, in the winter of 2010 I began writing commentaries on the Pearl of Great Price, and the Doctrine and Covenants. Once I finished with the Pearl of Great Price, I began to move ahead with the book of Genesis and the rest of the Old Testament. In the late fall of 2014 I finished the last of the commentaries on the Old Testament, for a total of thirty-three printed and bound volumes. With these volumes and the others produced over the past ten years, I have completed commentary on every verse of the Standard Works of The Church of Jesus Christ of Latter-day Saints.

My procedure for writing the Commentary was similar to that used in creating the original paraphrastic studies. The same reference texts were employed. For difficult words in Greek, Hebrew,
and English I resorted to the works of James Strong and other lexicographers for linguistic insight. I consider the contributions made by conservative Protestant scholarship (as recorded in the New International Version) and conservative Catholic scholarship (as related in the New Jerusalem Bible). I resorted to the considered thought of Adam Clarke, one of the most prominent and prolific commentators on the sacred manuscripts available at the beginning of the nineteenth century, and who, I believe, was a man of great faith. I consulted with the Joseph Smith Translation at appropriate times (including in another column an indication that a JST change had been made for any given verse), and frequently to the writings of the General Authorities of The Church of Jesus Christ of Latter-day Saints, as I contemplated the possible meanings of each word and phrase. From time to time I resorted to Smith’s Bible Dictionary and Discovering the World of the Bible by LaMar Berrett for some of the more arcane information that I thought would illuminate the text.

I have attempted to maintain a steady course throughout my commentaries, treating each verse as unique, and where appropriate, duplicate notes and the text rather than use cross-references within the volume. Some may find this a waste of paper and ink, but I frankly dislike having to rifle through pages or volumes trying to find the first instance of the note or commentary. The duplications are easily ignored; fumbling through pages cannot be. It is in the best interests of the reader, however, to contemplate the reasons why such duplications exist in the biblical text in the first place. They are purposeful and I have attempted to point out their purpose as I have progressed through each volume.

My numbering system for the notes used in the body of the commentary was adapted from historical linguistic texts with which I am familiar and which I had found quite useful. The pattern used is chapter.verse.word; thus note “3.4.5” would contain material referring to the fifth word in the book of Hosca 3:4, for example. I make no comprehensive promises regarding the preciseness of my word count in any particular verse, but it will be close enough to eliminate any distressing confusion. Inasmuch as I began this series with the Gospel of Matthew, there will be times when I will make reference to my own work in that first volume. Sometimes there will be no more than a reference, “MT-C 23.4.5”; other times I may quote directly from the original text. In either case my sole motivation will be to facilitate the flow of ideas rather than to multiply words. There are enough words already. References to the Commentaries on other books of the New Testament are abbreviated as follows:

| Matthew—MT-C | Ephesians—EP-C | Hebrews—HB-C |
| Mark—MK-C | Philippians—PP-C | 1 Peter—1 PE-C |
| John—JN-C | 1 Thessalonians—1 TH-C | 1 John—1 JN-C |
| Acts—AC-C | 2 Thessalonians—2 TH-C | 2 John—2 JN-C |
| Romans—RM-C | 1 Timothy—1 TM-C | 3 John—3 JN-C |
| 1 Corinthians—1 CO-C | 2 Timothy—2 TM-C | Revelation—RV-C |
| 2 Corinthians—2 CO-C | Titus—TT-C | |
| Galatians—GA-C | Philemon—PL-C | |
References to the Commentaries in the books of the Old Testament are as follows:

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<td>Micah</td>
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<td>Nahum</td>
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<td>Malachi</td>
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I have also made reference to the other standard works of The Church of Jesus Christ of Latter-day Saints. The references to the Book of Mormon are articulated in bold and italics lettering using the following abbreviations:

<table>
<thead>
<tr>
<th>Book of Mormon Book</th>
<th>Commentary Abbreviation</th>
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<tbody>
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<td>2 Nephi</td>
<td>2 NE-C</td>
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<tr>
<td>Jacob</td>
<td>JA-C</td>
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<td>Enos</td>
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<td>Jarom</td>
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<td>Mormon</td>
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<td>Ether</td>
<td>ET-C</td>
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<tr>
<td>Moroni</td>
<td>MR-C</td>
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The abbreviation TPW-C refers to the material found on the Title Page of the Book of Mormon and in the Testimonies of the Three and Eight Witnesses. The references to Sections that are in the Doctrine and Covenants are indicated as DC-C followed by the section number and verse (OD1-C and OD2-C are self-explanatory); The Pearl of Great Price references contained herein use the following abbreviations: MO-C, AB-C, SM-C, SH-C, and AF-C.

In some cases I have taken on what some would consider controversial material. I make no apologies for so doing. I have found that my children are best served when an issue is approached head on, the differing points of view presented, and the rationale given as to why one school of thought ought to be preferred over another. Sometimes the decisions are logically founded; others the result of doctrinal points that are unique to theology of The Church of Jesus Christ of Latter-day Saints. In most cases I have not argued authorities, even though I could have inserted multiple references to the writings of scholars with whom I am familiar. I have chosen to have my sources on any particular issue to remain anonymous in the text of the commentary for several reasons. First and foremost, this work is my commentary, what I believe and hold to be true. In the end, that is what my children wish to know. Secondly, I did not wish to have my children accept or dismiss a particular view merely because of who had been the author of it. Many wonderful insights have been made by scholars both inside and outside of The Church of Jesus Christ of Latter-day Saints. Wherein I have found one view to be preferable over another has not been a partisan matter, but rather a matter of the mind, heart, and spirit cooperating together in an attempt to understand what must be the truth. Thirdly, I have been quite clear who my “authorities” have been. It is my fondest
desire that my children would become as familiar with their writings as I have. Were I to cite all of
my sources with extensive quotes from each, there would be no need for them to open any of the
books that I have come to love. That, in part, is why I included the third column containing cross-
references to the various doctrinal works in the Commentaries. Exceptions to this practice should be
noted as being of extreme importance.

In addition to the text of the Standard Works, together with my own commentary, I inserted a
column of references for further study. The citations are taken from three major sources: the Conference Reports of The Church of Jesus Christ of Latter-Day Saints from April 1980 to November
2002 (abbreviated as CR followed by the year, month and page number); the Encyclopedia of Mormonism (four volumes, abbreviated EM followed by the volume and page number); and A Scripture Index (a compilation of scripture references cited in various texts published by General Authorities of
the Church). For those not familiar with the abbreviations used in A Scripture Index. I include them
below:

TPJS—Teachings of the Prophet Joseph Smith
GD—Gospel Doctrine
MA—Mediation and Atonement
FWR—Far West Record
DHC—History of the Church (7 vols.)
TSWK—Teaching of Spencer W. Kimball
MF—Miracle of Forgiveness
FPM—Faith Precedes the Miracle
MD—Mormon Doctrine

PM—Promised Messiah
MM—Mortal Messiah (4 vols.)
MLM—Millennial Messiah
DNCT—Doctrinal New Testament Commentary (3 vols.)
JC—Jesus the Christ
AF—Articles of Faith
DS—Doctrines of Salvation (3 vols.)
AGQ—Answers to Gospel Questions (5 vols.)

As with each of the volumes previously published, I include two lists. The first, bound in front
of the Commentary, is a listing of all of the words and phrases upon which I have made extensive
remarks, a kind of sequential table of contents. I have also arranged this list alphabetically and have
placed it at the end of the Commentary as a kind of index. A comprehensive alphabetical index for
the entire volume appears as the last section of this book.

Needless to say that all of the errors in the material submitted herein to the reader are the
product of my own limitations as a scholar; all of the brilliance which may appear here is the product
of minds and hearts filled with the fire of the Spirit of God, from whom all truth and beauty
ultimately derive.

A Note on the Electronic Edition

Not only did my children and other family members receive bound copies of commentaries, but
there were a number of friends and neighbors who had expressed an interest in them. There were
requests from others who desired copies of what I had done, but I was not in a position to provide
them with hard copies. Inasmuch as I had all of the volumes in computer files, I thought to compile
each of the commentaries in some format that could be read on a smart device. I opted to use the
Adobe Acrobat, turning all of the work into PDF files. I have used these on my tablet for many years
and have found them useful and far easier to cart about with me. In the early spring of 2015, my
neighbor David Dollahite arranged for a meeting with Jack Welch and Marny Parkin regarding the
possibility of BYU providing a dedicated web site so that there would be greater public access to my
work. Thus began the present enterprise of editing and standardizing all that had done during the last ten years. My commentary on the Gospel of Mark is the second of these electronic volumes. Within a year or so I hope to have all of the books available in the same format.

PNH
Orem, Utah
November 2015
Sequence of Specifically Noted Words and Phrases in the Book of Judges

1.1.6—Joshua
1.1.15—Israel
1.1.28—Canaanites
1.2.5—Judah
1.3.2—Judah
1.3.5—Simeon
1.3.21—Canaanites
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1.4.10—Canaanites
1.4.13—Perizzites
1.4.23—Bezek
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1.10.2—Judah
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1.10.17—Kirjatharba
1.10.21—Sheshai
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1.11.18—Kirjathsepher
1.12.2—Caleb
1.12.7—Kirjathsepher
1.12.16—Achsah
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1.13.6—Kenaz
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1.13.16—Achsah
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1.16.16–19—city of palm trees
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1.18.4—Gaza
1.18.7—coast
1.18.10—Askelon
1.18.16—Ekron
1.19.6—Judah
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1.20.6—Caleb
1.20.8—Moses
1.20.18—Anak
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1.23.5—Joseph
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1.31.9—Accho
1.31.14—Zidon
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1.31.23—Helbah
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3.5.14—Perizzites
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3.7.22—Shechem
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3.14.5—Israel
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3.15.22—Gera
3.15.24—Benjamite
3.15.39—Eglon
3.15.43—Moab
3.16.2—Ehud
3.16.13—cubit
3.16.25—right thigh
3.17.7—Eglon
3.17.10—Moab
3.19.8—quarries
3.19.12—Gilgal
3.20.2—Ehud
3.21.2—Ehud
3.21.14—right thigh
3.23.2—Ehud
3.26.2—Ehud
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4.6.6—Barak
4.6.10—Abinoam
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4.6.24—Israel
4.6.31—Tabor
4.6.43—Naphthali
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4.7.10—Kishon
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4.9.35—Deborah
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5.1.5—Barak
5.1.9—Abinoam
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The Book of Judges

0.1 In broad terms, the books of Judges and Ruth present narratives pertaining to the period of time between the death of Joshua and the birth of Samuel. Judges recounts the histories of twelve judges who were instrumental in delivering the children of Israel from various adversaries on either side of the river Jordan. The purpose of the book of Ruth was to present how she, as a Moabitess, became the great-grandmother of king David. It is clear, however, that the combined accounts of Judges and Ruth do not present a consistent chronological history of what must have been no less than three centuries of hostilities between the House of Israel and her neighbors.

0.2 Speculations regarding the authorship of the book of Judges are rampant. Traditionally, the prophet Samuel is said to have compiled the account from records written at the time of the various judges, perhaps from accounts written by the individual judges themselves. That the text has passed through numerous editorial hands is certain, and this fact accounts for several anachronistic marginalia that have been incorporated into the original narrative. It would seem reasonable to assume that original narrative was assembled sometime during the reign of king Saul.

0.3 Serious problems in the chronology become apparent when one attempts to produce a time table that takes into consideration all of the stated benchmarks given in the narrative. As one author has observed, the chronological material is “embarrassed and difficult” at best. Many scholars assert that the major problem is that the Hebrew historians tended to round off time periods, sometimes to the nearest decade. Certainly the evidence is there to sustain such a proposition, but the question remains as to why they would do so. Were the records so fragmentary that estimations were necessary in order to tie the whole together? Were the themes of the book of Judges far more important than the chronological niceties? Both notions have been put forward. The postulations, however, do little to solve the problem; they merely attempt to explain why the issues exist. Such a stance simply allows the scholars and the critics to move on to other issues.

0.4 What follows is another attempt to establish a workable time frame that takes into consideration what is internally stated in the sacred text, with little resort to outside sources. The pattern used here is comparable to previous chronological charts developed in previous volumes in this series. “M.Yr” refers to the year of the life of Moses; “J.Yr” to that of the prophet Joshua. “Ju.Yr” suggests the year of the rule of the judges, which we will for our present purposes assume began upon Joshua’s death. In this particular chart, the year of the Judges will continue to be counted even after the reign of the kings begins.

<table>
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<td>0</td>
<td>Moses born</td>
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<tr>
<td>2361</td>
<td>35</td>
<td>Joshua born (?)</td>
<td></td>
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<tr>
<td>2366</td>
<td>40</td>
<td>Moses flees Egypt (40)</td>
<td>Acts 7:23</td>
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<td>2386</td>
<td>60</td>
<td>Jethro ordains Moses (60?)</td>
<td>D&amp;C 84:6</td>
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<tr>
<td>2406</td>
<td>80</td>
<td>Moses receives his call (80)</td>
<td>Acts 7:30</td>
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The difficulties are abundant. There are, however, some inescapable parameters. The narrator of 1 Kings tells us that the foundations of the great Temple in Jerusalem were laid 480 years after the exodus from Egypt. The exodus took place in the 2406th year since the departure of Adam and Eve from the Garden of Eden; the Temple was begun, then, in the Adamic year 2886, during the fourth year of the reign of Solomon. The dates for the vital statistics for David and Saul given in the chart are merely extrapolated from those fixed points. If we assume that the resultant time framework is moderately accurate, then we must account for about 300 years or so from the death of Joshua to the rise of Samuel as the prophet, seer, revelator, and king-maker of Israel. Unfortunately, a quick sum of the years of deliverance indicated in the narrative of the book of Judges, gives us a total of 410 years. The only conclusion that we can draw is that some of the various episodes and their times of deliverance must overlap somewhat. This is no doubt true when events take place in disparate locations, like east and west of the river Jordan or in the extreme north and south of the land of Canaan. There is one additional chronological benchmark given in the text of the book of Joshua. In his letter to the king of Ammon, Jephthah testifies that the children of Israel had been inhabiting Heshbon, a city that divided the inheritances Reuben and Gad on the east side of the river Jordan, for three hundred years. The conquest of Sihon the Amorites had taken place in the year that the House of Israel encamped on the banks of the Jordan in preparation for their incursion into the land of Canaan. This was 2446 years after Adam and Eve were cast out of the Garden of Eden. Moses would have been 120 years old and Joshua would have been 85. Jephthah, then, would have been writing his letter to the king of Ammon in the
Adamic year 2746, in the 265th year of the reign of the judges and sixty-three years before Saul was anointed king over united Israel.

0.5 At the heart of the book of Judges is the possibility of redemption from transgression and sin. The children of Israel frequently embraced the practices of the former inhabitants of the land of Palestine because they appealed to the spirit of the natural man, which is carnal, sensual, and devilish. For their rebellion and hardheartedness they were delivered into the hands of their enemies. As their sufferings bore down upon them, they turned again to the God of their fathers. In response, the Lord God raised up “judges”, or better said “deliverers”, from among them. The twelve judges or deliverers waged war against the adversaries of the Israelites and provided them with periods of peace during which the prospered. The continual cycle of righteousness, apostasy, repentance, and deliverance should not surprise us in the slightest. We do not have to look very far into our personal lives to see the same process at work.

1.1 Joshua had served as Moses’ direct successor, with the same priesthood powers and keys. The Melchizedek priesthood had been generally withdrawn from the House of Israel, but the lesser priesthood, that which had been bestowed upon the tribe of Levi and led by the sons of Aaron, had continued. The high priest was the presiding ecclesiastical authority for the children of Israel. Phinehas, the grandson of Aaron and the son of Eleazar, filled that particular calling at the time the question was being asked. No doubt he was the instrument through whom the answer to the question came.

1.1.6—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized “Jesus” and means “savior”. Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

1.1.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward

Chapter 1

1. Now after the death of Joshua it came to pass, that the children of Israel asked the LORD, saying, Who shall go up for us against the Canaanites first, to fight against them?
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.1.28—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.2 The tribe of Judah had been ably led by Caleb, one of the two faithful spies sent into the land of Canaan during the first two years of the exodus. Only he and Joshua gave a favorable report of the prospects of the children of Israel against the inhabitants of the land. As the House of Israel made their first campaigns against the Canaanites, Caleb asked for the territory around Hebron where the sons of Anak, the giants, had their community. The children of Judah followed their leader into the fray and were successful.

1.2.5—Judeh—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.3 When the tribe of Judah first received the description of their land inheritance it covered most of the territory south of Jerusalem, from the Dead Sea to the Mediterranean Sea. Their inheritances continued into the deserts of the Sinai peninsula. When the time came for the tribe of Simeon to receive their temporal blessings, some of the cities that pertained to Judah were reassigned to Simeon, primarily because Judah did not have the manpower to take and occupy all that had been given them at the time. Simeon’s inheritances typically were located in the southernmost reaches of the land of Canaan. It was natural, then, that Simeon and Judah would work together to carve out the places for their families to live.

1.3.2—Judeh—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.3.5—Simeon—The second son of Jacob and Leah, and one that had no right to the blessings of the firstborn. After the fall of Reuben, the blessings went to the firstborn son of the second wife. This is why Joseph received those blessings even though he had ten elder brethren in the family. His name means “a hearing”. If our chronologies be

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

3. And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites; and I likewise will go with thee into thy lot. So Simeon went with him.
somewhat accurate, Simeon was 23 years old when Jacob returned to
the land of Canaan and 56 years old when the family left for Egypt. We
know nothing of his first marriage or of his wife who bore him his first
two sons. It is clear, however, that he married a Canaanite woman after
his family returned to the land of their inheritance. According to the
record, Simeon had no grandchildren when he accompanied Jacob into
Egypt. What we cannot determine is whether he or his sons did not
marry until they were considerably older in life. For the sake of argu-
ment, we are supposing that Simeon married while still dwelling in the
land of Padanaram at about 18 years of age. We also assume that his
first child would have been born a year later.
1.3.21—Canaanites—Technically, the descendants of the fourth son of
Ham who inhabited the lands surrounding Phoenicia and Palestine,
especially west of the Jordan River.

1.4 Most walled cities in the days of the conquest held hardly more than ten
thousand inhabitants. We might suppose that this was a complete destruction of the people.
1.4.2—Judah—The fourth son of Jacob and Leah. The family of Judah
would be given the responsibility to preside in Israel, beginning with
the reign of David the King. His posterity would include the mortal
Messiah, the Lord Jesus Christ, who will reign over the children of men
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Adamic Year 2237, at which time Judah had his liaison with his
widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zerah.
1.4.10—Canaanites—Technically, the descendants of the fourth son of
Ham who inhabited the lands surrounding Phoenicia and Palestine,
especially west of the Jordan River.
1.4.13—Perizzites—There is considerable controversy among the scholars
as to the origins and identity of the Perizzites. That they dwelt in the
land of Canaan for a long period of time seems certain. The name itself
seems to imply a people who preferred to live in small unwalled towns
rather than in tents.
1.4.23—Bezek—Scholars are at odds as to the precise location of this city.
Many have suggested that it lay about six miles southeast of modern Tel
Aviv. It should not, however, be confused with other cities of the same
name that were located in the northern reaches of the land of Canaan.

1.5 Adoni-bezek was a particularly wicked king, even among the Canaanites,
who had been found worthy of annihilation by the Lord God of Israel.
1.5.4—Adoni-bezek—The king or lord of Bezek who was caught by the
children of Judah and Simeon at the time the city was overrun by their
forces. It is notable that he was treated as he himself had acted toward
seventy of his fellow kings at the time he had conquered them. He had
been a vicious opponent.
1.5.6—Bezek—Scholars are at odds as to the precise location of this city.
Many have suggested that it lay about six miles southeast of modern Tel
Aviv. It should not, however, be confused with other cities of the same
name that were located in the northern reaches of the land of Canaan.

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.

5. And they found Adoni-bezek in Bezek: and they fought against
him, and they slew the Canaanites and the Perizzites.
1.5.16—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.5.19—Perizzites—There is considerable controversy among the scholars as to the origins and identity of the Perizzites. That they dwelt in the land of Canaan for a long period of time seems certain. The name itself seems to imply a people who preferred to live in small unwalled towns rather than in tents.

1.6 The practice of cutting off the thumbs and great toes was like unto cutting the hamstrings of war horses. Those so mutilated could never again raise a sword or effectively draw a bow; neither were they able to escape from their captors on foot.

1.6.2—Adonibezek—The king or lord of Bezek who was caught by the children of Judah and Simeon at the time the city was overrun by their forces. It is notable that he was treated as he himself had acted toward seventy of his fellow kings at the time he had conquered them. He had been a vicious opponent.

1.7 After viciously mutilating his conquered opponents, Adonibezek shamed his enemies further by having them fuss among themselves on the floor underneath his dining table where they were fed like the household dogs. It does not seem likely that he was degraded in the same way, even though he was made unfit as a soldier.

1.7.2—Adonibezek—The king or lord of Bezek who was caught by the children of Judah and Simeon at the time the city was overrun by their forces. It is notable that he was treated as he himself had acted toward seventy of his fellow kings at the time he had conquered them. He had been a vicious opponent.

1.7.37—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north.

1.8 In the original description of the various tribal inheritances, Jerusalem was assigned to Benjamin. We have not been given an account of the destruction of Jerusalem by the tribe of Judah except that which had been alluded to here. The Jebusites would retain control of a portion of the site until the days of David the king.

1.8.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his

6. But Adonibezek fled; and they pursued after him, and caught him, and cut off his thumbs and his great toes.

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 required me. And they brought him to Jerusalem, and there he died.

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.
widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.8.9—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including Mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and Mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north.

1.9 The events recorded here constitute a review of the efforts made by the children of Judah prior to the death of Joshua; that is to say, shortly after the city of Jerusalem was taken by Judah, but before the destruction of Adoni-bezek and his city many years later. The rout of the giants of Hebron took place during the lifetime of Caleb, who was eighty-five when he made his request for the city, long before the death of Joshua.

1.9.6—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.9.13—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.10 The first account of this overthrow of Hebron is given in the book of Joshua (see JO-C 15.13-14).

1.10.2—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means "praised, celebrated". The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.10.6—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.10.10—Hebron—This city about twenty miles south of Jerusalem was at first called "Kirjath-arba". The latter name means the "city of the four",

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.

10. And Judah went against the Canaanites that dwelt in Hebron: (now the name of Hebron before was Kirjath-arba:) and they slew Sheshai, and Ahiman, and Talmi.
perhaps in reference to the great giant Anak and his three sons,  
Ahiman, Sheshai, and Talmi. After the conquest of Palestine by the  
House of Israel, Kirjath-arba became part of the inheritance of Caleb  
and his posterity. Caleb was the principal of the tribe of Judah. Once  
the conquest had been affected, several cities throughout the land were  
designated as cities of refuge that pertained to the tribe of Levi in its  
capacity as the priesthood leadership of the House of Israel. Hebron  
was the son of Kohath, who was in turn the son of Levi. He was,  
therefore, the brother of Amram and therefore the uncle of both Moses  
and Aaron. Some speculate that the Levites who inherited Kirjath-arba  
were descendants of Hebron and for that reason the name of the city  
was changed to honor their ancestor.

1.10.17—Kirjatharba—This city about twenty miles south of Jerusalem  
was later called "Hebron". The name means the "city of the four",  
perhaps in reference to the great giant Anak and his three sons, Ahiman,  
Sheshai, and Talmi. After the conquest of Palestine by the House of  
Israel, Kirjath-arba became part of the inheritance of Caleb and his  
posterity. Caleb was the principal of the tribe of Judah. Once the con-  
quest had been affected, several cities throughout the land were desig-  
nated as cities of refuge that pertained to the tribe of Levi in its capacity  
as the priesthood leadership of the House of Israel. Hebron was the son  
of Kohath, who was in turn the son of Levi. He was, therefore, the  
brother of Amram and therefore the uncle of both Moses and Aaron.  
Some speculate that the Levites who inherited Kirjath-arba were  
descendants of Hebron and for that reason the name of the city was  
changed to honor their ancestor.

1.10.21—Sheshai—One of the three great giants who lived in Hebron. He  
was eventually slain by the tribe of Judah under the leadership of Caleb.

1.10.23—Ahiman—One of the three great giants who lived in Hebron.  
He was eventually slain by the tribe of Judah under the leadership of  
Caleb.

1.10.25—Talmi—One of the three great giants who lived in Hebron. He  
was eventually slain by the tribe of Judah under the leadership of Caleb.

1.11 Once the city of Hebron was secured, Caleb began to expand the  
holdings of the tribe of Judah. This verse is essentially copied from the book of  
Joshua (see JO-C 15.15).

1.11.10—Debir—We know little or nothing regarding this city of sou-  
thern Canaan. Most scholars place it about twelve miles west of Hebron.  
What its association was with the city of Eglon where the man Debir  
was king, we cannot say. We ought not confuse this Canaanite city  
with others of the same name located on both sides of the river Jordan.

1.11.18—Kirjathsepher—Another name for the city of Debir located in the  
tribal inheritance of Judah in southern Palestine.

1.12 We ought not be overly distressed at the pledges of military fathers in an  
ancient culture. This verse is essentially copied from the book of Joshua (see  
JO-C 15.16).

1.12.2—Caleb—One of the sterling characters of the Old Testament; a  
man of great faith. He was one of two of the spies sent in the land of  
Canaan who recommended making conquest of the promised land. His  
fervency in the matter brought about his extended life and permission  
to enter into land. He and his tribe asked to be given the land of  
Hebron for their inheritance, even though it was one of the great  
strongholds held by the Anakim. He was one of the captains of Judah.

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

12. And Caleb said, He that smiteth Kirjathsepher, and taketh  
it, to him will I give Achsah my daughter to wife.
1.12.7—Kirjathsepher—Another name for the city of Debir located in the tribal inheritance of Judah in southern Palestine.

1.12.16—Achshab—The daughter of Caleb who was betrothed to her uncle Othniel because he had fulfilled the task of capturing the Canaanite city of Kirjathsepher or Debir.

1.13 Othniel did all that was required of him to win the hand of his brother’s daughter in marriage. This verse is essentially copied from the book of Joshua (see JO-C 15.17).

1.13.2—Othniel—The son of Kenaz and the brother of Caleb who won the hand of the latter’s daughter by taking the city of Kirjathsepher or Debir by force. He would be the first judge mentioned after the death of Joshua. He was instrumental in liberating the House of Israel from an eight year subjugation by the king of Mesopotamia (see JD-C 3.8-11).

1.13.6—Kenaz—The father of Caleb and Othniel of the tribe of Judah. He ought not be confused with others in the Old Testament that bear the same name. There is every reason to suspect that this is a sobriquet of some kind for Jephunneh.

1.13.7—Caleb’s—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

1.13.16—Achshab—The daughter of Caleb who was betrothed to her uncle Othniel because he had fulfilled the task of capturing the Canaanite city of Kirjathsepher or Debir.

1.14 As part of her personal dowry, Achshah asked her intended husband to request of her father a certain parcel of land that she had apparently set her heart upon. After that was granted, she immediately returned to her father’s encampment as asked for the means with which the property could be irrigated. This verse is essentially copied from the book of Joshua (see JO-C 15.18).

1.14.30—Caleb—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

1.15 Although we cannot speak with certainty in this matter, it would appear that the parcel of land that she had requested had a singular deficiency. It was devoid of a source of water. She therefore begged of her father to provide her with the nearby springs. Caleb responded by granting her wish. This verse is essentially copied from the book of Joshua (see JO-C 15.19).

1.15.25—Caleb—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

1.15.33—nether—That is to say, a spring located at a lower elevation from

13. And Othniel the son of Kenaz, Caleb’s younger brother, took it; and he gave him Achshah his daughter to wife.

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?

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.
1.16 We are not told precisely when the family of Moses’ wife joined the hosts of Israel in their sojourning in the wilderness, but it is clear that by the time the children of Israel and Joshua were located at Gilgal near Jericho, the Kenites were there. We may suppose that having remained in Gilgal after the departure of the camp of Israel to Shiloh, that the Kenites felt somewhat exposed.

1.16.6—Kenite—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the husband of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near the northern city of Kadesh Naphtali.

1.16.7—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.16.16–19—city of palm trees—Some scholars have concluded that this is a reference to the area around Jericho. Why Jethro’s family left neighboring Gilgal to take up residence in the inheritance of Judah we cannot, at present, explain with certainty.

1.16.24—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.16.27—wilderness—The wilderness of Judah includes all of the land immediately west of the Dead Sea.

1.16.36—Arad—We know little of this city of the Canaanites, save for the conflict that took place toward the end of Israel’s sojourn in the wilderness. Its traditional site is south of the city of Hebron. During the first two years of the sojourn of the Israelites in the wilderness, the covenant people came in contact with a king that bore this name, and is presumed to be the king of Arad at that earlier time.

1.17 The conquest of southern Canaan continued in order to provide places for the tribe of Simeon to inherit.

1.17.2—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while

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.
in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.17.5—Simeon—The second son of Jacob and Leah, and one that had no right to the blessings of the firstborn. After the fall of Reuben, the blessings went to the firstborn son of the second wife. This is why Joseph received those blessings even though he had ten elder brethren in the family. His name means “a hearing”. If our chronologies be somewhat accurate, Simeon was 23 years old when Jacob returned to the land of Canaan and 56 years old when the family left for Egypt. We know nothing of his first marriage or of his wife who bore him his first five sons. It is clear, however, that he married a Canaanite woman after his family returned to the land of their inheritance. According to the record, Simeon had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Simeon married while still dwelling in the land of Padanaram at about 18 years of age. We also assume that his first child would have been born a year later.

1.17.12—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.17.15—Zephath—An ancient community that lay east of Beersheba, about 30 miles south of Hebron. It would later be called Hormah.

1.17.28—Hormah—It would appear that more than one place has borne this name. Given its meaning, “destruction”, we should not be particularly surprised at its proliferation. No matter what the name of any city had been before its conquest, Hormah would have applied afterward. The traditional site for this city was about seven miles southeast of Beersheba. Some scholars suggest that it was first given to Judah and then later assigned to Simeon.

1.18 The description given of the land inheritance assigned to the tribe of Judah included all of the lowlands westward to the Mediterranean Sea. Ancient manuscripts differ as to the effectiveness of this campaign. It seems clear that if the tribe of Judah was initially successful in overrunning these coastal cities, many of those same cities soon afterwards fell back into the hands of the Philistines.

1.18.2—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.18.4—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

18. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.
1.18.7—coast—that is to say, the border of the land. The word coast is frequently used to describe both land and water boundaries.

1.18.10—Ashkelon—Sometimes spelled Ashkelon. One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. Ashkelon is traditionally located about a mile from the Mediterranean coast, about ten miles south of Ashdod in southern Palestine.

1.18.16—Ekron—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. It is traditionally located just south of the Sorek River about ten miles from the Mediterranean coast. It is generally thought of as the northernmost of the remaining Philistine kingdoms after the first five years of the entrance of the children of Israel into the land of Canaan.

1.19 Although the text seems to be at war with the surrounding narrative, the meaning becomes clear when we take into consideration that there were other cities in the region that were inhabited by fierce people. Judah’s successes were limited not because of impotence on the part of the God of their fathers, but because children of Judah failed to do as they had been commanded. Eventually, the Philistines got the upper hand because of their superior weaponry and the lack of divine support for the tribe of Judah.

1.19.6—Judah—the fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

1.20 The prophet Moses promised Caleb that he and his posterity would inherit the land upon which his feet had walked during the forty days that the twelve spies surveyed the land of Canaan. Later, Caleb specifically asked for the city of Hebron and environs as his landed inheritance in fulfillment of the promise. This Joshua cheerfully agreed to. The overthrow of Hebron followed shortly thereafter.

1.20.4—Hebron—This city about twenty miles south of Jerusalem was at first called “Kirjath-arba”. The latter name means the “city of the four”, perhaps in reference to the great giant Anak and his three sons, Ahiman, Sheshai, and Talmai. After the conquest of Palestine by the House of Israel, Kirjath-arba became part of the inheritance of Caleb and his posterity. Caleb was the principal of the tribe of Judah. Once the conquest had been affected, several cities throughout the land were designated as cities of refuge that pertained to the tribe of Levi in its capacity as the priesthood leadership of the House of Israel. Hebron was the son of Kohath, who was in turn the son of Levi. He was, therefore, the brother of Amram and therefore the uncle of both Moses and Aaron. Some speculate that the Levites who inherited Kirjath-arba were descendants of Hebron and for that reason the name of the city

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

20. And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.
1.20.6—Caleb—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

1.20.8—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

1.20.18—Asuka—The father of Sheshai, Ahiman, and Talmai, and the founder of the city that would one day be called Hebron.

1.21 In the original description of the land inheritance of the tribe of Benjamin, the city of Jerusalem fell within its borders. The children of Judah conquered a portion of the city and apparently left the rest to Benjamin. The finally conquest of the Jebusites in Jerusalem would not take place until the reign of King David.

1.21.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

1.21.11—Jebusites—The original founders of the city of Jebus in the land of Canaan, now referred to as Jerusalem.

1.21.14—Jerusalem—A city located about 32 miles from the Mediterranean Sea and 18 miles from the Jordan River and the northern tip of the Dead Sea. Once the city was captured by the children of Israel from the Jebusites, it served as the capital of the kingdom of Israel and Judah for many centuries. Jerusalem sits aside of several prominences including mount Moriah, where Abraham was commanded to take Isaac as an offering unto the Most High God, and mount Zion. The Kidron Valley and the Mount of Olives lie immediately to the east. The traditional sites of Calvary and the Garden Tomb lie immediately to the north.

1.22 The city of Bethel fell with the region set aside for the tribe of Ephraim.

1.22.5—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

1.22.11—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city.

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.

22. And the house of Joseph, they also went up against Bethel: and the LORD was with them.
1.23 Some scholars suggest that the whole of Ephraim and the western half of Manasseh made the attack on Bethel. This is unnecessary. The tribe of Ephraim undoubtedly accomplished the task on its own.

1.23.5—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

1.23.8—descry—The Hebrew word which is here translated as “descry” derives from roots that mean “meander, guide, reconnoiter”. The English word “descry” derives from Old French roots which mean “proclaim, spy out, carefully observe, discover, make known”.

1.23.9—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name. There is some evidence that the inhabitants of Bethel joined with the people of Ai in their defense of the latter city.

1.23.18—Luz—This ancient city was destroyed by the Israelites during the reign of the Judges. A survivor of the destruction later built another community east of Banias in the Golan Heights to which he gave the same name. The name itself means almond tree or hazelnut tree.

1.24 Scholars have tended to excoriate this man for his betrayal of his fellow citizens, but his actions were not much different from the innkeeper Rahab in the city of Jericho who has been subsequently lauded for her protection of the two spies sent to find out all they could about the first city of the Canaanites to be destroyed by the children of Israel.

1.25 The tribe of Ephraim gained entrance into the city of Bethel and did as they had commanded by putting all of the inhabitants of that place to the sword. The only ones to escape the judgment of God were the man and his immediate family. We are not told how they avoided death; that is to say, what marked their residence or their persons so that they were easily identified.

1.26 While Rahab and her family became integral members of the House of Israel, this man and his family simply moved to another location in the far north of Canaan and built for themselves another city which they named Luz.

1.26.10—Hittite—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.

1.26.20—Luz—A survivor of the destruction of Bethel by the Ephraimites, which city had formerly been called Luz, built another community east of Banias in the Golan Heights to which he gave the same original name. Luz means almond tree or hazelnut tree.

1.27 We are not told precisely why these cities were not overrun by the Ephraimites at the time, but they clearly acquired them sometime later.

1.27.3—Manasseh—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career.

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

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.

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.

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.

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
Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

1.27.9—Bethshean—A city that helped define the northern border of the tribal inheritance of Manasseh. It is located at the point where the eastern portion of the Jezreel Valley joins the Jordan River valley. It lies just south of Harod Creek, a tributary of the Jordan River. Both the tribes of Issachar and Manasseh had claims to the city and Manasseh prevailed.

1.27.14—Taanach—Sometimes rendered Tanach. A city that helped define the northern border of the tribal inheritance of Manasseh. It is traditionally located about five miles southeast of Megiddo. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed. It eventually was given to the Levites.

1.27.22—Dor—A city that helped define the northern border of the tribal inheritance of Manasseh. It was located on the shores of the Mediterranean Sea due east of the town of Megiddo, about fifteen miles south of mount Carmel. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

1.27.30—Ibleam—A city that helped define the northern border of the tribal inheritance of Manasseh. It is traditionally located about 12 miles southwest of Bethshean. It appears that both Issachar and Manasseh had claims to the city and Manasseh prevailed.

1.27.38—Megiddo—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

1.27.44—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.28 The commandment had been to exterminate the original seven nations and to destroy the men and boys of the other nations. The children of Israel endangered themselves and their posterity by failing to do as the Lord God of their fathers had commanded them.

1.28.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel
towns: but the Canaanites would dwell in that land.

28. And it came to pass, when Israel was strong, that they put the Canaanites to tribute, and did not utterly drive them out.
As he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

1.28.14—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.29 Again, the children of Israel allowed an infection of apostasy and corruption to remain in the land with them. These would adversely affect them for generations to come.

1.29.3—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

1.29.7—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.29.11—Gezer—The city of Gezer is thought to have been located due west of Ajalon, and therefore about fifteen miles west of Gibea. During the initial conquest of the land of Canaan by the hosts of Israel under Joshua, the king of Gezer was Horam. The city was eventually given to the Levites.

1.30 Again, the children of Israel allowed an infection of apostasy and corruption to remain in the land with them. These would adversely affect them for generations to come.

1.30.3—Zebulun—The tenth son of Jacob and the sixth between Jacob and Leah. His name means “dwelling, cohabitation”. Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

1.30.9—Kitron—A city within the inheritance lands of the tribe of Zebulun whose inhabitants were allowed to escape the judgments of the Lord God against them.

1.30.14—Nahalol—Elsewhere spelled Nahallal and Nahalal. One of the cities that helped define the boundaries of the tribal inheritance of Zebulon. This site as yet to be definitively identified in modern times. The city was eventually given to the Levites.

1.30.17—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.31 Again, the children of Israel allowed an infection of apostasy and corruption to remain in the land with them. These would adversely affect them for generations to come.

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

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

31. Neither did Asher drive out
tion to remain in the land with them. These would adversely affect them for
generations to come.

1.31.3—Asher—The eighth son of Jacob and the second child born to
Jacob and Zilpah. His name in Hebrew means “blessedness, happiness”. Asher was 13 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 16 or so when he did marry. He was 46 years of age when he left Hebron for the land of Egypt.

1.31.9—Accho—A seaport town located on the bay formed by the projec-
tion of mount Carmel into the Mediterranean Sea. It is located about
thirty miles south of Tyre.

1.31.14—Zidon—An alternative spelling for Sidon, a city presently located
in the nation of Lebanon, about 25 miles south of Beirut and 25 miles
north of Tyre.

1.31.17—Ahlab—A town pertaining to the tribe of Asher from whose
walls the Canaanites were not driven.

1.31.20—Achzib—One of the cities that helped define the boundaries of
the tribal inheritance of Asher. This site as yet to be definitively identi-
fied in modern times. It should not be confused with a city of the same
name located in the inheritance of Judah.

1.31.23—Helbhab—A town pertaining to the tribe of Asher, thought to be
located close to Sidon.

1.31.26—Aphik—Elsewhere spelled Aphek. One of the northern Canaan-
ites cities that escaped destruction during the first five years of the
Israelite conquest under Joshua. It is traditionally located southeast of
Acco, near the valley of the Kishon River, about a mile from the Medi-
terranean coast.

1.31.29—Rehob—There were two such cities bearing this name allotted
to the tribe of Asher. We cannot at this point determine which of them
was subsequently given to the Levites.

1.32 Again, the children of Israel allowed an infection of apostasy and corrup-
tion to remain in the land with them. These would adversely affect them for
generations to come.

1.32.3—Asherites—The posterity of the eighth son of Jacob and the second
child born to Jacob and Zilpah. His name in Hebrew means “blessed-
ess, happiness”. Asher was 13 years old when he entered into the land
of Canaan with his father. We know nothing of his wife, but we may
assume that she was part of Jacob’s entourage when he left the land of
Padanaram and therefore a member of a covenant people. We assume
for the sake of argument that he was 16 or so when he did marry. He
was 46 years of age when he left Hebron for the land of Egypt.

1.32.7—Canaanites—Technically, the descendants of the fourth son of
Ham who inhabited the lands surrounding Phoenicia and Palestine,
especially west of the Jordan River.

1.33 Again, the children of Israel allowed an infection of apostasy and corrup-
tion to remain in the land with them. These would adversely affect them for
generations to come.

1.33.3—Naphtali—The sixth child born to Jacob and the second son of
Jacob and Bilhah. His name in Hebrew means “my wrestling”. We
know nothing of his wife, but we may assume that she was part of
Jacob’s entourage when he left the land of Padanaram and therefore a

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

33. Neither did Naphtali drive out the inhabitants of Bethshe-
mesh, nor the inhabitants of Beth-
anath; but he dwelt among the
Canaanites, the inhabitants of the
land: nevertheless the inhabitants
of Bethshemesh and of Bethanath
member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

1.33.9—Bethshemesh—One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. It may be the same as another city mentioned in conjunction with the inheritance of Issachar. This site as yet to be definitively identified in modern times. It should not be confused with a city bearing the same name that was located in the boundary between the tribes of Benjamin and Judah.

1.33.14—Bethanath—One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times.

1.33.20—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

1.34 The tribe of Dan had their original land inheritance west of those of Judah and Benjamin. They soon discovered that there was not enough space for them and so they went into the northernmost regions of the land of Canaan and established themselves at the headwaters of the river Jordan. It appears, however, that the tribulations of the tribe of Dan recounted here are those confined to the southern inheritances.

1.34.3—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

1.34.8—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

1.35 Again, the children of Israel allowed an infection of apostasy and corruption to remain in the land with them. These would adversely affect them for generations to come.

1.35.3—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

1.35.8—Heres—A city held by the Amorites against the tribe of Dan in the latter’s southern land inheritance. Ephraim, however, eventually made them indentured servants.

1.35.10—Ajalon—Elsewhere rendered Ajalon. One of the cities that helped define the boundaries of the tribal inheritance of Dan. Scholars propose a site about 14 miles northwest of Jerusalem. It was assigned to Dan, but Benjamin, Judah, and Ephraim all held this city of the Philistines at different times. Eventually it was given to the Levites.

1.35.13—Shaalbim—Elsewhere rendered Shaalabbin. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times.

became tributaries unto them.

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

35. But the Amorites would dwell in mount Heres in Ajalon, and in Shaalbim: yet the hand of the house of Joseph prevailed, so that they became tributaries.
1.35.21—Joseph—The twelfth child and eleventh son born to Jacob, and the firstborn son of Jacob and Rachel. When Reuben, Leah’s firstborn, transgressed the law of chastity with Bilhah, he lost the blessings of the firstborn. Those blessings then passed to Joseph who was the firstborn son of Jacob’s second wife, Rachel, notwithstanding the fact that he was considerably younger than his siblings.

1.36 Some modern scholars suggest that the Amorites here are Edomites. This is highly unlikely.

1.36.3—coast—That is to say, the border of the land. The word coast is frequently used to describe both land and water boundaries.

1.36.6—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

1.36.13—Akrabbim—This pass is sometimes spelled Maalehacrabrim. Most scholars place this mountain pass just to the west of the southern tip of the Dead Sea.

1.36.16—rock—Some scholars suggest that this refers to the ancient city of Petra. This appears to be without warrant.

2.1 Whether by the Lord’s own voice or the voice of His servants, it is the same. The message was poignant, delivered because of the failure of the children of Israel to attend to the duties assigned to them by the Lord God of their fathers.

2.1.3—angel—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

2.1.10—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

2.1.12—Bochim—Scholars are in disagreement as to where this place may have been located. That it was west of the river Jordan is certain. Some have placed it at or near Bethel; others favor the city of Shiloh where the Tabernacle had been erected. The name means the “weepers”.

2.1.23—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

2.2 The complete overthrow of the inhabitants of the land of Canaan, including their cultural practices and icons, was to be carried out by the covenant people. We are not privy as to why this was not universally done, but given the subjugation of some of the Canaanites and the resultant tributes extracted from them, we may in part understand the appeal of having an enslaved people as opposed to having an eradicated populace.

2.3 All of the tribes of the House of Israel had, in some fashion or another, been disobedient to the strict commandment of the Lord. He had been quite specific from the very beginning as to what the consequences would be if they did not summarily deal with the seven nations who dwelt in the land before them. Here that doom is iterated.

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

Chapter 2

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

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

3. Wherefore I also said, I will not drive them out from before you; but they shall be as thorns in your sides, and their gods shall be a snare unto you.
2.4 Hence, the place where they children of Israel gathered to hear the voice of
the angel of the Lord acquired the sobriquet, the “weepers”.

2.4.8—angel—Scholars have suggested Phinehas the high priest, an
unnamed prophet, or an actual messenger from the presence of God.
Does it really matter?

2.4.20—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

2.5 One would assume that the sacrifices offered up at Bochim were in refer-
cence to the categorical disobedience of the House of Israel in the matter of the
former inhabitants of the land of promise.

2.5.9—Bochim—Scholars are in disagreement as to where this place may
have been located. That it was west of the river Jordan is certain. Some
have placed it at or near Bethel; others favor the city of Shiloh where
the Tabernacle had been erected. The name means the “weepers”.

2.6 It seems clear that the chronology of these opening chapters has been
somewhat generalized. In the first verse of the first chapter of Judges, Joshua is
pronounced dead, and yet in this particular verse, the prophet is very much
alive. We should probably assume that the historical events recounted thus far
in the narrative took place sometime between the end of the opening cam-
paigns lead by Joshua, and the battles conducted by the individual tribes to
actually take possession of the cities and their environs. We do not know
precisely when the angel came to Bochim, but it was most certainly while
Joshua yet lived.

2.6.3—Joshua—One of the greatest military commanders to ever have led
the House of Israel. He was the son of Nun, pertaining to the tribe of
Ephraim. The name is variously represented in translation, but it stems
from the same roots as the Hellenized “Jesus” and means “savior”.
Joshua served as one of the twelve spies who entered into the land of
Canaan, and with Caleb of the tribe of Judah, testified that he believed
that it was possible to defeat the inhabitants of the land notwithstanding
the fact that they were giants. Joshua led the children of Israel
across the river Jordan and under the inspiration of the Lord God
orchestrated the conquest of a goodly portion of the promised land. He
died at the age of 110 years.

2.6.12—Israel—The name given to Jacob, the younger twin born to Isaac

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.

5. And they called the name of
that place Bochim: and they sacri-
ficed there unto the LORD.

6. And when Joshua had let the
people go, the children of Israel
went every man unto his inheri-
tance to possess the land.
and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.7 From the time of the translation of Moses until the day of Joshua’s death, about twenty-five years transpired. At Joshua’s death, no other man in all of the House of Israel was older than eighty-five. Those who had been born during the first year of the exodus would be approaching sixty-five years of age. If we assume that the elders of Israel were numbered among this generation, we might expect that the faithfulness of the children of Israel persisted another thirty years at the very most.

2.7.11—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized “Jesus” and means “savior”. Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

2.7.36—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is

7. And the people served the LORD all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the LORD, that he did for Israel.
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

2.8 Joshua had been about forty-five years old when the children of Israel had departed from the land of Egypt. He had been a personal witness of all that the Lord God of his fathers had performed in behalf of the covenant people. He had been an effective military and ecclesiastical leader.

2.8.1—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized "Jesus" and means "savior". Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

2.8.6—Nun—According to the first volume of the Chronicles, Nun pertained to the tribe of Ephraim (see 1 CH-C 7.20–27). His genealogical line has been variously rendered in translation, the records not being as clear as might have been hoped.

2.9 Thus, the prophet Joshua obtained his rest in the paradise of God in the world of spirits.

2.9.12—Timnathserah—Elsewhere rendered Timnathserah. The site for the city built by Joshua after he received his personal inheritance in the land of promise. There are various opinions as to precisely where this city was located. It is later stated that Joshua built his city was built on the north side of mount Gaash.

2.9.17—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

2.9.25—Gaash—A hill near the city of Shechem in which Joshua was buried.

2.10 If we assume that the rising generation who knew not the Lord was composed of those who were born after the death of Joshua and after the deaths of the generation that followed him, we might conclude that within ten years after the demise of the son of Nun, the first of the apostate generation began to negatively influence the spirituality of the House of Israel. In round numbers, we may suggest that the many of this rebellious generation rose up about 2481 years after the departure of Adam and Eve from the Garden of Eden (see 3.9).

2.10.32—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.11 The gods of the Canaanites, as is the case with most pantheons, were worshipped with practices that appeal to the carnal, sensual, and devilish aspects of the spirit of the natural man. The temptation for sin is therefore quite strong for those who are not willing to govern themselves in their appetites and lusts.

2.11.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.11.6—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

2.12 The children of Israel had been commanded on several occasions that they were to utterly destroy the inhabitants of the seven nations who had been summarily condemned by the Lord God of their fathers. The other peoples who dwelt in the land of promise were to have all of their men killed and the remnants received as servants. For whatever reason, the covenant people were not exacting in keeping these commandments and as a result left their children in a state of peril which eventually overcame them.

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

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 pro-
2.12.18—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

2.13 The children of the covenant people succumbed to the appeal of the pagan religions that their fathers had not completely destroyed.

2.13.8—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asheroth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

2.13.10—Ashteroth—Often spelled Ashtoreth. One of the principal gods of the Phoenicians and of the Canaanites. Ashereth is sometimes thought of as representing the moon while Baal, the sun, served as Ashereth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

2.14 For every commandment and law revealed by the Lord God of Israel there are consequences dependent upon the manner in which the children of men respond to them. Obedience brings the blessings of divine maturity; disobedience brings misery and grief inexplicable. In the case of these particular children of Israel, the strength and inspiration of the God of their fathers were withdrawn from them and they were left to contend with their enemies on their own. They did not fare well.

2.14.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called “Israel”. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.15 Without the protection and strength of the Lord God, the children of Israel were left to themselves, with no other resources than their own mortal powers. They were no match for the surrounding nations who had reason to despise the Israelites. When they became essentially defenseless, the children of Israel were attacked, plundered, and murdered by those who once had been subject to them.

2.16 In the narrative of the present volume, the editor accounts for twelve of the judges who successfully delivered the children of Israel from the hands of their enemies. In several instances the deliverance continued for a generation of so.

13. And they forsook the LORD, and served Baal and Ashteroth. 
Judg. 2:13
MD 55

14. And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.
Judg. 2:14
AF 50

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.

16. Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.
2.17 The stubbornness of the children of Israel of these succeeding generations seems almost inexplicable. Why would the posterity of righteous men and women fall into such grievous errors? We are not just a byproduct of our environment, even though we may be heavily influenced by the people and events surrounding us. At the heart of the matter is moral agency, the power to choose for one’s self the path that any man or woman will follow. It is as difficult to explain why a son or daughter of righteous parent selects to forsake the teachings of his ancestors as it is to explain how it is that a man or woman previously unaware of the principles of salvation suddenly chooses to repent of his or her transgressions and seeks for eternal happiness. We are, after all, beings subject to progression or digression according to our own desires. Needless to say, however, a child of worthy parents does have some advantage over others who are destitute of positive familial guidance in their childhood. The children of Israel rebelled because they chose to rebel.

2.18 There is a superior translation for this verse.

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 the Lord hearkened because of their groanings by reason of them that oppressed them and vexed them. (JST, Judges 2:18)

Note that it was not the Lord that had brought the children of Israel into their miserable state; it was a product of their own decisions to do wickedly. The Lord God of Israel had nothing to repent of, but the children of Israel certainly prospered by acting in accordance with the principles and ordinances of the Gospel of Jesus Christ.

2.19 Frequently, the deliverance of the people lasted for a generation or so. While the offending generation had, for the most part, repented of their transgressions against the God of their fathers, their children apparently were as susceptible as they had been to the wickedness of the world around them. Had the House of Israel dealt with the original inhabitants of the land as they had been repeatedly instructed, much of the misery recorded in the book of Judges could have been avoided. It is distressing, nonetheless, to watch the cycle recur time and again.

2.20 However we chose to characterize the disposition of the Lord God of Israel is our own affair. Certainly, the wicked among the children of Israel perceived that their God was angry with them inasmuch as He withdrew from them and they subsequently fell on hard times. In no uncertain terms He had convinced the people that they had cause to repent from their evil doings.

2.20.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel...
as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.21 The reputation of the House of Israel alone had not struck fear into the hearts of the inhabitants of Canaan. The Canaanites’ ability to summon the courage and strength to defend themselves against the children of Israel had been driven from them. This had been accomplished through the auspices of the Spirit of God, even though we may be hard-pressed to articulate exactly how that was achieved. We might suspect, however, that their confidence wasted away as the final traces of divine influence were withdrawn.

2.21.16—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized “Jesus” and means “savior”. Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

2.22 The remnant of the Canaanite nations would serve as scourges, thorns, and thistles in the land to afflict the children of the covenant, that they might be stirred up unto repentance and salvation.

2.22.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

2.23 If a generation failed to hearken to the voice of the Lord or that of His servants, they would be reduced to their natural state, without spiritual guidance and protection. As they fell into the hands of their enemies, they would hopefully call upon the God of their fathers and find respite through faith and

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

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

23. Therefore the LORD left those nations, without driving them out hastily; neither delivered he them into the hand of Joshua.
repentance. The status remains much the same for the House of Israel today, no matter where they may be found upon the earth.

2.23.20—Joshua—One of the greatest military commanders to ever have led the House of Israel. He was the son of Nun, pertaining to the tribe of Ephraim. The name is variously represented in translation, but it stems from the same roots as the Hellenized “Jesus” and means “savior”. Joshua served as one of the twelve spies who entered into the land of Canaan, and with Caleb of the tribe of Judah, testified that he believed that it was possible to defeat the inhabitants of the land notwithstanding the fact that they were giants. Joshua led the children of Israel across the river Jordan and under the inspiration of the Lord God orchestrated the conquest of a goodly portion of the promised land. He died at the age of 110 years.

3.1 As the rising generation grew to maturity and chose to ignore the traditions of their fathers, they were given opportunities to learn for themselves the consequences of disobedience to the covenants of the Lord God of Israel.

3.1.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.1.28—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

3.2 The rising generations of the House of Israel were to learn that the consequences of sin engaged the destiny of the whole society. War is not a part of the government of God; it is the product of individual and collective sin. Their involvement in war came about as they forsook the principles and ordinances of salvation, when they threw off the righteousness that guaranteed their protection and safety by the hand of the Lord.

3.2.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

Chapter 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;

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;
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.3 The southern coastal area and the territories of the far north of the land of promise had not been cleared of the enemies of the Lord God and His people. These, sadly, would ever be tormentors to the children of Israel throughout history.

3.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

3.3.10—Canaanites—Technically, the descendants of the fourth son of Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

3.3.13—Sidonians—The inhabitants of a coastal city pertaining to ancient Phoenicia located about thirty miles north of Tyre.

3.3.16—Hivites—The scholars are not certain where this particular branch of the posterity of Canaan dwelt originally, but it is clear that at one point they inhabited the land in and around Shechem and in the northern reaches of the river Jordan, beneath Mount Hermon. Esau married a Hivite woman named Aholibamah, for which he lost his right of the Firstborn, that being bestowed upon his twin brother Jacob (see GE-C.26.34–35).

3.3.21—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

3.3.24—Baalhermon—A mountainous region undoubtedly associated with Mount Hermon in the northeast section of the land of Palestine. The most elevated point rises to 9,232 feet above sea level. The upper reaches of the river Jordan at to be found there.

3.3.30—Hamath—The principal city of upper Syria, built on the banks of the Orontes River. It is located about fifty miles inland from the Mediterranean coast. It is mentioned in connection with the northern border of the land of promise.

3.4 As the children of Israel rebelled against the teachings of the prophets, seers, and revelators they would begin to dwindle in their ability to resist the

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.

4. And they were to prove Israel by them, to know whether they
efforts of their neighbors to afflict them. The Philistines and others would overrun the lands of their inheritance, despoiling them of their goods and freedom. As they sought for aid, the Lord would raise up from among them a deliverer, one who would provide a respite in the midst of tribulation.

3.4.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God, the prince that prevails with God”.

3.4.30—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

3.5 All of these nations had been explicitly condemned by the Lord God of Israel, and that every last woman, woman, and child was to be put to the sword by the Israelites. The failure of the covenant people to do so caused great grief to themselves and to their posterity.

3.5.5—I release—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God, the prince that prevails with God”.

3.5.9—Canaanites—Technically, the descendants of the fourth son of

5. And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebusites:
Ham who inhabited the lands surrounding Phoenicia and Palestine, especially west of the Jordan River.

3.5.10—Hittites—Heth is identified as the progenitor of the Hittites, a people who at one time ruled much of modern Turkey and Syria.

3.5.12—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Edgedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

3.5.14—Perizzites—There is considerable controversy among the scholars as to the origins and identity of the Perizzites. That they dwelt in the land of Canaan for a long period of time seems certain. The name itself seems to imply a people who preferred to live in small unwalled towns rather than in tents.

3.5.16—Hivites—The scholars are not certain where this particular branch of the posterity of Canaan dwelt originally, but it is clear that at one point they inhabited the land in and around Shechem and in the northern reaches of the river Jordan, beneath Mount Hermon. Esau married a Hivite woman named Aholibamah, for the which he lost his right of the Firstborn, that being bestowed upon his twin brother Jacob (see GE-C 26.34–35).

3.5.18—Jebusites—The original founders of the city of Jebus in the land of Canaan, now referred to as Jerusalem.

3.6 The marriages between the saints of the Most High and those who knew not the true God of Heaven spelled doom for any hope for spirituality within the resultant families. In general, the family life settled to the lowest common denominator, the children being raised outside of the covenant of God. Much of what had been accomplished in the wilderness of Sinai was being undone within a generation or two after having entered into the land of promise.

3.7 The practices and rituals of the nations ensconced in the land of Canaan were inspired by the lusts of the natural man. The practitioners became carnal, sensual, and devilish, addicted to the unseemly conduct that defined the peoples who should have been summarily executed as the children of Israel occupied the land.

3.7.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that

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

7. And the children of Israel did evil in the sight of the LORD, and forgat the LORD their God, and served Baalim and the groves.
mean "he will rule as God; the prince that prevails with God”.

3.7.22—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

3.8 Chushanrishathaim was the first of many conquerors who bled the children of Israel materially and oppressed them so forcefully that they turned to the God of their fathers for relief. However we chose to characterize the disposition of the Lord God of Israel is our own affair. Certainly, the wicked among the children of Israel perceived that their God was angry with them inasmuch as He withdrew from them and they subsequently fell on hard times. In no uncertain terms He had convinced the people that they had cause to repent from their evil doings.

3.8.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.8.19—Chushanrishathaim—The king of Mesopotamia whose eight year tyrannous rule was broken by Othniel, Caleb’s nephew, of the tribe of Judah.

3.8.22—Mesopotamia—Literally, the “land between the rivers”. The Tigris and Euphrates rivers transverse a large valley situated between Zagros Mountains and the vast deserts of Arabia. The birthplace of Abraham, Haran, and Nahor had been at Ur at the southeastern end of the river basin. The land of Haran lay far to the northwest near the upper reaches of both rivers.

3.9 The chronology here is quite difficult. Caleb is referred to as both the son of Jephunneh and the son of Kenaz. We must assume for the time being that they are names for the same man. We do not know precisely the age difference between Caleb and his younger brother. If they were sons of the same mother, we could expect, perhaps, as much as thirty-five years separating them. Caleb was 85 years of age when he asked for the city of Hebron and environs for his inheritance. This was probably in the Adamic year 2454 when Joshua was about 93. If our assumptions given above are correct, then Othniel would have been about 50 years old when Hebron was taken. Shortly after that request, Othniel successfully won the hand of Caleb’s daughter Achsah by taking the

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.

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.
city of Kirjathsepher or Debir by force. Was Othniel 50 years of age at this time? Was this his first marriage? How old was Achsa? Obviously there are some serious questions to be answered. If we have presumed correctly, Othniel would have been 66 years old at the death of Joshua and at the first year of the rule of the judges. At what point did the last of the elders die who marked the last period of righteousness of the whole House of Israel? At the time of the crossing of the Jordan River, the eldest would have been no more than sixty. Twenty-five years later at Joshua’s death, the oldest of the elders would have been 85 years old. Might we speculate that most may have passed out of mortality by the time they were 95? Othniel would have been about 76 years old. Assuming that at that point Chushanrishathaim invaded the land of Canaan and began his eight-year tyrannous rule, Othniel would have been about 84 when he was called upon to deliver his people from the king of Mesopotamia. That period of liberation lasted for 40 years, after which Othniel died, presumably at the age of 125. The chart that follows reflects these speculations.

<table>
<thead>
<tr>
<th>Ad.Yr.</th>
<th>M.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2326</td>
<td>0</td>
<td>Moses born</td>
<td></td>
</tr>
<tr>
<td>2361</td>
<td>35</td>
<td>Joshua born (?)</td>
<td></td>
</tr>
<tr>
<td>2366</td>
<td>40</td>
<td>Moses flees Egypt (40)</td>
<td>Acts 7:23</td>
</tr>
<tr>
<td>2369</td>
<td>43</td>
<td>Birth of Caleb (?)</td>
<td></td>
</tr>
<tr>
<td>2386</td>
<td>60</td>
<td>Jethro ordains Moses (60?)</td>
<td>D&amp;C 84:6</td>
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<tr>
<td>2405</td>
<td>79</td>
<td>Birth of Othniel (?)</td>
<td></td>
</tr>
<tr>
<td>2406</td>
<td>80</td>
<td>Moses receives his call (80)</td>
<td>Acts 7:30</td>
</tr>
<tr>
<td>2466</td>
<td>120</td>
<td>Moses Translated (20 Adar)</td>
<td></td>
</tr>
<tr>
<td>J.Yr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2446</td>
<td>85</td>
<td>Jordan Crossing (10 Abib)</td>
<td>Josh. 4:19</td>
</tr>
<tr>
<td>2447</td>
<td>86</td>
<td>Israel begins Conquest</td>
<td>Josh. 3:14–17</td>
</tr>
<tr>
<td>2454</td>
<td>93</td>
<td>Joshua old and stricken</td>
<td>Josh. 13:1</td>
</tr>
<tr>
<td>2454</td>
<td>93</td>
<td>Caleb requests Hebron</td>
<td>Josh. 14:6–12</td>
</tr>
<tr>
<td>2455</td>
<td>94</td>
<td>Othniel takes Debir (50?)</td>
<td>Judg. 1:9–13</td>
</tr>
<tr>
<td>2455</td>
<td>94</td>
<td>Twenty-one surveyors sent out</td>
<td>Josh. 18:1–9</td>
</tr>
<tr>
<td>2456</td>
<td>95</td>
<td>2 ½ tribes released from military</td>
<td>Josh. 22:1–9</td>
</tr>
<tr>
<td>2471</td>
<td></td>
<td>Joshua dies (110)</td>
<td>Josh. 24:29–30</td>
</tr>
<tr>
<td>Ju.Yr</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2471</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–31</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 3:8</td>
</tr>
<tr>
<td>2481</td>
<td>18</td>
<td>Chushanrishathaim invades</td>
<td>Judg. 3:9–10</td>
</tr>
<tr>
<td>2481</td>
<td>18</td>
<td>Othniel defeats Chushanrishathaim</td>
<td>Judg. 3:11</td>
</tr>
<tr>
<td>2529</td>
<td>58</td>
<td>Death of Othniel (125?)</td>
<td></td>
</tr>
<tr>
<td>2733</td>
<td>252</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2746</td>
<td>265</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
</tr>
<tr>
<td>2784</td>
<td>303</td>
<td>Saul born (?)</td>
<td></td>
</tr>
<tr>
<td>2799</td>
<td>318</td>
<td>Jonathan born (?)</td>
<td></td>
</tr>
<tr>
<td>2811</td>
<td>330</td>
<td>David born (?)</td>
<td></td>
</tr>
<tr>
<td>2814</td>
<td>333</td>
<td>Saul anointed king (30?)</td>
<td>1 Sam. 10:1</td>
</tr>
<tr>
<td>2828</td>
<td>347</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:11–13</td>
</tr>
<tr>
<td>2835</td>
<td>354</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 25:1</td>
</tr>
<tr>
<td>2841</td>
<td>360</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>360</td>
<td>David made king of Judah (30)</td>
<td>1 Kgs. 2:11</td>
</tr>
</tbody>
</table>
The pattern used here is comparable to previous chronological charts developed in previous volumes in this series. "M.Yr" refers to the year of the life of Moses; "J.Yr" to that of the prophet Joshua. "Ju.Yr" suggests the year of the rule of the judges, which we will for our present purposes assume began upon Joshua’s death. In this particular chart, the year of the Judges will continue to be counted even after the reign of the kings begins.

3.9.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.9.26—Othniel—The son of Kenaz and the brother of Caleb who won the hand of the latter’s daughter by taking the city of Kirjathsepher or Debir by force. He would be the first judge mentioned after the death of Joshua. He was instrumental in liberating the House of Israel from an eight year subjugation by the king of Mesopotamia.

3.9.30—Kenaz—The father of Caleb and Othniel of the tribe of Judah. He ought not be confused with others in the Old Testament that bear the same name. There is every reason to suspect that this is a sobriquet of some kind for Jephunneh.

3.9.31—Caleb’s—One of the sterling characters of the Old Testament; a man of great faith. He was one of two of the spies sent in the land of Canaan who recommended making conquest of the promised land. His fervency in the matter brought about his extended life and permission to enter into land. He and his tribe asked to be given the land of Hebron for their inheritance, even though it was one of the great strongholds held by the Anakim. He was one of the captains of Judah.

3.10 Othniel triumphed over the king of Mesopotamia because he was filled with the Spirit of God, the power and influence of the Holy Ghost.

3.10.12—judged—The Hebrew word which is here translated as “judged” derives from roots that mean “pronounce sentence, vindicate, punish, govern, litigate, avenge, defend, execute”.

3.10.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.10.23—Chushanrishathaim—The king of Mesopotamia whose eight year tyrannous rule was broken by Othniel, Caleb’s nephew, of the tribe of Judah.

3.10.26—Mesopotamia—Literally, the “land between the rivers”. The Tigris and Euphrates rivers transverse a large valley situated between Zagros Mountains and the vast deserts of Arabia. The birthplace of Abraham, Haran, and Nahor had been at Ur at the southeastern end of the river basin. The land of Haran lay far to the northwest near the upper reaches of both rivers.

3.11 Othniel lived another forty years after the decisive battle against the king of Mesopotamia, dying about the Adamic year 2529. The year of the judges would have been 58, when Othniel was 125 years old.

3.11.9—Othniel—The son of Kenaz and the brother of Caleb who won the hand of the latter’s daughter by taking the city of Kirjathsepher or Debir by force. He would be the first judge mentioned after the death of Joshua. He was instrumental in liberating the House of Israel from an eight year subjugation by the king of Mesopotamia.

3.11.13—Kenaz—The father of Caleb and Othniel of the tribe of Judah. He ought not be confused with others in the Old Testament that bear the same name. There is every reason to suspect that this is a sobriquet of some kind for Jephunneh.

3.12 The children of Israel again fell into troubled times. Eglon was given leave to subject part of the House of Israel, primarily the inheritances of the tribes of Reuben and Gad. If we assume that this incident occurred immediately after the death of Othniel, then about 83 years had passed since Balak and Balaam had attempted to bring ruin upon the children of Israel. If Eglon had immediately succeeded Balak as king of Moab, then one or the other of them must have lived to great age. There is a distinct possibility, however, that the death of Othniel and the deliverance of Ehud were not directly related chronologically, although we are at a loss to articulate in what fashion this might have been the case.

3.12.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.12.19—Eglon—the king of Moab who oppressed the children of Israel for eighteen years, taking tribute from them until his was killed by the judge Ehud. Many scholars think him to be the direct successor of Balak who attempted to curse the children of Israel through the false prophet Balaam.

3.12.23—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.13 Eglon and his armies crossed the river Jordan and inhabited the lands that had once belonged to the people of Jericho before it was destroyed. In order for this to transpire, the king of Moab would have had to first conquer large portions of the tribes of Reuben and Gad. Jericho pertained to the tribe of Benjamin and we may assume that to be the primary reason that Ehud was raised up to drive the Moabites out of the land.

3.13.9—Ammon—the son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

3.13.11—Amalek—We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12). They were an itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years that the covenant people wandered in the wilderness.

3.13.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

13. And he gathered unto him the children of Ammon and Amalek, and went and smote Israel, and possessed the city of palm trees.
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.
3.13.20–23—city of palm trees—Some scholars have concluded that this is a reference to the area around Jericho.

3.14 If the attack on Reuben, Gad, and Benjamin took place immediately after the death of Othniel, then the king of Moab would have occupied Jericho from the 58th year of the rule of the judges until the 72nd.

3.14.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.14.7—Eglon—The king of Moab who oppressed the children of Israel for eighteen years, taking tribute from them until his was killed by the judge Ehud. Many scholars think him to be the direct successor of Balak who attempted to curse the children of Israel through the false prophet Balaam.

3.14.11—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.15 At the time of the tribute due to the conquering king, a strong and mighty man was sent to dispatch their enemy. He was both qualified for and
successful in his task.

3.15.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.15.18—Ehud—The second judge of Israel who was instrumental in ridding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.15.22—Gera—The father of Ehud of the tribe of Benjamin. We know little more of this man save his relationship to the slayer of Eglon.

3.15.24—Benjamite—A descendant of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

3.15.39—Eglon—The king of Moab who oppressed the children of Israel for eighteen years, taking tribute from them until his was killed by the judge Ehud. Many scholars think him to be the direct successor of Balak who attempted to curse the children of Israel through the false prophet Balaam.

3.15.43—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.16 Ehud devised a weapon specific to the task. Some scholars suggest that a cubit’s length is excessive, but we have no need to doubt the chronicler’s account.

3.16.2—Ehud—The second judge of Israel who was instrumental in ridding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.16.13—cubit—A cubit is calculated as the distance between the elbow 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.

16. But Ehud made him a dagger which had two edges, of a cubit length; and he did gird it under his raiment upon his right thigh.
and the tip of the middle finger. Most anthropologists and historians have settle on about 18 inches as the measure, although there are examples in ancient buildings that suggest that in some instances the cubit was calculated at 21 inches. If we accept the standard measure of 18 inches, Ehud’s dagger was a foot and a half long.

3.16.25–26—right thigh—The dagger was worn thusly because Ehud was left-handed.

3.17 Eglon’s girth explains that the length of Ehud’s dagger does not need to be an issue.

3.17.7—Eglon—The king of Moab who oppressed the children of Israel for eighteen years, taking tribute from them until his was killed by the judge Ehud. Many scholars think him to be the direct successor of Balak who attempted to curse the children of Israel through the false prophet Balaam.

3.17.10—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.18 We are not told what the extent or kind of tribute that Ehud and his men brought, but it must have been considerable. Having deposited their burdens in the king’s court, the Israelite bearers were sent away that they might not be in harm’s way when Ehud took the life of Eglon.

3.19 We cannot tell how it was that Ehud gained a private interview with the king. Perhaps after eighteen years of occupation Eglon was confident and comfortable in his kingdom.

3.19.8—quarries—Some scholars think of these as the place from which the stones for the nearby cities were dug, others suggest that these were idols that had been established by the Moabite. Still others state that the stones were simply boundary markers between Moab and Benjamin.

3.19.12—Gilgal—There are several sites in the land of Canaan that have borne this name. It is clear that in this particular case, the location is near Jericho in the Jordan valley, rather than near the city of Shechem.

3.20 Once Ehud was alone with Eglon king of Moab, he quickly announced the purpose of his visit and delivered the rather poignant message from the Lord God of Israel.

3.20.2—Ehud—The second judge of Israel who was instrumental in rid-
ding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.21 The execution was quick and final within a few moments.

3.21.2—Ehud—The second judge of Israel who was instrumental in rid-
ding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.21.14–15—right thigh—The dagger was worn thusly because Ehud was left-handed.

3.22 We need not dwell excessively upon the description given here. What

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

18. And when he had made an end to offer the present, he sent away the people that bare the present.

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

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.

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

22. And the haft also went in after
anyone might expect as the result of such a blow, given Eglon’s corpulence, was precisely what transpired. Eglon was incapacitated. Had he been able to draw the dagger from his body, the consequences would have been the same. The single blow was a mortal one.

3.23 The judge left the king’s chambers by stealth, undoubtedly by another exit other than the one by which he had entered the king’s present.

3.23.2—Ehud—The second judge of Israel who was instrumental in rid-ding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.24 The servants had been dismissed from the company of Eglon and Ehud at the king’s command. Therefore, when they found the door locked to the summer parlor, they were not of a mind to disturb the king. The eventually concluded that the king himself had locked the door in order that he might have some privacy while he relieved himself. This thought made them quite reluctant to force the door. In the meantime, Ehud was quickly leaving the palace and the city.

3.25 As might be expected, there was an agenda that the king and his courtiers followed on a daily basis. Eventually the lack of movement in the summer parlor would trouble the servants to the point that they would act. No doubt there were other items of business to be conducted that day in addition to the tribute from the children of Israel. When they finally unlocked the door, the corpse of their king in an otherwise unoccupied room would be all that they would find. Needless to say, this discovery would have been disconcerting to all who observed it.

3.26 In the confusion surrounding the lack of communication of the king with his servants, Ehud was able to ascend from the Jordan valley to the mountains of Benjamin and Ephraim. This would have taken about four hours or so on foot.

3.26.2—Ehud—The second judge of Israel who was instrumental in rid-ding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

3.26.11—quarries—Some scholars think of these as the place from which the stones for the nearby cities were dug, others suggest that these were idols that had been established by the Moabite. Still others state that the stones were simply boundary markers between Moab and Benjamin.

3.26.15—Seirath—A thickly wooded area in the highlands west of the river Jordan. It was considered part of mount Ephraim, but may have pertained to the tribe of Benjamin.

3.27 We may only speculate as to how many of the tribes were spurred into action. Certainly Benjamin and Ephraim were involved, and most likely the tribe of Judah as well. No doubt others of the Israelites joined in once the Moabites were put to flight. We might expect that the west side of the Jordan was not the only region to be cleared of the occupying armies. We might very well expect that those portions of Gad and Reuben that had been overrun would have been liberated as well.

3.27.19—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his
family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

3.27.24—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

3.28 By the time that the Moabites dwelling on the west side of the river Jordan had determined to flee their holdings, Ehud and his Israelite army had taken possession of the only passable point on the river at that time of year. There they utterly defeated the armies of Eglon.

3.28.17—Moabites—The posterity of the son of Lot’s eldest daughter. When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.28.32—Jordan—the river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

3.29 The frontier army of Eglon was his elite corps which personally protected him and enforced his laws among the Israelites. At the king’s death, however, panic struck the hearts and minds of the army and they attempted to flee back to Moab proper. In this they were frustrated.

3.29.5—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

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

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.
3.30 We are not told whether Ehud lived during the entire time of liberation, although it is perfectly possible that he did. An abbreviated form of the same chart used previously incorporates the ministry of Ehud and Shamgar.

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<td>The foundations of Temple Laid</td>
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The pattern used here is comparable to previous chronological charts developed in previous volumes in this series. “M.Yr” refers to the year of the life of Moses; “J.Yr” to that of the prophet Joshua. “Ju.Yr” suggests the year of the rule of the judges, which we will for our present purposes assume began upon Joshua’s death. In this particular chart, the year of the Judges will continue to be counted even after the reign of the kings begins.

3.30.2—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshiping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

3.30.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-
Some scholars suggest that the deliverance and judgeship of Shamgar in the west overlapped that of the time of deliverance of Ehud in the east. Although this seems reasonable and facilitates the fitting together of the entire timeframe, we cannot with certainty explain precisely how the chronology should be adjusted.

3.31—Shamgar—Another of the twelve judges of Israel from the time of Joshua until the time of the kings of Israel. In some respects he appears much like Samson, given the nature of his force of arms and the instrument by which he liberated the Israelites from the bondage to the Philistines.

3.31.9—Anath—We know little about this man except that he was the father of Shamgar one of the judges of Israel.

3.31.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

3.31.20–21—ox goad—A long pointed rod which a man used to encourage his draft animals to move forward at a greater rate of speed.

3.31.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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.
4.1 The reference to Ehud rather than Shamgar seems to support the idea that Shamgar’s activities were chronologically imbedded somewhere during the time that Ehud’s peace prevailed in the east.

4.1.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.1.16—Ehud—The second judge of Israel who was instrumental in ridding the land of Eglon, king of the Moabites. A left-handed man, he surprised the king while delivering the tribute required by the conqueror.

4.2 For every commandment and law revealed by the Lord God of Israel there are consequences dependent upon the manner in which the children of men respond to them. Obedience brings the blessings of divine maturity; disobedience brings misery and grief inexpressible. In the case of these particular children of Israel, the strength and inspiration of the God of their fathers were withdrawn from them and they were left to contend with their enemies on their own. They did not fare well.

4.2.10—Jabin—Many scholars suggest that this king in the northern portions of the land of promise was a successor of a potentate bearing the same name who had opposed Joshua more than a century before. Just as Adonizedek had raised the armies of the Canaanites against Joshua and the children of Israel, so also Jabin did in the north. Of this second Jabin we know little except he appears to have gathered the remnants of the northern Canaanites to afflict the children of Israel.

4.2.13—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

4.2.17—Hazor—A Canaanite city located on the west side of the Jordan River near what is now known as Lake Hula. At the time of the Israelite conquest of the land of promise under Joshua, Jabin was king of this city. Naphthali received this city as part of its land inheritance.

4.2.24—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of 

Chapter 4

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

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.
Heber the Kenite, when the former took refuge in the tent of the latter.

4.2.28—Haraneth—A city of the Canaanites located on the western shore of what is now known as Lake Hula, north of the sea of Galilee. There Sisera, the captain of the armies of Jabin, dwelt.

4.2.31—Gentiles—As defined in the scriptures, the Gentiles were the offspring of Japheth who was in turn the son of Noah.

4.3 The dominance of Jabin and Sisera among the northern tribes of Israel was long-lived. Once the Israelites were sufficiently humbled, however, the Lord raised up Deborah and Barak to throw off the yoke of bondage.

4.3.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.4 Deborah’s inspiration became the driving force behind the conquest of Jabin and Sisera. No man should be distressed that a mother in Zion should have the mind and will of the Lord at her disposal. We should wonder, however, that there was no man sufficiently sensitive to the spirit of the Lord to have received revelation prior to this hour.

4.4.2—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

4.4.4—prophetess—A prophet is one who has and bears testimony of the Lord Jesus Christ, not matter when or where they might be. Deborah was filled with the Holy Ghost and therefore functioned in that capacity at this time.

4.4.8—Lapidoth—The husband of Deborah the prophetess. Little more is known of this man.

4.4.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

3. And the children of Israel cried unto the Lord: for he had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.

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

Judg. 4:4
AF 229
AGQ 3 66
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.5 It is clear that Deborah was well known in her day as a divinely inspired woman, more than any man of her era. We cannot be certain whether the children of Israel came to Deborah on a regular basis for guidance, or whether this particular instance of their suffering under Jabin and Sisera precipitated the visit. We should probably conclude that is the latter.

4.5.9—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

4.5.11—Ramah—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

4.5.13—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abrahm’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name.

4.5.16—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

4.5.21—Israel—The name name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no
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4.6 The instructions from the Lord here through Deborah are consistent with all that had been given through the servants of the Lord on prior occasions. Each tribe was to do all within their power to overcome the Canaanites who dwelt in the land of their particular inheritance. The children of Israel had come south hoping for deliverance at the hand of the other tribes, perhaps Ephraim, Benjamin, and Judah. The Lord, however, made it clear that Naphthal and Zebulun were capable of taking care of their own deliverance. Hence, Barak is given the instructions that would accomplish the commandments that had been given them long before.

4.6.6—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.6.10—Abinoam—We know little of this man of Naphthali, save for his paternal relationship to Barak, the captain of the armies of Naphtali and Zebulun.

4.6.13—Kedeshnaphthali—Sometimes rendered simply as Kedesh. One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times. Some scholars place it northwest of Lake Hula. It should not be confused with other cities in the promised land that bear the same name.

4.6.24—Israel—The name name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6. And she sent and called Barak the son of Abinoam out of Kedeshnaphthali, 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 Naphthali and of the children of Zebulun?
4.6.31—*Tabor*—A prominent mountain located in the northeastern section of the Jezreel valley, about seven miles due east of the city of Nazareth. It is most likely to be identified as the Mount of Transfiguration during the ministry of the Lord Jesus Christ.

4.6.43—*Naphtali*—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means "my wrestling". We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

4.6.49—*Zebulun*—The tenth son of Jacob and the sixth between Jacob and Leah. His name means "dwelling, cohabitation". Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

4.7 It is interesting that Jabin, who lived north of mount Tabor, eventually gathered his troops in the southernmost reaches of Naphtali and Zebulun. Both Hazor and Harosheth were located toward the central parts of those tribal inheritances. Why did Jabin go for the bait, committing his armies at such a great distance from his fortified cities? We may say that the Lord moved him to do so, but Jabin must have had something else in mind, like extending the boundaries of this kingdom to the south. In the meantime, Barak was able to raise his troops from Naphtali and Zebulun. Why did not Jabin or Sisera notice the movement of the Israelites to Kedesh?

4.7.10—*Kishon*—The primary waterway that drained the valley of Esdrac-lon, from the mountains of Jezreel to just north of mount Carmel where it emptied into the waters of the Mediterranean Sea.

4.7.11—*Sisera*—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.7.15—*Jabin’s*—Many scholars suggest that this king in the northern portions of the land of promise was a successor of a potentate bearing the same name who had opposed Joshua more than a century before. Just as Adonizedek had raised the armies of the Canaanites against Joshua and the children of Israel, so also Jabin did in the north. Of this second Jabin we know little except he appears to have gathered the remnants of the northern Canaanites to afflict the children of Israel.

4.8 Barak is not being coy here, but simply revealing his own weaknesses in terms of his spiritual sensitivity. Deborah was a respected woman, a prophetess to be sure, but Barak was notably hesitant to do the will of the Lord unless the Lord’s messenger accompanied him into battle.

4.8.2—*Barak*—A captain of Naphthali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.9 The gathering of the Israelite armies took place at Kedeshnaphtali while Jabin and Sisera dwelt in their respective cities of Hazor and Harosheth.

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.

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.

9. And she said, I will surely go with thee: notwithstanding the
4.9.27—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.9.35—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

4.9.40—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.9.42—Kedesh—Sometimes rendered as Kedeshnaphthali. One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times. Some scholars place it northwest of Lake Hula. It should not be confused with other cities in the promised land that bear the same name.

4.10 The troops were assembled at Kedesh in preparation for the battle with Jabin and Sisera.

4.10.2—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.10.4—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means "my wrestling". We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

4.10.6—Zebulun—The tenth son of Jacob and the sixth between Jacob and Leah. His name means “dwelling, cohabitation”. Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

4.10.8—Kedesh—Sometimes rendered as Kedeshnaphthali. One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times. Some scholars place it northwest of Lake Hula. It should not be confused with other cities in the promised land that bear the same name.

4.10.21—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera 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.
4.11 The rest of the Kenites had left Gilgal and had established themselves in the wilderness of Judea near Arad in the south. The fact that Heber lived in the northern parts of the inheritances was remarkable, but unexplained.

4.11.2—Heber—A member of the House of Israel through his association with Jethro the high priest of Midian and the father-in-law of Moses. Unlike the rest of his family who settled in the inheritances of Simeon and Judah, Heber settled in the north, near the city of Kedeshnaphthali.

4.11.4—Kenite—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the husband of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near the northern city of Kedeshnaphthali.

4.11.11—Hobab—Some scholars take exception to the wording of the verse, asserting that “Hobab” was simply another name for Jethro, Moses father-in-law, citing Judges 4:11 and Numbers 10:29 as evidence, where Hobab is called either the brother-in-law or the father-in-law of Moses. The simplest explanation, and thus the most elegant, is that Hobab, Moses’ brother-in-law, was named after his father Jethro, who is notorious for the plethora of names and titles that had been given to him as the high priest of Midian.

4.11.17 7—Moses—We have no idea how Amram and Jochebed referred to their son by name. This given by the princess, however, essentially is a reference to his deliverance from the Nile. In its elemental form, the name of the prophet means “is born”. The cognate in Hebrew means “drew him out”.

4.11.26—Zaanaim—A region in northern Palestine near Lake Hula which is notable for its oak trees.

4.11.30—Kadesh—Sometimes rendered as Kedeshnaphthali. One of the cities that helped define the boundaries of the tribal inheritance of Naphtali. This site as yet to be definitively identified in modern times. Some scholars place it northwest of Lake Hula. It should not be confused with other cities in the promised land that bear the same name.

4.12 It is fascinating to note that the northern clan of Kenites revealed the fact that Barak and his ten thousand men had gone from Kedesh to mount Tabor to their enemies. One might therefore perceive the slaying of Sisera by Jael, Heber’s wife, as being somewhat ironic. All of this, however, was part of the economy of God.

4.12.4—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.12.6—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezerel valley.

4.12.10—Abinoam—We know little of this man of Naphtali, save for his paternal relationship to Barak, the captain of the armies of Naphtali and Zebulun.

4.12.16—Tabor—A prominent mountain located in the northeastern section of the Jezerel valley, about seven miles due east of the city of Nazareth. It is most likely to be identified as the Mount of Transfiguration.

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.

12. And they shewed Sisera that Barak the son of Abinoam was gone up to mount Tabor.
during the ministry of the Lord Jesus Christ.

4.13 Sisera led the armies of Jabin some fifty-five miles south from his fortified city to the valley near mount Tabor where Barak and his ten thousand men awaited him.

4.13.2—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.13.23—Haroseth—A city of the Canaanites located on the western shore of what is now known as Lake Hula, north of the sea of Galilee. There Sisera, the captain of the armies of Jabin, dwelt.

4.13.26—Gentiles—As defined in the scriptures, the Gentiles were the offspring of Japheth who was in turn the son of Noah.

4.13.31—Kishon—The primary waterway that drained the valley of Esdraelon, from the mountains of Jezebel to just north of mount Carmel where it emptied into the waters of the Mediterranean Sea.

4.14 It would appear that the main body of Barak’s army had ensconced itself on the heights of mount Tabor where the chariots of Sisera were useless. The command to attack on the plains was to lose a defensive advantage, but the Lord promised Barak through Deborah that he would nonetheless be successful.

4.14.2—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

4.14.5—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezebel valley.

4.14.18—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.14.36—Tabor—A prominent mountain located in the northeastern section of the Jezebel valley, about seven miles due east of the city of Nazareth. It is most likely to be identified as the Mount of Transfiguration during the ministry of the Lord Jesus Christ.

4.15 We are not told of the strategy that Barak used so that he was able to destroy the effectiveness of the chariots. The simple ratio of men to chariots was ten to one, but in the open field that would not have been sufficient to resist a rolling offense. That there was divine intervention is clear; as to the precise nature of that intervention, our narrator is silent. We are not told what happened to the chariot of Sisera, although it is certain that it had become a liability rather than an asset to him.

4.15.5—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

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

14. And Deborah said unto Barak, 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 from mount Tabor, and ten thousand men after him.

15. And the LORD discomfited Sisera, and all his chariots, and all his host, with the edge of the sword before Barak; so that Sisera lighted down off his chariot, and fled away on his feet.
4.15.21—**Barak**—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.16 The armies of Sisera and Jabin fled northward from mount Tabor toward their military capital. Some of the men had used their chariots to escape, but apparently the terrain was such that their flight was serious impeded. Not one of the soldiers from Sisera’s army lived to return home.

4.16.2—**Barak**—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.16.12—**Harosheth**—A city of the Canaanites located on the western shore of what is now known as Lake Hula, north of the sea of Galilee. There Sisera, the captain of the armies of Jabin, dwelt.

4.16.15—**Gentiles**—As defined in the scriptures, the Gentiles were the offspring of Japheth who was in turn the son of Noah.

4.16.21—**Sisera**—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.17 The clan of the northern Kenites had been those who had informed Sisera and Jabin that the children of Israel had gathered at mount Tabor. As to what had been their motive for doing so we may only speculate. It is clear, however, that Jael’s loyalties lay with the children of Israel.

4.17.2—**Sisera**—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.17.12—**Jael**—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

4.17.16—**Heber**—A member of the House of Israel through his association with Jethro the high priest of Midian and the father-in-law of Moses. Unlike the rest of his family who settled in the inheritances of Simeon and Judah, Heber settle in the north, near the city of Kadeshnaphtali.

4.17.18—**Kenite**—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the husband of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near the northern city of Kadeshnaphtali.

4.17.24—**Jabin**—Many scholars suggest that this king in the northern portions of the land of promise was a successor of a potentate bearing the same name who had opposed Joshua more than a century before. Just as Adonizedek had raised the armies of the Canaanites against Joshua and the children of Israel, so also Jabin did in the north. Of this second Jabin we know little except he appears to have gathered the remnant of the northern Canaanites to afflict the children of Israel.

4.17.28—**Hazor**—A Canaanite city located on the west side of the Jordan River near what is now known as Lake Hula. At the time of the Israelite conquest of the land of promise under Joshua, Jabin was king of this city. Naphtali received this city as part of its land inheritance.

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

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.
4.18 We cannot at this distance of time and space declare precisely what Jael’s motivations were, but surely Jael knew exactly what she was going to do in the process of time.

4.18.2—Jael—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

4.18.7—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.19 We do not know exactly how far Sisera had come on foot before he found himself at the tent of Jael, but the distance from Haroseth and mount Tabor was in excess of fifty miles. Sisera had asked for water and Jael had provided milk, an act of apparent generosity. Jael was desirous to have the Canaanite captain completely at ease in her company.

4.20 Sisera was exhausted and knew that with the refreshment that he had received from his hostess that he would soon succumb to the temptation to sleep. He therefore asked that she turn away anyone that might be looking for him. We do not know whether or not Jael knew of the rout of Jabin’s army and who had been responsible for the destruction of the captain’s men. She was determined, however, to destroy the man who lay within her tent. Obviously there is some history which the narrator has not provided his readers.

4.21 The Kenites in the northern lands of inheritance of the House of Israel were at peace with Jabin, yet it is clear that something had transpired that had set the mind and heart of Jael against the king’s captain to have executed him in such a fashion.

4.21.2—Jael—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

4.21.3—Heber’s—A member of the House of Israel through his association with Jethro the high priest of Midian and the father-in-law of Moses. Unlike the rest of his family who settled in the inheritances of Simeon and Judah, Heber settle in the north, near the city of Kedeshnaphthal.

4.22 Barak had been determined to track down Sisera, and had travelled the fifty miles or so from mount Tabor to the door of Jael’s tent. Heber’s wife is quite proactive in revealing all that she had done to Sisera. Again it is difficult for us to be definitive as to why she acted as she did.

4.22.4—Barak—A captain of Naphtali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jezreel valley.

4.22.6—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

4.22.7—Jael—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

4.23 With the great army led by Sisera destroyed by Barak and his army, it may very well have been that the cities of Hazor and Haroseth were easily

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.

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.

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.

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.

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 seest. And when he came into her tent, behold, Sisera lay dead, and the nail was in his temples.

23. So God subdued on that day Jabin the king of Canaan before the
overcome. Whether Jabin was killed during the first battle or when the cities were taken is of no consequence. For a period of time the children of Israel in the northern reaches of the land of Palestine were freed from their oppressors.

4.23.7—Jabin—Many scholars suggest that this king in the northern portions of the land of promise was a successor of a potentate bearing the same name who had opposed Joshua more than a century before. Just as Adonizedek had raised the armies of the Canaanites against Joshua and the children of Israel, so also Jabin did in the north. Of this second Jabin we know little except he appears to have gathered the remnants of the northern Canaanites to afflict the children of Israel.

4.23.11—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

4.23.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.24 The battle held between Megiddo and Tabor was only the first of the forays of Naphtali and Zebulun against the Canaanites remaining in their lands of inheritance. We are not told when and how Jabin perished, but it must have been shortly after the death of Sisa.

4.24.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This

children of Israel.

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.

Judg. 4:24

AGQ 3 66
complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

4.24.13—Jabin—Many scholars suggest that this king in the northern portions of the land of promise was a successor of a potentate bearing the same name who had opposed Joshua more than a century before. Just as Adonizedek had raised the armies of the Canaanites against Joshua and the children of Israel, so also Jabin did in the north. Of this second Jabin we know little except he appears to have gathered the remnants of the northern Canaanites to afflict the children of Israel.

4.24.17—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

5.1 The hymn as given here is one of the oldest in the biblical record. Modern scholars have suggested that there are great difficulties in the text. This may very well be, but the reader will find that the major problem associated with the work is a lack of understanding of the time and place of the song. Modern scholars have a tendency to interpret minuta in ancient writings with far more exactness than may have been intended by the original writer. In the end, however, this is a hymn of thanksgiving to the Lord God of Israel for the miraculous victory over an oppressive enemy.

5.1.3—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

5.1.5—Barak—A captain of Naphthali who was inspired by Deborah to raise up an army against Jabin king of Hazor and his general Sisera. The great defeat of the Canaanites took place between mounts Carmel and Tabor in the Jerzeel valley.

5.1.9—Abinoam—We know little of this man of Naphthali, save for his paternal relationship to Barak, the captain of the armies of Naphthali and Zebulun.

5.2 The tribes of northern Palestine had been under the tyrannical rule of Jabin, king of Hazor, for twenty years. During those two decades, the children of Israel slowly came to the realization that most of their problems with Jabin had been due to their own lack of respect for the covenants of their fathers. The fact that they appealed to Deborah, a prophetess to be sure, but one who did not pertain to any of the afflicted tribes, says something of the spiritual weakness of the men of Naphthali, Zebulun, and the other northern tribes who suffered under Jabin’s heavy hand.

5.2.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

Chapter 5

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

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

Judg. 5
DNTC 3 216
EM 1 67
Judg. 5:1–3
AGQ 3 66

EM 2 963
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.3 There were other potentates who had thought to over run the divinely appointed inheritances of the House of Israel, and there were others who would attempt to spoil the goods of the children of Israel. Deborah and Barak, in their hymn, were giving fair warning that any oppression would be dealt with in a summary fashion, if and when the Israelites sought the aid of their God. There is some difficulty in identifying the first person narrator in this and the following verses. Some scholars have gone to great lengths to explain how Deborah and Barak took turns singing various portions of the song. There are other places in the hymn where Deborah and Barak are spoken of in the third person, even though they are purportedly singing the song. Many of the issues raised by the learned men of the world may be ameliorated if one realizes that the song was not devised to be sung on the one occasion. This was a victory hymn that could be sung by any grateful Israelite reflecting on the goodness of God toward the House of Israel. Thus, “I” in this verse could refer to Deborah or Barak, or both; it also could refer to any singer who subsequently sang the hymn.

5.3.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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.

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5.4 Central to the meaning of this verse is understanding the reason why the Lord God of Abraham, Isaac, and Jacob would have anything at all to do with the children of Israel in their apostate state. Why would God step into the breach broken down by the conduct of the Israelites themselves? First, they were the posterity of holy men and women who had pleased God in every way. They had entered into covenants that had assured their salvation and exaltation, and the prosperity of their descendants whenever they would call upon God in faith. The children of Israel had entered into a similar covenant at the foot of mount Sinai, even though that second union between God and His people had been of a lesser degree. Yet, generations later, any appeal by the children of Israel that sought the blessings of Heaven through willing obedience to the laws and ordinances that had been given to them, would evoke a response in their favor. In the deserts of Sinai and in the wildernesses of Edom and Moab, the Lord God had watched over, protected, and strengthened His people in the midst of their enemies. This would continue so long as the world should stand.

5.4.6—Seir—Assumed by scholars to be the eastern side of the long valley that today leads from the southern tip of the Dead Sea to the Gulf of Aqaba. Some scholars have proposed a location with the land of Canaan, pointing a prominence in the southern parts of what would become known as Judea.

5.4.15—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

5.5 Although the glory of the Lord had frequently been withdrawn from the children of Israel, it had not wholly departed from them. The covenants were still in place, and any substantive movement toward repentance and obedience would reinstate the children of Israel to that place and station in the eyes of God that would restore their powers, both military and spiritual. The enemies of the House of Israel should therefore be forewarned that at any moment that which seemed weak and subdued would be revived and empowered to destroy those who oppressed and persecuted them.

5.5.10—Sinai—One of the many names that have been applied to the various locations where Moses communed with the Lord God of Israel. Mount Horeb is another. Some scholars suggest that Horeb is in reference to the whole range of mountains and Sinai is the very mount of communion. Others, however, assert the opposite. In general, most Biblical scholars have settled on the mountainous region near the southern tip of the Sinai peninsula as the location of both. As to the exact prominence upon which Moses received the Law of God, there are as many opinions as there are peaks in the region.

5.5.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

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

5. The mountains melted from before the LORD, even that Sinai from before the LORD God of Israel.
scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Isreal. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.6 Shamgar had slain six hundred Philistines with an ox goad, delivering the tribe of Judah from their oppressors about the time that Ehud delivered the eastern portions of the land of promised from Eglon, king of Moab. From the time of Shamgar until the time of Jael, for those twenty years or so, there was no peace in the land, particularly in the north where Jabin and Sisera ruled. Little commerce was conducted, and no safety existed outside of the walled cities. Those who were forced to journey from one place to another took the roads less travelled by.

5.6.5—Shamgar—Another of the twelve judges of Israel from the time of Joshua until the time of the kings of Israel. In some respects he appears much like Samson, given the nature of his force of arms and the instrument by which he liberated the Israelites from the bondage to the Philistines.

5.6.9—Anath—We know little about this man except that he was the father of Shamgar one of the judges of Israel.

5.6.14—Jael—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

5.7 Deborah had grown up in a time of anarchy and tribulation. She had married and brought children into the world under the threats and oppressions of their surrounding enemies. She had watched the progressive apostasy consume the children of Israel, suffering with them as they gradually succumbed to their own wickedness. Her sorrow was that of a mother helplessly considering awayward children losing their freedom and peace.

5.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward

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.

7. The inhabitants of the villages ceased, they ceased in Israel, until that I Deborah arose, that I arose a mother in Israel.
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.7.14—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

5.8 Here was the root of the troubles that plagued the children of Israel. The covenant people had embraced the spirit of the natural man and had become carnal, sensual, and devilish. In that terrible lost and fallen state, they had been overrun by their surrounding enemies, the very peoples that they had been commanded to destroy when they first entered into the land of promise. With the remnants of the former inhabitants of the land the children of Israel made peace. In short order, however, they were disarmed or at least disinterested in maintaining a defensive stance. One wonders where Barak obtained the weapon to battle against Sisera and Jabin. Some scholars have gone so far as to say that the ten thousand men in the Israelite army were totally disarmed until they took the weapons from their enemies at mount Tabor.

5.8.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.9 Deborah’s tenderest feelings were with those of the tribes of Israel who rallied the hearts and minds of the soldiers to band together against Sisera and Jabin notwithstanding the fact that they were untrained and poorly armed.

5.9.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The

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

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

Judg. 5:9

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scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.10 Where were the hearts of the men who would prosper because commerce between the cities would once again flow abundantly? Where were the voices of those who had been called upon to administer justice under the rule of Jabin and Sisera? Were they not now allowed to do that which would bring peace and prosperity to every part of the land? Should they not rejoice and offer thanksgiving unto the God of their fathers who delivered them from poverty and oppression?

5.11 Did any woman wish to hear the sound of battle when she went to the village wells to draw water for her family? Should not the mothers of Israel rejoice in the peace and freedom which abounded immediately after the destruction of the army of Sisera? Should not the credit go to Him who delivered their husbands, fathers, and sons from destruction?

5.11.37—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

5.12 There was yet more to be done. The trials and tribulations through which the children of Israel had been passing had transpired because they had failed to keep the commandments of God. The most egregious of their lapses had been in slovenly manner in which they had dealt with the previous inhabitants of the land of Canaan. They had not destroyed the enclaves of Canaanites that had remained after the first campaigns against the seven nations dwelling in the land of Palestine. Some had been enslaved and others had been neglected. This had been the case with Jabin, king of Hazor. His people had been allowed to arm and strengthen themselves until they were powerful

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

11. They that are delivered from the noise of archers in the places of drawing water, there shall they hear 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.

12. Awake, awake, Deborah: awake, awake, utter a song; arise, Barak, and lead thy captivity captive, thou son of Abinoam.
enough to enslave their former conquerors. Women like Deborah should
indeed awake in every corner of the land; men like Barak should rise up and
complete the task that their fathers had promised to do.

5.12.3—Deborah—A woman of great faith and inspiration who probably
pertained to the tribe of Benjamin, dwelling as she did between the
communities of Ramah and Bethel. How Deborah became directly
involved in the civil and military affairs of the children of Israel we are
not told. That she was filled with the power and influence of the Holy
Ghost there can be no question. At her word, Barak and the armies of
Israel assembled between mounts Carmel and Tabor where Sisera the
captain of the armies of Jabin king of Hazor were overthrown.

5.12.10—Barak—A captain of Naphtali who was inspired by Deborah to
raise up an army against Jabin king of Hazor and his general Sisera. The
great defeat of the Canaanites took place between mounts Carmel and
Tabor in the Jerseel valley.

5.12.19—Akinsam—We know little of this man of Naphtali, save for his
paternal relationship to Barak, the captain of the armies of Naphtali
and Zebulun.

5.13 There is some difficulty with this verse because of the nature of the
pronouns and their antecedents. The verse appears, however, to be a recog-
nition of the hand of God in the successes of Deborah and Barak.

5.13.2—he—that is to say, the Lord God of Israel.

5.13.4—him—that is to say, Barak, the captain of the Lord’s host that
destroyed the armies of Jabin and Sisera.

5.13.18—me—Probably in reference to Deborah who guided the affairs of
the battle as the result of her role as a prophetess of the Lord God of
Israel.

5.14 Some scholars have asserted that Deborah and Barak here speak of those
who fought against Jabin and Sisera, but this clearly cannot be the case. The
ten thousand men that overthrew the armies of Hazor and Harosheth were
from the tribes of Naphtali and Zebulun. Other scholars suggest that the
prophetess and her captain are again rehearsing the victories that eminent
members of the various tribes had accomplished. The first victory over the
Amalekites took place at Rephedin within a few weeks after the children of
Israel had left Egypt. The chief captain of the armies of Israel at that time was
Joshua, a scion of the tribe of Ephraim. The reference to Benjamin could be
for Deborah herself, but most likely for the brave Ehud of the tribe of Ben-
jamin who slew Eglon, king of the Moabites. The family of Machir had been
granted large portions of the land east of the river Jordan as part of the inheri-
tance of half of the tribe of Manasseh. They governed the lands previously
held by Og and defended the northeast corridor of the land against invasions
from Mesopotamia and Syria. We cannot, at this point, declare precisely why
the tribe of Zebulun was considered a literary branch of the House of Israel,
but they undoubtedly were. We cannot imagine that the tribe of Judah was
the only part of the family of Jacob who kept a record of their proceedings.

5.14.3—Ephraim—Although Manasseh was probably two years older than
his brother Ephraim, yet when Jacob adopted the two sons of Joseph
into his immediate family, he gave Ephraim precedence. The inheri-
tances of Ephraim lay in the highlands of the west side of the Jordan
River about twenty miles north of Jerusalem. Ishmael and his family,
those who had accompanied Lehi to their eventual of inheritance in the
western hemisphere, pertained to the tribe of Ephraim. Ephraim was
probably born in the Adamic Year 2248 when his father was 34 years of

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

14. Out of Ephraim was there a
root of them against Amalek; after
thee, Benjamin, among thy people;
out of Machir came down gover-
nors, and out of Zebulun they that
handle the pen of the writer.
various opinions regarding the whole matter. We cannot say, but if this were the case, Reuben was a people of various opinions regarding the whole matter.

5.15.5—Issachar—The ninth son of Jacob and the fifth between Jacob and Leah. His name means "he will bring a reward, content, saturate, satisfy". Issachar was 12 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 45 years of age when he left Hebron for the land of Egypt.

5.15.8—Deborah—A woman of great faith and inspiration who probably pertained to the tribe of Benjamin, dwelling as she did between the communities of Ramah and Bethel. How Deborah became directly involved in the civil and military affairs of the children of Israel we are not told. That she was filled with the power and influence of the Holy Ghost there can be no question. At her word, Barak and the armies of Israel assembled between mounts Carmel and Tabor where Sisera the captain of the armies of Jabin king of Hazor were overthrown.

5.15.13—Barak—A captain of Naphtali who was inspired by Deborah to
raise up an army against Jabin king of Hazor and his general Sisera. The
great defeat of the Canaanites took place between mounts Carmel and
Tabor in the Jezreel valley.

5.15.26—Reuben—The firstborn son of the whole house of Israel. He
would lose his birthright, however, through his illicit conduct with
Bilhah. His name means, “behold a son”. If our chronologies be some-
what accurate, Reuben was 25 years old when Jacob returned to the
land of Canaan and 58 years old when the family left for Egypt. We
know nothing of his marriage or of his wife who bore him his four
sons. According to the record, Reuben had no grandchildren when he
accompanied Jacob into Egypt. What we cannot determine is whether
he or his sons did not marry until they were considerably older in life.
For the sake of argument, we are supposing that Reuben married while
still dwelling in the land of Padanaram at about 20 years of age. We
also assume that his first child would have been born a year later.

5.16 Although there were probably no soldiers from Reuben invited to par-
ticipate in the battle at Megiddo, yet it seems clear that there were supposed to
be witnesses from the tribe to witness the great defeat brought about by the
hand of God in favor of the House of Israel.

5.16.18—Reuben—The firstborn son of the whole house of Israel. He
would lose his birthright, however, through his illicit conduct with
Bilhah. His name means, “behold a son”. If our chronologies be some-
what accurate, Reuben was 25 years old when Jacob returned to the
land of Canaan and 58 years old when the family left for Egypt. We
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sons. According to the record, Reuben had no grandchildren when he
accompanied Jacob into Egypt. What we cannot determine is whether
he or his sons did not marry until they were considerably older in life.
For the sake of argument, we are supposing that Reuben married while
still dwelling in the land of Padanaram at about 20 years of age. We
also assume that his first child would have been born a year later.

5.17 Apparently the tribes of Gad, Dan, and Asher likewise sent no one to
Tabor to serve as witnesses of the rout of the Canaanites by Barak and the
tribes of Naphtali and Zebulun. Had they done so, they might have been
inspired to direct their attention to the remaining pockets of Canaanites in
their own lands.

5.17.1—Gilead—Anciently, scholars assure us, the mountainous regions
referred to here included the northern reaches of present day Mount
Hermon and Mount Lebanon that lie west of the city of Damascus.
They also continued southward to the prominences of Moab east of the
Dead Sea. The name, however, has been relegated to the rather narrow
region east of the River Jordan today.

5.17.4—Jordan—The river that runs north to south through the midst of
the land of Canaan. Its terminus today is the Dead Sea. The valley of
the river Jordan is several hundreds of feet below sea level.

5.17.8—Dan—The fifth child born to Jacob and the firstborn between
Bilhah and Jacob. His name means “judging” in Hebrew. We know
nothing of his wife, but we may assume that she was part of Jacob’s
entourage when he left the land of Padanaram and therefore a member
of a covenant people. We assume for the sake of argument that he was
20 or so when he did marry. He was 51 years of age when he left
Hebron for the land of Egypt.

5.17.12—Asher—The eighth son of Jacob and the second child born to

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

17. Gilead abode beyond Jordan;
and why did Dan remain in ships?
Asher continued on the sea shore,
and abode in his breaches.
Jacob and Zilpah. His name in Hebrew means “blessedness, happiness”. Asher was 13 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 16 or so when he did marry. He was 46 years of age when he left Hebron for the land of Egypt.

5.18 If, as we have supposed, the ten thousand men led by Barak were initially unarmored, the prospects would have been desperate indeed for anyone who watched from the top of mount Tabor. To witness the subsequent rout of the army of Sisera would have been a memorable and inspiring spectacle indeed.

5.18.1—Zebulun—The tenth son of Jacob and the sixth between Jacob and Leah. His name means “dwelling, cohabitation”. Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

5.18.3—Naphtali—The sixth born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

5.19 Are there two sets of kings spoken of here or is there but one? Certainly Jabin and Sisera of the Canaanites fought at the battle. The children of Israel, however, were to be a people who were both kings and priests unto the Most High God. Could we not say that Deborah and Barak saw in those ten thousand men, warriors who were themselves fighting more worthily and wisely than the most astute king among the children of men? Certainly the results of that day’s battle would certainly attest to that premise.

5.19.11—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

5.19.13—Taanach—Sometimes rendered Tanach. A city that helped define the northern border of the tribal inheritance of Manasseh. It is traditionally located about five miles southeast of Megiddo. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed. It eventually was given to the Levites.

5.19.18—Megiddo—A major city of defense located at the southeastern foothills of Mount Carmel. It helped define the northern border of the tribal inheritance of Manasseh. It was taken by Joshua and the children of Israel during their early campaigns against the Canaanites after the crossing of the river Jordan. It appears that both Asher and Manasseh had claims to the city and Manasseh prevailed.

5.20 The power of God filled the hearts and minds of the ten thousand warriors as they overthrew the armies of Jabin and Sisera. Thus sustained, the Israelites could not lose, no matter how greater their disadvantages may have been.

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

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.

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

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5.20.12—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

5.21 It would appear that the bodies of the Canaanite soldiers were cast into the Kishon River and from there washed into the depths of the Mediterranean Sea.

5.21.4—Kishon—The primary waterway that drained the valley of Esdraelon, from the mountains of Jezreel to just north of mount Carmel where it emptied into the waters of the Mediterranean Sea.

5.22 Historians assure us that in ancient times horses were seldom shod. If this be the case, than it is easy to understand how the animals pulling the iron chariots were soon rendered lame. The resultant tenderness of the hooves of the horses would have made the chariots worthless in battle.

5.23 One might argue that it was a long and perilous journey from mount Tabor to Kedesh where Barak assembled the armies of the tribes of Naphtali and Zebulun. Yet when the people of Meroz would not join the rest of the soldiers at mount Tabor, they incurred the wrath of the Lord God of their fathers.

5.23.3—Meroz—This place is mentioned nowhere else in sacred writ. Some scholars, however, have ventured to say that it was a small community north of mount Tabor that pertained to the tribe of Zebulun. Its apparent crime against the Lord God and His servants was that notwithstanding its proximity to the site of the battle, none of the Zebulunites from that city participated in the battle.

5.24 The death of Sisera at the hand of Jael brought to a dramatic end any future prospects of Jabin and his Canaanite kingdom. The whole empire came crashing down shortly after the captain’s death.

5.24.5—Jael—The wife of Heber the Kenite who killed Sisera, the captain of the armies of Jabin king of Hazor, after the decisive battle between them and Barak at Megiddo.

5.24.9—Heber—A member of the House of Israel through his association with Jethro the high priest of Midian and the father-in-law of Moses. Unlike the rest of his family who settled in the inheritances of Simeon and Judah, Heber settle in the north, near the city of Kedeshnaphthali.

5.24.11—Kenite—A people who apparently inhabited the lands south of Palestine and east of the Gulf of Akaba. Moses father-in-law was said to have been a Kenite, a branch of the people of Midian. Heber, the husband of Jael who slew Sisera the general of the Canaanites with a tent peg, was also called a Kenite notwithstanding the fact that his dwelling was near the northern city of Kedeshnaphthali.

5.25 Sisera had lost the battle and soon thereafter lost his means of transportation. He had been pursued by Barak from the battlefield for nearly fifty miles as the captain of Jabin’s armies fled before him on foot. By the time Sisera arrived at door of Jael’s tent, he was completely exhausted. Jael provided him with more than he asked.

5.26 Scholars are at odds regarding the account given here. Earlier, the narrative simply states that Jael took a tent peg and drove it through the temples of Sisera’s head. Nothing is said of decapitation. Some of the learned suggest

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

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

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.

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

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

26. She put her hand to the nail, and her right hand to the workmen’s hammer; and with the
5.26.22—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

5.27 Sisera’s army had been destroyed through the divine wisdom of an inspired woman. His life was taken by another faithful Israelite who was prepared to do whatsoever the Lord commanded her. Thus, the greatest of the remaining Canaanite kingdoms was brought down by the efforts of mothers in Israel.

5.28 Deborah now turns to the corresponding women in the palaces of Haroseth. The Israelite women are no less sensitive to the feelings of their Canaanite counterparts, but the Canaanites have stubbornly refused to abandon the inheritances that the Lord God of Heaven had appointed to the covenant people. The Canaanite women had been at ease, partaking of the wealth that had been stripped from the Israelites. They would no longer enjoy such pleasant circumstances.

5.28.4—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

5.29 As will be seen, the women of Haroseth are portrayed in a negative light in the sense that they appear to comfort themselves by dwelling upon the spoils that the Canaanite soldiers would be bringing to them.

5.30 The women of the Canaanites had every reason to expect victory. The children of Israel had been quietly subservient for twenty years. It also appears that they were fundamentally unarmed. The delay, then, could only mean that considerable time was necessary to gather up the spoil and to divide the captives among the captains. Apparel of all kinds would soon be available; new servants would make life at the palace more relaxed.

5.30.19—Sisera—The captain of the armies of the Canaanites when Jabin the younger was king at Hazor. He was routed by the armies of the children of Israel near Megiddo. Sisera was slain by Jael, the wife of Heber the Kenite, when the former took refuge in the tent of the latter.

5.31 In short order, the news of the debacle at Megiddo would arrive at the gates of Haroseth and Hazor. Soon thereafter the armies of the tribes of Naphtali and Zebulun would appear on the horizon and a swift destruction would follow. Any consideration of worldly goods and servants would be replaced by either death or servitude. Thus the lands of inheritance that were located in the north had peace for a long time. It seems that other parts of the land were not as fortunate.

6.1 We are not told how and why the Midianites travelled so far north from their lands east of the gulf of Aqaba. They had been an influence in the political landscape of northwestern Arabia for a considerable period of time. Balaam, the apostate priesthood bearer who conspired with Balak and the Moabites against Israel, was closely associated with the Midianites. If the traditional sites for the various cities and territories spoken of in the story of

Chapter 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.
Gideon are accurate, then the Midianites were well outside of their usual range of influence. It is at this point that we may treat at least one of the problems that appear when attempting to establish a viable chronology of the book of Judges. As we indicated above (see 0.4) if we assume that our overall time framework is moderately accurate, then in accounting for the rule of the judges, we must assign judicial time periods about 300 years or so from the death of Joshua to the rise of Samuel as the prophet, seer, revelator, and king-maker of Israel. Unfortunately, a quick sum of the years of oppression and deliverance indicated in the narrative of the book of Judges, gives us a total of about 410 years. How does one account for the extra 110 years? The only conclusion that we can draw is that some of the various episodes and their times of deliverance must overlap somewhat. Although we cannot confidently state it to be the case, it would appear that at the end of the peace of Elud, two stories run concurrently even though they are narratively sequential. The judgeship of Deborah and Barak are related in chapters 4 and 5, events that transpire in the northwestern regions of the land of promise. These events take sixty years to unfold. Beginning in chapter 7, the story of Gideon is presented, followed by the episodes involving Abimelech, Tola, Jair, and Jephthah. These events transpire over a 113 year period. It is during the reign of Jephthah that we are given the three hundred year temporal bench mark regarding the residency of the children of Israel in the Amorite city of Heshbon. If the events from Gideon to Jephthah begin about the same time as those involving Jabin, the chronology is easily adapted. The entries in the following chart that have to do with Gideon and his successors are indicated in bold lettering.

<table>
<thead>
<tr>
<th>Ad.Yr.</th>
<th>Ju.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2471</td>
<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–31</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 3:8</td>
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<tr>
<td>2489</td>
<td>18</td>
<td>Chushanrishathaim invades</td>
<td>Judg. 3:9–10</td>
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<tr>
<td>2529</td>
<td>58</td>
<td>Death of Othniel (125?)</td>
<td>Judg. 3:11</td>
</tr>
<tr>
<td>2530</td>
<td>59</td>
<td>The invasion of Eglon</td>
<td>Judg. 3:12–13</td>
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<tr>
<td>2548</td>
<td>77</td>
<td>Ehud kills Eglon</td>
<td>Judg. 3:14–30</td>
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<tr>
<td>2628</td>
<td>157</td>
<td>End of Ehud’s judgeship</td>
<td>Judg. 3:30</td>
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<tr>
<td>2629</td>
<td>158</td>
<td>Shamgar delivers Israel</td>
<td>Judg. 3:31</td>
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<td>2630</td>
<td>159</td>
<td>Midianites invade from south and east</td>
<td>Judg. 6:1–7</td>
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<tr>
<td>2630</td>
<td>159</td>
<td>Jabin begins tyranny in the north</td>
<td>Judg. 4:2–3</td>
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<tr>
<td>2637</td>
<td>166</td>
<td>Gideon Defeats Midianites</td>
<td>Judg. 8:28</td>
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<tr>
<td>2650</td>
<td>179</td>
<td>Jabin and Sisera destroyed by Barak</td>
<td>Judg. 4:22–24</td>
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<tr>
<td>2677</td>
<td>206</td>
<td>End of Gideon’s judgeship</td>
<td>Judg. 8:28</td>
</tr>
<tr>
<td>2678</td>
<td>207</td>
<td>Abimelech begins reign</td>
<td>Judg. 9:1–22</td>
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<tr>
<td>2681</td>
<td>210</td>
<td>Tola’s judgeship begins</td>
<td>Judg. 10:1–2</td>
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<tr>
<td>2706</td>
<td>235</td>
<td>Jair’s judgeship begins</td>
<td>Judg. 10:3</td>
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<tr>
<td>2728</td>
<td>257</td>
<td>Oppression of the Ammonites</td>
<td>Judg. 10:7–8</td>
</tr>
<tr>
<td>2733</td>
<td>252</td>
<td>Samuel born (?)</td>
<td>1 Sam. 1:20</td>
</tr>
<tr>
<td>2746</td>
<td>265</td>
<td>Jephthah (300 years in Heshbon)</td>
<td>Judg. 11:26</td>
</tr>
<tr>
<td>2752</td>
<td>271</td>
<td>The death of Jephthah</td>
<td>Judg. 12:7</td>
</tr>
<tr>
<td>2784</td>
<td>303</td>
<td>Saul born (?)</td>
<td>1 Sam. 1:20</td>
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<tr>
<td>2799</td>
<td>318</td>
<td>Jonathan born (?)</td>
<td>1 Sam. 16:11–13</td>
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<tr>
<td>2811</td>
<td>330</td>
<td>David born (?)</td>
<td>1 Sam. 25:1</td>
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<tr>
<td>2814</td>
<td>333</td>
<td>Saul appointed king (30?)</td>
<td>1 Sam. 10:1</td>
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<tr>
<td>2828</td>
<td>347</td>
<td>Samuel anoints David (17?)</td>
<td>1 Sam. 16:11–13</td>
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<tr>
<td>2835</td>
<td>354</td>
<td>Samuel dies (102?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
<tr>
<td>2841</td>
<td>360</td>
<td>Saul dies (57?)</td>
<td>1 Sam. 31:3–6</td>
</tr>
</tbody>
</table>
For the pure mathematicians who have now discovered that the numbers are not quite the same as those given in the text, I will confess that where acceptable I added some five years in order to make Jephthah’s claim precisely accurate, rather than speculating that he rounded up the number 295 to 300. Two years separate the death of Ehud and the Midianite invasion; Abimelek’s reign begins a year after the death of his father; and two years separate the end of Tola’s service and the beginning of Jair’s. All of this is speculation to be sure, but it is informed speculation.

6.1.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.1.23—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.1.24–25—seven years—The difficulty posed here is that we cannot be certain when this period of time began. It seems doubtful that it began immediately after the destruction of Sisera and his armies, but we can easily point to another timeframe for Gideon’s operations against the forces of Midian without doing too much violence to the narrative.

6.2 As will be seen the Midianites mostly affected the eastern regions of the lands of tribal inheritances. The resorts made by the Israelites would have been on either side of the river Jordan in the mountains that define the Jordan valley.

6.2.5—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a strong hold.

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.
descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C.24.f).

6.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.3 We are not certain whether this was the fall or the spring planting. The Midianites attack from the east toward the Jordan River while the Amalekites attacked from the south through the holdings of Simeon and Judah. Nothing in the immediate narrative discusses any subsequent actions against the Amalekites.

6.3.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.3.11—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter
Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.3.16—**Amalekites**—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphez by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

6.3.19–22—**children of the east**—Generally thought of as the inhabitants of the lands east of the possessions of Israel. These would have probably included the posterity of Ammon and Ishmael.

6.4 The destruction wrought by the Midianites, the Amalekites, and the children of the east in their separate regions effectively destroyed the vast majority of the harvest for that following year. The flocks and herds of the Israelites also fell into the hands of their enemies. The whole House of Israel would be suffering famine in a short period of time.

6.4.17—**Gaza**—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

6.4.23—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.5 The Israelites had settled into their lands of inheritance, finding time and energy to establish large fields into which the sowed their grain. While it is true that they also had vast resources in their flocks and herds, they were beginning to rely upon the fertile fields that had come into their possession. The invading forces of the Midianites, Amalekites, and other peoples cared little for farming, but would use such agrarian developments as pastures.

6.6 The children of Israel had lost great numbers of domesticated animals to the invaders. The latter had done much to destroy any expectations that the Israelites might have had in subsequent harvests.

6.6.2—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the

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.

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.

6. And Israel was greatly impoverished because of the Midianites; and the children of Israel cried unto the LORD.
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.6.9—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.7 Thus children of Israel were in such dire straits that they could not perceive a way to be extricated from their circumstances save through divine intervention.

6.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.7.18—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled

7. And it came to pass, when the children of Israel cried unto the LORD because of the Midianites,
on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.8 The unnamed prophet rehearsed in the ears of the children of Israel the great blessings that they had received when they had been obedient to the laws and ordinances of the Gospel.

6.8.6—prophet—We cannot, from our perspective in time and space, identify who this servant of the Lord God of Israel was. That he had been divinely commissioned we cannot doubt.

6.8.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.8.28—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

6.9 The Egyptians had been destroyed in the land of Egypt by the various plagues; the destruction of the military might of Egypt had wasted away in the depths of the waters of the Red Sea. The Amalekites and other itinerate tribes had been miraculously defeated while the children of Israel wandered in the deserts of the Sinai peninsula. The kings of the Amorites, Og and Sihon, had been defeated east of the river Jordan, as well as previous conspiracies between the Midianites and the Moabites. The seven nations inhabiting the land of Canaan had been helpless before the inspired leadership of Joshua and united Israel.

6.9.11—Egyptians—The inhabitants of a land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

6.10 Notwithstanding the counsel given by the Lord and His servants, the Israelites quickly succumbed to the enticements of the pagan gods of the land of Canaan. These false religions appealed to the carnal and sensual spirit of the natural man and the children of Israel were led away.

6.10.18—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the

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;

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;

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.
conquest of the land of Canaan.

6.11 Here begins the history of Gideon who was instrumental in driving the Midianites out of the lands they had overrun after the judgeship of Ehud. Gideon defied the Midianites by secretly harvesting and threshing his grain in secret.

6.11.5—*angel*—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

6.11.17—*Ophrah*—Some scholars have identified this place as one of the cities that fell within the tribal inheritance of Benjamin. Other modern scholars have suggested that the home of Gideon lay on the east side of the river Jordan within the tribal inheritance of Manasseh. Neither site as yet to be definitively identified in modern times.

6.11.21—*Joash*—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

6.11.23—*Abiezrite*—Asserted by many to being reference to Abiezzer, one of the sons of Gilead, who in turn was the great-grandson of Joseph through Manasseh and Machir. Elsewhere Abeizer rendered as Jeezer.

6.11.27—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.11.38—*Midianites*—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see *GE-C 24.1*).

6.12 An auspicious beginning to be certain. From all outward appearances the Lord had withdrawn from the children of Israel because of their apostasy.

6.12.3—*angel*—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

6.13 The angel had actually said that the Lord God was with Gideon and not the entire House of Israel. Gideon apparently understood the reference, but was unsure what else alone could do to liberate the children of Israel from the armies of the Midianites. Interestingly enough, the Lord would demonstrate in no uncertain terms to Gideon that it would not be numerical advantage that would destroy the hosts of Midian. It is clear that Gideon had been listening to the unnamed prophet as he passed through the land on his errand from the Lord.

6.13.2—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driv-

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.

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

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.
ing the children of Midian out of his lands was acceptable before God.

6.13.43—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

6.13.59—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.14 Gideon would be strong and would be successful in his assigned tasks because the Lord God had appointed him and would sustain him. How could the young man fail?

6.14.18—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.14.24—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.15 Again, Gideon at first thought of his lack of prominence and provisions, that his material assets were not sufficient to do any sort of injury to the enemies of his people.

6.15.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
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planter”. It literally means, however, “heel-catcher” in reference to one
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ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

6.15.20—Manasseh—By the time Manasseh was born, Joseph’s joy in
service and his love for Aseneth had removed any animosity that he
might have felt for his brethren that had sold him into slavery. If he had
not before, Joseph realized at the time of Manasseh’s birth that all of his
suffering had served a purpose, bringing him to this point in his career.
Manasseh means “forgetting”. Although Manasseh was probably two
years older than his brother Ephraim, yet when Jacob adopted the two
sons of Joseph into his immediate family, he gave the younger prece-
dence. The inheritances of Manasseh straddled the river Jordan
between the Sea of Galilee and the Dead Sea and the highlands on both
sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh
was probably born in the Adamic Year 2246 when his father was 32
years of age. His grandfather was 122.

6.16 The destruction of the hosts of the Midianites would come about as if
Gideon were confronted by one man instead of the tens of thousands.

6.16.18—Midianites—Midian was fourth son of Abraham and Kerurah,
and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro
was the high priest of the Midianites, but we cannot be certain that he
was a descendant of Midian. Moses the lawgiver married his daughter
Zipporah. Some Biblical scholars assert that Midian’s posterity settled
on the northwestern coast of the Arabian peninsula. Our chronology
suggests that he was born in the 149th year of the life of Abraham (see
GE-C 24.1).

6.17 Gideon was understandably hesitant. He had been asked to rise up against
an innumerable host, and in the process endanger his whole family, from the
greatest unto the least. He desired to have more confidence in that which the
angel was communicating to him. Gideon did not aspire to dictate what the
Lord might do to aid him in his desire to have an irrefutable witness, but he was
willing to provide for the needs of the angel by feeding him. We see in Gideon
something of Moses while the later tarried at the burning bush near Sinai.

6.18 In order to provide for his guest, Gideon needed to resort to a place where
the elements of his gift were readily available, no doubt the family residence.
We do not know how long the preparations took, perhaps an hour or more,
but the angel promised to await Gideon’s return. All of the elements for a
sacrifice would be present when Gideon returned, even though he himself, not
being a Levite, could not make such an offering.

6.19 Gideon baked a considerable amount of bread, perhaps using much of
the grain that he had just winnowed by the winepress. Certainly, Gideon was

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

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.

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.

19. And Gideon went in, and made ready a kid, and unleavened
6.19.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.19.9—kid—A young goat is usually considered a kid until it is one year old.

6.19.11—unleavened—This is bread made without fermentation, whether by injecting yeast or by using a sourdough start. The Hebrew word for this sort of bread derives from roots that mean “squeeze, compress, sad, heavy”. In other accounts of the tradition the bread without leaven did not need to be set out to raise, but could be baked immediately. It therefore was also called “haste” bread. This was the sort of commodity that was used during the first Passover. Given the precipitous nature of the exodus, this type of bread would serve as a practical matter as well. Another part of the symbolism was the departure of Israel from the corruption or “leaven” of the Egyptians. The priests, therefore, were to perceive of themselves as being separated from the temptations of a lost and fallen world.

6.19.12—cakes—These cakes differed from unleavened bread inasmuch copious amounts of olive oil was mixed into the dough prior to baking.

6.19.15—ephah—There is a great diversity among the ancients and the moderns as to the actual measurement of dry grain that is referred to here. Some have set forth an ephah as an amount equal to 4.4 gallons; others have testified that it is twice that. Still others have settled on something in between. An ephah would be the amount of grain obtained by winnowing ten sheaves.

6.20 While some of the activities directed by the angel might be considered infringements upon the office of the priests of Aaron, yet the messenger of the Lord issued the instructions and Gideon obeyed.

6.20.3—angel—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

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6.20.15—cakes—These cakes differed from unleavened bread inasmuch copious amounts of olive oil was mixed into the dough prior to baking.

6.21 The flesh of the kid and the cakes were consumed in spite of the large amount of broth that had been poured out in the place. That in itself would

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.

21. Then the angel of the LORD put forth the end of the staff that
have been a sufficient miracle. In addition, Gideon was not struck dead for doing as he had been instructed, notwithstanding the similarity to the sacrifices of the Tabernacle. Thirdly, once the offering had been made, the angel disappeared into thin air. Certainly any doubts that Gideon may have had about the origins of the messenger were swept away.

6.21.3—**angel**—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

6.21.25—**unleavened**—This is bread made without fermentation, whether by injecting yeast or by using a sourdough start. The Hebrew word for this sort of bread derives from roots that mean “squeeze, compress, sad, heavy”. In other accounts of the tradition the bread without leaven did not need to be set out to raise, but could be baked immediately. It therefore was also called “haste” bread. This was the sort of commodity that was used during the first Passover. Given the precipitous nature of the exodus, this type of bread would serve as a practical matter as well. Another part of the symbolism was the departure of Israel from the corruption or “leaven” of the Egyptians. The priests, therefore, were to perceive of themselves as being separated from the temptations of a lost and fallen world.

6.21.26—**cakes**—These cakes differed from unleavened bread inasmuch copious amounts of olive oil was mixed into the dough prior to baking.

6.22 Gideon was not the first man to come into the presence of the glory of God and utter such an expression, and he certainly was not the last.

6.22.3—**Gideon**—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.22.8—**angel**—Scholars have suggested Phinehas the high priest, an unnamed prophet, or an actual messenger from the presence of God. Does it really matter?

6.23 In almost every recorded instance of a mortal man coming into the presence of God or one of His divinely appointed messengers, the comforting assurance of the Lord, by word and by deed, must needs be expressed to give respite to the man.

6.24 We may not know the size of the memorial altar built by Gideon, but it must have been significant to have endured a long time.

6.24.2—**Gideon**—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.24.13—**Jehovahshalom**—The name of the altar built by Gideon after his interview with the angel of the Lord and his direct communion with God.

6.24.15—16—**this day**—That is to say, the day in which the text of the book of Judges was composed.

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.

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.

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

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.
6.24.21—Ophrah—Some scholars have identified this place as one of the cities that fell within the tribal inheritance of Benjamin. Other modern scholars have suggested that the home of Gideon lay on the east side of the river Jordan within the tribal inheritance of Manasseh. Neither site as yet to be definitively identified in modern times.

6.24.24—Abiezrites—Asserted by many to being reference to Abiezer, one of the sons of Gilead, who in turn was the great-grandson of Joseph through Manasseh and Machir. Elsewhere Abiezer rendered as Jeezer.

6.25 The offering of sacrificial animals had been relegated to the priests of the Aaronic priesthood. Gideon was not a priest, nor was he a member of the tribe of Levi. How then could he effectively offer the sacrifice? The easy answer, and the correct one, is that the Lord God of Israel commanded him to do so. We should not be surprised to discover that at some point, Gideon had conferred upon him the Melchizedek priesthood by which he could attend to this ordinance without injury to himself.

6.25.19—bullock—The Hebrew word which is here translated as “bullock” derives from roots that mean “breaking forth, dividing.” The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also employed as a sin offering (see LV-C 8.14).

6.25.34—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashereth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

6.25.43—grove—We need not present in detail any of the rituals that were practiced in these artificial glades, other than to say that the spiritual sensitivity of many an Israelite was destroyed in these places.

6.26 We are not told precisely why Joash had this Canaanite abomination established on his property. Had this been a lapse in judgment that had brought about the grove and the altar? Had it been a political expediency? Or had Joash succumbed to the wickedness of his day? The rededication of the land did require the sacrifice of one of his prime animals.

6.26.24—bullock—The Hebrew word which is here translated as “bullock” derives from roots that mean “breaking forth, dividing.” The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also employed as a sin offering (see LV-C 8.14).

6.26.28–29—burnt offering—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering was completely consumed upon the altar.

6.27 As we might expect, Gideon had servants in his father’s household who had similar feelings regarding the spiritual depravity that had overtaken the city and the household.

6.27.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving

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:

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.

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.
the children of Midian out of his lands was acceptable before God.

6.28 The men of the city of Ophrah whose affections had been turned to Baal worship were distressed at the destruction of their resort.

6.28.17—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asherethoth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

6.28.23—grove—We need not present in detail any of the rituals that were practiced in these artificial glades, other than to say that the spiritual sensitivity of many an Israelite was destroyed in these places.

6.28.34—bullock—The Hebrew word which is here translated as “bullock” derives from roots that mean “breaking forth, dividing”. The English word “bullock” is generally in reference to a young bull. The bullock was not only a representation of Aaron and his sons, it was also a representation of the Lord Jesus Christ. The bullock was also employed as a sin offering (see LV-C 8.14).

6.29 Were the men of the city of Ophrah able to intimidate one of Gideon’s servants to reveal the perpetrators of the deed, or was Gideon’s character of such a sterling quality that the townsmen knew immediately who would have been capable of it.

6.29.20—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.29.24—Joash—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

6.30 The men of the city of Ophrah were indignant at the destruction of the place of their immoral resorts. They had as yet not awakened to the enormity of their transgressions against the Lord God of their fathers.

6.30.9—Joash—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

6.30.26—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asherethoth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

6.30.34—grove—We need not present in detail any of the rituals that were practiced in these artificial glades, other than to say that the spiritual sensitivity of many an Israelite was destroyed in these places.

6.31 Whatever sentiments may have been experienced by Joash at the time of the building of the altar and grove of Baal, it is clear that his son’s stand against idolatry and immorality has brought him back to his senses. Baal was no living God. If he were, he could avenge himself.

6.31.2—Joash—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

6.31.14—Baal—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Asherethoth, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

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.

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.

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.

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.
6.32 Here Gideon receives the sobriquet that would apply to him all of the days of his life.

6.32.8—*Jerubbaal*—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

6.32.11—*Baal*—One of the principal gods of the Phoenicians and of the Canaanites. Baal is sometimes thought of as representing the sun while Ashertho, the moon, served as Baal’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

6.33 The original attacks on Israel may or may not have been coordinated, but it is clear here that the major forces assembled at the valley of Jezreel to complete the work of destruction that they had begun.

6.33.4—*Midianites*—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jerho was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

6.33.7—*Amaelekites*—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

6.33.10–13—*children of the east*—Generally thought of as the inhabitants of the lands east of the possessions of Israel. These would have probably included the posterity of Ammon and Ishmael.

6.33.26—*Jezreel*—A valley and city located at the headwaters of the Harod Creek that that flows east and eventually empties into the Jordan River. It is located about 12 miles northwest of Bethshean. It should not be confused with a city bearing the same name that lies within the inheritance of the tribe of Judah.

6.34 Notwithstanding any hard feelings that may have affected some of the people in and around Ophrah when Gideon destroyed the altar of Baal, the whole family of Abiezer in the tribe of Manasseh rallied to his call.

6.34.9—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.34.16—*Abiezer*—Elsewhere rendered as Jeezer. One of the sons of Gilead, who in turn was the great-grandson of Joseph through Manasseh and Machir.

6.35 According to our chronology, the conflict between Gideon and the forces from the south and east took place in the seventh year of the tyrannous reign of Jabin king of Hazor (see 6.1). The northern tribes may have been allowed to fight because Jabin may have sensed that the war with the Midianites would eventual overrun his own lands if Gideon were not supported in this perilous time.

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

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

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

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
6.35.7—Manasseh—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

6.35.19—Asher—The eighth son of Jacob and the second child born to Jacob and Zilpah. His name in Hebrew means “blessedness, happiness”. Asher was 13 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 16 or so when he did marry. He was 46 years of age when he left Hebron for the land of Egypt.

6.35.22—Zebulun—The tenth son of Jacob and the sixth between Jacob and Leah. His name means “dwelling, cohabitation”. Zebulun was 10 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 43 years of age when he left Hebron for the land of Egypt.

6.35.25—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

6.36 Gideon had sought assurances earlier when the angel had appeared and had revealed that the son of Joash would be an instrument in the hands of God to save the House of Israel. The lighting of the fire by the staff of the angel had sufficed on that occasion. Here, Gideon simply wishes to know whether this is the time and place that the deliverance was going to take place. The seal of approval would be in two parts so that no doubt would remain that he was to move forward at that time.

6.36.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.36.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.37 The wet fleece constituted the first part of the sign. Inasmuch as that might have been the result of an odd natural event, Gideon requested a reversal of the elements of the sign. While we may question Gideon’s initial faith. Yet we must accept the fact that Gideon pressed forward in the task even though the Lord God pured his army down from many thousands to a small brigade of 300 men armed with lanterns. The sign provided an anchor to his soul as he moved further and further into the miracle of the destruction of the Midianite armies.

6.37.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6.38 How could one explain the dew collecting solely on the fleece and appearing in no other place in the area. And this was not a light dew, but one that drenched the sheep skin. We do not know how big the bowl was into which the dew was squeezed. Does it matter?

6.39 We should not criticize Gideon any more than we do Moses when the latter sought for assurances that he would be able to accomplish the enormous task of the exodus in the face of the whole Egyptian empire.

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.

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.

39. And Gideon said unto God, Let not thine anger be hot against me, and I will speak but this once:
6.39.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

6.40 Again, this witness of the Lord’s approval for Gideon’s plan to take on the Midianites and their cohorts sustained him throughout the entire campaign, even when the means by which the rout was accomplished became less and less intuitive.

7.1 Thirty-two thousand men at arms gathered with Gideon to the spring of Harod to do battle with the Midianites. Not all of them would be needed to bring about the victory.

7.1.2—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

7.1.5—Gideon—the youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.1.23—Harod—A spring located in the Jezeel valley which served as one of the major tributaries for the Harod River, which in turn is a tributary of the river Jordan.

7.1.30—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

7.1.42—Moreh—The hill Moreh is located southeast of mount Tabor, on the north side of the Jezeel valley. It was there that the Midianites camped prior to their proposed assault on the children of Israel. It was there that Gideon and his followers routed their oppressors. It should not be confused with a prominence of a similar name located near the city of Shechem.

7.1.45—Valley—Meaning the Jezeel valley, a defile through which run the headwaters of the Harod Creek. The stream flows east and eventually empties into the Jordan River. It is located about 12 miles northwest of Bethshean.

7.2 The central question had to do with whether or not the hand of the Lord was with the children of Israel in their dealings with their enemies. So long as the Israelites appeared to rout their enemies by a force of arms, the covenant people would take glory unto themselves. The destruction of the Midianites by three hundred men with lanterns would aid the House of Israel realize that 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.

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

Chapter 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.

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,
the God of their fathers was still willing to sustain them in their darkest hour if they would simply hearken unto his voice.

7.2.6—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.2.21—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

7.2.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.3 When the call went forth to gather against the Midianites, the vast majority of the combatants came from the half of the tribe of Manasseh that lay on the eastern side of the river Jordan. We cannot speak with authority as to how many of those from the tribes of Asher, Zebulun, and Naphtali returned home at this time. The army of Gideon was reduced by more than two-thirds.

7.3.26—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

7.4 In the Lord’s estimation, ten thousand men were still far too many to bring about the rout He intended for the Midianites. What was left of the original army was told to gather at the brook Harod in the valley of Jezreel and the Lord would explain the criteria by which the army would be reduced to an appropriate size.

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.

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
7.4.6—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.5 Much has been written about the distinction between the manners in which the men drank the water from the stream. Which method is intrinsically more courageous or soul defining; sipping the water directly from the stream or drinking the water from cupped hands? We may opine from now until the final judgment about the matter, but the Lord’s concern here has to do with the number of men that did one or the other. Whatever the motive, three hundred of the ten thousand chose to drink their water from cupped hands. All of the rest knelt down and sipped the water directly from the stream. The technique for drinking did not have anything at all to do with the strategy that would bring about the destruction of the Midianites.

7.5.15—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.6 It seems unlikely that the three hundred men dipped their tongues into the water in their cupped hands like a dog. They undoubtedly did as any man would do; that is to say, to raise the cupped hands to the mouth and drink as one would from any container. One need not make much of whether the men who drank from their hands did so on one knee or on two, even though our narrator specifies. What position would a man take in order to fill his cupped hands? Unless his arms were as long as his body, he would have to stoop down in some manner. It may be that the three hundred men were filling their cupped hands from little waterfalls that the brook made as it descended through the valley of Jezreel.

7.7 Again, the significant aspect of all that is transpiring here is the lessening of the overall company that would be instrumental in routing the army of the Midianites. It is the number of men that drank in any particular fashion more than the manner in which the drinking was done.

7.7.6—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.7.21—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see

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.

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

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

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.
7.8 Nine thousand seven hundred men return from the spring of Harod to their homes. On this occasion a goodly number from the tribes of Naphtali, Zebulun, and Asher would have returned to the land of their inheritance. Gideon and his men were encamped further up the valley of Jezreel than were the Midianites and their companions.

7.8.5—victuals—A perfectly good English word referring to food.

7.8.11—trumpets—No doubt these were made of rams’ horns.

7.8.19—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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7.8.41—valley—Meaning the Jezreel valley, a defile through which run the headwaters of the Harod Creek. The stream flows east and eventually empties into the Jordan River. It is located about 12 miles northwest of Bethshean.

7.9 We do not know how closely the Midianites monitored the activities of the Israelsites. Did they know, for example, when the 22,000 fainted-hearted soldiers returned home? What might they have considered to be the reason? Did they fear a two-pronged attack? Were the Midianites and their cohorts aware that another nine thousands warriors were on the move? Did they know where they were going? Was this disconcerting deployment of troops on the part of the Israelsites part of the strategy that the Lord had in mind? The evening following the dismissal of all but the three hundred men in Gideon’s company would witness the final act of the Lord’s plan to dismay and destroy the Midianites.

7.10 Gideon was somewhat anxious about the task ahead of him, particularly with regard to the manner in which the miracle would be accomplished. The

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 those three hundred men: and the host of Midian was beneath him in the valley.

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.

10. But if thou fear to go down, go thou with Phurah thy servant...
Lord God proposed to demonstrate to Gideon just how distressed the Midianite troops were. For this purpose he is allowed to overhear the narration of the dream that one of the Midianites soldiers had.

7.10.11—Phurah—We know little about this man save for his relationship to Gideon as his servant. He may have been Gideon’s armor bearer.

7.11 Gideon would overhear the recounting of the dream and would immediately understand its import. The nerves of the Midianites were on edge. Some of that may have been due to the unexplained marshalling of the Isrealites; the majority of the consternation, however, was brought about by the spirit of the Lord causing the Midianites to lose confidence.

7.11.26—Phurah—We know little about this man save for his relationship to Gideon as his servant. He may have been Gideon’s armor bearer.

7.12 In simple terms, Gideon and his men had not numbered the gathering of their enemies in the valley of Jezreel. However, more than 120,000 Midianites would lose their lives in their flight from the valley of Jezreel. We may suppose that between 150,000 and 200,000 soldiers were arrayed against Israel at one time.

7.12.3—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

7.12.6—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

7.12.10–13—children of the east—Generally thought of as the inhabitants of the lands east of the possessions of Israel. These would have probably included the posterity of Ammon and Ishmael.

7.13 What an extraordinary dream! A loaf of barley bread does not seem like a threat, yet in the dream it was able to completely knock down a tent.

7.13.3—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.13.37—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

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.

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.

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.
7.14 What an extraordinary interpretation of the dream! How could one immediately draw an analogy between a loaf of barley bread and Gideon? Surely, the distress within the camp of the Midianites had reached near-hysteria proportions.

7.14.15—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.14.19—*Joash*—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

7.14.23—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.14.31—*Midian*—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see *GE-C 24.1*).

7.15 Gideon perceived immediately the truth of the matter that the Midianites were more terrified of the Israelites than they were of them. Gideon had no reason to be insecure regarding the outcome of any assault that he and his three hundred men would make on the enemy camp.

7.15.6—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

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naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.15.41—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24:1).

7.16 Although we cannot speak with certainty in this matter, it would seem that the three companies of one hundred were deployed on the west, north, and south of the camp of the Midianites. When they finally did flee, the enemies of the Israelites exited down the valley of Jezreel toward the valley of the Jordan River. The trumpet and lanterns would give the impression that an innumerable host of Israelites nearly surrounded them. In the ensuing panic, many of the soldiers would kill one another in their desperate attempt to fend off what they thought to be a nighttime assault on their encampment.

7.16.15—trumpet—No doubt these were made of rams’ horns.

7.17 Once the three companies of one hundred were in place, Gideon would signal with his trumpet and break his lantern, whereupon the other men would do the same thing. The resultant fear in the hearts and minds of the Midianites would do the rest, as each man struck out at any person that he did not immediately recognize. The terror worked against the Midianites until they were hardly more than a mob attempting to escape the perceived horror of death and destruction that they felt at their heels.

7.18 We cannot speak with authority on the matter, but we might speculate that Gideon and his one hundred men were in the valley, directly upstream from the encampment of the Midianites. The other hundreds were on his left and on his right, hemming the Midianites in so that they could only escape down the valley of Jezreel.

7.18.6—trumpet—No doubt these were made of rams’ horns.

7.18.36—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason fol-

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.

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.

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.
ollowed every direction given to him by the Lord God of his fathers. He
did, however, desire divine confirmation that his approach to driving
the children of Midian out of his lands was acceptable before God.

7.19 No doubt the hundred men with Gideon were stalwarts indeed, at least
in the presence of their leader. They were quite close to the camp when they
 sounded their trumpets, broke their pitchers, and raised their battle cry. The
close proximity would have made the noise quite terrifying.

7.19.2—Gideon—The youngest son of Joash, a member of the tribe of
Manasseh, who distinguished himself against the marauding Midian-
ites. He was the fifth recorded judge in Israel after the days of Joshua.
He was a man filled with the Spirit of the Lord and for that reason fol-
lowed every direction given to him by the Lord God of his fathers. He
did, however, desire divine confirmation that his approach to driving
the children of Midian out of his lands was acceptable before God.

7.19.23–24—middle watch—Historians assert that in the time of Gideon
the night time hours were divided into three watches of four hours
each. If this be the case, then Gideon’s disturbance would have begun
shortly after ten at night when all of the men, save the night guard,
were asleep.

7.19.37—trumpets—No doubt these were made of rams’ horns.

7.20 Note that the three hundred men are momentarily unarmed as they do as
they had been instructed. To put down the lantern or the trumpet would have
diminished the effect that they Lord was creating to bring the Midianites into
despair.

7.20.7—trumpets—No doubt these were made of rams’ horns.

7.20.40—Gideon—The youngest son of Joash, a member of the tribe of
Manasseh, who distinguished himself against the marauding Midian-
ites. He was the fifth recorded judge in Israel after the days of Joshua.
He was a man filled with the Spirit of the Lord and for that reason fol-
lowed every direction given to him by the Lord God of his fathers. He
did, however, desire divine confirmation that his approach to driving
the children of Midian out of his lands was acceptable before God.

7.21 As the three hundred men stood in their places around the outside of the
Midianite camp, their enemies lost all control over themselves and began to
retreat down the valley of Jezreel.

7.22 The rout of the Midianites and their cohorts was brought about through
unmanaged fear. The whole host dissolved as they thought that their own
numbers represented the Israelites.

7.22.28—Bethshittah—This is the only place in the scriptural account
where this place name is given. It has not been definitively identified in
modern times.

7.22.30—Zererath—Thought to be the same as Zaretan, Zarthan, Zara-
than, and Zartanah, various names for a community on the east side of
the Jordan river located near the city of Succoth. Its present location is
debated among the scholars.

7.22.36—Abelmeholah—Thought to be an ancient site on the east side of
the river Jordan about half way between the southern tip of the sea of
Galilee and the confluence of the river Jabbok with the Jordan. It is said
to be the birthplace of the prophet Elisha.

7.22.38—Tabbath—This is the only place in the scriptural account where

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.

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.

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

22. And the three hundred blew
the trumpets, and the LORD set
every man’s sword against his fel-
low, even throughout all the host:
and the host fled to Bethshittah in
Zererath, and to the border of
Abelmeholah, unto Tabbath.
this place name is given. It has not been definitively identified in modern times. It is thought by some, however, to be located on the east side of the river Jordan in the inheritance of Manasseh.

7.23 It appears that many of the original soldiers who had responded to the call to gather to Gideon, returned to the battle field once the rout had begun. This would have been particularly true of the nine thousand seven hundred who had departed the day before. It is interesting that the tribe of Zebulun is not mentioned in this instance.

7.23.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

7.23.11—Naphtali—The sixth child born to Jacob and the second son of Jacob and Bilhah. His name in Hebrew means “my wrestling”. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 49 years of age when he left Hebron for the land of Egypt.

7.23.15—Asher—The eighth son of Jacob and the second child born to Jacob and Zilpah. His name in Hebrew means “blessedness, happiness”. Asher was 13 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 16 or so when he did marry. He was 46 years of age when he left Hebron for the land of Egypt.

7.23.20—Manasseh—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh

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.
was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

7.23.25—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

7.24 The rout of the Midianites was so precipitous that they thought only to return to their own lands south of the Dead Sea. The Ephraimites were assigned to meet them at one of the major fords of the Jordan River.

7.24.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.24.8—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

7.24.14—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

7.24.22—Bethbarah—This is the only place in the scriptural account where this place name is given. It has not been definitively identified in modern times. It is thought by some, however, to be the same place as Bethabarah, the place on the Jordan river where John the Baptist performed his saving ordinances.

7.24.24—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

7.25 Once they were stirred to the task, the Ephraimites were fearsome foes.

7.25.8—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

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.

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 of Oreb and Zeeb to Gideon on the other side Jordan.
7.25.9—Oreb—One of the generals of the invading Midianite peoples routed by Gideon and his three hundred, who was subsequently captured and beheaded by the tribe of Ephraim near the ford at Bethbarah. A great stone that bore his name commemorated the event.

7.25.11—Zeeb—One of the generals of the invading Midianite peoples routed by Gideon and his three hundred, who was subsequently captured and beheaded by the tribe of Ephraim near the ford at Bethbarah. A winepress that bore his name commemorated the event.

7.25.41—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

7.25.46—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

Chapter 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. (JST, Judges 8:1)

When Gideon first raised his army, he called first upon his father’s family. Then the cry was raised to the rest of the eastern half of the tribe of Manasseh. The troops were shortly thereafter raised from Asher, Naphtali, and Zebulun. We cannot say precisely why the northern tribes were called upon, although geographically they were closer in proximity to the battle site than was Ephraim. Issachar, of all of the tribes, should have been offended if anyone had cause to feel slighted. The valley of Jezreel was within their own tribal inheritance. In any event, the question was moot. Once the initial army had gathered, twenty-two thousand of them were immediately sent home by the Lord. Then the whole force was reduced to three hundred. Any need for more troops was obviated by the Lord’s own command. The fact that the Ephraimites had not been called up at first gave them the opportunity to be in place when the flight of the Midianites took them through their lands. They were in position to destroy the vast majority of the scattering soldiers.

8.1.5—Midianites—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

8.1.8—him—that is to say, unto Gideon.

8.1.27—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan
River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

8.2 Here Gideon draws an analogy. In order to make wine, one has to harvest the grapes, press the juice, and bottle the result. That is the whole process. Gleaning is the act of gathering after the main harvest has been done. Gideon simply says that Ephraim’s clean-up action at the fords of the Jordan was far greater in scope than all that had happened in the valley of Jezreel. And so it was, in temporal terms.

8.2.2—he—That is to say, Gideon.

8.2.23—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

8.2.29—Abiezer—Elsewhere rendered as Jeezer. One of the sons of Gilead, who in turn was the great-grandson of Joseph through Manasseh and Machir.

8.3 The rout of the Midianites in the valley of Jezreel was an extraordinary expression of faith and obedience. Three hundred men, through the inspiration of the Lord God of Israel, had put to flight an army in excess of 150,000 men. They did not, however, directly kill the 120,000 soldiers who fell in battle. Some were slain by the Midianites themselves and some of the others were put to the sword by the returning remnants of Gideon’s army. The majority of the deaths, however, were brought about as the men of Ephraim waylaid the Midianites at the waters of the Jordan River. The grand prize of the action, if we may call it that, was obtained when the Ephraimites captured and executed Oreb and Zeeb, the leaders of the Midianite army. Inasmuch as the question was more temporal than spiritual on the part of the tribe of Ephraim, Gideon’s answer completely satisfied them.

8.3.10—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GEO-C 24.1).

8.3.11—Oreb—One of the generals of the invading Midianite peoples routed by Gideon and his three hundred, who was subsequently captured and beheaded by the tribe of Ephraim near the ford at Bethbarah. A great stone that bore his name commemorated the event.

8.3.12—Zeeb—One of the generals of the invading Midianite peoples routed by Gideon and his three hundred, who was subsequently captured and beheaded by the tribe of Ephraim near the ford at Bethbarah. A winepress that bore his name commemorated the event.

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?

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.
8.4 Gideon and his three hundred had been in the valley of Jezreel on the west side of the river Jordan. In order to pursue the fleeing armies who had escaped the snare that Ephraim had set for them, Gideon had to cross over the east side of the river. By the time they arrived at Succoth, they had travelled about thirty miles on foot.

8.4.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.4.5—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

8.5 The Midianites with their confederates had overrun the land seven years before. Needless to say, Gideon and his three hundred did not appear to be a sufficient army to destroy the 15,000 that were gathered at Karkor. The people feared reprisals from the Midianites. This would prove to be no excuse.

8.5.8—Succoth—Succoth would have been equidistant from the Jabbok and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

8.5.31—Zebah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.5.33—Zalmunna—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.5.36—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.4).

8.6 This was a serious error in judgment on the part of the people of Succoth. It is clear that they were completely devoid of the spirit of God.

8.6.5—Succoth—Succoth would have been equidistant from the JabboK and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

8.6.11—Zebah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city

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

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 pur-suing after Zebah and Zalmunna, kings of Midian.

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?
of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.6.13—Zalmunna—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.7 The seventy-seven elders of the city of Succoth would receive their just due when Gideon returned from Karkor. The precise nature of the punishment we may only speculate upon. Their lack of compassion and charity for their brethren would result in an unforeseen tribulation when Gideon returned to their city.

8.7.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.7.10—Zebah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.7.12—Zalmunna—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.8 Succoth and Penuel were quite close to one another. Gideon turned to the latter for food because he had no other recourse. The inhabitants were in a far better position to defend themselves against the Midianites than were the inhabitants of Succoth, yet they too refused to help Gideon in any way. Gideon would deprive them of this tower of defense when he returned from capturing the two Midianite kings.

8.8.7—Penuel—Linguists assure us that “Penuel” is a variant spelling of “Peniel”. We should probably assume that the name is in reference to the river which elsewhere is called the Jabbok. Peniel was the second name given in this particular location upon which the city and tower of the same name had been built. The first had been Mahanaim because of the instructions given by the angels that would ultimately preserve Jacob’s company from the potential devastating power of Esau and his men. The name literally means the “face of God”. It was located about twelve miles due east of the city of Succoth on the north banks of the river Jabbok.

8.8.24—Succoth—Succoth would have been equidistant from the Jabbok and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

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.

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.
8.9 After the destruction of the armies of the Midianites, the lands on the east side of the river Jordan would have peace for forty years. The inhabitants of Penuel would have no need for that tower. Its immediate loss, however, would unnerve them considerably.

8.9—*Penuel*—Linguists assure us that "Penuel" is a variant spelling of "Peniel". We should probably assume that the name is in reference to the river which elsewhere is called the Jabbok. Peniel was the second name given in this particular location upon which the city and tower of the same name had been built. The first had been Mahanaim because of the instructions given by the angels that would ultimately preserve Jacob’s company from the potential devastating power of Esau and his men. The name literally means the “face of God”. It was located about twelve miles due east of the city of Succoth on the north banks of the river Jabbok.

8.10 It would seem reasonable to assume that the city of Karkor was located on the upper reaches of the river Jabbok. Gideon and his 300 men crossed the Jordan, and then went to the cities of Succoth and Penuel along the river Jabbok, following the remnants of the Midianite armies. The remaining 15,000 soldiers would forsake their kings at the sight of Gideon’s band.

8.10.2—*Zebab*—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.10.4—*Zalmunna*—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.10.7—*Karkor*—A city or region located on the east side of the river Jordan to which the kings of Midian fled after the debacle they suffered in the valley of Jezreel at the hands of Gideon. The location of this place has not been definitively identified in modern times.

8.10.27–30—*children of the east*—Generally thought of as the inhabitants of the lands east of the possessions of Israel. These would have probably included the posterity of Ammon and Ishmael.

8.11 Wherever the hosts of Zebah and Zalmunna were they were easy prey for Gideon and his three hundred men. The army of the Midianites had watched their numbers drop from more than 150,000 men to no more than 15,000. They had literally been decimated. Their hearts had gone out of them. In the other hand, the men of Gideon were filled with the spirit of the Lord.

8.11.2—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.11.18—*Nobah*—Most scholars logically conclude from the context of the biblical narratives that Nobah pertained to the tribe of Manasseh. He renamed the city of Kenath after himself. Kenath was a community

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

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.

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.
in the land of Gilead, east of the river Jordan, probably east of the cities of Succoth and Penuel.

8.11.20—*Jobehab*—A community in the land of Gilead, east of the river Jordan, which became part of the inheritance of the tribe of Gad.

8.12 We are not told of the exact strategy that Gideon and his men used to overthrow an army that outnumbered them 50 to one. Perhaps their appearance in their isolated camp was sufficient. The opposing forces had both endured forced marches from the valley of Jezreel, but Gideon’s men had divine support in the midst of their afflictions while the Midianites were very much alone, despondent and despairing.

8.12.3—*Zebab*—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.12.5—*Zalmunna*—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.12.17—*Midian*—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

8.13 It would appear that the battle was enjoined in the middle of the night. The same ruse that had been used in the valley of Jezreel may very well been employed. We might suspect that the vast majority of those slain would have been killed by their own compatriots.

8.13.2—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.13.6—*Joash*—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

8.14 The youth from Succoth was able to provide Gideon with the identities of leaders of the city who had so badly treated Gideon and his three hundred men. Those seventy-seven were rewarded for their lack of consideration and loyalty.

8.14.10—*Succoth*—Succoth would have been equidistant from the Jabbok and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

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.

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

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.
8.15 The elders of the city of Succoth could not imagine that Gideon with his three hundred men could overtake and destroy the army of the Midianites. For that reason they had been exceedingly uncharitable. The appearance of the returning victors with Zebah and Zalmunna in hand must have unnerved those seventy-seven men.

8.15.8—Succoth—Succoth would have been equidistant from the Jabbok and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

8.15.12—Zebah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.15.14—Zalmunnah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.16 We are not privy as to the exact method by which the leaders of Succoth were punished. It seems doubtful that they would have been killed in the process. Certainly the experience would have been unforgettable.

8.16.20—taught—Some scholars suggest that this word ought to be translated as “tore”. The one, however, defines the other.

8.16.24—Succoth—Succoth would have been equidistant from the Jabbok and the Jordan, the latter on the west and the former on the south. It should not be confused with the first encampment of the House of Israel after their departure from Egypt.

8.17 The women and children may have survived, but they would have been in a state of distress for a very long time, especially with the tower of their defense destroyed.

8.17.8—Peniel—Linguists assure us that “Peniel” is a variant spelling of “Peniel”. We should probably assume that the name is in reference to the river which elsewhere is called the Jabbok. Peniel was the second name given in this particular location upon which the city and tower of the same name had been built. The first had been Mahanaim because of the instructions given by the angels that would ultimately preserve Jacob’s company from the potential devastating power of Esau and his men. The name literally means the “face of God”. It was located about twelve miles due east of the city of Succoth on the north banks of the river Jabbok.

8.18 Some scholars have assumed that the otherwise untold story of the battle at mount Tabor was one in which members Gideon’s family were slain. It is just as likely, however, that Gideon was speaking of members of the tribe of Manasseh that dwelt on the west side of the river Jordan. In any event, the war that Gideon initiated against the Midianites was thus justified, even in the eyes of Zebah and Zalmunna.

8.18.5—Zebab—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at

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?

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.

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

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.
the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.18.7—Zalmunna—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.18.8—Tabor—A prominent mountain located in the northeastern section of the Jezreel valley, about seven miles due east of the city of Nazareth. It is most likely to be identified as the Mount of Transfiguration during the ministry of the Lord Jesus Christ.

8.19 Apparently the viciousness of the Midianites had been particular odious at the battle of Tabor. No doubt the prisoners of war had been summarily executed rather than merely enslaved. It is for this brutality that the two kings were to be executed. The kings understood the principles involved.

8.20 We need not overly analyze the conduct of Gideon’s son.

8.20.5—Jether—The firstborn of Gideon’s seventy sons. Because of his lack of experience in the matters of war, he declined to slay the two kings of the Midianites.

8.21 The hesitancy on the part of Jether must have been somewhat embarrassing. The kings would have been ashamed to have been killed by a young man devoid of the spirit of battle. They much preferred to have Gideon, the man who had completely defeated them, to take their lives directly. The wealth that the kings had ostentatiously displayed on their animals became the personal spoil of Gideon.

8.21.2—Zebah—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.21.4—Zalmunna—One of the two kings of the Midianites who was confronted by Gideon in the valley of Jezreel. He escaped from the rout with some of his men and avoided the trap set by the Ephraimites at the fords of Jordan. Gideon eventually caught up with him at the city of Karkor where he was captured. Gideon took him to Ophrah where he was slain by the hand of Gideon.

8.21.22—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.22 It would be many years before the House of Israel would have their desire granted to have a king. Saul would be chosen in the days of Samuel the prophet. Gideon knew the mind and will of the Lord God of Israel and bore
witness against any man setting up a dynasty based on success in warfare. The servants of God have always resisted the establishment of a kingdom in opposition to the Kingdom of God.

8.22.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.22.8—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.22.32—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

8.23 The children of Israel thought in temporal terms; Gideon was filled with the spirit of God. The whole desire for a king was based on principles that appeal to the natural man.

8.23.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.24 The gathering of the spoils taken from the dead of the Midianites requested by Gideon has not been satisfactorily explained. That the resultant ephod that came from the smelting became an object of worship is a matter of record. It is unlikely that Gideon had this in mind when it was made, however.

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.

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
8.24.2—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.24.33—*Ishmaelites*—The posterity of the son of Abraham and Hagar. Ishmael would be the father of twelve sons and one daughter, a reflection of the family of Jacob, the grandson of Abraham through Sarah. Ishmael was fourteen years old when Isaac was born (see 21.4). He was ninety years of age when he and Isaac buried Abraham at Machpelah. He himself died at 137 years of age.

8.25 The men from the various tribes that had taken part in the campaigns against the armies of the Midianites, had stripped the bodies and the baggage of everything of worth. Gideon specifically asked for the facial jewelry that had been taken as part of his compensation for leading the children of Israel to victory. The children of Israel willingly did so.

8.26 For the youngest son of the lowliest family in all of Israel, this was a considerable reward for his service.

8.26.17—*shekels*—From what little we know about the culture in the time of Abraham and Moses, a shekel of gold weighed about 4 tenths of an ounce. At this very moment of writing, gold is selling for more than $1500.00 an ounce; the spoils surrendered by the soldiers of Israel would have been worth about $1,020,000.00.

8.26.25—*purple*—The dye by which extremely rare, and thus costly, purple cloth was produced from the mucus of the hypobranchial gland of marine mollusks, notably the species Murex. Scholars report that more than 12,000 shellfish were required to extract 1.5 grams of the pure dye. Historians attest that the use of purple began on the isle of Crete nearly 1600 years before the birth of Christ. Some scholars have suggested that Phoenicia actually means “the land of purple” rather than the “land of palm trees”, in their attempt to explain the source of Tyrian purple, the most famous of the purples used in the ancient world.

8.26.33—*Midian*—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

8.27 Of the precise nature of the ephod that Gideon devised for himself we may only speculate. It is difficult to imagine, however, that Gideon would do anything in imitation of the vestments of the high priest of Israel. That the object became a subject of greed because of its material value there can be no question.

8.27.2—*Gideon*—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason fol-
lowed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.27.5—ephod—So far as historians and scholars have been able to inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

8.27.15—Ophrah—Some scholars have identified this place as one of the cities that fell within the tribal inheritance of Benjamin. Other modern scholars have suggested that the home of Gideon lay on the east side of the river Jordan within the tribal inheritance of Manasseh. Neither site as yet to be definitively identified in modern times.

8.28 The forty years of peace under Gideon would last from 166th year of the judges until the 206th, or between the Adamic years 2537 to 2677 (see 6.1).

8.28.3—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE-C 24.1).

8.28.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.28.31—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.29 Gideon retired to his own home in the city of Ophrah on the eastern side of the river Jordan.

8.29.2—Jerubbaal—A name given to the judge Gideon because of his 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.

29. And Jerubbaal the son of Joash went and dwelt in his own house.
destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

8.29.6—Joash—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

8.30 It is unnecessary to stir up any sentiment against the practice of polygyny that existed in the ancient cultures of the Old Testament.

8.30.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.31 From all that we can tell, Ophrah, the home town of Gideon, was located on the east side of the river Jordan in the land inheritance of the tribe of Manasseh. How Gideon came to have a family on the west side of the river we are not informed.

8.31.3—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

8.31.7—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

8.31.18—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and, in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

8.32 We may only speculate about the actual age of Gideon when he died. If our chronology be correct, thirteen years after the defeat of the Midianites, Barak and Deborah are instrumental in overthrowing the reign of Jabin and Sisera (see 6.1).

8.32.2—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.32.6—Joash—We know little regarding this member of the tribe of Manasseh except for his paternal relationship to Gideon the judge.

8.32.24—Ophrah—Some scholars have identified this place as one of the

30. And Gideon had threescore and ten sons of his body begotten: for he had many wives.

31. And his concubine that was in Shechem, she also bare him a son, whose name he called Abimelech.

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.
cities that fell within the tribal inheritance of Benjamin. Other modern scholars have suggested that the home of Gideon lay on the east side of the river Jordan within the tribal inheritance of Manasseh. Neither site as yet to be definitively identified in modern times.

8.32.27—Abiezrites—Asserted by many to being reference to Abiezer, one of the sons of Gilead, who in turn was the great-grandson of Joseph through Manasseh and Machir. Elsewhere Abezer rendered as Jeezer.

8.33 A full generation passed after the great victory against the Midianites.

8.33.9—Gideon—The youngest son of Joash, a member of the tribe of Manasseh, who distinguished himself against the marauding Midianites. He was the fifth recorded judge in Israel after the days of Joshua. He was a man filled with the Spirit of the Lord and for that reason followed every direction given to him by the Lord God of his fathers. He did, however, desire divine confirmation that his approach to driving the children of Midian out of his lands was acceptable before God.

8.33.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

8.33.24—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

8.33.27—Baalberith—One of the many manifestations of the sun god in Canaanite religions. The worship of this deity was fraught with grievous sins against the moral code established by the Law of Moses.

8.34 A new generation had come into their own and in their rebellion against the traditions of their righteous fathers, turned to the gods of the Canaanites because of their unbridled passions. They surrendered completely to the spirit of the natural man.

8.34.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife.

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.

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:
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
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would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

8.35 The new generation that had come into its own during the forty years of
peace thought nothing of the man who had delivered the House of Israel from
the destruction of the Midianites and their confederates.

8.35.9—Jerubbaal—A name given to the judge Gideon because of his
destruction of the grove and altar erected to Baal. The name means
“contender with Baal”.

8.35.11—Gideon—The youngest son of Joash, a member of the tribe of
Manasseh, who distinguished himself against the marauding Midian-
ites. He was the fifth recorded judge in Israel after the days of Joshua.
He was a man filled with the Spirit of the Lord and for that reason fol-
lowed every direction given to him by the Lord God of his fathers. He
did, however, desire divine confirmation that his approach to driving
the children of Midian out of his lands was acceptable before God.

8.35.22—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

Chapter 9

1. And Abimelech the son of
Jerubbaal went to Shechem unto
his mother’s brethren, and com-
muned with them, and with all the
concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.1.6— Jerubbaal— A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.1.9— Shechem— An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.2 After the destruction of the Midianite armies, together with the deaths of their chief captains and kings, the children of Israel proposed that Gideon begin a dynasty of his own. Gideon summarily refused to accept the monarchy, testifying to the people that they should look to the Lord God of Israel as their king. It would appear that all of the sons of Gideon were in accordance with this decision except for Abimelech. He, however, as the son of a concubine, could have no legitimate claim to being the heir of Gideon unless all of the other sons were dead. Hence, the conspiracy with his mother’s family.

9.2.13— Shechem— An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.2.25— Jerubbaal— A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.3 Among the multitude of falsehoods that would be perpetrated upon the people of Shechem and elsewhere was the rumor that the seventy sons of Gideon were contemplating some way of unitedly carving up the rule of the House of Israel among themselves. Having established that lie in the hearts of the men of Shechem, Abimelech appealed to their desire for prominence in any general government of the people.

9.3.16— Shechem— An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.3.26— Abimelech— One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.4 What sort of rabble could one hire for a little over a thousand dollars to being about the murder of seventy unarmed men resting in the comfort of family of the house of his mother’s father, saying,

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 three-score and ten persons, reign over you, or that one reign over you? remember also that I am your bone and your flesh.

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.

4. And they gave him threescore and ten pieces of silver out of the
their own homes? Vain and light seem to be rather meager terms.

9.4.10—silver—From what little we know about the culture in the time of Gideon, a shekel of silver weighed as a ritual sacrifice to Baalberith. Seventy pieces of silver, then would be equal to about twenty-eight ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the sum placed into Abimelech’s hands would have been about $1,036.00.

9.4.16—Baalberith—One of the many manifestations of the sun god in Canaanite religions. The worship of this deity was fraught with grievous sins against the moral code established by the Law of Moses.

9.4.18—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.5 This was not a battle by any means. Sixty-nine of the seventy half-brothers were rounded up, and one by one were executed on a makeshift altar. We ought not doubt that they were killed as a ritual sacrifice to Baalberith.

9.5.9—Ophrah—Some scholars have identified this place as one of the cities that fell within the tribal inheritance of Benjamin. Other modern scholars have suggested that the home of Gideon lay on the east side of the river Jordan within the tribal inheritance of Manasseh. Neither site as yet to be definitively identified in modern times.

9.5.17—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.5.28—Jotham—The youngest son of Gideon the judge. He alone survived the massacre of his father’s sons at Ophrah when his half-brother Abimelech sought the kingdom of Israel. His parable of the bramble revealed the enormity of Abimelech’s ambition.

9.6 Thus, Abimelech achieved his desire. He would retain his position for only three years, at the end of which he would suffer an ignominious death.

9.6.6—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.6.14—Millo—We know little more about this clan that apparently held some prominence in the city of Shechem in the days of Gideon and Abimelech.

9.6.19—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.7 Jotham made it clear that so long as the men of Shechem sustained Abimelech in his murderous ascent to power, the Lord God of their fathers would withdraw Himself from among them.

9.7.7—Jotham—The youngest son of Gideon the judge. He alone survived house of Baalberith, wherewith Abimelech hired vain and light persons, which followed him.

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.

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.

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
the massacre of his father’s sons at Ophrah when his half-brother Abimelech sought the kingdom of Israel. His parable of the bramble revealed the enormity of Abimelech’s ambition.

9.7.17—Gerizim—A small mountain located a short distance southwest of the city of Shechem in the inheritance lands pertaining to the tribe of Ephraim. It rises to about 2855 feet above sea level, which is about 800 feet above the valley floor. When Joshua and the children of Israel entered into the land, half of the congregation stood at the foot of mount Gerizim as the blessings of the Law were read.

9.7.35—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.8 This is, of course, a parable, and as such interpretations and applications can vary. In this instance, however, the men of Shechem immediately would have recognized Gideon as being one of the great trees while Abimelech was assuredly the bramble.

9.9 From the olive tree came the oil by which the ordinances of the Law of Moses were performed, both in anointing the officers of the Kingdom of God and in offering up the various sacrifices required of the faithful and the obedient. The frivolousness of reigning over the arboreal realm would have been unspeakable. Gideon thought that the notion of his being king over the House of Israel would be an affront to God, which it most certainly would have been.

9.10 Whether we visualize the fig tree as being a second reference to Gideon or to one of his seventy sons, the effect is the same. The fruitfulness of the fig would have no place in a kingdom of trees. Again, the whole notion of a king of trees was an affront to reason. What need had the trees for a king? What would such a potentate do in his administration that would benefit any one of the trees? Was it not merely a vanity, a way to begin some sort of social stratification among them? Certainly in the Lord’s desire to produce a Zion society in the midst of the children of Israel, this act would be a gigantic step backward.

9.11 The response of the fig tree is essentially the same as that of the olive tree. Both of these fruit trees already had productive and satisfying responsibilities that were intrinsic to their nature. Why should they step outside their effectual service to mankind by accepting a vacuous assignment in a meaningless association of trees? Jotham is effectively condemning the whole notion of the kingship in the same way that his father did. There is no need for a king: Israel already had one who provided more blessings to the children of Israel than any mortal could provide.

9.12 The debasing of the kingship becomes more apparent as the parable continues. It is hard to imagine that all of the great trees would submit to the rule of a grape vine. One has to be quite liberal in one’s definitions in order to include the vines in the kingdom of the trees.

9.13 The grape vine was aware that its service to the world was far more important to the economy of God and man than any self-aggrandizement that being the ruler of the trees of the earth might bring. The imagery has become
ludicrous and would not have been lost on the men of Shechem.

9.14 In the context of the telling of the parable, the bramble is most assuredly a direct reference to Abimelech. Again, the bramble is not a tree, but a bush and a fruitless one at that. It is more of a plague than a benefactor.

9.15 The bramble in the land of Palestine is a thorn bush, one equipped with vicious spikes. It has its uses in establishing boundaries, as hedges through which no grazing animal can pass. But for the most part it is an annoyance, far less useful than the olive, the fig, or the vine. These three exist in the world to bring comfort and cheer to the hearts of men. One must ask how much of a shadow a bramble would have? How far would the great trees of the forest have to debase themselves in order to find shade beneath this thorny bush? The men of Shechem were like unto the cedars of Lebanon in comparison to Abimelech’s bramble. In order to do as the erstwhile king of trees demanded, they would have to cease being trees themselves. Any pretensions on the part of any of the men of Shechem or any of the children of Israel who submitted to Abimelech would result in destruction. Abimelech’s short rule would be filled with these sorts of retributions.

9.15.41—Lebanon—In reference to the long range of mountains in the far north of the land of Canaan. Mount Lebanon included territory that pertains to the nations of Lebanon and Syria today.

9.16 The central question that Jotham raises in this and the following verses is whether or not the men of Shechem have done a good thing. If they have, they should rejoice; if they have not, then they should be ashamed of themselves. The bramble would eventually destroy them all.

9.16.15—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.16.24—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.17 Gideon had gone so far as to cross the river Jordan into the valley of Jezreel to confront the Midianites. Even with 32,000 men, he was opposing a force that was undoubtedly in excess of 150,000 men. Once the main body of the Midianites were put to flight and the vast majority of them slain through the efforts of the Ephraimites and others of the northern tribes, Gideon and his small company of three hundred men pursued the kings of the Midianites into the east regions of the Gilead where they destroyed an army of 15,000 men.

9.17.20—Midian—Midian was fourth son of Abraham and Keturah, and the father of Ephah, Epher, Hanoch, Abida, and Eldaah. Jethro was the high priest of the Midianites, but we cannot be certain that he was a descendant of Midian. Moses the lawgiver married his daughter Zipporah. Some Biblical scholars assert that Midian’s posterity settled on the northwestern coast of the Arabian peninsula. Our chronology suggests that he was born in the 149th year of the life of Abraham (see GE C 24.1).

9.18 Jotham raises the question as to whether it was a righteous act to take the lives of sixty-nine of the seventy sons of their benefactor. The manner of their be promoted over the trees?

14. Then said all the trees unto the bramble, Come thou, and reign over us.

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.

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;

17. (For my father fought for you, and adventured his life far, and delivered you out of the hand of Midian:

18. And ye are risen up against my father’s house this day, and
The death was horrific and undoubtedly part of a sacrifice to the Canaanite god Baalberith. Did the men of Shechem believe that this would ultimately prove to be a benefit to them and their posterity?

9.18.27—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.18.38—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.19 Did the men of Shechem really believe that they had acted righteously when they countenanced the slaughter of innocent men in order to establish a government in which they might be treated preferentially? The truth of the matter was that Abimelech rejoiced only in Abimelech.

9.19.10—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.19.21—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.20 The conspiracy that the men of Shechem had entered into with Abimelech would be their undoing, as subsequent events would prove. The fire from the bramble that would destroy the cedars of Lebanon would also consume the bramble.

9.20.9—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.20.15—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.20.20—Millo—We know little more about this clan that apparently held some prominence in the city of Shechem in the days of Gideon and Abimelech.

9.21 Jotham no doubt absented himself from the lands already ruled by Abimelech, probably finding a place to stay in the tribal inheritance of Manasseh on the east side of the river Jordan.

9.21.2—Jotham—The youngest son of Gideon the judge. He alone survived the massacre of his father’s sons at Ophrah when his half-brother have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maidservant, king over the men of Shechem, because he is your brother.)

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:

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.

21. And Jotham ran away, and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.
Abimelech sought the kingdom of Israel. His parable of the bramble revealed the enormity of Abimelech’s ambition.

9.21.10—Beer—We cannot with certainty identify this resort to which Jotham fled. The name itself means “well” and is commonplace throughout the land of Palestine. It seems reasonable to assume, however, that Beer was located on the east side of the river Jordan rather on the west.

9.21.17—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.22 We have speculated that these three years were between 207 and 210 of the reign of the judges (see 6.1).

9.22.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.22.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.23 It is probably better said that the insistent wickedness of the men of Shechem was such that the spirit of God withdrew completely from them and the power of the devil increased.

9.23.8—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.23.13—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the

22. When Abimelech had reigned three years over Israel,

23. Then God sent an evil spirit between Abimelech and the men of Shechem; and the men of Shechem dealt treacherously with Abimelech:
male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king's son. Shechem was about sixty miles north of Hebron.

9.24 Without the spirit of God operative in some degree among a people, they soon descend into anarchy. The factions war among themselves until hardly anything is left of the original society.

9.24.12—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means "contender with Baal".

9.24.21—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon's sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.24.32—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king's son. Shechem was about sixty miles north of Hebron.

9.25 Most likely the caliber of these men set to assassinate Abimelech was similar to those who had been hired to accompany the erstwhile king when he murdered his father's sons in Ophrah.

9.25.5—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king's son. Shechem was about sixty miles north of Hebron.

9.25.33—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon's sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.26 We have no idea from whence Gaal and his brethren came. It is clear, however, that their integrity was even less than those men whom that the men of Shechem had appointed to assassinate Abimelech.

9.26.2—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.26.6—Ebed—The father of Gaal about whom we know little.

9.26.15—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king's son. Shechem was about sixty miles north of Hebron.

9.27 Apparently the men of Shechem entered into a combination with Gaal and his brethren to rid them of a king who had not improved their circum-

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.

25. And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26. And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27. And they went out into the fields, and gathered their vineyards,
stances in any fashion, notwithstanding their aid in helping him ascend to the throne. We should not be surprised at the riotous lifestyle that prevailed in the city of Shechem.

9.27.26—God—Undoubtedly Baalberith in whose name the sons of Gideon were killed.

9.27.34—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.28 We may only speculate about the references that Gaal is making here. Hamor and his son Shechem, together with all of the males of Shechem in the days of Jacob had been slain by Levi and Simeon as a result of the rape of their sister Dinah. Gaal is decidedly coming down on the side of the original Hivites who once dwelt in the city of Shechem instead of any of the Israelites who had taken possession of the city under Joshua. The men of Shechem were now between a rock and a hard place. Given the context we might suppose that Gall and his brethren were Hivites.

9.28.2—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

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9.28.25—Jerubbaal—A name given to the judge Gideon because of his destruction of the grove and altar erected to Baal. The name means “contender with Baal”.

9.28.27—Zebul—Zebul was apparently the appointed ruler of the city of Shechem in Abimelech’s absence.

9.28.34—Hamor—The king of the land of Shechem who eventually insulted the sons of Leah by excusing the rape of their sister Dinah by his own son Shechem.

9.29 There is a superior translation for this verse.

And would to God these people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out. (JST, Judges 9:29)

In his drunken state, Gaal proposed to take control of the defenses of the city of Shechem and then directly oppose Abimelech in the field of battle.

9.29.15—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same

and trode the grapes, and made merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

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?

29. And would to God this people were under my hand! then would I remove Abimelech. And he said to Abimelech, Increase thine army, and come out.
status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.30 The drunken boasting was a harbinger of worse things to come and Zebul hoped to curtail the insurrection while it was still a matter of boasting.

9.30.3—Zebal—Zebal was apparently the appointed ruler of the city of Shechem in Abimelech’s absence.

9.30.13—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.30.17—Ebod—The father of Gaal about whom we know little.

9.31 The people of Shechem had taken measures to assassinate Abimelech and they originally thought that the man Gaal and his brethren could finish the job. However, when it became clear that Gaal had absolutely no loyalty toward the resident Israelites, they quickly reversed their tactics.

9.31.6—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.31.10—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.31.14—Ebod—The father of Gaal about whom we know little.

9.31.21—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.32 Again, the leadership of the city proposed an ambush, but this time on the part of Abimelech and his men. These are a wicked and unrepentant people who deserved all that they would receive.

9.33 The armies of Abimelech were to ensconce themselves around the city of Shechem, probably in such a manner that Gaal could not determine just how many had come with the erstwhile king. No doubt believing that it was no more than a small entourage, Gaal would muster his men out of the city and fall into the hands of the Israelites who were waiting nearby. Gaal would see some of the troops and would eventually be goaded by Zebul to initiate his foray against Abimelech. He would lose his life in the process.

9.34 Abimelech readily accepted the invitation and soon had a considerable number of warriors in place before the sun rose.

9.34.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

30. And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was kindled.

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.

32. Now therefore up by night, thou and the people that is with thee, and lie in wait in the field:

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.

34. And Abimelech rose up, and all the people that were with him, by night, and they laid wait against Shechem in four companies.
of wounds received during the siege of Thebez.

9.34.20—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.35 The four companies of Abimelech rose up at dawn in preparation for the battle that would ensue.

9.35.2—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.35.6—Ebed—The father of Gaal about whom we know little.

9.35.21—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.36 Gaal was somewhat disturbed by what was one of the four companies of Abimelech’s army that was heading toward the city. We do not know whether Zebul’s assessment was believed, particularly in light of the fact that Gaal saw two more of the companies headed his way.

9.36.3—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.36.10—Zebul—Zebul was apparently the appointed ruler of the city of Shechem in Abimelech’s absence.

9.37 Gaal’s eyes have not deceived him, although Zebul suggested that it was the case.

9.37.2—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.37.27—Meonenim—Thought by scholars to be a large grove of oak trees near the city of Shechem through which one of the companies of Abimelech’s army passed before directly confronting Gaal’s army.

9.38 Zebul is basically accusing Gaal of jumping at shadows. Whether or not there were three companies headed toward Shechem should have no bearing on Gaal’s promise to rid the world of Abimelech. Zebul’s ruses worked. Gaal had no recourse but to go out before his own army.

9.38.3—Zebul—Zebul was apparently the appointed ruler of the city of Shechem in Abimelech’s absence.

9.38.16—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.39 Gaal had seen what he thought were three companies of men headed toward the city of Shechem. Zebul tried to persuade him that these were tricks

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.

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.

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.

38. Then said Zebul unto him, Where is now thy mouth, where-with 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.

39. And Gaal went out before the men of Shechem, and fought with
of light. In any event, Gaal took his army into the field. It is likely that the fourth of Abimelech’s companies was sequestered until the battle was enjoined. Most likely it was the largest of the four, a gathering of men far greater than he had anticipated when he left the relative safety of Shechem’s walls.

9.39.2—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.39.9—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.39.13—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.40 Gaal was caught in the open against an opponent that far outnumbered his own army. He and his brethren fled back toward the city walls in full retreat, leaving the rest of his army to fend for themselves. Most of the soldiers in the army of Shechem were put to death.

9.40.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.41 Realizing that the gates of Shechem were closed against him, Abimelech ensconced himself and much of his army in a nearby city. Gaal had been proven a braggart. Many of his supporters had died at the hands of Abimelech’s army; many others who remained were undoubtedly dismayed at Gaal’s cowardice. Zebul then thought that it was a good time to evict Gaal and his brethren.

9.41.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.41.5—Arumah—A city apparently located near the city of Shechem where Abimelech the erstwhile king of Israel awaited the opportunity to wreak his vengeance upon those who had attempted to take his life.

9.41.7—Zebul—Zebul was apparently the appointed ruler of the city of Shechem in Abimelech’s absence.

9.41.10—Gaal—We know little or nothing save for his involvement with the men of Shechem in their attempt to put off the rule of Abimelech their erstwhile king.

9.41.20—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Abimelech. 40. And Abimelech chased him, and he fled before him, and many were overthrown and wounded, even unto the entering of the gate.

41. And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.
Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.42 After Gaal and his brethren were driven from Shechem, a delegation came to Abimelech to announce the fact. Whether this was from his own outposts or from the city of Shechem we cannot say with certainty.

9.42.20—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.43 We do not know if these were three of the original companies or whether Abimelech simply reconfigured his army. We cannot say why it was that the men of Shechem came out of the city. Were they feigning a triumphant welcoming for Abimelech? If so, it did not impress the king whom they had on several occasions tried to assassinate. The destruction of those who had the temerity to sally forth to welcome Abimelech was swift. Was Zebul among them? We do not know.

9.44 The gates had opened to permit the welcoming committee to exit. The men of Shechem did not have enough time to close them against the approaching host before one of the companies took command of the entrance to the city. In the meantime, the other two companies made quick work of all those outside the gates.

9.44.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.45 It would be many years before the city of Shechem could be inhabited. Not only was the destruction of the city itself complete, but the farms and pastures around about were rendered sterile for a long time.

9.45.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.46 The survivors of the conflict thus far apparently felt that if they entered into the temple of Baalberith, the god that had apparently given Abimelech victory over all of his enemies, that they would be spared. This was, of course, a fool’s errand even if Abimelech had been a true worshipper.

9.46.10—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.46.24—Baalberith—Elsewhere rendered Baalberith, one of the many manifestations of the sun god in Canaanite religions. The worship of this

42. And it came to pass on the morrow, that the people went out into the field; and they told Abimelech.

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.

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.

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.

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.
deity was fraught with grievous sins against the moral code established by the Law of Moses.

9.47 Once Abimelech knew where the remainder of his duplicitous subjects were, he determined to deal with them in a summarily way.

9.47.5—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.47.14—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.48 Needless to say, a company of men remained at the temple of Baalberith to assure that the remaining inhabitants of the city of Shechem stayed where they were. The amount of wood gathered for the pyre would have been considerable.

9.48.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.48.8—Zalmon—We do not know precisely where this wooded mount was, but it obviously was situated a short distance from the city walls of Shechem. Had the mount been either mount Ebol or mount Gerizim, the narrator undoubtedly would have said so.

9.49 Jotham had predicted in his parable of the king of trees that a fire would come out of the bramble and consume the cedars of Lebanon. We should not be surprise if the boughs used in the conflagration were from those indigenous trees. We do not know how many thousands of others had died in the vicious battles that were fought within and without the city walls.

9.49.14—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.49.38—Shechem—An ancient city nestled in the eastern foothills of Mount Ebol and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.50 We are not told precisely why the city of Thebez rebelled against Abimelech’s rule. We might suppose, however, that they were as dissatisfied with him as the inhabitants of Shechem had been.

9.50.3—Abimelech—One of the many sons of Gideon, but one born of a...
concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.50.5—Thebez—A city thought to be located about 13 miles northeast of Shechem. Its relative fame comes as the result of the death of Abimelech, the erstwhile king of Israel during the rule of the judges.

9.51 The central tower of the city of Thebez was a stout affair, far more difficult to assail or burn as had been the temple of Baalberith in the city of Shechem. They may have felt that Abimelech would retire from the battle once he realized that it would be extremely costly to take the tower, even if he were able to burn the entrance.

9.52 No doubt the defenders of the tower had the means to fend off any attack that Abimelech was able to raise. The king thought to take command of the area around the door so that he might make a breach in the defenses once he was able to burn through the entrance.

9.52.2—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.53 As the narration reads, the dropping of the millstone was a deliberate act meant to do precisely what it did do. The fact that a woman accomplished the task was a great embarrassment to Abimelech.

9.53.10—millstone—Some ancient manuscripts state that the object was the piece of a stone chariot wheel. Does it matter which it was? Whatever the nature of the fragment, it was effective.

9.53.12—Abimelech’s—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.54 There is a superior translation of this verse.

Then he called hastily unto the young man his armor-bearer, and said unto him, Draw thy sword, and slay me, that the men say not of me, A woman slew him, And his young man thrust him through, and he died. (JST, Judges 9:54)

We may only suppose what the army that attended Abimelech would have done if they realized that their king was mortally wounded. As it was they immediately fled Thebez once it was known that he had been killed. It is interesting that Saul, the future king of Israel, would make the same request of his armourbearer once he had been mortally wounded. The armourbearer refused, leaving the task to the king himself. It is interesting that Abimelech’s servant had no compunction about taking Abimelech’s life.

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.

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.

53. And a certain woman cast a piece of a millstone upon Abimelech’s head, and all to brake his skull.

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 woman slew him, And his young man thrust him through, and he died.  

Judg. 9:54 JST
9.55 There was no dynasty to defend. Thus, there was little or no loyalty to the projects that Abimelech had proposed once he had been ushered into the spirit world.

9.55.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding onto to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

9.55.9—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.56 The conduct of him who would be king of Israel was such that the Lord God of Israel could not and would not support him in any way. Thus, the spirit of God having completely withdrawn from him and those who associated with him, Satan was able to quickly drag them all down to hell.

9.56.7—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon’s sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

9.57 Having forsaken the protection of the Lord God of their fathers, Abimelech and those who supported him in the murder of the sons of Gideon were completely destroyed during the resulting chaos.

9.57.9—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son. Shechem was about sixty miles north of Hebron.

9.57.23—Jotham—The youngest son of Gideon the judge. He alone survived the massacre of his father’s sons at Ophrah when his half-brother Abimelech sought the kingdom of Israel. His parable of the bramble revealed the enormity of Abimelech’s ambition.

9.57.27—Jerubbaal—A name given to the judge Gideon because of his

55. And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56. Thus God rendered the wickedness of Abimelech, which he did unto his father, in slaying his seventy brethren:

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.
destruction of the grove and altar erected to Baal. The name means "contender with Baal".

10.1 If one accepts the notion that the tribes of Israel kept to themselves in their tribal areas, then one is left with the conclusion that mount Ephraim covered a considerable amount of territory. The inheritance of Issachar lay directly north of the inheritance of the western half of the tribe of Manasseh. Ephraim's inheritance lay south of that which pertained to Manasseh. Although inexplicable, Tola may have had leave to dwell in the lands belonging to Ephraim, but it seems almost impossible that he could have been buried outside of his own tribal lands. Shamir, therefore, must lie farther to the north than most scholars claim.

10.1.3—Abimelech—One of the many sons of Gideon, but one born of a concubine rather than a wife. For this reason he did not enjoy the same status as did the rest of Gideon's sons. He aspired to be king of Israel and in order to facilitate the matter, he conspired to kill all seventy of the sons of Gideon. After three years of tyrannous rule, Abimelech died of wounds received during the siege of Thebez.

10.1.9—Tola—We know little more concerning this judge in Israel other than what is recorded here in these two verses.

10.1.13—Puah—We know little more concerning this man save for his relationship with his son Tola, one of the judges in Israel from the tribe of Issachar.

10.1.17—Dodo—We know little more concerning this man save for his relationship with his grandson Tola, the son of Puah and one of the judges in Israel from the tribe of Issachar.

10.1.21—Issachar—The ninth son of Jacob and the fifth between Jacob and Leah. His name means "he will bring a reward, content, saturate, satisfy". Issachar was 12 years old when he entered into the land of Canaan with his father. We know nothing of his wife, but we may assume that she was part of Jacob's entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 45 years of age when he left Hebron for the land of Egypt.

10.1.26—Shamir—An unidentified city in the tribal inheritance of Issachar notable because of Tola, a judge who ruled in Israel for twenty-three years.

10.1.29—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

10.2 According to our established chronology (see 6.1), Tola's reign as judge would have encompassed the 210th to the 233rd year of the era of the judges. This period would have been between the Adamic years 2681 and 2704.

10.2.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on

Chapter 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, and died, and was buried in Shamir.
Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.2.15—Shamir—An unidentified city in the tribal inheritance of Issachar notable because of Tola, a judge who ruled in Israel for twenty-three years.

10.3 According to our established chronology (see 6.1), Jair’s reign as judge would have encompassed the 235th to the 257th year of the era of the judges. This period would have been between the Adamic years 2706 and 2728.

10.3.5—Jair—We are left to speculate how this man was related to another Jair who lived about 300 years before. The first Jair pertained to the tribe of Manasseh, and also had ties to the tribe of Judah. His domains included large tracts of land in Bashan in addition to the collection of communities mentioned in Gilead. The collection of the towns given to him is frequently called Havothjair. Similar things are said of his namesake here in the time of the judges, but we cannot be certain if he inherited the same lands as well as the names and titles.

10.3.7—Gileadite—A resident of the highlands immediately east of the river Jordan. Anciently, scholars assure us, the mountainous regions referred to included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

10.3.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This
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10.4 It is clear that plural marriage was common fare in the days of the rule of the judges.

10.4.20—Havothjair—We do not know whether or not Havothjair refers to two different local or to just one, inasmuch as there have been two Jaics, one in the days of Moses and one in the era of the judges, who possessed cities that collectively bore the same name. The number of communities included in Jair’s collection in the days of Moses varies from one account to another. Some records state that there were 23 while others suggest that there were thirty. These were located in the northern part of Gilead and may have been in the land of Bashan. We cannot be certain at this point if they should be identified in any way with the land of Argob which Jair also subdued.

10.4.30—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

10.5 Thus, between Tola and Jair, the children of Israel enjoyed relative peace for forty-five years.

10.5.2—Jair—We are left to speculate how this man was related to another Jair who lived about 300 years before. The first Jair pertained to the tribe of Manasseh, and also had ties to the tribe of Judah. His domains included large tracts of land in Bashan in addition to the collection of communities mentioned in Gilead. The collection of the towns given to him is frequently called Havothjair. Similar things are said of his namesake here in the time of the judges, but we cannot be certain if he inherited the same lands as well as the names and titles.

10.5.8—Cameron—We know little regarding the place where Jair was buried except, perhaps, that it fell within the geographical boundaries of the eastern inheritances of the tribe of Manasseh.

10.6 There is a superior translation of this verse.

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 him not. (JST, Judges 10:6)

When a people succumb to the lusts of the flesh they will substitute the worship of the natural for the worship of the perfect Man. Because the children of Israel did not finish the labor that had been given to them through Moses and Joshua, they made themselves vulnerable to the cultures of the original inhabitants of the land of Canaan. The perverse religious practices of the Canaanites made short work of a disobedient people.

10.6.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.6.17—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

10.6.19—Ashtaroth—Often spelled Ashtoreth. One of the principal gods of the Phoenicians and of the Canaanites. Ashtaroth is sometimes thought of as representing the moon while Baal, the sun, served as Ashtaroth’s consort. Sexual immorality was one of the central appeals of this religion to the people of the land.

10.6.24—Syria—A region in northern Palestine the extent of which has varied over the centuries. At its most extensive, it included all of Aram from the river Euphrates to the eastern coast of the Mediterranean Sea. Frequently the political power of Syria influenced the affairs of the land of Israel. Generally Damascus has been thought of as the perennial capital of Syria.

10.6.29—Zidon—An alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

10.6.34—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

10.6.42—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

10.6.48—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Choph- torim, descendants of Ham through his second son Mizraim. Some
historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

10.7 The Lord would not save His people in their sins; He could not redeem them when they would not exercise faith and repent of their manifold transgressions. He withdrew His spirit from them and they were left to their own devices which were not sufficient to escape the military might of their neighbors. Given the nature of the persecutions that followed, the fallen covenant people perceived their sufferings as a just reward for their disobedience.

10.7.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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10.8 Although there was considerable opposition from the Philistines near the borders of the Mediterranean Sea, the majority of the conflicts during this eighteen year period came from the Ammonites on the east side of the river Jordan. The tribulations began in the 257th year of the reign of the judges until the time of Jephthah in the 265th year. This period of time ran from the Adamic year 2728 until 2746 (see 6.1).

10.8.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

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.

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.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.8.25—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

10.8.31—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

10.8.35—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

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.

10.9 After overrunning much of the lands held by Gad and Reuben on the east side of the river Jordan, the Ammonites crossed over the river and began harrying the tribes of Ephraim, Benjamin, and Judah on the west. These latter tribes were being attack from the west by the Philistines as well. They were between the hammer and the anvil.

10.9.5—Ammon—The son of Lot and his youngest daughter, conceivably by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

10.9.8—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

10.9.13—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of
Pharez and Zara.

10.9.16—Benjamin—the thirteenth child and twelfth son born to Jacob and the second born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

10.9.22—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

10.9.25—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.10 The oppression was indeed great if the children of Israel awakened from their immoral stupor to call upon the God of their fathers.

10.10.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay...

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.
10.11.26—Baalim—A reference to the gods of the Canaanites in general. Most of the cultures extant in the land of Palestine had religious pantheons which included more than just the chief male deity Baal. In addition, the same god went by differing names according to the geography of the land. Most contained the linguistic element “baal”.

10.11 No doubt the message from the Lord God was delivered unto the children of Israel by means of prophets, seers, and revelators raised up for that very purpose. The Egyptians perished in the plagues and in the waters of the Red Sea. The principal Amorite nations, those of Og and Sihon, fell before the armies of the Israelites while yet on the east side of the river Jordan. The campaigns against the original inhabitants of the land under Moses and Joshua were decisive, even against those who were led by great and powerful men.

10.11.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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?
centuries. They are frequently associated with the settlers called Caph-
itorim, descendants of Ham through his second son Mizraim. Some
historians have also suggested that these Egyptians were original settlers
of Cyprus, Cilicia, or Crete. Others assert that these inhabited the east-
ermost regions of Lower Egypt.

10.12 Portions of these various peoples were destroyed by the children of
Israel during the early campaigns led by Joshua. Other portions were routed
during the early years of the judges.

10.12.2—Zidonians—The inhabitants of Zidon and environs. Zidon is an
alternative spelling for Sidon, a city presently located in the nation of
Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

10.12.6—Amalekites—An itinerate people who lived in the northeastern
region of the Sinai peninsula. They would prove to be the major adver-
saries of the House of Israel during the forty years the covenant people
spent in the wilderness. We know little concerning this tribe except that
it was probably founded by the son of Eliphaz by Timna who pertained
to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

10.12.9—Maonites—The inhabitants of a city in the tribal inheritances of
Judah located about seven from Hebron. Scholars assure us that the
Maonites are elsewhere called Mehuman.

10.13 The rejection of the Lord God of Israel had been deliberate as the chil-
dren of Israel sought for the pleasures of this lost and fallen world. The Lord
expected considerably more of His people before they would be prepared to be
forgiven of the follies and sins.

10.14 Notwithstanding their beseeching, the children of Israel still maintained
their altars of worship for the gods that they had taken unto themselves. The
Lord told them that they could not have it both ways. They could not indulge
themselves in the wicked practices of their neighbors and then expect the
blessings of the covenants that they and their ancestors had entered into. Their
repentance was marginal at best.

10.15 The Israelites professed that they were willing to suffer whatever punish-
ment that the Lord would be willing to inflict, for they held that it would be
milder than the treatment that they were receiving from the Philistines and the
Ammonites.

10.15.5—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
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sion, insomuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is

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.

13. Yet ye have forsaken me, and
served other gods: wherefore I will
deliver you no more.

14. Go and cry unto the gods which ye have chosen; let them
deliver you in the time of your
tribulation.

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.
10.16 The children of Israel continued to seek for the blessings of their fathers, destroying their images and leaving off participating in the soul destroying rituals of the Canaanites. They sought forgiveness through faith and repentance, and in the ordinances that had been provided in the Law of Moses.

10.16.24—Israel—The name name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

10.17 At this point we are not certain where the children of Israel prepared to do battle against Ammon except that it was undoubtedly on the east side of the river Jordan in the highlands of Gilead.

10.17.5—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

10.17.12—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

10.17.17—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one
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10.17.24—Mizpeth—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Ammon.

10.18 The tribes of Reuben, Gad, and the eastern portion of the tribe of Manasseh were under duress and sought for a leader that would gain the victory over the vast army of the Ammonites gathered against them. Apparently none of the great warriors of these tribes was up to the task. An unlikely hero would present himself.

10.18.7—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

10.18.25—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

Chapter 11

1. Now Jephthah the Gileadite was a mighty man of valour, and he was the son of an harlot: and Gilead begat Jephthah.
mon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

11.1.18—*harlot*—Although the Hebrew word which is here translated as “harlot” can refer to a woman of ill repute, it also refers to a female innkeeper with no disparagement to the character of the woman. Many scholars are convinced that Jephthah’s mother was one of the latter.

11.1.20—*Gilead*—The given name of Jephthah’s father. We know little more concerning this man, except that one of his wives was a Gentile and he therefore married outside of the covenant of Israel. His son Jephthah became one of the judges that delivered the House of Israel from their enemies.

11.2 The implication of the narrative is that Jephthah was actually the eldest of Gilead’s children. Because his mother was not of the covenant people, he could not receive the blessings of the firstborn. Jephthah was apparently a charismatic man, together with being an excellent man at arms. His half-brothers foresaw that if he remained among them that their own inheritances would be in jeopardy. Jephthah withdrew himself from his father’s house.

11.2.2—*Gilead*—Apparentlly the given name of Jephthah’s father. We know little more concerning this man, except that one of his wives was a Gentile and he therefore married outside of the covenant of Israel. His son Jephthah became one of the judges that delivered the House of Israel from their enemies.

11.2.17—*Jephthah*—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.2.37—*strange*—That is to say, one who did not pertain to the House of Israel. There were those, however, whose direct lineage did not derive through Abraham, Isaac, and Jacob, who were nonetheless allowed to join in the celebration of the Passover. There were strangers or Gentiles who had received the ordinance of circumcision and who had been willing to observe all that the prophets instructed the saints. These were considered proselytes and differed in nothing of substance from the children of Israel. There were those from among the Gentiles, however, who settled with the Israelites who did not submit to circumcision. Even though they were friends and close associates with the covenant people, yet they were not allowed to participate in any of the mandated rituals.

11.3 Inasmuch as Jephthah came in contact with the children of Ammon during his exile, one might suppose that he was dwelling somewhere east of the tribal inheritances of Manasseh and Gad. Others who had been disenfranchised in a similar manner soon gathered into Jephthah’s small army. It is clear, however, that at some point Jephthah’s headquarters was located west of the river Jordan (see 12.1).

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.

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.
11.3.2—**Jephthah**—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.3.13—**Tob**—We cannot tell exactly where this territory lay, but many scholars have suggested that it was somewhere on the eastern boundaries of Israel, perhaps near the desolate regions near the great Arabian desert.

11.3.18—*vain*—Although this may be understood as persons destitute of good sense, it is likely that they were individuals like Jephthah who, for whatever reason, could not claim any parcel of land in Israel that legitimately belonged to them. They simply were poor men who gathered together to make a living the best way they could. They apparently raided the Ammonites for food and other necessities.

11.4 One wonders how much Jephthah’s activities in the east affected the determination of the Ammonites to bring war down upon the ears of the Israelites. The motives, however, were probably far more expansive and diabolical.

11.4.14—**Ammon**—The son of Lot and his youngest daughter, conceieved by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.4.18—**Israel**—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.5 One wonders why Jephthah immediately sprang to mind when the forays of the Ammonites began against Israel. It is clear that the reputation of the son of Gilead was considerable.

11.5.10—**Ammon**—The son of Lot and his youngest daughter, conceived

4. And it came to pass in process of time, that the children of Ammon made war against Israel.

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
by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.5.14—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.5.18—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

11.5.22—Jephthah—The son of Gilead and a gentile innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.5.28—Tob—We cannot tell exactly where this territory lay, but many scholars have suggested that it was somewhere on the eastern boundaries of Israel, perhaps near the desolate regions near the great Arabian desert.

11.6 The elders of the tribes east of the river Jordan did not feel adequate to the task of ridding themselves of their oppressors. One wonders at what must have been the contriteness of the other sons of Gilead who were part of the delegation to recruit Jephthah.

11.6.5—Jephthah—The son of Gilead and a gentile innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

6. And they said unto Jephthah, Come, and be our captain, that we may fight with the children of Ammon.
Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.6.19—Ammon—The son of Lot and his youngest daughter, conceivest by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.7 An appeal had earlier been made to all of the men in Gilead, that if any one of them would step forward to lead them into battle that man would be the ruler over all of the people (see 10.18). It is clear that no one had the courage to do so. Hence, the resort to Jephthah.

11.7.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.7.8—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

11.8 Jephthah had been exiled from his father’s house because he was a potential threat to the political power of the men in the family of Gilead. He was apparently the firstborn son of the family, but he had been despised because of his mother’s background. Because of the hardships that beset the children of Israel, Jephthah’s previous detractors were willing to turn everything over to him in spite of his genetic liabilities. This would be humorous if it were not so pathetic.

11.8.5—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

11.8.8—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.
11.8.28—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.9 We need not wonder at Jephthah’s incredulity. He had been banished from his home and family to fend for himself in the wastelands of eastern inheritances of the children of Israel. This was a turnabout in attitude of extraordinary proportions. He would require of his brethren a rather rigorous commitment to the covenant they were making with him.

11.9.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

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11.9.21—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.10 Jephthah’s inheritance here is bound by an oath which could not be violated without putting one’s eternal future in jeopardy.

11.10.5—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

11.10.8—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.11 Jephthah entered into the proposed covenant to deliver the children of Israel from out of the hands of the Ammonites. He did so acknowledging the

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?

10. And the elders of Gilead said unto Jephthah, The LORD be witness between us, if we do not so according to thy words.

11. Then Jephthah went with the elders of Gilead, and the people
hand of God in his proceedings.

11.11.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

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11.11.29—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means "watchtower". Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Ammon.

11.12 Many generations had passed away since there had been any hostilities between the children of Israel and the children of Ammon. The Israelites had gone out of their way to avoid giving offence to their cousins, whether from Ishmael or Lot.

11.12.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.12.12—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.13 This is revisionist history at its best. The facts in the matter were not as the king of Ammon would have Jephthah believe. Before the children of Israel arrived at the river Jordan, Sihon, one of the kings of the Amorites, had soundly defeated the children of Ammon and the Moabites and took possession of all of their cities from the Arnon River to the Jabbok River. The Ammonites did not possess any of these lands when the children of Israel conquered them. Three hundred years had passed since the overthrow of the Amorites and the children of Ammon were finally making what they asserted were their just claims against the Israelites. This of course was bravado and had little or nothing to do with why the Ammonites were arraying themselves against the children of Israel.

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?

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.
11.13.8—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

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11.13.16—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.13.27—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.13.29—Arnon—A large river located at the ancient boundary between the lands of Moab and Ammon. It flows westward from the mountains finally emptying into the Dead Sea about midway of its eastern shore.

11.13.32—Jabbok—A large tributary to the Jordan River that rises in the mountains east of the Jordan valley. Its confluence with the Jordan occurs near the city of Succoth about twenty-five miles north of the tip of the Dead Sea.

11.13.35—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

11.14 Jephthah was a student of the historical record, being well-informed as to the events that had transpired three hundred years previously.

11.14.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the

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children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

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11.15 Jephthah clarified that not all of the territory that the king of Ammon claimed had belonged to the Ammonites. Sihon had conquered a goodly portion of the land of Moab as well. Certainly the king of Ammon was not petitioning to have those southern regions restored to the Moabites. There is great duplicity being perpetrated by the king; he simply wants to make war.

11.15.7—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.15.8—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.15.15—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.
11.15.23—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan river valley, north of the lands of Moab and Edom.

11.16 Jephthah instructs the king of Ammon in the true account of the events that led to the children of Israel taking possession of all of the lands east of the river Jordan.

11.16.3—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.16.7—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

11.16.12—wilderness—Most likely speaking of the wilderness of Sinai which lay to the south of the land of Canaan. There were other wildernesses through which the children of Israel passed which may very well be included in the definition given here.

11.16.15—Red sea—That is to say, that tongue of the Egyptian sea that separates Egypt from the Sinai peninsula. The southern border of Israel. It is possible that the gulf of Aqaba is meant, however.

11.16.20—Kadesh—The northernmost point in the Sinai peninsula to which the Israelites were directed when they were first liberated from Egyptian slavery. It is located in the midst of the wilderness of Zin. The site is also known as Enmishpat. The community bearing these names can be found about fifty miles south of Beersheba in southern Palestine.

11.17 The Lord God had commanded Moses and the children of Israel that they were not to infringe upon the prerogatives of their cousins, particularly the posterity of Lot and Esau. Thus, when they asked permission to pass through the lands of Edom and Moab, they observed to do what the kings thereof answered, as inconvenient as it was.

11.17.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was impressed upon the mind and heart of Rebekah and no doubt the brother of yoch. But was not the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was impressed upon the mind and heart of Rebekah and no doubt the brother of yoch. But was not the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah. 

11.18 But when Israel came up from Egypt, and walked through the wilderness unto the Red sea, and came to Kadesh.

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.
familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.17.9—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites. The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

11.17.29—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot pried their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

11.17.39—Kadesh—The northernmost point in the Sinai peninsula to which the Israelites were directed when they were first liberated from Egyptian slavery. It is located in the midst of the wilderness of Zin. The site is also known as Enmishpat. The community bearing these names can be found about fifty miles south of Beersheba in southern Palestine.

11.18 The children of Israel travelled from Kadeshbarnea south to Eziongeber at the northern tip of the gulf of Aqaba in order to avoid encroaching upon the possessions of the people of Edom. From there they went to mount Hor where Aaron died. They then travelled east, south of the border of Edom with Midian until they were able to travel northward along the eastern boundaries of Edom and Moab. When they were directly east of the northern tip of the Dead Sea, they petitioned Sihon to pass through his land to reach the Jordan. He utterly refused and proclaimed war against the House of Israel.

11.18.7—wilderness—Most likely speaking of the wilderness of Sinai which lay to the south of the land of Canaan. There were other wildernesses through which the children of Israel passed which may very well be included in the definition given here. Included might be the desolations to the east of Edom and Moab through which the children of Israel passed in order to avoid contact with the Edomites and the Moabites.

11.18.9—compassed—The Hebrew word which is here translated as “compassed” derives from roots that mean “revolve, surround, border”.

11.18.13—Edom—The name given to Esau in part because of his ruddy complexion. His posterity is commonly referred to as the Edomites.

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.
The name of the land of Seir was changed to the land of Edom after its conquest by Esau. This probably took place sometime after the reconciliation between Jacob and Esau when the former first entered into the land of Canaan after thirty-three years of exile in the land of Padanaram.

11.18.18—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peor. We need not delve into the manner in which they were worshipped.

11.18.37—Arnon—A large river located at the ancient boundary between the lands of Moab and Ammon. It flows westward from the mountains finally emptying into the Dead Sea about midway of its eastern shore.

11.19 As far as familial relationships were concerned, the children of Israel were not required to ask permission to pass through the lands of the Amorites. They did so, we might suppose, as a matter of protocol. Sihon would have none of it.

11.19.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.19.6—Sihon—Little of this Amorite potentate is known, save for his ignominious defeat at the hands of the Israelites.

11.19.10—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

11.19.14—Heshbon—A city located about twenty miles due east of the confluence of the Jordan River with the Dead Sea. According to our records it served as a marker between the tribes of Reuben and Gad. It eventually was given to the Levites.

11.20 We may wonder at the belligerence of Sihon, but we cannot question where this resistance against the Lord God of Heaven led him.

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.

20. But Sihon trusted not Israel to pass through his coast: but Sihon
11.20.2—Sihon—Little of this Amorite potentate is known, save for his ignominious defeat at the hands of the Israelites.

11.20.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.20.21—Jahaz—We may only speculate about the location of this battle site. The primary question regarding its location has to do with precisely when the request was made of the Amorites to pass through their lands. If it had been while the children of Israel were still in the wilderness east of the lands of the Amorites, then Jahaz may very well have been near the Arabian wilderness. If the request came after the camp of Israel had descended into the plains surrounding mount Nebo, then the site would have been considerably closer to the Dead Sea.

11.21 Jephthah’s point in all of this history is to demonstrate that the children of Israel did not infringe upon the rights of the people of Ammon. The Ammonites had lost their lands to the overwhelming aggressiveness of the Amorites. The Israelites defended themselves against the Amorites who had attacked them without provocation. The Israelites therefore took possession of the land east of the river Jordan by destroying Sihon, not by defeating the Ammonites.

11.21.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is gathered all his people together, and pitched in Jahaz, and fought against Israel.

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.
to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.21.8—Sihon—Little of this Amorite potentate is known, save for his ignominious defeat at the hands of the Israelites.

11.21.30—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

11.22 By defeating Sihon and destroying all of his people, the Israelites took possession of all of his lands. They next defeated Og and his subjects that lay to the north of Sihon’s kingdom. These lands were distributed into the hands of the tribes of Reuben, Gad, and half of the tribe of Manasseh.

11.22.6—coasts—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

11.22.9—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

11.22.11—Arnon—A large river located at the ancient boundary between the lands of Moab and Ammon. It flows westward from the mountains finally emptying into the Dead Sea about midway of its eastern shore.

11.22.14—Jabbok—A large tributary to the Jordan River that rises in the mountains east of the Jordan valley. Its confluence with the Jordan occurs near the city of Succoth about twenty-five miles north of the tip of the Dead Sea.

11.22.18—wilderness—Undoubtedly speaking of the desolate lands east of holdings of the Amorites, that brushed up against the Arabian desert.

11.22.21—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

11.23 The underlying issue here has to do with why the children of Ammon had not asserted their “rights” to the lands immediately east of the river Jordan before their precipitous attack on the Israelites. Why did they not recapture their lands from the Amorites before the Israelites arrived? Why had they waited 300 years to complain? Jephthah testifies that they now hold the land east of the Jordan because the God of their fathers gave it to them. Why then should the Israelites hand it over to the Ammonites?

11.23.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel.

22. And they possessed all the coasts of the Amorites, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

23. So now the LORD God of Israel hath dispossessed the Amorites from before his people Israel, and shouldest thou possess it?
as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.23.11—Amorites—A people who primarily inhabited the highlands west of the river Jordan from Engedi south to the wilderness of Zin. In later times their holdings would stretch northward to the foot of Mount Hermon. They quickly fell before the armies of the Israelites during the conquest of the land of Canaan.

11.24 Jephthah pursues the issue. Why had not the gods of the Ammonites preserved them against Sihon and his armies? Why had not Chemosh insisted before now that the land be retaken? This was a serious theological lapse on the part of the Ammonites. The Israelites were prepared to do whatever was necessary to observe the instruction of the Lord God of their fathers.

11.24.7—Chemosh—The primary god of the Moabites and the Ammonites. It was sometimes identified with Baal-peon and Baal-zebub.

11.25 Balak had sought nefarious means to destroy Israel by attempting to get Balaam to curse the Israelites while they were encamped on the river Jordan after they had destroyed Sihon. He did not array his armies against the children of Israel in earnest.

11.25.9—Balak—A king of the Moabites who hired Balaam to curse the children of Israel as they were preparing to enter into the land of Canaan to inherit the land of promise.

11.25.13—Zippor—We know little more about this Moabite, save for his relationship to Balak the king of Moab who ruled just prior to the House of Israel crossing the Jordan River to conquer the land of Canaan.

11.25.16—Moab—When Lot and his family fled the city of Sodom they eventually found themselves ensconced in a wilderness cave. The two daughters of Lot plied their father with intoxicating wine and conceived two sons by him. There is a certain amount of candor expressed in the bestowing of this name on the son of Lot’s elder daughter. Moab means “of the father”. The Moabites were idolaters, however, worshipping Chemosh and Baal-peon. We need not delve into the manner in which they were worshipped.

11.25.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-

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.

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,
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

11.26 We have used this statement of Jephthah as a temporal benchmark for our chronology of the era of the judges (see 6.1). We have assumed that he was being literal and not rounding off the actual number of years that the Israelites had held possession of the lands east of the Jordan. What an excellent question! Why raise the issue now about the propriety of Israel inhabiting lands that had once been conquered by the Amorites and subsequently overthrown by the children of Israel three hundred years before? This was no justification for war.

11.26.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.26.5—Heshbon—A city located about twenty miles due east of the confluence of the Jordan River with the Dead Sea. According to our records it served as a marker between the tribes of Reuben and Gad. It eventually was given to the Levites.

11.26.11—Aroer—A community located in the southern reaches of the inheritance of Reuben located on the river Arnon. It should not be confused with a city in the land of Gilead, east of the river Jordan, which became part of the inheritance of the tribe of Gad.

11.26.25—coasts—That is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

11.26.27—Arnon—A large river located at the ancient boundary between the lands of Moab and Ammon. It flows westward from the mountains finally emptying into the Dead Sea about midway of its eastern shore.

11.27 The assembled armies of the Ammonites could not be justified by any appeal to history. Israel had not been the aggressors, by the children of Ammon were about to embark on a cause that would eventually leave them broken and destitute.

11.27.29—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

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?

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.
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.27.34—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.28 As is the case with most rulers determined to take that which is not theirs, the king of the Ammonites would not listen to reason.

11.28.8—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.28.15—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.29 The Jephthah was led by the power of the Holy Ghost in this instance there can be no doubt. He was an instrument in the hands of the Lord God of Israel and engaged in a just cause. We cannot determine from the information given precisely the nature of Jephthah’s line of travel. Historians place the lands of Ammon due east of both Gad and Manasseh.

11.29.9—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

28. Howbeit the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

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.
11.29.14—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

11.29.16—Manasseh—By the time Manasseh was born, Joseph’s joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh’s birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means “forgetting”. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

11.29.20—Mizpah—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Ammon.

11.29.35—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.30 There can be no question that in hindsight this vow was rash. What or who did Jephthah think would greet him when he returned home? Scholars have spilled gallons of ink attempting to resolve this conundrum.

11.30.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.30.20—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.31 The first step in understanding what is about to be related regarding the sacrifice that was about to be made is whether or not Jephthah is a man of God or not. Is he a true Israelite? Does he follow the Law of Moses? If he does not count himself as disciple of the Law then we may suppose that all that he

30. And Jephthah vowed a vow unto the LORD, and said, If thou shalt without fail deliver the children of Ammon into mine hands,
does in the following verses regarding the vow constitute the actions of a benighted man. If he is a follower of the Law of Moses then we have to understand precisely what he was proposing. The burnt offering was an act of consecration. Only certain animals could be offered upon the altar. If a dog had run out to meet Jephthah, that animal could not be lifted up on the altar because dogs were considered unclean and unfit for such a ritual. The same was true for human beings. It would be possible under the law to substitute a clean animal for an unclean one. For example, the firstborn of an ass, as was the case with the firstborn of everything in Israel, was dedicated to the Lord. If the owner did not redeem the animal or surrender it to the Levites, the animal’s neck was to be broken. In the same way the firstborn sons of every family belonged to God, but for all those who were not of the tribe of Levi, the firstborn was to be redeemed by sacrifice and offering. The closest any righteous man came to offering up another human being was Abraham who had been commanded to offer up as a burnt offering his son Isaac. In this case, there was a substitution made. As to what may have been the case with Jephthah’s daughter when the former returned from battle we must resolve to be consistent in our thinking and in our attitude regarding the character of the subject of this portion of the sacred text. What is clear thus far is that Jephthah promised to dedicate that which greeted him at his return from the battle to the Lord as a consecration, and that a burnt offering would be made in connection with that consecration.

11.31.27—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.31.41–42—burnt offering—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

32. So Jephthah passed over unto the children of Ammon to fight against them; and the LORD delivered them into his hands.

11.32 The victory over the king of the Ammonites was complete.

11.32.2—Jephthah—The son of Gilead and a gentile innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.32.9—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

33. And he smote them from Aroer, even till thou come to Min-nith, even twenty cities, and unto the plain of the vineyards, with a very great slaughter. Thus the children of Ammon were subdued.
11.33.12—Minnith—We cannot at this point identify the location of this particular landmark except that it obviously lay on the east side of the river Jordan.

11.33.39—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.34 One wonders if Jephthah’s daughter knew about the oath that her father had made.

11.34.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpah he was greeted by his only child, a daughter.

11.34.5—Mizpah—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Ammon.

11.35 This is an extraordinary scene! We do not know why it was that Jephthah only had one living child, but it is clear that if she were consecrated unto the Lord in any fashion, his line would come to an end. There would be no one who would inherit that estate that he had acquired in his battle against the Ammonites. He would be, without question, the ruler of all of the Israelites east of the river Jordan. Did his daughter realize that she could easily become a pawn in the politics of her father’s kingdom? Did she object to that course of events? In any case, there would be no Jephthah dynasty in Israel.

11.36 Can anyone read this passage and not perceive that Jephthah’s daughter was fully cognizant of her father’s oath. We must conclude that her coming before the children of Israel.

34. And Jephthah came to Mizpah 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.

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 me: for I have opened my mouth unto the LORD, and I cannot go back.

36. And she said unto him, My father, if thou hast opened thy
11.36.47—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

11.37 Having been dedicated unto the Lord, Jephthah’s daughter could not be forced to marry any man, unless the Lord God of Israel were to reveal that course of action through a prophet of God. She undoubtedly understood that it was unlikely that she would ever have children. As a king’s daughter she undoubtedly would have been miserable, during any sort of courtship and certainly in a marriage arranged for political purposes.

11.38 We are not certain as to why the period of two months was selected. Some scholars have suggested that she spent that time visiting her friends who lived at a distance from her home. Others assert that it was a time during which she reconciled herself to the fact that she would be childless and husbandless during her mortal life. She sacrificed herself so that he father and her people would not be destroyed by an ill-advised monarchy.

11.39 Most scholars have concluded that Jephthah did, indeed, offer up his daughter upon an altar of burnt offering. That he offered a burnt offering there can be no doubt. That his daughter was completely consecrated unto the Lord God of Israel must also be true. Given what we know about the servants of God, however, the slaying of Jephthah’s only child would have been considered a hideous breach of the law of God. Jephthah’s life would have been forfeit for having committed such an atrocity. Was she redeemed in the way that the Law of Moses provides? Was she entrusted into the hands of the Levites as a life-long servant? We cannot say.

11.39.41—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God.”

mourn 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.

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.

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.

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,
If our assumptions be correct, that the daughter of Jephthah sacrificed her future as a mother in Zion in order to preserve her father and the House of Israel from a monarchy, then we might suppose that the custom articulated here probably took place so long as the woman lived, that she was visited by the women in Israel who were grateful that she had preserved the Kingdom of God, but at a great cost to herself.

11.40.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

11.40.12—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

11.40.14—Gileadite—A resident of the highlands immediately east of the river Jordan. Anciently, scholars assure us, the mountainous regions referred to included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

12.1 It seems clear that this is a pretext of some kind similar in tone to that which the king of Ammon had used against the eastern tribes of the House of Israel. What may have been the contributing factor was that Jephthah had delivered the Gileadites from the children of Ammon with their promise that he would be their ruler ever after, being essentially a king. Ephraim, the tribe holding the rights belonging to the firstborn may have felt that Jephthah’s newly acquired position was an infringement upon their prerogatives. As will be seen, however, the Ephraimites had not been doing much in their appointed

Chapter 12

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.
role as leader and defender of the children of Israel. They were, however, adept at taking offense. This verse also gives us an indication that Jephthah may have been dwelling on the west side of the river Jordan when the war with the Ammonites began.

12.1.5—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

12.1.11—northward—that is to say, Jephthah was probably living within the area possessed by Manasseh, north of the tribal inheritance of Ephraim.

12.1.15—Jephthah—The son of Gilead and a gentile innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

12.1.19—over—Although some other aspect of geography may be indicated here, at first blush it would appear that the Jordan River is what is meant.

12.1.26—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

12.2 There is nothing in the narrative of the previous chapter that indicates that Jephthah called upon the elders of Ephraim for aid. Clearly, however, he did and they utterly refused. The Ephraimites were prepared to ignore the facts if it suited their purposes. It is plain that they could not be bothered with Jephthah until he appeared to be a rather startling rising star in Israelite politics.

12.2.2—Jephthah—The son of Gilead and a gentile innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

12.2.18—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the

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.

Judg. 12:2
DNTC 2 75
J. C. F. 12.3 Any success or notoriety that had come to Jephthah had come in large measure because the children of Ephraim had been unwilling to step into their role as the defenders of their father's family. Jephthah went into the breach and was successful against the Ammonites because the Lord God of Israel had strengthened him and those who went with him. How, then, could the Ephraimites justly complain that they had been left out of the fray? Ephraim threatened the Gileadites unjustly and would pay dearly for their wickedness.

12.3.2—Ammon—The son of Lot and his youngest daughter, conceived by subterfuge shortly after the destruction of Sodom and Gomorrah. He was, therefore, the brother of Moab and a close kin to the patriarchs Abraham, Isaac, and Jacob. His posterity settled in the land east of the Jordan River valley, north of the lands of Moab and Edom.

12.4 The rather churlish remark being made here by the children of Ephraim may very well have reference to the fact that when Jephthah had been driven out by his half-brothers, he found himself in the wilderness where many similarly disenfranchised men joined him, forming a small band in the wilderness. Hence, for polite society, the Gileadites who companioned Jephthah in his exile were fugitives. These men who had been with Jephthah undoubtedly constituted the major officers in the army when the eastern tribes went to war against the children of Ammon.

12.4.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

12.4.8—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

12.4.12—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

12.4.35—Manassites—The posterity of the eldest son of Joseph of Egypt. By the time Manasseh was born, Joseph's joy in service and his love for Aseneth had removed any animosity that he might have felt for his brethren that had sold him into slavery. If he had not before, Joseph realized at the time of Manasseh's birth that all of his suffering had served a purpose, bringing him to this point in his career. Manasseh means "forgetting". Although Manasseh was probably two years older...
than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave the younger precedence. The inheritances of Manasseh straddled the river Jordan between the Sea of Galilee and the Dead Sea and the highlands on both sides. Lehi and his family pertained to the tribe of Manasseh. Manasseh was probably born in the Adamic Year 2246 when his father was 32 years of age. His grandfather was 122.

12.5 We are not told precisely when the identity test was made, but it would seem that after the major battle between Ephraim and Gilead, the Ephraimites fled back westward to escape destruction. Crossing the Jordan River with the proper dialect became as deadly an exercise as anyone could imagine.

12.5.3—Gileadites—The residents of the highlands immediately east of the river Jordan. Anciently, scholars assure us, the mountainous regions referred to included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

12.5.8—Jordan—The river that runs north to south through the midst of the land of Canaan. Its terminus today is the Dead Sea. The valley of the river Jordan is several hundreds of feet below sea level.

12.5.11—Ephraimites—The posterity of the younger son of Joseph. Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

12.6 For whatever reason, the Hebrew dialect in the tribal inheritance of Ephraim had lost the initial consonant “sheen” so that none of them could correctly pronounce Shibboleth to the Gileadites’ satisfaction. Those who could not rid themselves of the accent at the ford were summarily executed.

12.6.8—Shibboleth—A word that is distinguished from Sibboleth by the initial consonant. Shibboleth begins with the Hebrew letter “sheen” while Sibboleth begins with the Hebrew letter “samech”. The difference between the two was as distinctive as a southern drawl is to the speech patterns of Boston. Shibboleth means “an ear of corn”.

12.6.12—Sibboleth—A word that is distinguished from Shibboleth by the initial consonant. Shibboleth begins with the Hebrew letter “sheen” while Sibboleth begins with the Hebrew letter “samech”. The difference between the two was as distinctive as a southern drawl is to the speech patterns of Boston. Shibboleth means “a burden”.

12.7 There would be no Jephthah dynasty in Israel. The judge who would be king had only one child, a daughter, who refused to be party to the establishment of a kingdom on the east side of the river Jordan. It is interesting that our narrator does not identify the place where Jephthah was buried. According to our proposed chronology, Jephthah dies 2752 years after Adam and Eve were exiled from the Garden of Eden, during the 271st year of the reign of the judges.

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;

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.

7. And Jephthah judged Israel six years. Then died Jephthah the Gileadite, and was buried in one of the cities of Gilead.

Judg. 12:7
AF 103
12.7.2—Jephthah—The son of Gilead and a gentle innkeeper who was driven from his ancestral home by his half brothers to dwell in the lands of the Ammonites. Jephthah soon distinguished himself as a mighty and competent warrior and for that reason was recruited to aid the children of Israel on the east side of the river Jordan in throwing off the yoke of bondage that had been imposed upon them by the children of Ammon and others. His victory was accompanied by a rash declaration that he would offer up the first thing that met him when he returned home from the battlefield. As he entered Mizpeh he was greeted by his only child, a daughter.

12.7.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.7.11—Gileadite—A resident of the highlands immediately east of the river Jordan. Anciently, scholars assure us, the mountainous regions referred to included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today. The tribes of Manasseh, Gad, and Reuben received inheritances in the Gilead.

12.8 We cannot tell whether Ibzan hailed from the north or the south of the land of promise, but his rule did follow in chronological sequence to that of Jephthah.

12.8.4—Ibzan—We are at a loss as to whether Ibzan pertained to the tribe of Zebulun, as many scholars have concluded, or to the tribe of Judah. The question has to do with the location of Bethlehem, there being two such places named in the sacred text. His death could have taken place no earlier than the 278th year of the rule of the judges.

12.8.6—Bethlehem—The identity and location of this city is beyond our ability to determine at this time. In the northern reaches of the land of promise, it is one of the cities that helped define the boundaries of the tribal inheritance of Zebulun. This site as yet to be definitively identified in modern times. On the other hand it could be equated with the birthplace of the Lord Jesus Christ which was located south of Jerusalem.

12.8.8—Israel—The name given to Jacob, the younger twin born to Isaac

8. And after him Ibzan of Bethlehem judged Israel.
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

12.9 We cannot tell how many wives Ibzan had during his lifetime, but it
probably no less than six, assuming that each of them bore ten children to
their husband. It is likely that Ibzan was a polygamist. We cannot tell to
whom he married his daughters nor from whence came the wives for his sons.
For what purpose he arranged these marriages we can only speculate, but we
need not resort to cynicism for the answers.

12.9.26—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

12.10 Ibzan ruled for seven years, apparently from the 271st year of the judges
until the 278th or from the Adamic year 2752 to 2760.

12.10.3—Ibzan—We are at a loss as to whether Ibzan pertained to
the tribe of Zebulun, as many scholars have concluded, or to the tribe of
Judah. The question has to do with the location of Bethlehem, there
being two such places named in the sacred text. His death could have
taken place no earlier than the 278th year of the rule of the judges.

12.10.8—Bethlehem—The identity and location of this city is beyond our

9. And he had thirty sons, and thirty daughters, whom he sent
abroad, and took in thirty daugh-
ters from abroad for his sons. And
he judged Israel seven years.

10. Then died Ibzan, and was buried at Bethlehem.
ability to determine at this time. In the northern reaches of the land of
promise, it is one of the cities that helped define the boundaries of the
tribal inheritance of Zebulun. This site as yet to be definitively
identified in modern times. On the other hand it could be equated with
the birthplace of the Lord Jesus Christ which was located south of
Jerusalem.

12.11 We know little of this judge in Israel expect for his family of birth and
the length of time he served in that capacity.

12.11.4—Elon—One of the judges who ruled Israel between the time of
Joshua and the anointing of Saul as king of Israel. He was of the tribe
of Zebulun and died no earlier than in the 288th year of the rule of the
reign of the judges.

12.11.6—Zebulunite—A descendant of the tenth son of Jacob and the
sixth between Jacob and Leah. His name means “dwelling, cohabi-
at ion”. Zebulun was 10 years old when he entered into the land of
Canaan with his father. We know nothing of his wife, but we may
assume that she was part of Jacob’s entourage when he left the land of
Padanaram and therefore a member of a covenant people. We assume
for the sake of argument that he was 20 or so when he did marry. He
was 43 years of age when he left Hebron for the land of Egypt.

12.11.8—Israel—The name given to Jacob, the younger twin born to Isaac
and Rebekah, and the brother of Esau. Much has been made of the
naming of the younger brother, most of which has reflected poorly on
Jacob. That Jacob was the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
son, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
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to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

12.12 Elon ruled from the 278th year of the rule of the judges until the 288th
or from the Adamic year 2760 to 2770.

12.12.2—Elon—One of the judges who ruled Israel between the time of
Joshua and the anointing of Saul as king of Israel. He was of the tribe
of Zebulun and died no earlier than in the 288th year of the rule of the
reign of the judges.

12.12.4—Zebulunite—A descendant of the tenth son of Jacob and the
sixth between Jacob and Leah. His name means “dwelling, cohabi-
at ion”. Zebulun was 10 years old when he entered into the land of
Canaan with his father. We know nothing of his wife, but we may
assume that she was part of Jacob’s entourage when he left the land of
Padanaram and therefore a member of a covenant people. We assume
for the sake of argument that he was 20 or so when he did marry. He
was 43 years of age when he left Hebron for the land of Egypt.

12.12.10—Ajalon—A city in the land inheritance of Zebulun where Elon one of the twelve judges of Israel was buried. It ought not be confused with other locations that bear the same name in the southern reaches of the land of promise.

12.13 We know little of this judge in Israel except for his family of birth and the length of time he served in that capacity.

12.13.4—Abdon—One of the twelve judges of Israel between Joshua and the anointing of king Saul. Some scholars have suggested this judge may be the same as Bedan mentioned in the writings of Samuel. There is no immediate warrant for this conjecture. Abdon dies no earlier than the 296th year of the reign of the judges.

12.13.8—Hillel—We know little more regarding this man save for his relationship to his son Abdon one of the judges of Israel. His home was apparently in Pirathon.

12.13.10—Pirathonite—A resident of Pirathon, a city located in the land inheritance of the tribe of Ephraim.

12.13.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.14 We cannot tell how many wives Abdon had during his lifetime, but it probably no less than four, assuming that each of them bore ten children to their husband. It is likely that Abdon was a polygamist. We can only speculate why his thirty nephews were mentioned in the narrative.

12.14.20—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one

13. And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

14. And he had forty sons and thirty nephews, that rode on threescore and ten ass colts: and he judged Israel eight years.
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

12.15 Abdon ruled from the 288th year of the rule of the judges until the 296th or from the Adamic year 2770 to 2778.

12.15.2—Abdon—One of the twelve judges of Israel between Joshua and the anointing of king Saul. Some scholars have suggested this judge may be the same as Bedan mentioned in the writings of Samuel. There is no immediate warrant for this conjecture. Abdon dies no earlier than the 296th year of the reign of the judges.

12.15.6—Hillel—We know little more regarding this man save for his relationship to his son Abdon one of the judges of Israel. His home was apparently in Pirathon.

12.15.8—Pirathonite—A resident of Pirathon, a city located in the land inheritance of the tribe of Ephraim.

12.15.19—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

12.15.25—Amalekites—An itinerate people who lived in the northeastern region of the Sinai peninsula. They would prove to be the major adversaries of the House of Israel during the forty years the covenant people spent in the wilderness. We know little concerning this tribe except that it was probably founded by the son of Eliphaz by Timna who pertained to the posterity of Esau, the twin brother of Jacob (see GE-C 36.12).

13.0 At this point it would be beneficial to summarize the chronology we have been proposing thus far in the narrative of the book of Judges. The entries in bold have to do with reconciling the apparent disparity between the number of years from the beginning of the rule of the judges and the confrontation between Jephthah and the children of Ammon which took place 300 years after the Israelites conquered the city of Heshbon during the ministry of Moses the prophet (see 6.1). The judges from Jephthah to Abdon are herein added. The oppression of the Philistines in the southwest of the children of Israel and the ministry of Samson are given in a bold italic font.

<table>
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Chapter 13

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.
narrated Samson

2489 18 Othniel defeats Chushanrishathaim
Jdg. 3:9–10
2529 58 Death of Othniel (125)
Jdg. 3:11
2530 59 The invasion of Eglon
Jdg. 3:12–13
2548 77 Ehud kills Eglon
Jdg. 3:14–30
2628 157 End of Ehud's judgeship
Jdg. 3:30
2629 158 Shamgar delivers Israel
Jdg. 3:31
2630 159 Midianites invade from south and east
Jdg. 6:1–7
2630 159 Jabin begins tyranny in the north
Jdg. 4:2–3
2637 166 Gideon Defeats Midianites
Jdg. 8:28
2650 179 Jabin and Sisera destroyed by Barak
Jdg. 4:22–24
2677 206 End of Gideon's judgeship
Jdg. 8:28
2678 207 Abimelech begins reign
Jdg. 9:1–22
2681 210 Tola's judgeship begins
Jdg. 10:1–2
2706 235 Jair's judgeship begins
Jdg. 10:3
2728 257 Oppression of the Ammonites
Jdg. 10:7–8
2728 257 Oppression of the Philistines
Jdg. 10:7; 13:1
2733 252 Samuel born (?)
1 Sam. 1:20
2746 265 Jephthah (300 years in Heshbon)
Jdg. 11:26
2748 267 The birth of Samson (?)
Jdg. 13:24
2752 271 The death of Jephthah
Jdg. 12:7
2752 271 Ibzan's judgeship begins
Jdg. 12:8
2760 278 Ibzan dies
Jdg. 12:9–10
2760 278 Elon's judgeship begins
Jdg. 12:11
2768 287 Samson's judgeship begins (?)
Jdg. 13:25
2769 288 Elon dies
Jdg. 12:11–12
2769 288 Abdon's judgeship begins
Jdg. 12:13
2778 296 Abdon dies
Jdg. 12:14–15
2784 303 Saul born (?)
2788 307 Samson dies
Jdg. 16:30–31
2799 318 Jonathan born (?)
2811 330 David born (?)
2814 333 Saul anointed king (30?)
1 Sam. 10:1
2828 347 Samuel anoints David (17?)
1 Sam. 16:11–13
2835 354 Samuel dies (102?)
1 Sam. 25:1
2841 360 Saul dies (57?)
1 Sam. 31:3–6
2841 360 David made king of Judah (30)
1 Kgs. 2:11
2848 367 David made king over Israel (37)
1 Kgs. 2:11
2881 400 David dies (70)
1 Kgs. 2:10–11
2882 401 Solomon ascends throne
1 Kgs. 2:12
2886 405 The foundations of Temple Laid
1 Kgs. 6:1

Again it is clear that there are grave chronological difficulties with the book of Judges if we assume that Samson's ministry begins on the heels of that of Abdon. We have to account for forty years of oppression before Samson's ministry begins and another twenty years of his rule. As can be seen in the above, between the death of Abdon and the anointing of the king there are but 22 years; that is to say, between the 296th year of the reign of the judges until the 318th or from the Adamic year 2778 until 2799. Therefore, we must suspect that the chronology of the narrative regarding the Philistines in the south must be concurrent with portions of the accounts of the northern judges and their dealings with the Midianites and the Ammonites. At the time that the Ammonites were dealing with the eastern tribes, the Philistines were harassing others of the children of Israel. Chapters 10 through 12 of Judges treat the overthrow of the Ammonites by Jephthah. Chapters 13 through 16 narrate Samson's activities against the Philistines. We therefore suggest that
the beginning of the forty years of Philistine oppression began in the Adamic year 2728 or the 257th year of the reign of the judges, at essentially the same time the Ammonites began troubling the tribes of Gad and Manasseh. Thus we have approximately 72 years in which to include the ministry of Samson and the other events that close out the book of Judges.

13.1 We may only speculate upon the matter, but it seems that the lessons of one generation were not passed on to the next.

13.1.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.1.25—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Capphiorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.1.26–27—forty years—According to our proposed chronology, this would have been in the 257th year of the rule of the judges, or in the 2728th year since Adam and Eve departed from the Garden of Eden.

13.2 It is significant that such extraordinary servants of the Lord have come from parents who were for a time stricken with infertility. Samson’ parents grieved deeply as their childless years passed away.

13.2.8—Zorah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zorah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

13.2.14—Danites—A reference to the descendants of the fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

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.

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.

Judg. 13:2–21

AGQ 367
13.2.18—Manoah—We know little more concerning this man save that he was a resident of Zarah, pertaining to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.3 What may we say of others whose births were announced by angelic ministers? Were they not great men during their sojourn upon the earth? Samson is in the same category as Isaac, John the Baptist, and the Lord Jesus Christ. Should we not be slow to criticize his conduct in his ministry to the children of Israel? Should we not be careful as we peruse the narrative given of his life that we might know from whence his motivations came? We need not succumb to the temptation to fall in line with the traditions of men regarding this great servant of the Lord God of Israel.

13.3.3—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.4 The angel declared to Samson’s mother that Manoah’s son would be a covenant child, a Nazarite from the time of his conception onward. He was to be wholly dedicated unto the Lord throughout his life and live in accordance with the Law of Moses and the vows regarding the separation of a man from his fellow men in order that he might serve God.

13.5 The initial instructions given by the Lord regarding the vows of the Nazarites may be found in Numbers 6. Generally the Nazarite vows were limited to a certain period of time, depending on the intent of the individual. In this case, Samson was to observe the vow of the Nazarene his whole life, dedicated completely to the service of the Lord God of Israel.

13.5.24—Nazarite—The Hebrew word which is here translated as “Nazarite” derives from roots that mean “separate, consecrated, prince, hold aloof, abstain, devote, dedication”. There is little or no connection between this word and the name of the city of Nazareth where Jesus was raised. Jesus was called the Nazarene because of his home town and not because of this feature of the Law of Moses.

13.5.36—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

13.5.43—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and...
Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caph- torim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

13.6 Samson’s mother could do no more than to describe the appearance of the angel who had instructed her in her conduct regarding the conception and birth of her long hoped for son. Those who have been in the presence of the messengers from Heaven can testify that Samson’s mother has indeed entertained a divine being. We should not be surprised that Manoah’s wife failed to ask the messenger who he was or where his home was. Invariably, the sudden appearance of an angel is deeply disturbing to the one being visited. No doubt, however, the angel said to her at some point, “Fear not!”

13.7 The constraints placed upon Samson’s mother would inconvenience her family. Abstaining from wine would require extraordinary efforts to have potable water continually in the house during the time of her pregnancy. This would be a burden to the household, given the time and place. As the pregnancy progressed, she would less and less able to gather the water herself. It would appear that the family was not always observant of the Law of Moses insofar as their culinary practices were concerned. For the next year, everyone would have to be particularly observant in every aspect of the dietary instructions given through the great prophet.

13.7.33—Nazarite—The Hebrew word which is here translated as “Nazarite” derives from roots that mean “separate, consecrated, prince, hold aloof, abstain, devote, dedication”. There is little or no connection between this word and the name of the city of Nazareth where Jesus was raised. Jesus was called the Nazarene because of his home town and not because of this feature of the Law of Moses.

13.8 Manoah did not doubt his wife. He simply wished to have as much instruction as he could possibly have in order that he and his wife might fully comply with the wishes of the Lord God of their fathers. He also would be responsible for raising the boy to maturity; he desired to know what specific things he should do in order to prepare Samson for his ministry.

13.8.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertaining to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.9 We cannot tell precisely why these scenes with the angel played out as they did. The angel could have just as easily appeared to Manoah without his wife being present. It is interesting, however, that Manoah then received the testimony of two witnesses that the angel was the very same man who had appeared earlier; that of his wife and that of the angel himself.

13.9.8—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertaining to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.9.11—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.10 One wonders if the angel appeared in glory the second time he approached Manoah’s wife. Nothing is said of his countenance, but she does not doubt his identity as the angel.

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:

7. But he said unto me, Behold, thou shalt conceive, and bear a son; and now 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.

8. Then Manoah intreated the LORD, and said, O my Lord, let 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.

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.

10. And the woman made haste, and ran, and shewed her husband,
clearly recognize him. We are not told why Manoah’s wife was sitting in a nearby field. Nor are we told why Manoah was elsewhere. His wife, however, knew exactly where to find her husband at that particular hour of the day.

13.11 Again, we cannot tell from the narrative if the angel appeared in any extraordinary fashion to Manoah. Manoah, however, was convinced.

13.11.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.12 Manoah wished to be obedient in every detail and therefore sought explicit counsel from the angel who stood before him.

13.12.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.13 For the next several months, while the couple waited for their son to be born, Manoah’s wife was to explicitly obey the instructions that had been given previously.

13.13.9—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.13.9—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.14 The angel repeated the directions that he had given to Samson’s mother to her husband, that Manoah might be able to help her keep the commandments with exactness. The constraints placed upon Samson’s mother would inconvenience her family. Abstaining from wine would require extraordinary efforts to have potable water continually in the house during the time of her pregnancy. This would be a burden to the household, given the time and place. As the pregnancy progressed, she would less and less able to gather the water herself. It would appear that the family was not always observant of the Law of Moses insofar as their culinary practices were concerned. For the next year, everyone would have to be particularly observant in every aspect of the dietary instructions given through the great prophet.

13.15 A gracious host, Manoah wished to provide for the needs of the servant of God. The angel, however, was not able to partake of any food that might be prepared for him on this earth.

13.15.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.15.6—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.15.24—kid—A young goat is usually considered a kid until it is one year old.

13.16 Manoah wished to feed and entertain his divine guest. The angel knew that he could not partake of the meal, but recommended that Manoah offer up a burnt offering in place of the meal, an act of consecration in similitude of the Nazarite vow that would direct the course of their son’s life.

13.16.3—angel—Was this an unnamed prophet of the Lord or a being and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

11. And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spaketh unto the woman? And he said, I am.

12. And Manoah said, Now let thy words come to pass. How shall we order the child, and how shall we do unto him?

13. And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her beware.

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.

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.

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
sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.16.9—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.16.27–28—burnt offering—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

13.17 This was an innocent enough question. Manoah and his wife had waited a long time for a child to come into their family. In their gratitude they wished to have the angel in remembrance always.

13.17.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.17.6—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.18 There are some names that are guarded by covenant. Apparently Manoah had asked for one of these which could not be revealed because of its sacred nature.

13.18.3—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.19 Manoah made all of the preparations that he could to present a burnt offering unto the Lord. We should not be surprised to learn that the angel actually produced the fire that consumed the offering.

13.19.2—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.19.5—kid—A young goat is usually considered a kid until it is one year old.

13.19.8–9—meat offering—As counterintuitive as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.

13.20 The angel ascended into heaven in the pillar of fire generated by the burnt offering. Needless to say, this was more than a certain confirmation that the being with whom they had been dealing was not commonplace by any means.

13.20.19—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was probably not a mortal man, however.

13.20.31—Manoah—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.21 The message from God had been clearly understood; there was no need for further revelation at that time.

13.21.3—angel—Was this an unnamed prophet of the Lord or a being sent directly from Heaven? Does it really matter? The messenger was the LORD. For Manoah knew not that he was an angel of the LORD.

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?

18. And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it is secret?

19. So Manoah took a kid with a meat offering, and offered it upon a rock unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.

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.

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.
probably not a mortal man, however.

13.21.12—*Manoah*—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.22 The realization that they had been in the company of a divine being directly from the presence of the Lord God of Israel unnerved Manoah. He considered himself unworthy of such an experience and thought that he would be consumed by the glory of Lord.

13.22.2—*Manoah*—We know little more concerning this man save that he was a resident of Zorah, pertained to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

13.23 Manoah’s wife soothed her husband’s concerns. Given the nature of the message, their premature deaths would have obviated the need for the angel’s visit.

13.23.21—22—*burnt offering*—An act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

13.23.25—26—*meat offering*—As counterintuitive as it may seem, the meat offering here described is not made of animal flesh, but rather might be better understood as referring to the first fruits of the ground in various forms.

13.24 If we assume that Samson’s proposed marriage was to take place when he was about twenty years of age, then we conclude that he was born about the Adamic year 2748, or about the 267th year of the reign of the judges (see 13.0). The Lord would continue to bless Samson throughout his life.

13.24.11—*Samson*—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

13.25 In the damning discussions about Samson’s conduct among the Philistines this verse is essentially ignored. Should we not assume that unless the narrator tells us differently that Samson’s motives for doing as he does are divinely inspired? There is no safer course of action in our study of the scriptures.

13.25.17—*Dan*—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

13.25.19—*Zorah*—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zoreah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

13.25.21—*Eshtaol*—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. It is said to

22. And Manoah said unto his wife, We shall surely die, because we have seen God.

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.

24. And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25. And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.
have been the boyhood home of Samson and the place of his burial. Mentioned also in conjunction with the boundaries of the tribe of Dan.

Chapter 14

1. And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines.

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.

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,
no idea what their son was about.

14.3.35—uncircumcised—The Hebrew word which is used to represent "uncircumcised" derives from roots which mean to "cut short, curtail, blunt, destroy" particularly regarding the prepuce. The Greek word derives from roots which mean to "cut around with a single stroke". Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

14.3.36—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.3.38—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

14.4 The question here is whether Samson knew what the Lord God of his fathers had in mind. The answer must be resoundingly in the affirmative, inasmuch as the record states that he was being continually guided by the power and influence of the Holy Ghost.

14.4.16—he—It is Samson who is seeking the occasion against the Philistines as a way by which to liberate his brethren from the bondage of their enemies.

14.4.22—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

14.4.32—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

14.5 It is clear from the narrative that Samson and his parents did not travel together on their way from Zorah down to Timnah. Otherwise Manoah and his wife certainly would have been aware of the lion’s attack against Samson.

14.5.3 Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

14.5.12 Timnath—Elsewhere rendered as Thimnathah. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Benjamin and Judah. This site as yet to be definitively identified in modern times. Despite arguments to the contrary, this city ought not be confused with Timnah, a city located in the mountainous portions of the possessions of Judah.

14.6 The spirit of the Lord would not come upon an unworthy man. The actions of Samson and the will of the Lord are in harmony in this part of the history of the judges. We must acknowledge that much of that of which Samson was capable came from that divine influence. That he had intrinsic physical prowess is clear as well, given that these natural gifts were used by the Philistines to explain Samson’s overwhelming powers arrayed against them. The privacy of the moment in the vineyard would serve later when Samson’s riddle was told and ultimately revealed.

14.7 Samson found in the woman of Timnath a suitable instrument by which he would able to justify his open attacks upon the personas and property of the Philistines without jeopardizing the safety of the children of Israel. Therefore the engagement was entered into.

14.7.13 Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

14.8 By the time that Samson passed through the vineyard of Timnath again, the carcass of the lion that he had killed had desiccated into pelt and bones. Wild bees had made a large comb in its shelter, a not unusual occurrence in the wilderness.

14.8.4 Time—Scholars have suggested that there was the passage of about a year between the engagement and the wedding of the betrothed.

14.8.17 Carcass—This is an alternative spelling for the word “carcass” in 16th century orthography.

14.9 Again, the two episodes that transpired in the vineyard in Timnath involving the young lion remained a closely kept secret, known only to Samson himself. He would only tell one person of these events. The knowledge of the lion and the honey would enable the men in house of his fiancée to solve the riddle that he had posed them. It was that betrayal that outwardly justified the ensuing attack upon the thirty men of Askelon as Samson ostensibly paid the incurred debt.

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.

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.

7. And he went down, and talked with the woman; and she pleased Samson well.

8. And after a time he returned to take her, and he turned aside to see the carcass of the lion: and, behold, there was a swarm of bees and honey in the carcass of the lion.

9. And he took thereof in his hands, 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 carcass of the lion.
10. So his father went down unto the woman: and Samson made there a feast; for so used the young men to do.

11. And it came to pass, when they saw him, that they brought thirty companions to be with him.

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:

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.

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.

15. And it came to pass on the seventh day, that they said unto Samson’s wife, Entice 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?

16. And Samson’s wife wept before him, and said, Thou dost but hate...
during the entire engagement between herself and Samson. On a sudden they are placed between the hammer and the anvil. Their Philistine neighbors feel that they have been deceived and they are willing to murder the girl and her family because of it. The girl clearly has issues about her relationship with Samson that did not begin with the posing of the riddle. Any gain that the family might have hoped for in the union with Samson’s family had not yet materialized. Things were going badly.

14.16.2—Samson’s—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

14.16.3—wife—That is to say, his fiancée. The marriage had not yet been consummated.

14.17 The riddle was posed on either the third or fourth day of the festivities and the threats from the thirty guests were made on the seventh day. What sort of issues had been finding expression during the first part of the celebration? We do not know. On the last day of the feast, Samson told his fiancée the history of the riddle and she immediately communicated the essence of it to those who had been threatening her.

14.18 At the heart of Samson’s metaphor is the fact that heifers are not generally employed for plowing, therefore the men had put his fiancée to unnatural uses. Some scholars have gone so far as to suggest that during the engagement year that the intended bride had been repeatedly unfaithful to Samson. The cynics among these learned men assert that all thirty of the invited guests had had their way with her. This, perhaps, paints a rather bleak and unnecessary picture of the episode; yet it may explain the emotional state of the girl that colored the entire proceedings.

14.18.43—heifer—A female bovine, usually less than three years old, and one that has not yet born a calf.

14.19 No doubt Samson was selective in his choice of Philistines to usher into the spirit world. They were undoubtedly men of wealth and prestige in Ashkelon. By destroying thirty such men in the city, he wrecked havoc on the political and military strength of the city. With such a loss, the people of Ashkelon would be less likely to venture forth against the Israelites. Thus, one man, apparently acting on his own in a fit of rage, crippled one of the major cities of the realm without incurring the wrath of the Philistines upon the children of Israel.

14.19.15—Ashkelon—One of the five remaining major Philistine cities after the initial conquest made by Joshua and the children of Israel in the promised land. Ashkelon is traditionally located about a mile from the Mediterranean coast, about ten miles south of Ashdod in southern Palestine.

14.20 The subsequent actions of the woman and her family set the stage for another blow that Samson would deliver against the Philistines as part of his deliverance of the children of Israel from their enemies.

14.16.2—Samson’s—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings

me, and love me not: thou hast put forth a riddle unto the children of my people, and hast not told it to me. And he said unto her, Behold, I have not told it my father nor my mother, and shall I tell it thee?

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.

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.

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.

20. But Samson’s wife was given to his companion, whom he had used as his friend.
with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

14.20.3—wife—that is to say, his fiancée. The marriage had not yet been consummated.

15.1 It would seem impossible that Samson would have been unaware of the developments that were taking place in Timnath. When it is remembered that Samson’s engagements with the Philistines were supposed to be perceived as personal vendettas, it is clear that Samson is taking advantage of his erstwhile father-in-law’s precipitous action in giving his daughter to one of the Philistines who had attended the prenuptials.

15.1.17—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.1.20—wife—that is to say, his fiancée. The marriage had not yet been consummated.

15.1.23—kid—A young goat is usually considered a kid until it is one year old.

15.2 Nothing that had transpired between the betrayal of Samson’s confidence of the riddle to his fiancée and his subsequent visit to the household had fallen within the realm of decorum. With the daughter’s marriage to the Philistine, Samson would be justified, in the eyes of the people, in taking vengeance upon those who had wronged him. And this he will do by destroying the nearly ripe fields, the vineyards, and the orchards of the enemies of the Israelites. Again, the crippling of the economy of the Philistines took place without any accusations being leveled at the children of Israel. Samson was the agent; but the fault lay at the feet of the father and the daughters of Timnath.

15.3 Samson knew exactly what he was doing and much of his deprecations against the Philistines were foreseen by him, inasmuch as all of the marital arrangements had been made under the influence of the Spirit of God. The first blow against the Philistines had been the destruction of the social elites in Ashkelon. The destruction of the agricultural infrastructure followed. What appeared to be petulance on the part of Samson, actually was part of the overall answer to the prayers of the children of Israel regarding their oppressors.

15.3.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.3.14—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caph- torim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.
15.4 Needless to say, both ancient and modern critics have found fault with Samson’s actions here. We need not overly exercise ourselves about the apparently cruelty to animals or whether the technique involved in spreading the fires in the fields, vineyards, and orchards would have been effective. It is clear that the intended disaster took place and that the 150 pairs of foxes would have made the disaster far more extensive that might be thought at first blush.

15.4.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.5 Note that the foxes themselves were not set on fire. The firebrands were tied to the middle of a cord, the ends being tied to the tails of the foxes. When the flames of the firebrands reached the cords, the tails would no longer be connected and the animals would flee separately. One needs to ask the question as to how many pairs of foxes would be needed to burn down a standard field. The vineyards and orchards must have been filled with standing weeds and grasses as well in order for the fires to be sufficient to consume them.

15.5.17—corn—The grain referred to here was probably wheat or barley. Indian corn or maize was unknown in the eastern hemisphere during this time.

15.5.20—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

15.6 Scholars are at odds regarding the motives of the Philistines. Some suggest that the Philistines are attempting to appease Samson, to mollify him that he would discontinue his revenge upon the whole of the Philistines. Others suggest that they did so simply because they had been instrumental in causing the conflagration, that their conduct was no more acceptable to the Philistines than it was to the Israelites. There are problems with both points of view.

15.6.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

15.6.12—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.6.19—Timnite—An inhabitant of the city of Timnath. Elsewhere rendered as Thimmath. One of the cities that helped define the boundaries of the tribal inheritance of Dan west of the possessions of Ben-

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.

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.

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.
jamin and Judah. This site as yet to be definitively identified in modern times. Despite arguments to the contrary, this city ought not be confused with Timnah, a city located in the mountainous portions of the possessions of Judah.
15.6.25—wife—That is to say, his fiancé. The marriage had not yet been consummated.

15.7 There had been thirty prominent men among the Philistines who had been privy to the whole of the transaction. They had been present at the marriage feast, they had subverted his fiancé, they had known about the subsequent travesty when the daughter was given to one of them. The nature of the offense was such that every man knew that Samson had a legitimate cause for despising them all. The slaying of the thirty men in Ashkelon had rendered the city impotent for a time. The destruction of the prominent men of Timnath incapacitated another of the oppressing cities.
15.7.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maltreated by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.8 The nature and meaning of the manner of destruction of the Philistines is lost to modern interpretation, but this has not stopped continual attempts to assign meaning. The central question is whether this was accomplished all at once in a single battle, or whether Samson slew them each one at a time. Was the melee confined to the thirty men who had been privy to the debacle involving his fiancé or was there a greater number of men who were destroyed? We cannot say at this time and place.
15.8.24—Etam—An unidentified city or landmark probably situated near or within the boundaries of the tribe of Judah.

15.9 The might of two major communities among the Philistines had been humiliated and the economy of the entire country had been given a serious blow with the burning of the fields, the vineyards, and the orchards. The dealing between Samson and the Philistines had become a national crisis. The tribulations would do nothing but increase.
15.9.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Cappadocia, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.
15.9.9—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the

7. And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8. And he smote them hip and thigh with a great slaughter: and he went down and dwelt in the top of the rock Etam.

9. Then the Philistines went up, and pitched in Judah, and spread themselves in Lehi.
Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.9.14—Lehi—A region located on the northwestern side of the tribal inheritance of Judah. Some scholars have associated this place with the ancient patriarch of the Nephites and Lamanites, but there have to date been no direct links between the prophet and the place that bears his name. The word “Lehi” in Hebrew means “soft, cheek, jawbone”

15.10 A great Philistine army was raised up to apprehend Samson. If they were to do any collateral damage along the way, they were content to do so. The elders of the tribe of Judah took exception to their purpose.

15.10.5—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.10.19—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.11 This was a considerable force used to take Samson into custody. How well known were Samson’s talents at this time or did they suspect that the Danite had collected followers? Samson testifies that the whole of his actions against the Philistines has been personal and really does not involve the children of Judah.

15.11.6—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

15.11.14—Etam—An unidentified city or landmark probably situated near or within the boundaries of the tribe of Judah.

15.11.18—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who...
followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.11.24—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

15.12 So long as the children of Judah would promise that they would only bind him and take him to the Philistines, he would willingly surrender himself into their charge. He did not wish to do battle with his brethren; he would, however, use the situation to the Lord’s advantage.

15.12.23—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

15.12.25—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often malign by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.13 The three thousand men from the tribe of Judah promised that they would only bind him. Samson was made fast with new materials, certainly persuading the Philistines that they had done their part of the agreement, thus placing them beyond suspicion. The men of Judah took Samson from the rock Etam to the encampment of the Philistines in the land of Lehi. They delivered him without incident, thus vindicating their claim of innocence in the whole matter.

15.14 Having been carefully bound, Samson was brought to the very center of the Philistine camp. The enemies of the children of Israel had not anticipated what was about to happen next.

15.14.6—Lehi—A region located on the northwestern side of the tribal inheritance of Judah. Some scholars have associated this place with the ancient patriarch of the Nephites and Lamanites, but there have to date been no direct links between the prophet and the place that bears his name. The word “Lehi” in Hebrew means “soft, cheek, jawbone”.

15.14.8—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

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.

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.

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.
15.15 The jawbone of the ass was taken from the carcass of a young foal that had apparently perished sometime before. How this weapon was wielded we can only speculate, but however Samson handled it, the jawbone was effective and ultimately decisive.

15.16 We are not privy as to the place from whence the army of the Philistines hailed, but it is clear that the death of a thousand armed men constituted a serious blow to the military might of another of the great walled cities of the Philistine nation. With the loss of a thousand soldiers, the effective oppression of Israel had been reduced considerably.

15.16—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

15.17 Once Samson has accomplished his task of laying waste to the Philistine army, he discarded his incidental weapon.

15.17.28—Ramathlehii—Literally, the “hill of Lehi”. A prominence located on the northwestern side of the tribal inheritance of Judah. Some scholars have associated this place with the ancient patriarch of the Nephites and Lamanites, but there have to date been no direct links between the prophet and the place that bears his name. The word “Lehi” in Hebrew means “soft, cheek, jawbone”.

15.18 Evidently the land of Lehi was fundamentally desolate. This appears to have been the case because there was no running water nor had there been a well dug up to that time. We cannot say with certainty how long Samson had been wielding the jawbone. It is clear, however, that in the midst of the destruction he had no way to slack his thirst. Any liquids that might have been in the baggage of the Philistine would probably have been wines of one sort or another which Samson’s vow as a Nazarite prohibited him from drinking.

15.18.39—uncircumcised—The Hebrew word which is used to represent “uncircumcised” derives from roots which mean to “cut short, curtail, blunt, destroy” particularly regarding the prepuce. The Greek word derives from roots which mean to “cut around with a single stroke”. Circumcision was given to Abraham and his posterity as a sign of their place as a covenant people.

15.19 The Lord heard the prayer of His servant and amply provided for his needs on that occasion.

15.19.11—jaw—An inconvenient translation of the place name. The hollow in the jaw was a glade in the land of “Lehi”.

15.19.35—Enhakkore—The place in the land of Lehi where the Lord God caused a spring to come forth to quench the thirst of Samson after the battle with the Philistines. The name means the “spring of the implo rer”.

15.19.39—Lehi—A region located on the northwestern side of the tribal inheritance of Judah. Some scholars have associated this place with the ancient patriarch of the Nephites and Lamanites, but there have to date been no direct links between the prophet and the place that bears his name. The word “Lehi” in Hebrew means “soft, cheek, jawbone”.

15.20 We probably should assume that the events recorded in the preceding

15. And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

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.

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 Ramathlehii.

18. And he was sore athirst, and called on the L ORD, 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?

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 unto this day.

20. And he judged Israel in the
chapter took place while Samson was a young man, at the beginning of his ministry. The next chapter apparently takes place as the end of the twenty years, although a case might be made otherwise. Samson rule as deliverer and judge of Israel apparently lasted from 2768th year since Adam and Eve departed from the Garden of Eden until the 2788th year. This would have been between the 287th year of the reign of the judges until the 307th (see 13.0).

15.20.4—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

15.20.10—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.1 Regardless of the nature of the woman’s business, we cannot suppose that Samson’s intentions had anything at all to do with illicit sexual conduct. That he stayed in the inn is certain; his purpose for doing so was, again, to provoke an action that would outwardly justify his bringing ruin down upon the heads of the Philistines.

16.1.3—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.1.5—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

16.1.10—harlot—Although the Hebrew word which is here translated as “harlot” can refer to a woman of ill repute, it also refers to a female innkeeper with no disparagement to the character of the woman.

Chapter 16

1. Then went Samson to Gaza, and saw there an harlot, and went in unto her.
16.2 Samson had rendered the armies of the Philistines impotent by reason of their inglorious defeat at the valley of Lehi. Ashkelon and Timnath had been incapacitated in turn, and he now wished to effectively destroy Gaza’s ability to wage war against the children of Israel. We cannot help but conclude that Samson knew of the plans of the Gazites because of his spiritual sensitivity and the outpouring of the Holy Ghost upon his mind and heart. This could not be possible if he were a moral dissolute.

16.2.6—Gazites—The inhabitants of Gaza, one of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

16.2.8—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.3 Samson carried the gates of the city of Gaza no less than forty miles. The ascent would have been more than 3,000 feet in elevation. This feat would have taken at least two days and perhaps a third, but the men of Gaza were in no position to follow after him. The city itself would remain vulnerable until the people had an opportunity to rebuild the entrance to the city.

16.3.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.3.51—Hebron—This city about twenty miles south of Jerusalem was at first called “Kirjath-arba”. The latter name means the “city of the four”, perhaps in reference to the great giant Anak and his three sons, Ahiman, Sheshai, and Talmai. After the conquest of Palestine by the House of Israel, Kirjath-arba became part of the inheritance of Caleb and his posterity. Caleb was the principal of the tribe of Judah. Once the conquest had been affected, several cities throughout the land were designated as cities of refuge that pertained to the tribe of Levi in its capacity as the priesthood leadership of the House of Israel. Hebron was the son of Kohath, who was in turn the son of Levi. He was, therefore, the brother of Amram and therefore the uncle of both Moses and Aaron. Some speculate that the Levites who inherited Kirjath-arba were descendants of Hebron and for that reason the name of the city was changed to honor their ancestor.

16.4 Many have taken in hand to vilify this couple. It is unnecessary to point out the foibles in either one of them. The purpose of the story is to illustrate how it was that Samson came to be in the same building with the entire leadership of the Philistine nation and was able to cripple the whole society for a very long time.

16.4.16—Sorek—This valley has not been identified in modern times. It is supposed, however, that it lay in the western regions of the tribal inheritance of Judah on the border with the lands of the Philistines.

16.4.20—Delilah—Most scholars have concluded that Delilah was a Philistine woman, but they do so without warrant. “Delilah” is a Hebrew name that means “languishing, slacken, feeble, oppressed, dried up, bring low, impoverished”. Whether she was Samson’s wife or

2. And it was told the Gazites, saying, Samson is come hither. And they compassed 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.

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.

4. And it came to pass afterward, that he loved a woman in the valley of Sorek, whose name was Delilah.
concubine is of small moment; that they were sexually immoral is not the case. It is an easy matter to criticize the character of Delilah and many have taken up the cause of defamation. Samson was aware of her weaknesses, but loved her all the same.

16.5 The sum offered was considerable, even if it was the total which would be paid by the delegation. If the men were offering to pay 1100 pieces of silver each, the aggregate value would have been enormous. It would be interesting to know if Samson was aware of the meeting between the Philistines and his wife. It would also be interesting to know whether Delilah actually believed that Samson could be taken in hand, even if she did as the men asked. In any event, what is not made clear is what would have transpired if she had refused to cooperate in some degree. Perhaps the events fell out in such a fashion so that she could not be held accountable for the failure of the various devices proposed to take Samson in hand.

16.5.6—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.5.52–54—pieces of silver—From what little we know about the culture in the time of Jacob, a shekel of silver weighed about 4 tenths of an ounce. Eleven hundred shekels, then would be equal to about four hundred and forty ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, Samson’s purchase price would have been no less than $16,280.

16.6 Did Delilah say anything to Samson about the visit of the Philistines and the purpose for which they had come? Or was she acting duplicitously as had Samson’s fiancée in Timnath? We do not know. That Samson loved Delilah there can be no doubt.

16.6.2—Delilah—Most scholars have concluded that Delilah was a Philistine woman, but they do so without warrant. “Delilah” is a Hebrew name that means “languishing, slacken, feeble, oppressed, dried up, bring low, impoverished”. Whether she was Samson’s wife or concubine is of small moment; that they were sexually immoral is not the case. It is an easy matter to criticize the character of Delilah and many have taken up the cause of defamation. Samson was aware of her weaknesses, but loved her all the same.

16.6.5—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often malignedy by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.7 Again, we cannot state with certainty precisely how much Delilah was privy to Samson’s intent. Clearly, however, Samson knew exactly what was going on.

16.7.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often malignedy by sectarian tradition. Samson was a man of great faith who

5. And the lords of the Philistines came up unto her, and said unto her, Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may bind him to afflict him: and we will give thee every one of us eleven hundred pieces of silver.

6. And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound to afflict thee.

7. And Samson said unto her, If they bind me with seven green withs that were never dried, then shall I be weak, and be as another man.
followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.7.13—*withs*—These binds are variously understood. Some scholars suggest that they were made from green branches, either by simply twisting the whole wand around the wrists or by weaving strips taken from the branches into ropes. Other scholars suggest that ropes were made from raw hide or ligaments from cattle. We do not know precisely what Samson was referring to. It is clear however, that the materials and methodology could not possibly bring about the desired effect.

16.8 The Philistines were desperate to follow any course of action that might lead to Samson’s apprehension.  
16.8.6—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

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16.9 We are not told what happened to the men lying in wait. If they had made any attempt to take him at that time, it would have gone badly for them.  
16.9.20—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

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16.9.30—*tow*—The Hebrew word which is here translated as “tow” derives from roots that mean “shaken out, tumble” and is in reference to the refuse of flax as it is prepared for make linen. Needless to say, it is

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.

9. Now there were men lying in wait, abiding with her in the chamber. And she said unto him, The Philistines be upon thee, Samson. And he brake the withs, as a thread of tow is broken when it toucheth the fire. So his strength was not known.
16.10 It is easy to hear the pout in Delilah’s voice, but in perceiving her so we may be doing her an injustice. That the Philistines might have threatened her with bodily harm is always in the background of the exchanges between the various parties. So long as Samson was about to protect her she no doubt felt safe. She may have thought that by playing along with the Philistines there might come a time in which she would be free from their oppression; that is to say, the inevitable collision between Samson and his adversaries would take place and she would be safe.

16.10.2—Delilah—Most scholars have concluded that Delilah was a Philistine woman, but they do so without warrant. “Delilah” is a Hebrew name that means “languishing, slacken, feeble, oppressed, dried up, bring low, impoverished”. Whether she was Samson’s wife or concubine is of small moment; that they were sexually immoral is not the case. It is an easy matter to criticize the character of Delilah and many have taken up the cause of defamation. Samson was aware of her weaknesses, but loved her all the same.

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16.11 The suggestions that Samson makes are ones which he knows the Philistines would believe. Samson’s strength was inhuman; therefore, some sort of magic must be employed to enfeeble him. The Philistines knew nothing of the Spirit of God nor were they privy to Samson’s life-long Nazarite vow.

16.12 Again, we are not told what happened to the men lying in wait. If they had made any attempt to take him at that time, it would have gone badly for them.

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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.

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.

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.
16.13 As has been said before, we ought to be cautious as to how we interpret Delilah’s motives in all of these matters. We should not be surprised if there were always Philistines within earshot of the conversations going on between Samson and Delilah. Many scholars have pointed out the discrepancy between the Hebrew text and the Greek Old Testament. The Septuagint passage appears as follows:

And Delila said to Samson, Behold, thou hast deceived me, and told me lies; tell me, I intreat thee, wherewith thou mayest be bound: and he said to her, If thou shouldest weave the seven locks of my head with the web, and shouldest fasten them with the pin into the wall, then shall I be weak as another man. (Septuagint, Judges 16:13)

There is some question as to whether Samson’s hair was woven into the vertical strands of a weaver’s loom or whether there was another instrument used. What seems clear, however, is that once the deed was done, the whole was attached to the wall of the house in some fashion. Learned men have waxed eloquent regarding the significance of the seven locks of Samson’s hair, whether they were natural or purposeful. What seems to be significant is that Samson’s suggestions are getting closer to the truth with each recommendation.

16.13.2—Delilah—Most scholars have concluded that Delilah was a Philistine woman, but they do so without warrant. “Delilah” is a Hebrew name that means “languishing, slacken, feeble, oppressed, dried up, bring low, impoverished”. Whether she was Samson’s wife or concubine is of small moment; that they were sexually immoral is not the case. It is an easy matter to criticize the character of Delilah and many have taken up the cause of defamation. Samson was aware of her weaknesses, but loved her all the same.

16.13.5—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligning by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.14 Again, we are not told what happened to the men lying in wait.

16.14.13—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Cepharoth, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.14.17—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligning by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.15 Again, we should probably understand that the conversations between Samson and Delilah are being monitored by the lords of the Philistines. The exchanges, therefore, have to present a semblance of confrontation between

13. And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me where-with thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web.

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.

15. And she said unto him, How canst thou say, I love thee, when thine heart is not with me? thou
the couple so that the Philistines will not find fault with Delilah. In the end, she could not be found culpable in her actions. It seems clear as well, that Samson knew what the end result was going to be; that he would lose his life as he delivered his brethren from the domination of the Philistines. Yet, it also seems clear that Samson did succumb to his wife’s complaints in a fashion that made him vulnerable.

16.16 Regardless how we view Delilah, it is certain that Samson has been wholly committed to the tasks that have been placed before him. Should we really concede that Samson’s foibles caused him to reveal the source of his Nazarite strength? Would this be consistent of a man who had dedicated his entire life to the Lord God of his fathers? Was this, at last, the moment in which he failed to follow the counsel of the Spirit? Is it not true that when one becomes “vexed unto death” that the power and influence of the Holy Ghost begin to wane?

16.17 Whether this was a moment of weakness or part of a developing plan to give Samson access to the elite of the Philistine nation matters little, except to those who wish to elaborate upon the character of one of the servants of God. Those who choose to belittle him, may do so with little effort. Those who wish to perceive him as a great and good man living in an extremely difficult time, have to oppose centuries of antipathy in almost every media invented by mankind. That Samson may have erred in his judgment in his final discourse with Delilah is as distinct a possibility as might be stated. This does not make him an immoral and dissolve man as many of the cynics of this world would have us believe. Samson was an ordinary man called upon to do extraordinary things. Should we not think of him in the most positive terms that we can, given the evidence before us?

16.17.26—Nazarite—The Hebrew word which is here translated as “Nazarite” derives from roots that mean “separate, consecrated, prince, hold aloof, abstain, devote, dedication”. There is little or no connection between this word and the name of the city of Nazareth where Jesus was raised. Jesus was called the Nazarene because of his home town and not because of this feature of the Law of Moses.

16.18 It is as unjust to think Delilah as a fallen woman throughout her entire life as it is to conclude that for a single error in judgment that Samson was evil through and through. Did she become embittered as the proceedings with the Philistines continued? Did she at some point begin to look upon the vast wealth that the Philistines promised her in a covetous way? We cannot say, but at some point, Delilah’s qualities were such that an inspired man of God fell in love with her.

16.18.3—Delilah—Most scholars have concluded that Delilah was a Philistine woman, but they do so without warrant. “Delilah” is a Hebrew name that means “languishing, slacken, feeble, oppressed, dried up, bring low, impoverished”. Whether she was Samson’s wife or concubine is of small moment; that they were sexually immoral is not the case. It is an easy matter to criticize the character of Delilah and many have taken up the cause of defamation. Samson was aware of her weaknesses, but loved her all the same.

16.18.22—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some hast mocked me these three times, and hast not told me wherein thy great strength lieth.

16. And it came to pass, when she pressed him daily with her words, and urged him, so that his soul was vexed unto death;

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.

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.

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16.19 All of the powers that Samson possessed came about because of the covenant into which he had entered, even before his birth upon the earth. He was a Nazarite, a soul dedicated unto the Lord specifically for the purpose of delivering the children of Israel from the oppressions of the Philistines. The unshaven hair of his head, the manner in which he lived his life, that which he abstained from in his eat and drink, all of these were outward tokens and signs of his faithfulness. The strength of character, the powers of his body and mind, sprang from the direct influence of the Spirit of God in his life as he remained faithful to the terms of his life-long vow.

16.20 Because the Spirit had withdrawn from him, he could not discern what had actually transpired while he slept resting against Delilah’s knees. It would appear that Delilah had also subly bound his hands and feet as Samson slept.

16.20.5—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.20.9—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.21 In the minds of the Philistines, a blind Samson would be rendered helpless, unable to work any other deprecations against them. Some natural strength remained because of which he was heavily bound and put to work turning the millstones making flour.

16.21.3—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Askelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.21.16—Gaza—One of the five great cities founded by the Philistines. It lies near the waters of the Mediterranean Sea, due west of the traditional site of Eglon.

16.22 If for some reason a Nazarite vow was broken, it was possible for it to be renewed by once again adhering to the original terms of the vow. Only in the point of his shaved head had Samson been alienated from his power and influence with God. We are not privy as to how much time passed before Samson’s hair was in compliance with the Law nor do we know exactly when the principles of repentance and forgiveness were in place. When that hour arrived, however, he knew that he was once again in a position to wreck havoc among

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.

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 that the LORD was departed from him.

21. But the Philistines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of brass; and he did grind in the prison house.

22. Howbeit the hair of his head began to grow again after he was shaven.
16.23 The exultation of the Philistines was somewhat precipitous and ill-advised.

16.23.—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.23.17—Dagon—The chief deity of the Philistines whose figure was represented by a body composed of the head, arms and torso of a man and the remainder with the body and tail of a fish. We might think of it as what is called a merman today. There are those among the learned, however, who assert that the upper body of Dagon was that of a human female, producing a goddess like unto a mermaid.

16.23.30—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.24 Samson had been a thorn in the side of the Philistines for twenty years. He had incapacitated the armies of the Philistines in the valley of Lehi. He had destroyed the gates of Gaza, slain the leadership of Ashkelon, and destroyed the crops of the nation by burning their grain fields, their vineyards, and their orchards. Timnath virtually ceased to exist. Having Samson in custody seemed a respite. This breather would not last long.

16.25 Samson was to be ridiculed and insulted.

16.25.16—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.26 Although we cannot state with certainty exactly how the building was configured, it seem certain that Samson was brought to an open arena in the house in which the celebration was taking place. There were at least two stories to the building, most of which was apparently sustained by the two pillars between which Samson had himself placed. The fall of the pillars apparently precipitated the collapse of the entire facility, resulting in the deaths of everyone in attendance.

16.26.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.27 The structure in which the celebration was taking place was enormous.

23. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice: for they said, Our god hath delivered Samson our enemy into our hand.

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 many of us.

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.

26. And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them.

27. Now the house was full of
It seems clear that there was an arena in the midst of the house open to the sky. Perhaps there was a gallery, a mezzanine as it were, in which many others of the guests were placed to watch the spectacle. When the building collapsed, those in the gallery would have been immediately crushed. For those on the roof, the fall would have been sufficient to take their lives as well.

16.27.16—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caph- torim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.27.34—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.28 Had the Philistines not put out Samson’s eyes, when his hair had grown out he could have easily escaped and brought more ruin upon the country. In the condition he was in, however, he was constrained in those things which he could do. He then requested that he have the opportunity to bring a swift destruction to the leadership of the Philistine nation and thus a lifting of the oppression from off the shoulders of the children of Israel.

16.28.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.28.37—Philistines—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caph-torim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.29 Once these key pillars fell, the rest of the house would have collapsed in upon itself

16.29.2—Samson—The son of Manoah of the tribe of Dan who dwelt in the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.30 No less than three thousand men and women perished in the destruction of the great house, among them all of the political, military, and commercial leaders of the nation. It would be a long time before the cities of Philistia recovered from the disaster.

16.30.2—Samson—The son of Manoah of the tribe of Dan who dwelt in

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 avenged of the Philistines for my two eyes.

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 with his left.

30. And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell upon the lords, and upon all the people that were therein. So
the city of Zorah. He was one of faithful judges in Israel who is often maligned by sectarian tradition. Samson was a man of great faith who followed the directions of the spirit of the Lord in all of his dealings with the Philistines, from whom he single-handedly delivered the children of Israel at the cost of his own life. He ruled for twenty years.

16.30.—*Philistines*—The Philistines settled the southern coast of the land of Canaan, their major cities being Gaza, Ashkelon, Ashdod, Ekron and Gath. They were constant antagonists of the House of Israel for centuries. They are frequently associated with the settlers called Caphtorim, descendants of Ham through his second son Mizraim. Some historians have also suggested that these Egyptians were original settlers of Cyprus, Cilicia, or Crete. Others assert that these inhabited the easternmost regions of Lower Egypt.

16.31.—*Zorah*—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zoreah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

16.31.—*Eshtaol*—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. It is said to have been the boyhood home of Samson and the place of his burial. Mentioned also in conjunction with the boundaries of the tribe of Dan.

16.31.—*Manoah*—We know little more concerning this man save that he was a resident of Zorah, pertaining to the tribe of Dan and was the father of Samson, one of the twelve judges of Israel.

16.31.—*Israel*—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay
to deicide Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

17.0 The final chapters of the book of Judges are sometimes spoken of as an appendix, containing stories that occurred throughout the three hundred years that the judges governed Israel. Thus considered, it is difficult to determine precisely when these episodes took place. Other scholars suggest that we should accept the narratives as sequential and thus transpiring sometime after the death of Samson and prior to the ascension of Saul to the throne of Israel. These are difficult issues which cannot be easily resolved. Rather strong arguments can be made for both positions. Central to the question of the chronological positioning of this event is when, precisely, did the exploration of Laish by the tribe of Dan take place. The account of the original assignment of lands and cities to Dan is first recorded in the book of Joshua, including a short narration regarding the conquest of the city of Laish, there called Leshem (see JO-C 19.40–48). These first parcels were named by lot while Joshua was still alive. It is clear in the present account, however, that the additional lands were not acquired until after the death of Joshua, sometime during the rule of the judges. The question, then, is when could such a conquest have been made? Needless to say, this issue has been the subject of many treatises, none of them very compelling. However, it should be possible to point to a likely timeframe. It seems unlikely that the foray into the northern reaches of Palestine took place before Jabin and Sisera were destroyed by Barak and Deborah in 179th year of the reign of the judges. Jabin, the king of Hazor, held onto his northern territories tightly and it seems unlikely that his predecessors among the Canaanites would have been any less tenacious. The people of Laish had no confederates except for a loose connection with the city of Sidon far to the west on the coast of the Mediterranean Sea. We might conclude then, that the exodus from the southern possession of Dan took place no earlier than 2651 years after Adam and Eve left the Garden of Eden, or the 180th year of the reign of the judges. It also seems quite unlikely that the Philistines would have allowed the Danites to depart out of their land for the north country if their military power held sway, which it did not until after the 257th year of the rule of the judges. From the 210th year of the reign of the judges until the 257th the whole land enjoyed a forty-seven year period of peace during the rule of Tola and Jair. We might expect then that the story of Micah, his Levite, and the northbound Danites took place during that lull. For the sake of symmetry, we will place the events of the present chapter than that which follows in the 234th year of the reign of the judges, just at the end of the rule of Tola and the beginning of the rule of Jair. The following chart incorporates the suppositions made above, indicated by curly brackets and bold type.

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<th>Ad.Yr</th>
<th>Ju.Yr</th>
<th>Event</th>
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<td>The beginning of the rule of the Judges</td>
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<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>Josh. 24:29–31</td>
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<td>2481</td>
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<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
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<tr>
<td>2481</td>
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<td>Chushanrishabaim invades</td>
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<td>Othniel defeats Chushanrishabaim</td>
<td>Judg. 3:9–10</td>
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17.1 Needless to say, there are a number of scholars who have softened the story of what must necessarily be a blatant act of idolatry. The terminology used throughout the narrative is taken from the writings of Moses that prohibit any fabrication of images or idols.

17.1.8—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

17.1.12—Micah—An Israelite during the time of the rule of the judges

1. And there was a man of mount Ephraim, whose name was Micah.
whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.2 The mother immediately noticed the theft of her silver and cursed the hand that took it, not knowing that her son had been the culprit. When Micah confessed that he had taken the money, she reversed herself and sought a blessing from the Lord in his behalf. Micah, however, was no less a thief.

17.2.10—shekels—From what little we know about the culture in the time of the judges, a shekel of silver weighed about 4 tenths of an ounce. Eleven hundred shekels, then would be equal to about four hundred and forty ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, Micah’s purloining of his mother’s purse would have amounted to no less than $16,280.

17.3 Some scholars have suggested that the mother’s purpose had been to make facsimiles of the instruments that were to be found in the Tabernacle. There is nothing to justify this position except the well-wishing of the commentators. The language of the narrative is far too negatively charged to conclude anything other than a proposal to craft objects of idolatry.

17.3.9—shekels—From what little we know about the culture in the time of the judges, a shekel of silver weighed about 4 tenths of an ounce. Eleven hundred shekels, then would be equal to about four hundred and forty ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, Micah’s purloining of his mother’s purse would have amounted to no less than $16,280.

17.4 Notwithstanding his mother’s revelation that the silver had been meant for him all along, to aid and abet him in his desires to have an image of his own, Micah returned the whole amount to his mother.

17.4.15—shekels—From what little we know about the culture in the time of the judges, a shekel of silver weighed about 4 tenths of an ounce. Two hundred shekels, then would be equal to about eighty ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the cost of the idols would have amounted to no less than $2,960.

17.4.41—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.5 Whatever he may have intended to do, Micah was in violation of the Law of Moses and indeed had committed a capital crime in establishing his own place of worship and particularly if it had been in imitation of the priesthood functioning at the Tabernacle.

17.5.4—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.5.13—ephod—So far as historians and scholars have been able to

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.

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.

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.

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.
inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

17.5.15—teraphim—This Hebrew word is elsewhere translated as “images”, as in the case of the images taken by Rachel when she and her family fled the house of Laban in the city of Haran. Scholars are at a complete loss as to what these might have been, but this has not hindered them from making some rather astonishing speculations about them. Laban will refer to them as his gods, objects of worship from his house. That Laban was an idolater is certain. But, of course, these ruminations are the merest fragments of speculation. Precisely what Micah made as accoutrements for his worship we are at a loss to say.

17.5.25—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

17.6 The enforcement of the Law of Moses was clearly nonexistent. Neither Moses nor Joshua would have allowed such a flagrant disregard for the clear instructions of the Lord God of their fathers. Micah would have been summarily executed for his presumption and disobedience.

17.6.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

6. In those days there was no king in Israel, but every man did that which was right in his own eyes. 

7. And there was a young man out of Bethlehemjudah of the family of Judah, who was a Levite, and he sojourned there.

17.7 We are not told why it was that the young Levite had been dwelling in Bethlehem. The nearest Levitical city was to the south at Hebron. It is not easily discerned if the young Levite was a direct descendant of Aaron, although the sons of Aaron did receive their resident cities in the tribal lands of Judah. Bethlehem, however, was not one of them. Some scholars have suggested that the young man may have had a Levite father and a mother from the tribe of Judah. In this case, the Levite could not have inherited anything from his mother’s family. Given the times, the Levite may not have been welcome among his father’s family and had to fend for himself.

17.7.9—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.
17.7.14—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

17.7.18—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

17.8 The young Levi travelled northward passing Jerusalem into the tribal possessions of Ephraim. He would find in Micah a willing patron; he himself would not be overly critical of the accoutrements which he would find in the family chapel.

17.8.10—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

17.8.24—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

17.8.29—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.9 Even though the four major divisions of the family of Aaron received specific cities in which they and their posterity could reside, yet they did have

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.

9. And Micah said unto him, Whence comest thou? And he said
some liberty for movement throughout the land of promise according to the needs of the people. In this Levite’s case, however, he may not have been welcome in the city which pertained to his own father.

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.

17.9.2—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.9.17—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

17.9.19—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

17.10 We cannot be certain whether the Levite had any authority to serve as a priest for the family. That could only be true if he were a direct descendant of Aaron. He certainly was not the high priest of the Aaronic priesthood in any event. The Levite had found his niche, whether he was worthy or authorized to serve in the capacity he accepted.

17.10.2—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.10.17—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

17.10.24—shekels—From what little we know about the culture in the time of the judges, a shekel of silver weighed about 4 tenths of an ounce. Ten shekels, then, would be equal to about four ounces of silver. At this very moment, while I am typing this note, silver is selling for $37.00 per ounce. Given that fact, the cost of the idols would have amounted to no less than $148.00, in addition to his clothing, room, and board with the family.

17.10.40—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it
taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

17.11 We are not told what happened to Micah’s son who had been consecrated by his father to serve as the priest of his chapel. It is likely that the man was grateful to be relieved of his ill-placed responsibilities.

17.11.3—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

17.12 It is unlikely that Micah had any authority by which he could consecrate the young Levite as his personal priest. All of this is a travesty of the Law of Moses.

17.12.2—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.12.5—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

11. And the Levite was content to dwell with the man; and the young man was unto him as one of his sons.

12. And Micah consecrated the Levite; and the young man became his priest, and was in the house of Micah.
17.12.12—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

17.13 Micah would be vastly disappointed at the subsequent events which left him bereft of his priest and his objects of worship.

17.13.3—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

17.13.18—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

17.13.21—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

Chapter 18

18.0 The final chapters of the book of Judges are sometimes spoken of as an appendix, containing stories that occurred throughout the three hundred years that the judges governed Israel. Thus considered, it is difficult to determine precisely when these episodes took place. Other scholars suggest that we should accept the narratives as sequential and thus transpiring sometime after the death of Samson and prior to the ascension of Saul to the throne of Israel. These are difficult issues which cannot be easily resolved. Rather strong arguments can be made for both positions. See 17.0 for a detailed statement on the proposed timeframe for this chapter.

18.1 The tribe of Dan has two parcels noted in most maps of the land of Canaan. The first is west of the tribal inheritances of Judah and Benjamin, and the second is in the far north near the headwaters of the river Jordan. As described in the book of Joshua, the southern inheritance was as follows:

And the coast of their inheritance was Zorah, and Eshtaol, and Irshemesh, And Shaalabbin, and Ajalon, and Jethlah, And Elon, and Thimnathah, and Ekron, And Eltekeh, and Gibbethon, and Baalath, And Jehud, and Beneberak, and Gathrimmon, And Mejarkon, and Rakkon, with the border before Japho. And the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took it, and smote it with the edge of the

13. Then said Micah, Now know I that the LORD will do me good, seeing I have a Levite to my priest.
sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father. This is the inheritance of the tribe of the children of Dan according to their families, these cities with their villages. (Joshua 19:41–47)

The account given here in the book of Judges includes more detail about the northern inheritance of the tribe of Dan and ties in the ongoing history of Micah, his idols, and the young Levite provided in the previous chapter.

18.1.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.1.18—Danites—The descendants of the fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.2. The trip from Zorah to what would become the city of Dan in the northern reaches of the promised land was no less than 120 miles. The five men would have probably camped along the way four or five days depending upon the mode of their travel. Stopping at the home of Micah was more than convenient.

18.2.5—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.2.14—coasts—that is to say, the borders of the land. The word coast is frequently used to describe both land and water boundaries.

18.2.19—Zorah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zoreah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

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.
18.2.22—*Eshnaol*—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. It is said to have been the boyhood home of Samson and the place of his burial. Mentioned also in conjunction with the boundaries of the tribe of Dan.

18.2.47—*Ephraim*—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

18.2.52—*Micah*—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.3 During the days of the judge Jephthah, the Ephraimites arrayed themselves against their brethren because of a perceived slight. Jephthah soundly defeated them in part because of the difficulty they had in pronouncing the word “shibbaloth”, implying that they had a notable accent in their tribal dialect. The Levite was from the tribal inheritance of Judah and did not have the Ephraimite speech patterns. This difference is what raised the curiosity of the Danites who were quite familiar with the speech patterns in the south.

18.3.8—*Micah*—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.3.18—*Levite*—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

18.4 The young Levite revealed all that had transpired to him since the time that he had departed from Bethlehemjudah.

18.4.10—*Micah*—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

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?

4. And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.
18.4.21—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

18.5 We are not certain as to whether the question was sincere or not, given the spiritual condition in the land of Israel at that time. The Danites do not seem to be overly concerned that the Levite is presiding over an erstwhile temple that was in direct competition with the Tabernacle of the Lord. Nor do they question whether or not the young man is actually a direct descendant of Aaron. They simply accept the latter because of where he apparently came from.

18.6 We may not from our present time and place declare the precise motive for the priest’s conclusion. If he was divinely inspired in his answer, we must ask the question as to why he was so moved upon by the Holy Ghost given his occupation at the house of Micah. On the other hand if it were merely the Levite’s own answer, we are confronted with the dilemma as to why he would speed them on their way as he does.

18.6.3—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

18.7 The Danites continued their journey northward until they found an acceptable place to extend their possessions. The Canaanites there were passive and easily separated from their lands and improvements.

18.7.9—Laish—Elsewhere this name is rendered Leshem. A city in the far northern reaches of the land of Canaan on the banks of one of the many sources of the river Jordan north of Lake Hula. It was afterwards called Dan, after the name of the patriarch of the tribe that subdued the city.

18.7.26—Zidonians—The inhabitants of Sidon and environs. Sidon is an alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

18.8 After the five members of the tribe of Dan had surveyed the prospects in the north, they made the return journey of 120 miles to their brethren in the lands of their original inheritance.

18.8.8—Zorah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zorah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

18.8.10—Eshtaol—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. It is said to have been the boyhood home of Samson and the place of his burial. Mentioned also in conjunction with the boundaries of the tribe of Dan.

18.9 The five men were asked their opinion as to how the expanding tribe of Dan should proceed. Those who had already seen the land around Laish were enthusiastically supportive of the notion that they should return to the north with a large company and wrest the region from the Canaanites. They were insistent that the time was right and that they could do no better than that which they had discovered.

18.10 Various ancient translations suggest that the people of Laish had no political or military entanglements with the land of Syria, and additionally

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.

6. And the priest said unto them, Go in peace: before the LORD is your way wherein ye go.

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.

8. And they came unto their brethren to Zorah and Eshtaol: and their brethren said unto them, What say ye?

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.

10. When ye go, ye shall come unto a people secure, and to a large
appeared to be overly confident about the security of their situation. In their southern inheritance, the tribe of Dan was hemmed in on every side and was constantly at odds with the Philistines in the area. In the north they would be secure and prosperous with room to expand as their population grew.

18.11 There is no question the five men who had been sent to survey the land of the north were part of the company who returned to take possession of it. Had they been hesitant, the other five hundred and ninety-five certainly would not have been excited about their prospects.

18.11.1—Danites—The descendants of the fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.11.14—Zorah—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. Apparently it is the same as Zoreah, the residence of Manoah who was the father of Samson. Mentioned also in conjunction with the boundaries of the tribe of Dan.

18.11.18—Eshtaol—A city located in the central portions of the possessions of Judah. It has not been identified in modern times. It is said to have been the boyhood home of Samson and the place of his burial. Mentioned also in conjunction with the boundaries of the tribe of Dan.

18.12 Kirjathjearim most certainly was the company’s first campsite after leaving Zorah and Eshtaol. The second campsite would have been at Micah’s house some twenty miles further down the road, probably just south of Shiloh.

18.12.8—Kirjathjearim—One of the four cities of the Gibeonites who convinced the children of Israel that they had come from a great distance and therefore were no threat to the conquest of the land of Canaan. The traditional location of the city is about two miles south of Chephirhim and about eight miles west of Jerusalem. It eventually became part of the inheritance of the tribe of Benjamin in its border with the tribe of Judah. For twenty years it served as location for the Tabernacle and the Ark of the Covenant.

18.12.10—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name mean “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

18.12.16—Mahanehdan—The Hebrew word here employed means “camp of Dan”. Some scholars point to Judges 13:24–25 to suggest that the present episode must have taken place before the judgeship of Samson. This may be true, but it is inconclusive.
18.13 On the evening of the second day of travel, the small army of six hundred Danites arrived at the house of Micah, which as we have indicated elsewhere was probably just south of the city of Shiloh.

18.13.7—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

18.13.14—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.14 The five men, being privy to all that pertained to the house of Micah, suggested that they take possession of all of the religious artifacts, notwithstanding all of the prohibitions in the Law of Moses to the contrary.

18.14.14—Laish—Elsewhere this name is rendered Leshem. A city in the far northern reaches of the land of Canaan on the banks of one of the many sources of the river Jordan north of Lake Hula. It was afterwards called Dan, after the name of the patriarch of the tribe that subdued the city.

18.14.30—ephod—So far as historians and scholars have been able to inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

18.14.32—teraphim—This Hebrew word is elsewhere translated as “images”, as in the case of the images taken by Rachel when she and her family fled the house of Laban in the city of Haran. Scholars are at a complete loss as to what these might have been, but this has not hindered them from making some rather astonishing speculations about them. Laban will refer to them as his gods, objects of worship from his house. That Laban was an idolater is certain. But, of course, these ruminations are the merest fragments of speculation. Precisely what Micah made as accoutrements for his worship we are at a loss to say.

18.15 We are not told exactly how much time had passed between the first visit of the five Danites and the subsequent appearance of the six hundred armed men. We may suppose, however, that it was probably less than two months.

18.15.15—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levitical priesthood were the responsibility of the sons of Aaron, the brother of Moses. His name means “joined”. We know nothing of his marriage or of his wife who bore him his three sons. According to the record, Levi had no grandchildren when he accompanied Jacob into Egypt. What we cannot determine is whether he or his sons did not marry
until they were considerably older in life. For the sake of argument, we are supposing that Levi married while still dwelling in the land of Padanaram at about 16 years of age. We also assume that his first child would have been born a year later.

18.15.21—*Micah*—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.16 One wonders what was going through the mind of the Levite, particularly if he were completely aware that his conduct did not conform to the principles and statutes laid down in the Law of Moses. His actions and those of Micah were capital offences. We may suppose, therefore, that he was quite solicitous given the intimidating force that waited just outside the gates of Micah’s home.

18.16.18—*Dan*—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.17 We cannot condone the pilfering of Micah’s temple any more than we can condone the mockery of the fabrication of those accoutrements that adorned the place. Clearly there was no way that the priest could have hindered the depredations of the Danites without forfeiting his own life. He had no serious motive for doing so inasmuch as he was hardly more than a hireling.

18.17.25—*ephod*—So far as historians and scholars have been able to inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

18.17.28—*teraphim*—This Hebrew word is elsewhere translated as “images”, as in the case of the images taken by Rachel when she and her family fled the house of Laban in the city of Haran. Scholars are at a complete loss as to what these might have been, but this has not hindered them from making some rather astonishing speculations about them. Laban will refer to them as his gods, objects of worship from his house. That Laban was an idolater is certain. But, of course, these ruminations are the merest fragments of speculation. Precisely what Micah made as accoutrements for his worship we are at a loss to say.

18.17.35—*priest*—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

18.18 The Levite did raise a feeble protest, but he was powerless to stop the theft.

18.18.5—*Micah’s*—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.18.13—*ephod*—So far as historians and scholars have been able to

_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.

_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.

_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?
inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

18.18.16—teraphim—This Hebrew word is elsewhere translated as “images”, as in the case of the images taken by Rachel when she and her family fled the house of Laban in the city of Haran. Scholars are at a complete loss as to what these might have been, but this has not hindered them from making some rather astonishing speculations about them. Laban will refer to them as his gods, objects of worship from his house. That Laban was an idolater is certain. But, of course, these ruminations are the merest fragments of speculation. Precisely what Micah made as accoutrements for his worship we are at a loss to say.

18.18.24—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthmosts was to be the eldest righteous descendant of Aaron.

18.19 The argument was flawless given the proclivities of the Levite. He no doubt considered his status in society would be greatly enhanced by the change of his employer.

18.19.27—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

18.19.56—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.20 The erstwhile priest assumed custody of all of Micah’s religious artifacts and ensconced himself in the midst of the army where he could not be easily discerned. He rejoiced in the prospects of his change of venue.

18.20.3—priest’s—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthmosts was to be the eldest righteous descendant of Aaron.

18.20.11—ephod—So far as historians and scholars have been able to inform us, the ephod made as a result of the Law of Moses appears to have been a sleeveless vestment that the high priest wore to which the breastplate was connected by golden chains. It was held together by the girdle provided.

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?

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.
18.20.14—teraphim—This Hebrew word is elsewhere translated as "images", as in the case of the images taken by Rachel when she and her family fled the house of Laban in the city of Haran. Scholars are at a complete loss as to what these might have been, but this has not hindered them from making some rather astonishing speculations about them. Laban will refer to them as his gods, objects of worship from his house. That Laban was an idolater is certain. But, of course, these ruminations are the merest fragments of speculation. Precisely what Micah made as accoutrements for his worship we are at a loss to say.

18.21 Here we learn that the six hundred warriors had brought their wives and children with them. Upon leaving the house of Micah, the Danites feared no direct military confrontation unless it were to come from Micah’s household. Thus the warriors formed a major rearguard while their possession traveled in the front of the company.

18.22 When Micah discovered his losses, he gathered up his own household and a goodly number of those who lived nearby in order to recover his possessions.

18.22.12—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.22.23—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.23 The six hundred men of the tribe of Dan were aware that they would be followed and therefore they place the vulnerable part of their company at the front. Inasmuch as they were well-armed, they knew they could be as belligerent as they chose. The Danites, when they could see that Micah’s company was no match for their own, essentially said, “What is wrong with you; are you insane to confront us in this fashion?”

18.23.8—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.23.17—Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.24 Micah is greatly agitated and replies with some vehemence. He is insulted by the attitude of the Danites. He will soon awaken to his own peril, however.

18.24.15—priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

21. So they turned and departed, and put the little ones and the cattle and the carriage before them.

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.

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?

24. And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away: and what have I more? and what is this that ye say unto me, What
The Danites were not to be intimidated and strongly suggested that
Micah reconsider his tone, lest he and his company needlessly lose their lives.

Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

The Danites feared nothing of Micah and his men and simply turned their backs on their pursuers.

Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

The destruction of the city of Laish was according to the commandments of the Lord that had been given through the prophets Moses and Joshua. The confiscation and adoration of the possessions of Micah were not.

Micah—An Israelite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

Priest—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthhoods was to be the eldest righteous descendant of Aaron.

Laish—Elsewhere this name is rendered Lehem. A city in the far northern reaches of the land of Canaan on the banks of one of the many sources of the river Jordan north of Lake Hula. It was afterwards called Dan, after the name of the patriarch of the tribe that subdued the city.

The only political connection that the people of Laish had was with the city of Sidon and that was apparently quite tenuous. The two cities were twenty-five miles apart with mount Lebanon between them. They were apparently commercially independent as well, which meant that no one missed their products when the Canaanite city fell.

Zidon—An alternative spelling for Sidon, a city presently located in the nation of Lebanon, about 25 miles south of Beirut and 25 miles north of Tyre.

Bethrehob—A city or region that was located near to the city of Laish and Dan, in the northern reaches of the land of promise.

The destruction of the people and the city were complete. The

ail thee?

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.

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.

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.

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.

And they called the name of
foundations of the city of Dan were placed nearby.

18.29.9—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

18.29.14—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.29.21—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

18.29.29—Laish—Elsewhere this name is rendered Leshem. A city in the far northern reaches of the land of Canaan on the banks of one of the many sources of the river Jordan north of Lake Hula. It was afterwards called Dan, after the name of the patriarch of the tribe that subdued the city.

18.30 Idolatry and presumption of authority adversely effected the settlement of the city of Dan from its inception.

18.30.5—Dan—The fifth child born to Jacob and the firstborn between Bilhah and Jacob. His name means “judging” in Hebrew. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he left the land of Padanaram and therefore a member of a covenant people. We assume for the sake of argument that he was 20 or so when he did marry. He was 51 years of age when he left Hebron for the land of Egypt.

18.30.12—Jonathan—The son or a descendant of Gershom and Manasseh. This may very well be the name of the young Levite who served first in the house of Micah and then later the tribe of Dan in the northern regions of the promised land. Other scholars suggest that this man was someone else altogether.

18.30.16—Gershom—Elsewhere Gershon. Some scholars think that this name refers to the first son of Levi. The Gershonites were permitted

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.
limited contact with the instruments and materials that pertained to the Tabernacle. Other scholars suggest that this Gershom is the eldest son of Moses and Zipporah, although the evidence is not compelling.

18.30.20—Manasseh—Scholars are at odds in their identification of the father of Gershon, the father of Jonathan, the priest of the Danites. None of the recommendations would give any authority to Jonathan to serve as a priest in the Aaronic priesthood in Dan or anywhere else.

18.30.26—priests—By definition, the priests of Israel were all descendants of Aaron and his sons. The high priest of the Aaronic and Levitical priesthoods was to be the eldest righteous descendant of Aaron.

18.31 It is difficult to find any reason for Micah’s fabrication of the idols and other instruments of worship when his home was located at such close proximity to the House of the Lord at Shiloh. This was a grand insult to the Lord God of Heaven. His apostasy was perpetuated in the lives of the tribe of Dan which conquered and then inhabited the city of Laish in the northern parts of the land of promise.

18.31.6—Micah’s—An Israeliite during the time of the rule of the judges whose activities appear to illustrate the degenerating effects of apostasy upon the hearts and minds of the people. He engages in idolatry, compounded by supporting a Levite who had no authority to serve in priestly duties. He probably lived just south of the city of Shiloh.

18.31.17—house—that is the Tabernacle that had been fabricated in the days of Moses the prophet while the children of Israel were encamped at the foot of mount Sinai.

18.31.22—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

19.0 The final chapters of the book of Judges are sometimes spoken of as an appendix, containing stories that occurred throughout the three hundred years that the judges governed Israel. Thus considered, it is difficult to determine precisely when these episodes took place. Other scholars suggest that we should accept the narratives as sequential and thus transpiring sometime after the death of Samson and prior to the ascension of Saul to the throne of Israel. These are difficult issues which cannot be easily resolved. Rather strong arguments can be made for both positions. The following chart is a repetition of one used in the book of Joshua which proposes a series of events that have bearing on the time of the events recorded about the Levite and his concubine and the resultant war between Israel and the tribe of Benjamin.

<table>
<thead>
<tr>
<th>Ad.Yr</th>
<th>M.Yr</th>
<th>Event</th>
<th>Scripture</th>
</tr>
</thead>
<tbody>
<tr>
<td>2300</td>
<td></td>
<td>Amram marries (40)</td>
<td></td>
</tr>
<tr>
<td>2313</td>
<td></td>
<td>Miriam born</td>
<td></td>
</tr>
<tr>
<td>2323</td>
<td></td>
<td>Aaron born</td>
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<tr>
<td>2326</td>
<td>0</td>
<td>Moses born</td>
<td></td>
</tr>
<tr>
<td>2332</td>
<td>6</td>
<td>Caleb ordains Jethro (?)</td>
<td>D&amp;C 84:7</td>
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</tbody>
</table>

Chapter 19
At issue here is the fact that Phinehas probably died around the Adamic year 2526; that is to say about the 155th year of the rule of the judges. As can be seen by a repetition of our chronological chart regarding the book of judges so far, this would have been about three years before the death of Othniel. The battle between Israel and the Benjamites must have taken place sometime before then. For the want of any other details, we have placed the event recorded in these two chapters in the middle of Othniel’s rule as judge or in the 38th year of the judges. The new material is encapsulated with hard brackets.

<table>
<thead>
<tr>
<th>Ad.Yr</th>
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<tbody>
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<td>1</td>
<td>The beginning of the rule of the Judges</td>
<td>Josh. 24:29–31</td>
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<td>2481</td>
<td>10</td>
<td>Death of the last of the elders</td>
<td>[Eleazar dies (120)] Josh. 24:33</td>
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<tr>
<td>2481</td>
<td>10</td>
<td>[Eleazar dies (120)]</td>
<td>Josh. 24:33</td>
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<td>10</td>
<td>[Phinehas made high priest (75)]</td>
<td>[Phinehas made high priest (75)]</td>
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<td>2481</td>
<td>10</td>
<td>The beginning of the Apostasy (?)</td>
<td>Judg. 2:6–13</td>
</tr>
<tr>
<td>2481</td>
<td>10</td>
<td>Chushanrishathaim invades</td>
<td>Judg. 3:8</td>
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<td>2489</td>
<td>18</td>
<td>Othniel defeats Chushanrishathaim</td>
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<td>38</td>
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<td>Judg. 19–20</td>
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<tr>
<td>2526</td>
<td>55</td>
<td>[Phinehas dies (120)]</td>
<td>[Phinehas dies (120)]</td>
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<td>2529</td>
<td>58</td>
<td>Death of Othniel (125)</td>
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<td>157</td>
<td>End of Ehud judgeship</td>
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<td>2629</td>
<td>158</td>
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<td>Judg. 6:1–7</td>
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<td>Jabin begins tyranny in the north</td>
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<td>2705</td>
<td>234</td>
<td>[Micah, the Levite, and Dan]</td>
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</table>
and conduct of the man's wife.  
19.1.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.
19.1.21—Levi—A descendant of the third son of Jacob and Leah. Levi
would be the father of almost all those who would hold the priesthood
of God from the time of Moses until the time of the ministry of the
Lord Jesus Christ. With the apostasy of the House of Israel at the foot
of mount Sinai, the promise of Melchizedek priesthood was withdrawn.
In its place a lesser priesthood was bestowed upon the tribe of Levi, it
taking its name from the tribe. The administrative aspects of the Leviti-
cal priesthood were the responsibility of the sons of Aaron, the brother
of Moses. His name means “joined”. We know nothing of his marriage
or of his wife who bore him his three sons. According to the record,
Levi had no grandchildren when he accompanied Jacob into Egypt.
What we cannot determine is whether he or his sons did not marry
until they were considerably older in life. For the sake of argument, we
are supposing that Levi married while still dwelling in the land of
Padanaram at about 16 years of age. We also assume that his first child
would have been born a year later.
19.1.28—Ephraim—Although Manasseh was probably two years older
than his brother Ephraim, yet when Jacob adopted the two sons of
Joseph into his immediate family, he gave Ephraim precedence. The
inheritances of Ephraim lay in the highlands of the west side of the
Jordan River about twenty miles north of Jerusalem. Ishmael and his
family, those who had accompanied Lehi to their eventual of inheri-
tance in the western hemisphere, pertained to the tribe of Ephraim.
Ephraim was probably born in the Adamic Year 2248 when his father
was 34 years of age. His grandfather was 124.
19.1.34—concubine—It is clear that concubines were legal wives of the
patriarchs; that is to say, like Hagar who was Abraham’s wife. The con-
cubines enjoyed many of the same rights and blessings as wives so long
as their husbands lived. After he died, however, they were no longer
entitled to the same material or spiritual blessings they enjoyed earlier.
Likewise their children did not inherit portions of their father’s estate as
did those children from mothers who were called wives rather than con-
cubines. This is not a matter of sexual immorality, but rather a cultural
more having to do with material inheritance.
19.1.37—Bethlehem—A city a few miles south of Jerusalem located
within the tribal inheritance of Judah. Prior to the conquest by the House
of Israel, the place was called Ephrath or Ephratah. It would serve as the
birthplace of the Lord Jesus Christ in the Meridian of Time.

19.2 Based on evidence from other manuscripts and versions of the Old Testa-
ment, some scholars have gone to great lengths to exonerate the woman of any
moral turpitude. That the couple had a falling out, there can be no question;
2. And his concubine played the
whore against him, and went away
from him unto her father’s house
as to the nature of their contention we may only surmise if we do not take the current translation as being valid.

19.2.3—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

19.2.9—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

19.3 We cannot tell if this attempt at reconciliation is the result of forgiveness on the part the Levite or whether he himself is asking for a pardon for anything he might have done. Certainly the father of the man’s wife rejoiced at the Levite’s appearance whatever may have been the cause of the separation of his daughter from her husband. The Levite’s concubine does not appear to be aggressive in any fashion toward her husband, thus giving rise to the opinion that she may have felt that more of the blame fell upon her than upon him. Whether that decides the question as to whether or not she was an adulterous woman is another issue altogether.

19.4 The Levite was welcome at his father-in-law’s home and much was made of his forlorn appearance at the door. The father of the concubine goes out of his way to help the couple mend their differences, suggesting that they spend some time together in an attempt for reconciliation.

19.5 It is clear that the Levite was willing to entertain any process that might restore his wife to him. It is also clear that while the woman did not oppose her father’s invitation to her husband to remain with the family for a time, that she was not altogether prepared to return with him to his home to the north of Bethlehem. After four days, the Levite was ready to give up on his wife and return without her. His father-in-law is more optimistic.

19.6 We cannot tell from our present perspective precisely what the father’s motive was. It is certain, however, that the young woman would have great difficulty finding another husband having forsaken her first. No doubt her continuing at her father’s house would present a burden to the entire family. On the other hand, he may have perceived that the two were not far from reconciliation and that by spending a little more time together would eventually heal the rift between them.

19.7 The fourth day and night came and went, and the Levite agreed to stay within his father-in-law’s home, apparently encouraged that by so doing he might not return home empty handed.

19.8 Perhaps the morning’s celebrations were in part a feast of thanksgiving that the husband and wife had come to an understanding that would allow their marriage to continue

19.8.26—They—It would seem certain that both the man and his wife are to Bethlehemjudah, and was there four whole months.

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.

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.

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.

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.

7. And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

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
meant here, that they two were prepared to resume their lives together in spite of the troubles that had plagued them.

19.9 Had the Levite waited until the next day, he most likely would have been able to have reached his home without having to spend the night somewhere along the way. Perhaps the Levite’s father had a foreboding about the late start.

19.10 We do not know precisely how late in the afternoon the Levite and his wife left Bethlehem, but it is certain that they could travel no faster than three or four miles an hour given their manner of transportation. Gibeah was between eight and ten miles from Bethlehem.

19.11 The ancient city of Jebus had not been completely conquered by the Israelites, even though in the days of Joshua it had been taken and looted. For the Levite, the city would have been completely unclean, an unworthy place to lay down his head.

19.11.6—Jebus—The principal city of the Jebusites, said to be descended from Canaan, the fourth child of Ham the son of Noah. The city maintained a degree of independence until the time of David. Afterwards it was renamed Jerusalem.

19.12—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

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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.

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.

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.

Judg. 19:10–11
AF 514

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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.
19.12 While there may have been a degree of peace between the Jebusites and the Israelites at that time, the Levite could not bring himself to enter into a city that was ceremonially unclean.

19.12.19—stranger—That is to say, one who did not pertain to the House of Israel. There were those, however, whose direct lineage did not derive through Abraham, Isaac, and Jacob, who were nonetheless allowed to join in the celebration of the Passover. There were strangers or Gentiles who had received the ordinance of circumcision and who had been willing to observe all that the prophets instructed the saints. These were considered proselytes and differed in nothing of substance from the children of Israel. There were those from among the Gentiles, however, who settled with the Israelites who did not submit to circumcision. Even though they were friends and close associates with the covenant people, yet they were not allowed to participate in any of the mandated rituals.

19.12.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.12.33—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

19.13 The Levite thought that the Benjamite cities would be far preferable than one that pertained to the Canaanites. Had all been as it should have been, his surmising would have been correct.

19.13.23—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

19.13.26—Ramah—One of the cities that fell within the tribal inheritance of Benjamin. This site as yet to be definitively identified in modern times. Some scholars place it about five miles north of Jerusalem. It should not be confused with a city of the same name located in the inheritance of Asher.

19.14 Travelling at night would have been far more risky than finding lodging in one of the tribal inheritances.

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 Gibeath.

13. And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeath, or in Ramah.

14. And they passed on and went their way; and the sun went down.
19.14.20—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

19.14.24—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

19.15 One wonders why it was that no one in the town of Gibeah had a place for the Levite, his wife, and his servant.

19.15.13—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

19.16 One wonders if there were some sort of antipathy between the residents of Ephraim and those of Benjamin. The men if Gibeah had no hesitancy in accosting the old man in his own house and thereafter attempting to violate the person of the Levite. Did they practice these same indignities upon their own brethren?

19.16.22—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

19.16.27—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

19.16.35—Benjamites—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

19.17 Night had already fallen and the Levite, his wife, and his servants were alone in the street. It is certain that the old man was one with compassion somewhat distinctive from his fellow citizens. We may suspect that the city itself was far more corrupt that the Levite knew and the reticence of the inhabitants to provide him lodging of the land was more studied than natural. The old man had lived in Gibeah for some time and may have suspected the treachery of the men who dwelt there.

upon them when they were by Gibeah, which belongeth to Benjamin.

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.

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.

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?
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.

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.

20. And the old man said, Peace be with thee; howsoever let all thy wants lie upon me; only lodge not in the street.

21. So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22. Now as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about, 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.

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.

19.18 Thus, the old man learned that the traveler was not only a compatriot, but a Levite as well having tasks and assignment directly related to the Tabernacle.

19.18.10—Bethlehemjudah—A city a few miles south of Jerusalem located within the tribal inheritance of Judah. Prior to the conquest by the House of Israel, the place was called Ephrath or Ephratah. It would serve as the birthplace of the Lord Jesus Christ in the Meridian of Time.

19.18.16—Ephraim—Although Manasseh was probably two years older than his brother Ephraim, yet when Jacob adopted the two sons of Joseph into his immediate family, he gave Ephraim precedence. The inheritances of Ephraim lay in the highlands of the west side of the Jordan River about twenty miles north of Jerusalem. Ishmael and his family, those who had accompanied Lehi to their eventual of inheritance in the western hemisphere, pertained to the tribe of Ephraim. Ephraim was probably born in the Adamic Year 2248 when his father was 34 years of age. His grandfather was 124.

19.18.33—house—In reference to the Tabernacle that was set up in the land of Ephraim, probably at Shiloh.

19.19 The Levite had just come from his father-in-law’s house where they had been provided everything that they needed for their trip back home. All they lacked was a safe place to sleep for the night. This they were lacking and the disposition of the citizens of Gibeah did not allow for any refuge from the brigands of the town. The persons of the Levite and his companions, together with their belongings were at risk, even as they spoke together.

19.20 The old man was hospitable for a number of reasons, not the least of which was the probable danger they were in by staying in the streets of Gibeah all night. The old man was therefore willing to provide for all of the requirements that the three travelers would need overnight.

19.21 The old man was more than gracious and provided all that the Levite and his companions needed in order to be refreshed from their journey, that they might continue on the next morning without alarm or distress. The wicked of Gibeah thought to undo that the old man had done to protect the three travelers.

19.22 Here was a combination of sorts that had been established in rebellion against the God of Heaven and against His chosen servants. Given the nature of the description of these evil men and their threats against the old man and his guests, we must assume that these men were of the same temperament as those who inhabited the city of Sodom in the days of Lot. The men at that time demanded that the persons of the angels Lot was entertaining to be delivered unto them for sport.

19.22.18—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthlessness, lawless, destruction, wickedness, evil, naughty, ungodly”.

19.23 Like men in every generation, the inhabitants of Gibeah were not going to be happy with old man’s declaration that what they had in mind was wicked. The wicked wish to think of themselves as being independent from the commandments of the Lord God. The old man’s circumstances were dire inasmuch as he was outside the pale of his own home arguing with a vicious and implacable mob of sexual perverts.
19.24 What follows here is vile and reprehensible in every way, on the part of the men of Gibeah and in the conduct of the old man and his guest. Many scholars make a direct connection between this event and that which occurred in Sodom many generations before when the two angels came to visit Lot shortly before the city was destroyed. This, however, is without warrant given that the Joseph Smith Translations completely vindicates the exchange between Lot and the mob. Lot did not offer up his virgin daughters to the mob to ravish. In fact, the situation was quite the reverse. The threat against Lot’s daughters was initiated by the men of Sodom; Lot did not offer them to placate the lust of the mob. Hence, Lot sought redress with the proper authorities of Sodom with whom he apparently had an acquaintance and some influence, for the security of his daughters and the men. The mob, however, would have nothing of it. In this instance, for all that we can tell, the old man was willing to provide the mob with a sexual object rather than allow the mob to sodomize the Levite.

19.24.10—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

19.25 Whatever may have been the differences between the Levite and his wife, even going to far as to say that she had been unfaithful to him, a reconciliation had taken place. Forcibly delivering the woman to the mob who then ravished her for the rest of the night was an inexcusable act and illustrates the degree of apostasy that had taken place within the House of Israel because of neglect and disobedience.

19.25.14—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

19.26 The Levite’s concubine had enough strength remaining that she was able to return to the house where he husband had safely spent the night. We do not know whether she attempted to gain entrance to the house. Even if she had, it seems unlikely that those within would have opened the door for her.

19.27 Whatever sympathy that we may have had for the man, even if his wife had been guilty of immoral conduct, vanishes away in the ignominy of his subsequent treatment of his wife. He had abandoned her to the mob and thought nothing of departing in the morning without looking for her. That she happened to be at the doorstep of his residence was more of an inconvenience.

19.27.28—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long
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19.28 If the woman was not dead upon the doorstep of the house, she certainly was shortly thereafter. The lack of compassion on the part of the Levite is appalling and no modern reader perusing the narrative can possibly feel anything but revulsion for the scene as it is described. The Levite’s attitude is unconscionably depraved and cannot receive our approbation.

19.29 The Levite returned to his own house in short order and then has to somehow deal with the corpse of his wife. One wonders what sort of thoughts may have been passing through the mind of the servant who had been present during all of the discussions between the Levite and the woman’s family and then later in Gibeah as Levite delivered his wife up in order to save their lives. We may only speculate about the conspiracy that must have existed between the erstwhile husband and his servant. This is as horrific an act as might be found in the pages of the scriptures.

19.29.18—concubine—It is clear that concubines were legal wives of the patriarchs; that is to say, like Hagar who was Abraham’s wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father’s estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

19.29.38—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

19.30 In order to cover up his egregious conduct, the Levite assumes an attitude of indignation and horror at the vicious attack of the men of Gibeah. He no doubt omitted the details regarding his own cowardice. The consequent war between Benjamin and the rest of the House of Israel on this matter

28. And he said unto her, Up, and let us be going. But none answered. Then the man took her up upon an ass, and the man rose up, and gat him unto his place.

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 of Israel.

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
betokens the degree of apostasy that had entered into the covenant people. 

19.30.15—deed—It really makes no difference if one is speaking of the conduct of the men of Gibeah or that of the Levite. Both bespeak of abominations insufferable. 

19.30.26—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”. 

19.30.34—Egypt—A land naturally watered by the Nile River, the delta region of the same being as luxuriant as one could hope for in terms of animal and vegetable life.

Chapter 20

1. Then all the children of Israel went out, and the congregation was gathered together as one man, from Dan even to Beersheba, with the land of Gilead, unto the LORD in Mizpeh.
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.1.19—Dan—A city formerly named Laish that was overrun by portions of the tribe of Dan when they discovered that their inheritance lands west of Judah and Benjamin were too small for their numbers. This was one of the northernmost posts of the House of Israel in the land of promise.

20.1.22—Beersheba—An oasis about thirty miles southwest of Hebron where Abraham settled after his sojourn in Gerar. The region was first named Beersheba because of the oath that Abraham made with Abimelech regarding the well that Abraham’s servants had dug and then which was violently taken away by Abimelech’s servants. There was a renaming of the place by reason of a second covenant made between Isaac and another Abimelech regarding the wells that Isaac’s servants had produced. Both Abraham and Isaac frequented the land ever after.

20.1.27—Gilead—Anciently, scholars assure us, the mountainous regions referred to here included the northern reaches of present day Mount Hermon and Mount Lebanon that lie west of the city of Damascus. They also continued southward to the prominences of Moab east of the Dead Sea. The name, however, has been relegated to the rather narrow region east of the River Jordan today.

20.1.32—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Benjamin.

2. And the chief of all the people, even of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that drew sword.
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.3 The Levite, even though he had not been entirely forthcoming about his own duplicity, had related his experience in the city of Gibeah, the attack on the old man’s house by the sexually perverted men of the community, and the violent depravity that eventually ended in the death of his wife. The Levite would rehearse his story at Mizpeh.

20.3.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.3.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.3.16—Mizpeh—Also rendered Mitzpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Benjamin.

20.4 The Levite sanitized his own conduct somewhat, but does relate the obviously damning conduct of the men of Gibeah toward himself and his wife.

20.4.3—Levite—A descendant of the third son of Jacob and Leah. Levi would be the father of almost all those who would hold the priesthood of God from the time of Moses until the time of the ministry of the Lord Jesus Christ. With the apostasy of the House of Israel at the foot of Mount Sinai, the promise of Melchizedek priesthood was withdrawn. In its place a lesser priesthood was bestowed upon the tribe of Levi, it taking its name from the tribe. The administrative aspects of the Levi-
cal priesthood were the responsibility of the sons of Aaron, the brother
of Moses. His name means “joined”. We know nothing of his marriage
or of his wife who bore him his three sons. According to the record,
Levi had no grandchildren when he accompanied Jacob into Egypt.
What we cannot determine is whether he or his sons did not marry
until they were considerably older in life. For the sake of argument, we
are supposing that Levi married while still dwelling in the land of
Padanaram at about 16 years of age. We also assume that his first child
would have been born a year later.

20.4.18—Gibeath—A city located a few miles north of the city of Jeru-
salem. It should not be confused with several other cities throughout
Palestine that bear the same name. It fell within the tribal inheritance of
Benjamin.

20.4.22—Benjamin—The thirteenth child and twelfth son born to Jacob
and the second son born to Jacob and Rachel. He was called Benoni by
his mother, inasmuch as she would die in childbirth, but Jacob called
him Benjamin. We know nothing of his wife, but we may assume that
she was part of Jacob’s entourage when he dwelt in the land of Hebron
and therefore a member of a covenant people. We assume for the sake
of argument that he was 15 or so when he did marry. He was 25 years
of age when he left Hebron for the land of Egypt.

20.4.26—concubine—It is clear that concubines were legal wives of the
patriarchs; that is to say, like Hagar who was Abraham’s wife. The con-
cubines enjoyed many of the same rights and blessings as wives so long
as their husbands lived. After he died, however, they were no longer
entitled to the same material or spiritual blessings they enjoyed earlier.
Likewise their children did not inherit portions of their father’s estate as
did those children from mothers who were called wives rather than con-
cubines. This is not a matter of sexual immorality, but rather a cultural
more having to do with material inheritance.

20.5 Although he does not explicitly refer to the probable attempt on his own
virtue, the Levite no doubt included that fact in the missive that he sent with
each portion of his wife’s body.

20.5.5—Gibeath—A city located a few miles north of the city of Jerusalem.
It should not be confused with several other cities throughout Palestine
that bear the same name. It fell within the tribal inheritance of
Benjamin.

20.5.27—concubine—It is clear that concubines were legal wives of the
patriarchs; that is to say, like Hagar who was Abraham’s wife. The con-
cubines enjoyed many of the same rights and blessings as wives so long
as their husbands lived. After he died, however, they were no longer
entitled to the same material or spiritual blessings they enjoyed earlier.
Likewise their children did not inherit portions of their father’s estate as
did those children from mothers who were called wives rather than con-
cubines. This is not a matter of sexual immorality, but rather a cultural
more having to do with material inheritance.

20.6 Although we cannot be certain, the Levite does not appear to be
aggrieved by his own treatment of his wife’s corpse. Actually this should not
surprise us given that he was willing to turn the woman out to the mob in
order to save his own life. Whatever tender feelings he may have had for her
when they were first married, these have long since disappeared. Most of the
angst that he is exhibiting here is mere posturing.

20.6.5—concubine—It is clear that concubines were legal wives of the

5. And the men of Gibeath rose
against me, and beset the house
round about me by night,
and thought to have slain me: and
my concubine have they forced,
that she is dead.

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.
patriarchs; that is to say, like Hagar who was Abraham's wife. The concubines enjoyed many of the same rights and blessings as wives so long as their husbands lived. After he died, however, they were no longer entitled to the same material or spiritual blessings they enjoyed earlier. Likewise their children did not inherit portions of their father's estate as did those children from mothers who were called wives rather than concubines. This is not a matter of sexual immorality, but rather a cultural more having to do with material inheritance.

20.6.22—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

20.7 The Levite seems to be demur here, but in reality he knows that he already has achieved his goal. The children of Israel are appalled at the conduct of the men of Gibeah and are furious at the debauchery that led to the death of the woman.

20.7.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob's name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is "supplanter". It literally means, however, "heel-catcher" in reference to one of the instances in the manner of his birth, he holding on to Esau's heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob's acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel's blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name "Israel" derives from roots that mean "he will rule as God; the prince that prevails with God".

20.8 The army of 400,000 men were prepared to do whatsoever was necessary

7. Behold, ye are all children of Israel; give here your advice and counsel.

8. And all the people arose as one
to avenge the injustices worked against the Levite and to exterminate the perpetramators of the abominations that had come into their midst. Whatever else they may have been willing to tolerate, they could not abide the sexual perversions that has brought about the destruction of the five cities of the plains in the days of Lot and Abraham, and that had defined the society of the Canaanites that had brought about the summary condemnation of the Lord God of their fathers.

20.9 Ten percent of the men gathered at Mizpeth were charged with the responsibility to return home for a time in order to acquire sufficient food and other materials for the rest of the men so that they might prosecute the war against Gibeah and its colleagues.

20.9.13—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.9.19—lot—The Hebrew word which is here translated as “lot” derives from roots that mean “rough, stone-like, pebble, portion, destiny”.

20.10 Forty thousand men were appointed to be the commissary of the army. They would return to their own tribal inheritances and procure the commodities that they needed during their foray against Gibeah.

20.10.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.10.43—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.10.45—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

9. But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

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.
20.11 This must have been a rather ominous scene and a terrifying prospect for the tribe of Benjamin.

20.11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.12 The men of Benjamin could not possibly have been ignorant of the conduct of the men of Gibeah. No doubt they knew of the sexually perverse city long before the Levite and his concubine were abused there. The issue here is why they had tolerated it themselves. That is the essence of the question the rest of the House of Israel is asking.

20.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.12.13—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years
of age when he left Hebron for the land of Egypt.

20.13 One wonders why the children of Benjamin would stand by their perverse brethren. There was no question as to the guilt of the men and certainly their conduct was beyond the pale of the covenant. Great abominations were running rampant within the lands of their inheritance and they were unwilling to dispense with them. We must therefore suspect that Gibeah was not the only city within Benjamin that had been adversely affected by the sins of the Canaanites.

20.13.10—Belial—The Hebrew word which has been translated here as “Belial” derives from roots that mean “without profit, worthlessness, lawless, destruction, wickedness, evil, naughty, ungodly”.

20.13.14—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.13.27—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.13.32—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.14 An army of 400,000 men had assembled to do justice for the Levite and his dead concubine. This was arrayed against a paltry 26,700 Benjamite soldiers. The fundamental foolishness that accompanies egregious sin is hereby demonstrated once again.

20.14.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake

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:

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.
of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.14.14—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.14.24—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.15 The Benjamites could not have possibly thought that they would be victorious against such an enormous opponent. One might suggest that it was the principle of the thing that caused them to enter into the lists. Yet one needs to remember what the principles were that the Benjamites would have to propose to defend. They would be advocating that the sins of Sodom and Gomorrah were worth defending. In this action they were announcing to the world that they were as morally corrupt as their brethren in Gibeah. Thus, they were signing their own death warrants.

20.15.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.15.27—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.16 From among the 26,700 men of the tribe of Benjamin there were seven hundred who were ambidextrous; that is to say they could hold a sword in the right hand and still sling a stone with their left hand with deadly accuracy. Ancient accounts suggest that the best slingers could hit the mark at a distance of six hundred feet.

20.17 Again, the opposing force from the other tribes of Israel was nearly

15. And the children of Benjamin were numbered at that time out of the cities twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbered seven hundred chosen men.

16. Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

17. And the men of Israel, beside
fifteen times larger than those put forth by the tribe of Benjamin. This was a fool’s errand, a forlorn hope, indeed.

20.17.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.17.7—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.18 Although we cannot know for certain, it would appear that the camp of Israel removed from Mizpah and reassembled at Shiloh where the Tabernacle had been set up. Note that the majority of the House of Israel was still willing to seek counsel from the Lord God of their fathers. It is interesting that the Israelites suffered terrible defeats at the hands of the Benjamites before the wickedness was finally destroyed. There appears to have been some apathy on the part of the other tribes of Israel while Benjamin was beginning to engage in the abominations of the Canaanites.

20.18.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s bless-

Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

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.
ing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.18.12—house—In reference to the Tabernacle that was set up in the land of Ephraim, probably at Shiloh.

20.18.36—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.18.41—Judah—The fourth son of Jacob and Leah. The family of Judah would be given the responsibility to preside in Israel, beginning with the reign of David the King. His posterity would include the mortal Messiah, the Lord Jesus Christ, who will reign over the children of men throughout the Millennium and in the eternities. His name means “praised, celebrated”. The marriage of Judah to the daughter of Shuah took place about the year 2221, the year that Jacob returned to the land of Canaan and was living in Succoth east of the river Jordan. He was probably 19 at the time. We do not know why he did not marry while in the land of Padanaram. The daughter of Shuah died about the Adamic Year 2237, at which time Judah had his liaison with his widowed daughter-in-law Tamar, the result of which was the birth of Pharez and Zerah.

20.19 The whole encampment that had assembled in Mizpeh had been transferred to Shiloh to enquire of the Lord what they should do next. Upon having received their instructions they then moved twenty miles to the south to besiege Gibeah.

19. And the children of Israel rose up in the morning, and encamped against Gibeah.

20.19.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.19.14—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of
Benjamin.

20.20 If the children of Israel were faithful to their divine instructions, the tribe of Judah would have been the part of the army that would have made the initial assault on the defenders of Gibeah.

20.20.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.20.11—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.20.26—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.21 We are not told how many of the defenders lost their lives, but it is clear that for every Benjamite on the battlefield, one Israelite lost his life. This is a debacle. Most of those who perished must have been from the tribe of Judah. One has to ask the question as to how apathetic the tribe of Judah may have been, those whose lands of inheritance lay just south of those of Benjamin. Were they completely unaware of the sins into which their brethren had fallen?

20.21.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.21.10—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

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.

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.
Benjamin.

20.21.19—Israelites—name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.22 The loss of 22,000 men was a severe blow, and they would seek counsel from the Lord again as to how they should prosecute the war. Having been reassured by the Lord, they were once again willing to sally forth. By the morning of the second day, they were ready to venture forth again against the Benjamite defenders of Gibeah.

20.22.7—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.23 As the battle fared badly, the children of Israel sent ambassadors back to Shiloh to inquire once again as to what they should do. They were told, of course, to press forward in their action against the wicked.

20.23.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly

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.

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
impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.23.33—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.24 We are not told which of the tribes was to lead the charge on the second day. Judah had borne the brunt of the losses on the first day.

20.24.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.24.12—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

24. And the children of Israel came near against the children of Benjamin the second day.
20.25 In two days 40,000 Israelite warriors had lost their lives against a significantly smaller force. A full ten percent of the Israelite army had fallen into the dust without any notable loss on the part of the Benjamites.

20.25.2—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.25.9—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.25.23—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.26 The Israelite army, having lost a tenth of their strength, withdrew to Shiloh to petition their God once again as to what they should do. They knew that they were not the overt sinners; that was upon the heads of the Benjamites. But they sought to rededicate themselves, thankful that they were worthy to receive counsel and guidance. They did not know, however, why it was they had lost two major battles.

20.26.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel.

25. And Benjamin went forth against them out of Gibeath the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

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.
as he was being born. It is interesting that Esau himself used play to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.26.17—house—in reference to the Tabernacle that was set up in the land of Ephraim, probably at Shiloh.

20.26.35—burnt offerings—Under the Law of Moses, this sort of sacrifice would have been an act of consecration and rededication to all of the principles and ordinances pertaining to the fullness of the Gospel of the Lord Jesus Christ. The animal in these sorts of offering were completely consumed upon the altar.

20.26.38—peace offerings—This second category of sacrifices constitutes a sacrifice of thanksgiving. It is not a sacrifice for sins, whether against God or man.

20.27 We are not told how long this period of worship lasted, but it certainly was more than a day or two.

20.27.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.27.12—ark—That which would one day be called the Ark of the Covenant, into which the tablets of stone, the omer of manna, and the rod of Aaron would be placed.

20.28 The fact that Phinehas is alive at the time of the war between Israel and Benjamin suggests that the events given at the end of the present book are not chronologically in order. It is likely that the war between Benjamin and Israel took place took place in the middle of the peace established by Othniel or about the Adamic year 2509 or the 38th year of the rule of the judges (see 19.0). After two egregious defeats at the hands of a far smaller force of Benjaminites, the Lord God promised the children of Israel that they would be victorious.

20.28.2—Phinehas—The faithful grandson of Aaron who was called and set apart as the high priest of Israel after the death of his father.

20.28.6—Eleazar—The third son of Aaron and Elisheba. He assumed the

27. And the children of Israel enquired of the LORD, (for the ark of the covenant of God was there in those days,

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.
role of high priest shortly before the death of his father on Mount Hor. He attended to the census commanded by Moses and later was instrumental in dividing the conquered land of Canaan into tribal inheritances. The office of high priest continued in the family of Eleazar until just before the days of Samuel the prophet, at which time Eli, a scion of the family of Ithamar, was made high priest. The privileges of the presiding priest remained in the family until the days of Abiathar. When Abiathar joined in a rebellion against King David, he was deposed and Zadok, a scion of the family of Eleazar, replaced him. John the Baptist was a descendant of Eleazar.

20.28.10—Aaron—The brother of Moses was three years the prophet’s senior and so far as we can tell, had remained in Egypt during Moses’ forty year absence. He was called to be the high priest of Israel when the greater Melchizedek priesthood was lost to the House of Israel.

20.28.30—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.29 This strategy was used before in the capture of the city of Ai. This effective ploy, too, had followed a military debacle.

20.29.2—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.29.9—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.30 The third assault would prove to be a reversal of fortunes for the tribe of Benjamin. All but 1700 men of the 26,700 would perish in the subsequent battles fought in and around Gibeah. The tribe of Benjamin was almost annihilated.

20.30.5—Israel—The name given to Jacob, the younger twin born to Isaac.

29. And Israel set liers in wait round about Gibeah.

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.
and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.30.12—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.30.23—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.31 The children of Israel withdrew quickly to the north as if they had been routed once again. The Benjamites followed speedily after them and left the city of Gibeah unprotected. Instead of thousands of lives among the army of Israel having been taken, however, only thirty men died in the feint.

20.31.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.31.42—house—in reference to the Tabernacle that was set up in the land of Ephraim, probably at Shiloh.

20.31.49—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.31.57—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was

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 men of Israel.
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

20.32 The Benjamites were so sure of themselves that they allowed the
Israelites into deceiving them into a course of action that put their city in
jeopardy. The Israelites knew precisely what they were about, having received
divine instruction as to what they should do.

20.32.5—Benjamin—The thirteenth child and twelfth son born to Jacob
and the second son born to Jacob and Rachel. He was called Benoni by
his mother, inasmuch as she would die in childbirth, but Jacob called
him Benjamin. We know nothing of his wife, but we may assume that
she was part of Jacob’s entourage when he dwelt in the land of Hebron
and therefore a member of a covenant people. We assume for the sake
of argument that he was 15 or so when he died. He was 25 years
of age when he left Hebron for the land of Egypt.

20.32.21—Israel—The name given to Jacob, the younger twin born to
Isaac and Rebekah, and the brother of Esau. Much has been made of
the naming of the younger brother, most of which has reflected poorly
on Jacob. That Jacob would be the preferred son spiritually was clearly
impressed upon the mind and heart of Rebekah and no doubt Isaac was
familiar with the prophecy that had been given by the Lord to his wife.
It would appear, however, that the naming of Jacob, which was no
doubt done to help Esau realize that the spiritual blessings were not
going to be bestowed upon him, was for the most part lost on him. The
scholars of the world have pointed to Jacob’s name as a term of deri-
sion, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one
of the instances in the manner of his birth, he holding on to Esau’s heel
as he was being born. It is interesting that Esau himself used wordplay
to deride Jacob’s acquisition of the birthright and the blessing. This
complaint and accusation was to come to an end with the angel’s bless-
ing. The scholars of the world have apparently missed this point; that is
to say, the divine commandment that Jacob from that time forward
would be called Israel. The proper name “Israel” derives from roots that
mean “he will rule as God; the prince that prevails with God”.

20.33 We can only vaguely picture what happened here, but it seems that the
remaining 360,000 men of the army of Israel were actively engaged in the final
battles. This body was undoubtedly instrument in preventing the Benjamites
from returning to the city of Gibeah. In the meantime 10,000 men mounted a
direct assault on the poorly defended walls of the city.

20.33.6—Israel—The name given to Jacob, the younger twin born to Isaac

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.

33. And all the men of Israel rose
up out of their place, and put
themselves in array at Baal-tamar;
and the liers in wait of Israel came
forth out of their places, even out
of the meadows of Gibeah.
and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.33.19—Baaltsamar—We are not certain where this city or landmark may have been, but it is likely that it lay north of the city of Gibeah. It was the site for one of the final battles between the children of Benjamin and the combined armies of Israel.

20.33.39—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.34 The ignominious defeat of the tribe of Benjamin was about to transpire. The destruction would almost be utter. Only a few men at arms would escape the battle with their lives

20.34.5—Gibeath—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.34.13—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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.
20.35 The tactic of the children of Israel required three bodies. The first that initially attack the ranks of Benjamin and then withdrew quickly to the north to lead the Benjamites away from the city. Awaiting them was most of the main army of Israel who then almost immediately crushed the major portion of the pursuing army. In the meantime the 10,000 men who were hidden in the meadows of Gibeah sprang forward against the city. The city quickly fell. There were only 26,700 men in the whole of the army of Benjamin. The majority of them were brought into the dust within a matter of hours.

20.35.—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.35.—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.36 The battlefield soon revealed that the dead were primarily those who pertained to the Benjamite army. Their forces fell as if they had been a ripe field set upon by thousands of harvesters. In short order the defeat was assured.

20.36.—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.36.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

35. And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day twenty and five thousand and an hundred men: all these drew the sword.

36. So the children of Benjamin saw that they were smitten: for the men of Israel gave place to the Benjamites, because they trusted unto the liers in wait which they had set beside Gibeah.
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.36,34—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.37 While the major debacle was taking place at Baaltamar, those who had been secluded in the meadows of the city of Gibeah rushed forward and overwhelmed what few guard remained. None who were within the walls of the city were spared.

20.37-10—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.38 So soon as the city was taken, the attackers were to set it to the torch so that the other divisions of the Israelite army might know that their object had been achieved.

20.38,11—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.39 As the Israelites responded to the signal by stepping back from the engagement, some thirty of their number were lost. The Benjamites were apparently still oblivious to the fact that it was their bodies that lay strewn across the battlefield.

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.

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.

39. And when the men of Israel retired in the battle, Benjamin began to smite and kill of the men of Israel about thirty persons: for
20.39.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.39.11—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.40 The Israelites faced the growing ruins of the city of Gibeah and knew that the battle was won. When the Israelites withdrew from the field of battle momentarily, the Benjamites learned two things. First, that their numbers were horrifically reduced; and secondly, they were able to turn and witness the destruction of Gibeah by fire. One would think at that moment the heart would have gone out of these men.

20.40.19—Benjamites—The posterity of the thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.41 Once the circumstances were made clear to everyone concerned, the children of Israel returned to the front lines of the Benjamites to make the victory absolute and final.

20.41.6—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no

they said, Surely they are smitten down before us, as in the first battle.

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.

41. And when the men of Israel turned again, the men of Benjamin were amazed; for they saw that evil was come upon them.
doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.41.12—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.42 The remnants of the army of the tribe of Benjamin fled toward the east, attempting to hide in the great wilderness between Gibeah and the river Jordan. They were unsuccessful for the most part.

20.42.10—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.43 During the battle and the attempted escape, 18,000 of their number fell into the dust, smitten by the hands of the Israelites.

42. Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them; and them which came out of the cities they destroyed in the midst of them.

43. Thus they inclosed the Benjamites round about, and chased them, and trode them down with ease over against Gibeah toward the sunrising.
he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.43.19—Gibeah—A city located a few miles north of the city of Jerusalem. It should not be confused with several other cities throughout Palestine that bear the same name. It fell within the tribal inheritance of Benjamin.

20.44 At the battle of Baaltamar and the subsequent skirmishes in the eastern wilderness the vast majority of those who thought to defy the God of Heaven and the armies of Israel were summarily ushered into the world of spirits.

20.44.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.45 Thus are the twenty-five thousand Benjamite deaths incurred at Baaltamar, Gibeah, and environs tallied.

20.45.13—Rimmon—A natural fortress found in the eastern portions of the land inheritance of the tribe of Benjamin, probably near the edge of the great decline that leads to the Jordan River valley.

20.45.31—Gidom—A city or landmark situated between Gibeah and Rimmon. It has not been precisely identified in modern times.

20.46 Between the battles at Baaltamar, Gibeah, and the wilderness to the east of Gibeah, all but 1700 men fell into the hands of the Israelites.

20.46.9—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

20.47 There is a superior translation for this verse.

But six hundred men turned and fled to the wilderness unto the rock of Rimmon, and abode in the rock Rimmon four months. (JST, Judges 20:47)

There remained 1100 of the total army that had been fielded against the armies of Israel. They undoubted were scattered throughout the land. If they returned to their own homes, they died almost immediately.

20.47.14—Rimmon—A natural fortress found in the eastern portions of the land inheritance of the tribe of Benjamin, probably near the edge of the great decline that leads to the Jordan River valley.

20.48 When the inheritances were first parceled out to the tribes of Israel, the following were specifically assigned to Benjamin.

Now the cities of the tribe of the children of Benjamin according to
their families were Jericho, and Bethhoglah, and the valley of Keziz, And Betharabah, and Zemaraim, and Bethel, And Avim, and Parah, and Ophrah, And Chepharhaamonai, and Ophni, and Gaba; twelve cities with their villages: Gibeon, and Ramah, and Beeroth, And Mizpeh, and Chephirah, and Mozah, And Rekem, and Irpeel, and Taralah, And Zelah, Eleph, and Jebusi, which is Jerusalem, Gibeah, and Kirjath; fourteen cities with their villages. This is the inheritance of the children of Benjamin according to their families. (Joshua 18:21–28)

We might expect that all of these, plus any others that might have been conquered by the children of Benjamin up until that time, were utterly destroyed. It would appear that every man, woman, and child was put to death for having aided and abetted the corrupt society of Gibeah. Even the animals that pertained to the cities were destroyed, just as had been done to Jericho and others. The conduct of the people in that city was vile beyond description, as wicked or worse than the men and women of Sodom and Gomorrah.

20.48.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

20.48.12—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

Chapter 21

21.0 The final chapters of the book of Judges are sometimes spoken of as an appendix, containing stories that occurred throughout the three hundred years that the judges governed Israel. Thus considered, it is difficult to determine precisely when these episodes took place. Other scholars suggest that we should accept the narratives as sequential and thus transpiring sometime after the death of Samson and prior to the ascension of Saul to the throne of Israel. These are difficult issues which cannot be easily resolved. Rather strong arguments can be made for both positions. Given the nature of the narrative, it is
clear that this chapter falls chronologically on the heels of the previous two. See 19.0 for a detailed statement on the proposed timeframe for this chapter.

21.1 This prohibition is completely understandable, given the sexual perversions that ran rampant throughout the tribal inheritance of Benjamin. No father would knowingly send his daughter into such a hotbed of corruption and abomination.

21.1.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, insomuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.1.9—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Benjamin.

21.1.21—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, insomuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he died marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.2 As will be seen, scarcely 600 men survived of the tribe of Benjamin. Every other man, woman, child, and beast had been destroyed as a result of the war fought first against the men of Gibeah and then against the entire tribe.

21.2.7—house—In reference to the Tabernacle that was set up in the land of Ephraim, probably at Shiloh.

21.3 The loss of Benjamin would have had grave consequences for the kingdom of Israel and for the Church of Christ during the Meridian of Time. Both king Saul and Paul the Apostle hailed from that tribe. Most of the great sorrow expressed here came from the realization that if something were not done, there would be divine promises, made through Moses and the great

1. Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

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;

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?
This demand may have been made once the Levite’s claim had been heard and the decision to go to war had been made.

21.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter.” It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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.

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.
of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.4.5—Mitopeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Benjamin.

6. And the children of Israel repented them for Benjamin their brother, and said, There is one tribe cut off from Israel this day.

21.6 Again, the perceived tragedy here is that the blessings that had been pronounced upon the head of Benjamin and his posterity by Jacob, Moses, and others could not come to fruition if there were no one left upon whom they could be bestowed.

21.6.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.6.9—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.7 It is easy to be critical here. It is a simple matter for us to suggest that the House of Israel should have rescinded their moratorium on marriage contracts with the tribe of Benjamin. To do so, however, would be to ignore the powerful nature of oaths in the lives of the ancient Israelites. The oath had been made in good faith, inasmuch as the tribe of Benjamin was manifesting a decidedly perverse course of conduct, almost unimaginable and certainly unspeakable.

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?
21.8 This hapless city would suffer the judgment of the people for their studied neglect. One wonders where their sympathies lay.

21.8.12—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.8.18—Mizpeh—Also rendered Mizpah. The Hebrew word used here simply means “watchtower”. Some have suggested that the encampment was in the same place as where Laban and Jacob made their pact, but that meeting was undoubtedly closer to the city of Damascus. There are several other sites that bear this name but none of them seem to fit the description given here where the children of Israel gathered to do battle against Benjamin.

21.8.31—Jabeshgilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

21.9 Notwithstanding the fact that there were in excess of 400,000 men at arms that gathered to Mizpeh, a comprehensive census was taken of all who answered the call to war. Jabeshgilead was not represented in the rolls and thus the evidence for their destruction.

21.9.15—Jabeshgilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

21.10 We may wince at the course of action taken here, but clearly the inhabitants had committed a grievous error in not joining with their brethren in bringing to ruin the wickedness and abomination of the tribe of Benjamin. It had been a capital crime. What had been their motivation for obeying the voice of the people? We do not know, but had it gone unpunished the city of Jabeshgilead would have become another cancer eating at the heart of the

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.

9. For the people were numbered, and, behold, there were none of the inhabitants of Jabeshgilead there.

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
21.10.22—Jabeshgilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

21.11 The decree given here is quite similar to that which had been given to the children of Israel first entered into the land of promise. Those cities and towns that pertained to the seven Canaanite nations were to be utterly destroyed, nothing remaining of the people or their animals. In the case of those communities who did not pertain to the seven original nations, all of their men and boys were to be put to the sword. We may be certain that the attitude of the people in Jabeshgilead was more in harmony with the original inhabitants of the land than it was with their own covenantal brethren.

21.12 We are frequently hard-pressed to justify in our minds and hearts to actions like the one described here. In part because there is a vast space of distance and time that separates us from the children of Israel in the days of the judges. Additionally we are reading about a people who were governed by the preparatory Gospel, the Law of Moses, which was quite exacting in the outward punishment that individuals or communities were to receive when they participated in overt rebellion. The people of Jabeshgilead knew what they were risking when they sent no one to represent them at the mustering at Mizpeh.

21.12.8—Jabeshgilead—The city of Jabesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

21.12.31—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

21.12.38—Canaan—According to the genealogical accounts given in the Old Testament, Canaan was Ham’s fourth son and the founder of the lands that came to be known as Phoenicia, Canaan, and the surrounding territories. He was cursed by Noah and the Lord for his part in the debacle that took place shortly after the flood.

21.13 The surviving six hundred members of the tribe of Benjamin were ensconced in their last place of refuge. One might imagine that there would have been some hesitancy on the part of the defenders in opening up a dialog with those who had been responsible for destroying tens of thousands of their brethren.

21.13.13—Benjamin—The thirteenth child and twelfth son born to Jacob the children.

11. And this is the thing that ye shall do, Ye shall utterly destroy every male, and every woman that hath lain by man.

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.

21.13.13 — Benjamin — The thirteenth child and twelfth son born to Jacob
and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.14 A truce was declared so that the Israelites could propose their remedy to the problem facing the dwindling tribe of Benjamin. The initial gesture was accepted, but the whole problem had not been resolved. The men of Benjamin were confronted with the problem of deciding how the daughters of Jebesh-gilead were to be accommodated among a number of men who outnumber them by a third.

21.14.2—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.14.22—Jebesh-gilead—The city of Jebesh in the land of Gilead pertained to the eastern portion of the inheritances provided the tribe of Manasseh. It was located about twenty-two miles south of the southern tip of the sea of Galilee in the east bank of the river Jordan. At one point it was completely destroyed by the children of Israel for its failure to provide soldiers during the war with the tribe of Benjamin over the matter of the Levite’s concubine. It was later rebuilt.

21.15 The Israelites immediate perceived the problem and realized that they had placed the men of Benjamin in a difficult position. Another two hundred wives needed to be provided.

21.15.7—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.15.20—Israel—the name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “sup-
planter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.16 Apparently Jabesh-gilead had been the only city in all of the land of Israel that had not directly provided men and materials to the war waged against Gibeah and the tribe of Benjamin. They had nowhere else to turn in that vein.

21.16.25—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.17 Each of the individuals who had survived the war had a potential posterity which could participate in the blessings that had been promised them of the Lord. Without spouses, however, these blessings would be forfeited by a full third of the remaining men.

21.17.15—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.17.24—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

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?

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.
21.18 It appears that the oath that excoriated the Benjamites also would bring capital punishment to anyone who violated the decision to isolate the tribe of Benjamin from all marriage contracts.
21.18.15—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.
21.18.26—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.19 The peculiaria here is the detail given to the Benjamites as to how to find the young women. Scholars have suggested that this may represent a change in venue for the annual celebration regarding which the Benjamites were unaware. We have no reason to reject such a commendable explanation.
21.19.13—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.
21.19.25—Bethel—A name given to a region about 12 miles north of Jerusalem by Jacob, the grandson of Abraham. In Abraham’s day, at the time he would have been passing through the land of Canaan, it would have been known as Luz. It ought not be confused with other communities in Palestine that bear the same name.
21.19.39—Shechem—An ancient city nestled in the eastern foothills of Mount Ebal and Mount Gerizim. It is located about fifteen miles west of the river Jordan, about twenty miles from Succoth. The city and the male inhabitants thereof had been destroyed by the machinations of Simeon and Levi after the rape of their sister Dinah by the king’s son.

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.
19. Then they said, Behold, there is a feast of the LORD in Shiloh 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.
21.9.45—Lebonah—Said to be a community located today about two miles north of Bethel. It was the site of an annual festivity during which two hundred young women were taken by the remnant of the tribe of Benjamin in order to provide wives for themselves. This is the only place in the scriptural record where this name is mentioned.

21.20 The leadership of the House of Israel provided the opportunity and the precise instruction as to how they should go about providing themselves with marital companions.

21.20.7—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.21 Once the Benjamites had each obtained a wife, they would be allowed to return to the land of their inheritances, albeit these lay in ruins for the most part. They would be occupied for some time providing commodities and places of resort for themselves.

21.21.9—Shiloh—A city pertaining to the tribe of Ephraim that is located about ten miles northeast of Bethel and about twenty miles north of Jerusalem. It was the second site for the tabernacle after the children of Israel crossed over the river Jordan, the first being Gilgal in the Jordan valley. The Tabernacle remained at Shiloh for about one hundred and thirty years according to most historians. Certainly it was there from this point until the time of the prophet Samuel. Its central location in the lands of inheritance no doubt was part of the motivation for choosing that city as the ecclesiastical capital of the land of promise.

21.21.41—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.22 Commentators have had considerable difficulty in providing a satisfactory explanation as to what is being conveyed by the Israelites to the men of Shiloh. What is clear, however, is if the young women were carried off by the men of Benjamin, the men of Shiloh were certainly not giving the hands of their daughters in marriage contrary to the oath they had taken. When the men of Shiloh came to the princes of Israel to demand reparations, the plan apparently was to say that the whole house of Israel had been negligent in not saving alive the wives and children of the six hundred men ensconced at Rimmon. Of course that would have been a nearly impossible task. We cannot at this time and place explain why it should be that the men of Shiloh in particular would be guilty of any crime against the tribe of Benjamin if they attempted to recover their daughters.

21.23 The land of Benjamin had been completed desolated. It would be a

20. Therefore they commanded the children of Benjamin, saying, Go and lie in wait in the vineyards;

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.

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.

23. And the children of Benjamin
considerable time before the whole of the tribal inheritance would be occupied as it once had been.

21.23.5—Benjamin—The thirteenth child and twelfth son born to Jacob and the second son born to Jacob and Rachel. He was called Benoni by his mother, inasmuch as she would die in childbirth, but Jacob called him Benjamin. We know nothing of his wife, but we may assume that she was part of Jacob’s entourage when he dwelt in the land of Hebron and therefore a member of a covenant people. We assume for the sake of argument that he was 15 or so when he did marry. He was 25 years of age when he left Hebron for the land of Egypt.

21.24 The breach in the tribe of Benjamin had been mended to the satisfaction of all those concerned, even though there were still grievous complaints that could be made on both sides of the issue. Repairing the effects of wickedness is a time consuming activity.

21.24.5—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay to deride Jacob’s acquisition of the birthright and the blessing. This complaint and accusation was to come to an end with the angel’s blessing. The scholars of the world have apparently missed this point; that is to say, the divine commandment that Jacob from that time forward would be called Israel. The proper name “Israel” derives from roots that mean “he will rule as God; the prince that prevails with God”.

21.25 Not all that was done during the reign of the judges was right in the eyes of God. The difference between that which would have been right in the view of the Lord God and that which was considered right in the eyes of the Israelites defines and quantifies the nature of the apostasy through which they were passing.

21.25.9—Israel—The name given to Jacob, the younger twin born to Isaac and Rebekah, and the brother of Esau. Much has been made of the naming of the younger brother, most of which has reflected poorly on Jacob. That Jacob would be the preferred son spiritually was clearly impressed upon the mind and heart of Rebekah and no doubt Isaac was familiar with the prophecy that had been given by the Lord to his wife. It would appear, however, that the naming of Jacob, which was no doubt done to help Esau realize that the spiritual blessings were not going to be bestowed upon him, was for the most part lost on him. The scholars of the world have pointed to Jacob’s name as a term of derision, inasmuch as one of its prominent meanings in Hebrew is “supplanter”. It literally means, however, “heel-catcher” in reference to one of the instances in the manner of his birth, he holding on to Esau’s heel as he was being born. It is interesting that Esau himself used wordplay
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Alphabetized List of Specifically Noted Words and Phrases in the Book of Judges

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<td>Zidon</td>
<td>18.28.11</td>
<td>Zorah</td>
<td>18.8.8</td>
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