

230315-4 Judges 12, 13, Ibzan, Elon, Abdon & Samson, Judges of Israel– CThurman

In chapter 10 two judges, Tola and Jair, are very briefly mentioned. Then, as has been the cycle, Israel served Baalim, Ashtaroth, the gods of Zidon, Moab, Ammon and the Philistines. And as a judgment from the LORD Israel, rather than becoming allied with these nations whose gods they worshipped, they came under their oppressive hand. For this Israel repented and put away these strange gods and cried out to the LORD and he heard them. Chapter 11 tells of a man named Jephthah, a man of valor. Though his father was a namesake of a famous man in Israel, Gilead, his mother was an harlot. For this reason his brethren cast him away so that he received no inheritance with them. But the Ammonites came to fight against Israel to reclaim the land of Gilead, a land the king of Ammon said Israel had taken from them when they came out of Egypt. But Jephthah recounts how it was that Israel had taken possession of the land, by warring with the two Amorite kings, Sihon and Og. Nevertheless the king of Ammon set himself to fight against Israel. At this Jephthah mustered his troops and took the fight to Ammon. At this Jephthah made a vow to offer as a burnt offering the first thing that came to meet from the of his house. So, the LORD gave him the victory and he came home to Mizpeh. Then his only child, a daughter, was the first to come out of his house to meet him. And having sworn an oath to the LORD he is irrevocably bound to sacrifice her to the LORD, which he did after she went along with her companions bewailing her virginity, the fact that she'd never marry and become a mother in Israel.

In the next two chapters we read of a complaint the tribe of Ephraim lodges against Jephthah, of brief remarks about three judges, Ibzan and Elon (ch.12), and finally, that the LORD sends an angel to Manoah and his wife concerning the birth of their son, who is the last judge recorded in this book. (ch.13)

Chapter 12

**1 ¶ And the men of Ephraim gathered themselves together, and
were called together**

gathered themselves together, Niphal (simple pass.) fut. of the verb
קָצַץ, tzah-[g]aq, tss. *to cry, to cry out, to gather together* (Niphal

Ephraim: and the men of Gilead smote Ephraim, because they said,
put to the worse,
dashed, slew

Ye Gileadites are fugitives of Ephraim among the Ephraimites, and among the Manassites.

fugitives, פְּלִיט, a masc. noun tss. *one that had escaped, fugitives, escape* (Wigram marg. 'escaper'). **v. 5, those ... which were escaped (referring to the Ephraimites).**

Ephraim did near the same against Gideon just over 100 years ago. (106 yrs., cf. Jud.8.1) But Gideon settled this dispute by saying that what Ephraim did in the end of the fight was more than those in main conflict. They had overtaken the princes of Midian, Oreb and Zeeb; although Gideon took the kings, Zebah and Zalmunna.

Really not a good choice of words to use against brethren descended of Gilead and Machir, brethren especially noted for how swiftly they took possession of most of the land on the eastern side of the Jordan River. There were great warriors with a rich heritage of great warriors that runs back to when Gilead, son of Manasseh, was in Egypt. (cf. Nu.32.39-42) Especially harsh words against Jephthah who had for some years been ill treated and cast out of his own inheritance by his own brethren for being the son of an harlot; one who had recently (he was judge for Israel only 6 years) sacrificed his daughter for his vow. And now Ephraim has the audacity to call this man of valor, and those men that had gone into the fight *fugitives*, those like prisoners or bondslave that are on the run? Well, this will fly back in the face Ephraim. They will be the fugitives by the time this occasion has ended. (cf. v.5, the Hebrew for *escaped*, is the same translated here *fugitive*)

So having provoked Jephthah and his men they set men to watch the crossing-places of the Jordan River in order to catch the men of Ephraim as they returned to their homes.

מַעְבְּרֵה

5 And the Gileadites took the passages of Jordan before the Ephraimites:

fords
shallow crossings

**and it was so, that when those Ephraimites which were escaped said,
the fugitives**

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.

Shibboleth, שִׁבּוֹלֶת, a fem. noun which begins with the Hebrew consonant Sheen; it is tss. ear of corn, and others terms like, ears, flood, channel, branches.

Sibboleth, סִבּוֹלֶת, a fem. noun which begins with the Hebrew consonant Samech; like Shibboleth it means 'an ear of corn.'

With the passing of over 400 years now, the separation of the children of Israel on either side of the Jordan River has resulted in speech differences. For this reason Jephthah knew that by a simply test they could tell an easterner from a westerner. Folks on the east side would say Shibboleth, and on the west side they would say sibboleth, thus revealing the person was of the tribe of Ephraim.

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.

8 ¶ And after him Ibzan of Bethlehem judged Israel.

9 And he had thirty sons, and thirty daughters, whom he sent abroad,

By what is said of the sons that follow this means that he sent them abroad by marriages.

and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

The implication by the number of sons and daughters is that this judge had many wives, as Gideon. (cf. Jud.8.30) The practice of polygamy is first shown in Ge.4.19, by a man named Lamech. Abraham and Esau and Jacob were polygamists. Polygamy was subsequently regulated by the law of Moses (cf. Deu.21.15), and the kings of Israel were commanded not to multiply wives to themselves. (cf. Deu.17.17) The practice of polygamy, though regulated, was not God's original purpose. (cf. Ge.2.24)

10 Then died Ibzan, and was buried at Bethlehem.

Which Bethlehem is not told. There is a Bethlehem Ephrathah or Judah in the south (Ru.1.19; 4.11), and a *Bethlehem of Zebulun* in the north near to the river Kishon. (Jos.19.15) Perhaps because the next two judges are of the tribe of Zebulun that this refers to the Bethlehem located in the tribal land of Zebulun.

11 And after him Elon, a Zebulonite, judged Israel; and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the country of Zebulun.

Aijalon is located about 7-8 miles north and east of Bethlehem of Zebulun. (Not to be confused with the Aijalon in the southern lot of the tribe of Dan that is located about 10 miles west of Gibeon. [cf. Jos.21.24])

13 And after him Abdon the son of Hillel, a Pirathonite, judged Israel.

The mention of Abdon being a Pirathonite means that he is of the city of Pirathon, which is located in Ephraim's lot, which is due west of mount Gerizim. (v.15)

14 And he had forty sons and thirty בְּנֵי בָנִים
nephews,
literally, sons of sons, 'grandsons'

עֵיִר

that rode on threescore and ten ass colts: and he judged Israel eight years.

ass colt, עֵֹיִר, a masc. noun tss. *foals, colts, ass colts, young asses.*

First, the obvious implication is that Abdon had many wives.

Second, an ass for each son was also noted in Jair, the 7th judge of Israel.

Each of his sons and grandsons having an ass to ride upon, suggesting this judge was blessed to see his grandsons reach a good age. The riding of an ass appears to be something honorable. (cf. Jud.5.19, white asses, אֲתוֹן)

Abraham rode this beast. (cf. Ge.22.3) Caleb's daughter rode the same. (cf. Jos.15.18)

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.

After the death of Abdon, the 11th judge Israel then apostatized again and it was necessary for the LORD to punish the nation until they repented.

Chapter 13

1 ¶ And the children of Israel did evil again in the sight of the LORD; and the LORD delivered them into the hand of the Philistines forty years.

2 And there was a certain man of Zorah,

Zorah was a city of Dan's allotment in the southwest of Canaan. This southern locale adjoins Judah's northwestern corner and the western border runs along the Med. Sea for about ten miles.

of the family of the Danites, whose name was Manoah; and his wife was barren, and

bare not.

(barren is define ...) fruitless, delivered not
brought forth no children

Manoah, מָנוֹחַ, like Noah, means *rest*.

barren, עָקָר, [g]ah-qar, an adj. tss. *barren, barren woman, male or female barren*; and so meaning *sterile, fruitless, unproductive, desolate*.

bare, Qal pret. 3s. of the verb יָלַד, yah-lad, tss. *to beget, to bare, to bring forth children, to deliver*.

3 And the angel of the LORD appeared unto the woman,
showed himself, became seen

appeared, Niphal (simple pass.) 3s. masc. verb of רָאָה, rah-ah, ss. *to see, to look upon, to consider, to foresee, to behold, to spy, to look out*. In Niphal, *to appear, to show, to see, to look upon, to present*.

and said unto her, Behold now, thou art barren, and bearest not:
fruitless bringeth not forth children

but thou shalt conceive, and bear a son.
be with child deliver

conceive, Qal pret. of the verb הָרָה, hah-rah, tss. *to conceive, to be with child*; the fem. adj. הָרָה, **Jud.13.5, 7**, tss. *this with child, shalt conceive, great*.

4 Now therefore beware, I pray thee, and drink not wine nor strong drink,
observe!

and eat not any unclean [thing]:
polluted, defiled (the Nazarite vow is explained more clearly in v.14)

beware, of the verb **שָׁמַר**, to keep, to reserve, to preserve, to watch (let her observe, v.14, Qal fut.), to mark, to beware (**beware, v. 4, Niphal imper.**).

unclean, the adj. **טָמֵא**, tss. unclean, defiled, pollution.

The commitment of the child to the LORD first becomes the responsibility first of the mother. As long as she carries the baby in her womb she is to observe this prohibition. The LORD shows here that what the mother eats affects the child, whether or not she or we understand all of the science around it. And because the LORD desires this child *that is in the womb* to abstain from the produce of the grape unclean things, it falls to the mother to act for the good of her baby to accomplish this. Essentially she is required to enter into an oath with the LORD to act in the baby's behalf.

5 For, lo, thou shalt conceive, and bear a son; and no razor
be with child deliver

razor, **מִזְרָה**, always tss. razor (3); the verb root is **מָרָה**, tss. to rebel, to disobey, to be bitter, to provoke, etc.

shall come on his head: for the child shall be a Nazarite unto God from the womb:
babe, boy

child, **נֶעֶר**, a masc. noun is tss. young men, a lad, a boy, a child, a babe, a youth, a servant.

womb, **בֶּטֶן**, a fem. noun tss. womb, [out of the] belly, [fruit of thy] body.

and he shall begin to deliver Israel out of the hand of the Philistines.

shall begin, Hiphil (causative act.) fut. of the verb **חָלַל**; in Hiphil, the verb is tss. to begin, the first [altar].

6 Then the woman came and told her husband, saying, A man of God came unto me, and his countenance was like the countenance
form, look form, look

countenance, מְרֵאָה, a masc. noun tss. *the sight, the look, to favor, the appearance, the countenance, a goodly, a fair, a form.*

of an angel of God, very terrible:
exceeding awesome

terrible, יָרָא, Niphal (simple pass.) part., tss. *to fear, to be dreadful, to be terrible, to be reverent.*

but I asked him not whence he was, neither told he me his name:

told, Hiphil (causative act.) pret. of the verb נִגַּד, tss. *to tell, to show, to declare, to profess, to utter, to report, etc.*

7 But he said unto me, Behold, thou shalt conceive, and bear a son;
be with child deliver

conceive, the fem. adj. הָרָה, **Jud.13.5, 7**, tss. *with child, shalt conceive, great* Qal pret. of the verb הָרָה, hah-rah, **v.3**, tss. *to conceive, to be with child;*

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,
prayed

intreated, Qal fut. of the verb עָתַר, tss. *to intreat, to pray.*

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 ^{נֶעַר} child that shall be born.

inform

babe, boy, lad

teach, Hiphil (causative act.) fut. of the verb יָרָה, tss. *to instruct, to teach, to show, to inform, to lay, to shoot, to cast*.

shall be born, Pual (intensive pass.) pret. of the verb יָלַד, tss. *to to bring forth a child, to deliver, to bare, to beget*.

Notice that in the womb of this woman is not a *fetus*, but a child *that shall be born*. Mark this: a child is born! (cf. Is.9.6) Abortion is not destroying a thing, it is killing a child.

9 And God hearkened to the voice of Manoah; and the angel of God

listened

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,

and made haste, Piel (intensive act.) fut. of the verb מָהַר, *to be rash, to be quick, to haste, to be soon, to be swift, to fetch quickly, to be sudden, to make speed, to be ready, etc.*

and said unto him, Behold, the man hath appeared unto me, that came unto me the other day.

hath appeared, Niphal (simple pass.) pret. of the verb הִרְאָה, tss. *to see, to show, to appear, etc.*

11 And Manoah arose, and went after his wife, and came to the man, and said unto him, Art thou the man that spakest unto the woman? And he said, I am.

12 And Manoah said, Now let thy words come to pass.

At this Manoah confirms the obligation associated with the LORD blessing them with a child. Manoah and his wife agree to do all that the angel of the

LORD has commanded them concerning the child EVEN WHILE IN THE WOMB, as well as after the birth. (cf. Nu.30.6-8)

How shall we order the child, and how shall we do unto him?

Parents have a charge from the LORD to raise their children according to the word of God, NOT as they or any other think children should be raised. As Christians let us apply the word of God to the children that He has given us for a time.

Pr 22:6 Train up a child in the way he should go: and when he is old, he will not depart from it.

Eph 6:4 And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Concerning training of children, when should we start. Actually training begins after birth. The earlier the training begins the earlier the behavior is modified. Begin early.

‘Begin the *training of the child*, as Hannah did, with his dedication to God. (1 Sam. i. 28.) This done – train him as God's child – entrusted to your care, asking guidance from day to day – "How shall we order the child, and how shall we do unto him?" (Judg. xiii. 12.) ... Pray for him. Teach him to pray. Instruct him "from a child in the Holy Scriptures, "as the sole rule of faith, and directory of conduct.

...

‘Wisely does Solomon direct us to begin *at the mouth* or entrance *of his way* – at the first opening intelligence. The more early the training, the more easy the work, and the more encouraging the results. It is a matter of experience, that what is early learnt, is most tenaciously retained. It stands the friction of time with the least injury. Far better, instead of waiting for the maturity of reason, to work upon the pliability of childhood. The gardener begins to graft in the first rising of the sap. If the crooked shoots of self-will and disobedience are not cut off, their rapid growth and rapidly growing strength will greatly increase the future difficulty of bending them. ... We may begin our work too late, but we can scarcely begin it too soon. If the child be too young to teach to read, he cannot be too young to teach to obey.’ Excerpted from ‘*An Exposition on the Book of Proverbs*,’ Charles Bridges (1794-1869), at the text of Pr.22.6

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman let her *beware*.

observe, watch

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing: all that I commanded her let her *observe*.

let her observe, Niphal (simple pass.) imper. of the verb שָׁמַר, to keep, to reserve, to preserve, to watch (**let her observe, v.14, Qal fut.**), to mark, to beware (**beware, v. 4, Niphal imper.**).

The vow of the Nazarite is recorded in Nu.6.1-8. The mention of eating anything of the vine or drinking covers thoroughly all things produced of the grape. The mother is to eat or drink nothing that is derived from the *grape tree*.

Contrary to what some say, the Bible does define what is meant by the phrase *fruit of the vine*. Nu.6.3 tell us what drink allowed for use in the Lord's Supper ordinance. They are *wine, strong wine, and liquor or grapes*. The term *liquor* is archaic and means *juice*. This is so simple that most brethren choose to ignore it. They prefer to bicker among themselves insisting on the exclusive use of *juice* or *wine*.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, until we shall have made ready a kid for thee.

detain, Qal fut. of the verb עָצַר, tss. *to restrain, close up, shut up, to be able, to refrain, to withhold, to detain, to stop, to withhold, to keep self; cf. v.16.*

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt offering, thou must offer it unto the LORD. For Manoah knew not that he was an angel of the LORD.

In this instance the angel refused to partake of Manoah's offer to eat food. It does appear that angels can eat. Perhaps they do eat. (cf. Ps.78.25, *angel's food*)

(cf. Ge.18.1-8, The three visitors come to Abraham. One was the Lord Jesus and the other two were angels. ... *and they did eat*. The two angels leave after this and come to Sodom. Gen.19.1, *And there came two angels ...*)

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*?

wonderful, too high, marvelous

secret, פִּלְאִי, pil-ee, an adj. tss. *wonderful* and *secret*; the verb פִּלְאִי, is tss. *to be wonderful, to be marvelous, to be a wonder, a miracle, wondrous works, too high, did wondrously (v.19)*.

19 So Manoah took a kid with a meat offering, and offered it upon a rock
meal offering

unto the LORD: and the angel did wondrously; and Manoah and his wife looked on.
miraculously

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.

flame, לֶהָבֵה, a masc. noun tss. *flame, bright* (1, Nah.3.3), [haft also went in after the] *blade* (1, Jud.3.22), *glittering* [spear] (1, Job 39.23)

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.

יָדָע, yah-da[g]

Then Manoah *knew* that he was an angel of the LORD.

22 And Manoah said unto his wife, We shall surely die,

Dying we shall die

אלהים

because we have seen

God.

Elohim

Gideon also despaired because he had seen an angel of the LORD. (cf. Jud.6.18-23)

Jud.6.21 Then the angel of the LORD put forth the end of the staff that [was] in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the LORD departed out of his sight.

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.

It is difficult to say where the idea of dying for seeing the face of God began. It precedes any statement in Scriptures to that effect. I.E., Ge.32.30.

Ge.32.30 And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

It is first revealed in Ex.33.20, and other texts after this.

Ex.33.20 And he said, Thou canst not see my face: for there shall no man see me, and live.

Due.5.23 ¶ And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire,) that ye came near unto me, [even] all the heads of your tribes, and your elders;

24 And ye said, Behold, the LORD our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

25 Now therefore why should we die? for this great fire will consume us: if we hear the voice of the LORD our God any more, then we shall die.

26 For who [is there of] all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we [have], and lived?

27 Go thou near, and hear all that the LORD our God shall say: and speak thou unto us all that the LORD our God shall speak unto thee; and we will hear [it], and do [it].

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,
meal offering

neither would he have shewed us all these things, nor would as at this time have told us such things as these.

Manoah's wife was able to think this through and by that calm her husband.

24 ¶ And the woman bare a son, and called his name Samson:

Samson, the Hebrew שִׁמְשׁוֹן, Shim-hōhn; the noun is שֶׁמֶשׁ, is tss. *the sun*; It is in the name of the city, *Bethshemesh* (The House of the Sun;

and the child grew, and the LORD blessed him.

grew, Qal fut. of the verb גָּדַל, *to grow, to be great, to be magnified, to promote, to nourish, to exceed, to increase.*

25 And the Spirit of the LORD began to move him at times in the camp of Dan between Zorah and Eshtaol.

to move, Qal infin. of the verb **נָעַן**, tss. *to move* (1, Jud.13.25), *trouble* (4, Ge.41.8; Ps.77.4; Dan.2.1, 3); B-D-B Hebrew Lexicon, *to impel, to disturb*; Benjamin Davidson Lexicon, *to impel, urge, move*, in Niphal, *to be moved, disturbed*.

The camp of Dan is likely a military camp that provides a buffer between the rest of the tribe of Dan that are living in the hill country. Zorah and Eshtaol are located just inside the mountainous area.

In the beginning, when the nine and one-half tribes settled in the land of Canaan they all met with trouble. Dan was driven by the Amorites from the most of their allotment; the coastal area leading down to the Med. Sea.

Jud.1.34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley...

For this reason Dan sent a very small expedition party to find more land. Eventually Dan also settle in the furthest northern reaches of the land of Canaan, taking the city of Laish (Leshem), and then changing the name to Dan.

Jos 19:47 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 sword, and possessed it, and dwelt therein, and called Leshem, Dan, after the name of Dan their father.

And so the conflict has been ongoing for almost 400 years, since they came into Canaan.

It's interesting that when we study the Book of Judges in chronological order it begins with Dan and ends with Dan. Dan means judgment. And Israel has undergone judgment after judgment after judgment.

Mesopotamian oppression (v.8)	8 years (ch.3)	8
*Othniel peace (v.11)	40	48
Moab's oppression (v.14)	18	66
*Ehud's peace (v.30)	80	146
*Shamgar (unknown)	---	
Canaanite's oppression	20 (ch.4)	166
*Deborah's peace	40	206
Midian oppression	7	213
*Gideon's peace (v.28)	40 (ch.8)	253
Abimelech's treachery	3 (ch.9)	256
*Puah's peace	23 (ch.10)	279
*Jair's peace	22	301
Philistine oppression	18	319
*Jephthah's peace	6 (ch. 12)	325
*Ibzan's peace	7	332
*Elon's peace	10	342
*Abdon's peace	8	350
Philistine's oppression	40 (ch.13)	390
*Samson's peace	20 (ch.16)	410
Total	410 years	

- Noting the judges.

Note: Caleb was 85 when he went to battle against Hebron and took it, killing the three sons of Anak, Ahiman, Sheshai, and Talmi. (cf. Nu.13.22; Jos.14.10; 15.14; Jud.1.10)