

221221-4 Judges 20, Israel's Civil War Against Benjamin—CThurman

In the previous chapter we read of a Levite that lived on the other side of the hill country of Ephraim sojourned to Bethlehemjudah and took a concubine to wife. (A concubine is a handmaid turned wife.) When the Levite returned home with his bride, she committed adultery and returned to Bethlehemjudah. After four months the Levite went to win her affections over and bring her home, which he did. On their journey back to Shiloh they thought to overnight in Gibeah, a city of the tribe of Benjamin. There they lodged for the night with an old man that was also from the hill country of Ephraim. As evening came certain sons of Belial surrounded this old man's house demanding that he give them the Levite that they might *know* him. These were sodomites that had purposed to wickedly assault the Levite. Instead, the old man turned over to them the Levite's wife, which they abused until the break of day and after releasing her she died at the threshold of the old man's house. The Levite then took her up and he return, with her body to Shiloh. There he severed her members into twelve parts and sent those throughout the country of Israel. The act shocked the nation of Israel which has now convened at Mizpeh to consider why this was done.

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.

Because some of the tribe of Dan has moved into the northernmost position in Canaan the phrase *from Dan even to Beersheba* would be idiomatically equivalent to saying from the *north even to the south*, Beersheba being in the southernmost part of Judah's land allotment. The phrase *with the land of Gilead* now stands to represent the two and one-half tribes whose land is on the eastern side of the Jordan River (Reuben, Gad and one-half of the tribe of Manasseh). So, from north to south and the east all the children of Israel came to Mizpeh.

Mizpeh or Mizpah in this text is located just above Gibeah, with Ramah being between the two. Israel gathered to the LORD. Israel came to this place because of the name of the LORD rather than some other interest.

We gather in this church to the Lord. That is, we gather here because of our interest in the things of the Lord rather than our own interests. We didn't come here to find a wife, or job, or friends, or because of dad or mom, grandma or grandpa, for something new, but because of the Lord.

2 And the chief of all the people, even of all the tribes of Israel,
cornerstones

chief, פִּנָּה, pin-nah, tss. the corners, the chiefs, bulwarks, stays, towers. So the most prominent men of the nation, which some say are the cornerstones of the people. (cf. Neh.3.24, 31 corner of the wall; Job 1.19, corners of the house; 38.6, corner stones; cf. Is.19.13

tribes, שֵׁבֶט, sheh-vet, a common noun tss. a scepter, a tribe, a rod, a dart, a staff.

A tribe is the grouping of the smaller family units under a common father.

De 29:18 Lest there should be among you man, or woman, or family, or tribe (families related to a common father), whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood ...

So it begins with the individual man and woman, then family, tribe and nation.

These cornerstones of all the people ...

presented themselves in the assembly of the people of God,
stood

presented themselves, Hithpael (reflexive act.) of the verb יָצַב, yah=tzav, to present, to stand forth, to set, to remain.

four hundred thousand footmen that drew sword.

The entire military force of Israel was numbered in the plains of Moab just prior to entering into Canaan. Then Israel numbered 601,730 men of 20+ years of age and upward, all that were able to war. (Nu.26.51) As was the case when Israel was encamped in the plains of Moab Israel very likely left a contingent of the men of war to protect their families, lands, livestock and fields.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh.)

Benjamin heard that the children of Israel came up to Mizpeh but chose not to come themselves to this place. Evidently, they heard what had been done and excused themselves from joining with their brethren.

Then said the children of Israel, Tell us, how was this wickedness?

**4 And the Levite, the husband of the woman that was slain,
murdered**

that was slain, Niphal (simple pass.) part. of the Hebrew verb רָצַח, rah-tzach, tss. *to kill* (the revenger of blood killing [Ex.20.13; Nu.35.27]), *slay* (a death by rising up against ones safely dwelling neighbor [Deu.22.26]), *murder* (a purposeful, premediated act to kill another [Nu.35.16-18]), *put to death* (Nu.35.30, capital punishment); whether justified or not this is a purposeful death.

answered and said, I came into Gibeah that belongeth to Benjamin, I and my concubine, to lodge.

5 And the men of Gibeah rose against me, and beset the house round about upon me by night,

beset, Qal fut. of the Hebrew verb סָבַח, sah-vav, tss. *to compass, to be in circuit, to occasion, to be about on every side, to be about, to besiege, to stand round about, to beset, to fetch a compass, to wind about, etc.*; (**Jud.19.22, beset ... round about, Niphal pret.; 20.5, to beset, Qal fut.**)

and thought to have slain me:

to have slain, Qal infin. of the Hebrew verb **לָרַג**, hah-rag, tss. to slay, to kill.

and my concubine have they forced, that she is dead.
and she died

have they forced, Piel (intensive act.) pret. of the Hebrew verb **עָנָה**, [g]ah-nah, tss. *to afflict, to trouble, to force, to humble, to weaken*, etc; Jud. 16.5, 6, 19, *to afflict* (Piel infin.); Jud.19.24, *to humble* (Piel imper.); **Jud. 20.5, to force (Piel pret.)**; this can certainly refer to the act of *rape*, (Ge.34.2, *and defiled her*; 2Sa.13.22, *forced her*; Lam.5.22, *ravished the women*)

The chiefs of the people knew precisely what the Levites was saying. They understood him to say that certain sons of Belial were going to slay him *in the same manner* that they had slain his concubine. This sin is so disgraceful and dishonoring to human society that it is shameful to speak of it. It was so then and it should be so today.

Eph 5:12 For it is a shame even to speak of those things which are done of them in secret.

This does not mean that we cannot speak against this or any other sin, but we need to use wisdom of words so that this sin remains sin. It is possible to diminish the ugliness of sins by resorting to the use of euphemisms. Watch against this. Call sins what they are: *fornication, adultery, sodomy* (vss. sleeping with someone), *drunkenness* (addiction, alcohol abuse), *lying* (white lie, fib), *stealing* (kleptomania), etc.

6 And I took my concubine, and cut her in pieces, and sent her throughout all the country of the inheritance of Israel:

country, **סָדֵה**, sah-deh, tss. *field (oft), country, ground*.

for they have committed lewdness and folly in Israel.

done, performed, worked a heinous act depravedness
villainy, viciousness, wretchedness

lewdness, זִמְמָה, zim-mah, a fem. noun tss. wickedness, lewdness, heinous crime (hatefully or shockingly evil), mischief, wicked devices, lewd.

These sons of Belial committed an heinous act against this woman with every intention of doing this to the Levite.

Jud.19.23 And the man, the master of the house, went out unto them, and said unto them, Nay, my brethren, nay, I pray you, do not so wickedly; seeing that this man (a Levite) is come into mine house, do not this folly (this act of depravity, this vicious sin, this wretchedness).

24 Behold, here is my daughter a maiden, and his concubine; them I will bring out now, and humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile (depraved, vicious, wretched) a thing.

25 But the men would not hearken to him ...

The Levite continues to say:

7 Behold, ye are all children of Israel; give here your advice and counsel.

speech

your advice, fem. noun זְעָה, [g]eh-tzah, tss. advice, counsel, advisement; see the verb יָעַץ, [g]ootz, tss. take advise (Jud.19.30), take [counsel, is the noun] together [take ... together is the verb] (Is.8.10).

8 And all the people arose as one man, saying, We will not any of us go to his tent, neither will we any of us turn into his house.

Israel was white hot with anger for what had been done and vowed a vow at this time.

Jud 21:1 Now the men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

Israel intends to destroy Benjamin as one would destroy an enemy.

The report was very likely confirmed by the old man, those of his house and by the Levite's servant as well. It shocked the chiefs of Israel to hear it and they are resolved what to do. This sin must be judged.

But as with all judgments against transgressors Israel will remember that they are not dealing with enemies of the Gentiles but with their brethren.

9 But now this shall be the thing which we will do to Gibeah; we will go up by lot against it;

lot, גוֹרָל, gōh-rah, always tss. lot, so the tribes will go up by process of random selection.

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,

לָקַח
take

victual, צִדָּה, tzeh-dah, tss. venison, provision, meat.

The numbers all equal the same thing = 40,000. For every hundred ten, for every thousand an hundred, and for every ten-thousand a thousand to take food to the men of war. Ten percent of the entire military force is dedicated to supporting the men in battle.

that they may do, when they come to Gibeah of Benjamin,
(the people, (be freed to fight)
the men of war)

according to all the folly that they have wrought in Israel.
depravedness, villainy, done, worked
viciousness, wretchedness

11 So all the men of Israel were gathered against the city, knit together as one man.

knit together, the Hebrew adj. חֶבְרָה, chah-vehr, also tss. companion, fellow, above thy fellows.

12 ¶ And the tribes of Israel sent men through all the tribe of Benjamin, saying, What wickedness is this that is done among you?

evil, רָע

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.

(In the manner directed by the LORD.)

Lev.18.22 Thou shalt not lie with mankind, as with womankind: it is abomination.

...

29 For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

Le 20:13 If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their blood shall be upon them. (vss.1-13 all fall under the penalty of death by stoning [note vss. 2, 27], as also is the sin of adultery (Deu.22.22; Jn.8.5)

De 23:17 There shall be no whore of the daughters of Israel, nor a sodomite of the sons of Israel.

Eph.5.3 ¶ But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

7 Be not ye therefore partakers with them.

1Co.5.11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

12 For what have I to do to judge them also that are without? do not ye judge them that are within?

13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

But the children of Benjamin would not hearken to the voice of their brethren the children of Israel:

(Just as the sons of Belial would not hearken so their tribe would not.)

And here's the predicament that Israel is in. A tribe has separated from the nation over the sin of some its own. Rather than joining with the tribes of Israel they've chosen to stand against the whole nation. They prefer to defend the few that have committed an heinous act against their brother, a Levite, their own tribe of Benjamin, against the whole nation of Israel, and against the LORD. This is because they have set up their tribe and smaller family units above the good of the nation and above the LORD. How easily members of a church can do the same things. If we are not watchful, we can very easily be partial in judgment when family is involved.

1Ti.5.20 Them that sin rebuke before all, that others also may fear.

21 I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality.

Ja.2.4 Are ye not then partial in yourselves, and are become judges of evil thoughts?

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.

What did Benjamin do? They assembled the rest of their smaller family units together to battle against a larger and more important family unit. This is not how the family distinctions in the nation should be ordered. This is a very serious divide in the nation, and this is the kind of thing that destroys churches too.

1Co.12.25 That there should be no schism in the body; but that the members should have the same care one for another.

No matter who it might be among us that becomes involved in sin, let us never divide the body, become schismatic or sectarian by choosing to stand with anyone that sins against the Lord and His word, either by behavior or doctrine.

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.

(men that were skillful in warfare)

chosen, Qal part. Paul of the Hebrew verb בָּחַר, bah-char, to chose, to be excellent, to be acceptable. (v.15, 34)

Those of the tribe of Benjamin that would war are numbered here at 26,700 men. This is about half the military force that Benjamin had when they were encamped in the plains of Moab just before Joshua led the invasion into the land of Canaan. Then they were numbered 45,600 warriors. (cf. Nu.25.41)

16 Among all this people there were seven hundred chosen men lefthanded; every one could sling stones at an hair breadth, and not miss.

In other words of the 26,700 men of Benjamin's force 700 of them were shooters with a sling.

17 And the men of Israel, beside Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.

400,000 men of war for Israel's part versus 26,700 men for Benjamin's part.

Benjamin's force compared to Israel's is miniscule. For Benjamin to think that they could resist the will of such a people, a people standing for the LORD, speaks to the blindness of men's hearts and minds for sin. Benjamin was blinded to the truth.

18 ¶ And the children of Israel arose, and went up to the house of God,

The *children of Israel* probably represented by the chiefs of the nation went north to Shiloh, where is the house of God, the Tabernacle is stationed. From Mizpeh to Shiloh is about 15 miles.

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.

The LORD chooses that the warriors of the tribe of Judah go up to battle first. At the time of the census taken in the plains of Moab, Judah has the largest military force of the twelve tribes of Israel. The number of warriors was 76,500.

Israel asked which of the tribes should go up first against *the children of Benjamin*, as if to say, 'against *them*.' This communicates an impersonal enemy.

1Co.13.4 ¶ Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

5 Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

1Co.5.2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

2Co.6.9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

Ro.12.9 Let love be without dissimulation. Abhor that which is evil; cleave to that which is good.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

I don't know that this mean Israel rose up in the very next morning. But whenever they did it was in the morning.

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.

ordered, arranged,
prepared themselves

put ... in array ... they put themselves in array, of the Hebrew verb עָרַךְ, [g]ah-rak, tss. *to set in order, to prepare, to furnish, to reckon up in order*, etc.; **v.20; 22 (twice), 30, 33.**

The main camp being at Mizpeh which is about 6 miles to the north.

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.

destroyed down, Hiphil (causative act.) fut. of the Hebrew verb שָׁחַת, shah-chath, tss. *to corrupt, to mar, to spill, to destroy, to perish*; combined with the phrase *to the earth* it would be like the English idiom, they *totally annihilated them*.

Benjamin destroyed of Israel's military force 22,000, a force almost as large as their own military (26,700).

22 And the people the men of Israel encouraged themselves,
hardened, strengthened (against this terrible
defeat)

encouraged themselves, Hithpael (reflexive act.) fut. of the verb חָזַק, chah-zaq, tss. to prevail, to be courageous, to confirm, to establish, to be of good courage, to be strengthened, to harden, to seized, etc.

and set their battle again in array in the place where they put themselves in array the first day.

set in array, Qal infin., ... they put themselves in array, Qal pret. of the Hebrew verb עָרַךְ, [g]ah-rak, tss. to set in order, to prepare, to furnish, to reckon up in order, etc.; v.20; 22 (twice), 30, 33.

23 (And the children of Israel went up and wept before the LORD until even, and asked counsel of the LORD, saying, Shall I go up again to battle against the children of Benjamin my brother? And the LORD said, Go up against him.)

The fight now becomes more personalized to Israel. ‘*Shall I go to fight against the children of Benjamin my brother?*’ They weren’t fighting against an enemy of the Gentiles but against their brethren, their kinsmen.

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again eighteen thousand men; all these drew the sword.

Once again Benjamin prevailed and Israel lost another 18,000 men, a total now of 40,000, this because Benjamin refused to deliver over a few, certain sons of Belial. Was the battle worthy of such loss of life? It certainly was. But tell that to the widows and the orphans whose sons and fathers died on the battlefield. There are some battles worth fighting even if it means we might lose.

Conflicts in this life for truth’s sake, for righteousness’ sake have no promise of success. Truth will prevail and righteousness shall win but my part and your part in the whole scheme of things might be to lose. More important than personal success is that we *stand* for the truth of the word

of God and the way that we stand for that truth. Sometimes we might forget that. It does matter that we contend for the faith, and it matters how we contend for it.

2Ti.2.5 And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.

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.

Again, Israel made the trek to Shiloh where the tabernacle was erected and had the priests and high priest offer for them their offerings. At the word of the LORD Israel went up and fought and lost.

Some of the greatest lessons we've ever learned didn't come from success but from failure. Israel's loss brought them nearer to the LORD. Reinforced the kindred relationship they had to one another. It taught them to cry out to God. It led them to offer the sacrifices of the LORD. They, without any obligation, voluntarily offer whole, dedicated, burnt offerings to the LORD. Nothing of it was theirs. It was all the LORD's. They voluntarily offered their peace offerings, among which was the thank offering. During great loss they stopped, bowed their heads and said Praise God and thank you LORD for what you do. It was through loss that Israel gained a better sense of the relationship with one another. It was through loss that they drew nearer to the LORD. It was through loss that drove Israel to weep and pray as was not done in times of success. Good things do come from loss.

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.

The loss caused Israel to question whether they should have engaged the battle at all. Should we cease? Losses cause us to search our hearts, examine our motives.

29 And Israel set liers in wait round about Gibeah.
placed an ambush

liers in wait, Qal part. Poel of the Hebrew verb אָרַב, tss. *to lie in wait, to ambush*.

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.

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.

highways, מַסְלֵה, m'-sil-lah, tss. *high way, courses, causeway, terraces, paths*.

It sounds like Israel is applying the same tactic in a similar battle years earlier. Then Israel had become accursed on account of Achan's sin. When Israel went to battle against Ai they suffered a great loss. Once Israel understood what the problem was and resolved it, at the next battle Israel set up an ambush, drew out the men out of Ai and overthrew the city. (cf. Jos.8.1-25)

32 And the children of Benjamin said, They are smitten down before us, as at the first.

they are smitten down, Niphal (simple pass.) part. of the verb נָגַף, nah-gaph, tss. *to be hurt, to be smitten, to be plagued, to be dashed, to stumble, to slay, to be put to the worse*. (**vss. 32, they are smitten down, 35, And ... smote, 36, they were smitten, 39 (twice), Surely, are smitten down**)

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,

It might be that the entire force of the military of Israel came at this time to battle rather than only the tribe of Israel.

and put themselves in array at Baaltamar: and the liers in wait of Israel

came forth out of their places, even out of the meadows of Gibeah.

broke forth from its place

came forth, Hiphil (causative act.) part. of the Hebrew verb גִּיַח, gee-ach, tss. *to break forth, to bring forth, to draw up, to come forth, to take out.*

meadows, מְעָרָה, only this once is the masc. noun used; the fem. noun is tss. *cave, hole, den.*

34 And there came against Gibeah ten thousand chosen men

(men that were skillful in warfare)

chosen, Qal part. of the Hebrew verb בָּחַר, bah-char, *to chose, to be excellent, to be acceptable. (v.15, 34)*

out of all Israel, and the battle was sore: but they knew not that evil

[was] near them. heavy, grievous

touching

sore, כָּבֵד, kah-vehd, an adj. tss. *grievous, sore, great, hard, heavy, much.*

near, Qal part. of the Hebrew verb נָגַע, nah-ga[g], tss. *to touch, to smite, to reach, to come, to strike, to beat, to plague; v.34, near 41, was come*

great flame, מִשָּׂאָה, mis-eyth, tss. messes, mess, great flame, a collection, gifts, a lifting up of, a sign of fire, etc.

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 they said, Surely they are smitten down before us, as in the first battle.

and when ... retired, Qal fut. of the Hebrew verb הִפִּיךָ, tss. to turn, to turn again, to overturn, to pervert, to overthrow, to retire, to turn back.

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.

troubled, afraid, vexed touched

amazed, Niphal (simple pass.) fut. of the Hebrew verb בָּהֵל, bah-hehl, tss. to be troubled, to be amazed, to be vexed, to be afraid, to be dismayed, etc.

42 Therefore they turned their backs before the men of Israel unto the way of the wilderness; but the battle overtook them;

overtook them, Hiphil (causative act.) pret. of the Hebrew verb דָּבַק, dah-vak, to cleave, to join together, to follow hard, to stick, to take, to keep, to abide fast, to keep fast, to follow close.

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.

with ease, מְנוּחָה, m'-noo-chah, a fem. noun tss. rest, ease, comfortable, still, restingplaces.

44 And there fell of Benjamin eighteen thousand men; all these were men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they gleaned of them in the highways five thousand men; and pursued hard after them unto Gidom, and slew two thousand men of them.

46 So that all which fell that day of Benjamin were twenty and five thousand men that drew the sword; all these were men of valour.

The text here only seems to be concerned with the thousands of men killed. 18,000 + 5,000 + 2,000 which is 25,000 men that died of a total force of 26,700. That leaves for Benjamin 1,700 men of war. But v.35 accounts for another 100 men slain and total force remaining of 1600 men. The next verse (47) gives us a total number of survivors after the conflict is ended, which is 600 men.

47 But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four months.

What happened to the other 1,000 men? The next verse reverts to the time of the conflict and in this we know that those smitten with the edge of the sword were the remaining 1,000 men.

48 And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast, and all that came to hand: also they set on fire all the cities that they came to.

In all 26,100 men died and 600 men remained. As a child of God and especially as members of this church and professed disciples of Jesus Christ consider committing to following after the word of Christ.

1. Watch against partiality of judgment. Judge with righteous judgment, especially so among the brethren, whether it is a friend or family member (Jn.7.24).
2. Don't be discouraged when you're doing the right thing and seemingly losing in the fight. Standing for the truth of God

sometimes comes at great personal cost. There is a price to be paid for standing for the truth (Phl.3.8; Lk.14.25-33).

3. Stand for the truth and stand for it in a good behavior. It does matter *how* we handle the word of God. It does matter *how* we defend the word of Christ. (2Co.4.2; 1Co.13.1-3).