Developing a Winning Strategy

Joshua 2:1—*And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went, and came into an harlot's house, named Rahab, and lodged there.*

*2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.*

*3 And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house: for they be come to search out all the country.*

*4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were:*

*5 And it came to pass about the time of shutting of the gate, when it was dark, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them.*

*6 But she had brought them up to the roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.*

*7 And the men pursued after them the way to Jordan unto the fords: and as soon as they which pursued after them were gone out, they shut the gate.*

How can we win spiritual battles in a culture that is increasingly drifting towards paganism and hardened towards God, when the world is so full of evil, wickedness on every hand, witchcraft and sorcery?

Jericho is the leading culture center

We need the Fear of God in the heart of our people

The Spies Scouted Jericho: The Enemy Is Doomed By Fear (Joshua 2:1-24)

Key Verse: "And they said unto Joshua, Truly the LORD hath delivered into our hands all

the land; for even all the inhabitants of the country do faint because of us."

(Josh. 2:24)

Introduction: At Kadesh Barnea spies brought back a faithless and fearful report resulting in

delay and defeat. Forty years later Joshua sent more spies who returned with a

faithful report promising victory. Rehab revealed that Jericho was virtually

defeated by fear. Rahab's faith in Israel's God resulted in mercy for her and her

whole household.

I. The Spies Safely Entered Jericho (Josh. 2:1-7)

A. The spies went to Rahab's house in Jericho (2:1)

B. The king commanded her to surrender the spies (2:2-3)

C. Rahab concealed the spies (2:4-6)

D. The men of Jericho left in vain pursuit (2:7)

II. Rahab Revealed the Weakness of Jericho (Josh. 2:8-14)

A. Rahab anticipated the fall of Jericho (2:8-10)

B. Rahab admitted the fear in Jericho (2:11)

C. Rahab confessed faith in Israel's God (2:11)

D. Rahab pleaded for mercy on her household (2:12-13)

E. Rahab received a promise of deliverance (2:14)

III. Rahab Received Assurance of Deliverance (Josh. 2:15-21)

A. Rahab helped the spies escape (2:15)

B. Rahab advised them to hide in the hills (2:16)

C. Rahab was given conditions for her deliverance (2:17-20)

1. Hang the scarlet cord from her window (18)

2. Keep her family inside the house (18-19)

3. Keep their mission secret (20)

D. Rahab accepted the conditions (2:21)

IV. The Spies Returned With a Confident Report (Josh. 2:22-24)

A. The spies remained in the hills three days (2:22)

B. The spies returned and reported to Joshua (2:23)

C. The spies related confidence in a conquest (2:24)

Conclusion: God's Word promises Christians victory over the enemy who would deprive

them of their inheritance. All who are in the household of faith and under the

blood of Jesus will be delivered from the judgment to come.

JOSHUA

Seeing ourselves in Others Joshua  
The Battle in the Tent Joshua   
How to Take the Land Joshua 1-5  
Promises from the Promised Land Joshua 1-5  
The Disciple's Journey: Learning From the Past Joshua 1:1-5  
Things to Count On Joshua 1:5  
Is Success a Good or an Outcome? Joshua 1:6-9  
The Disciple's Journey: At River's Edge Joshua 1:10-11  
An Unlikely Choice Joshua 2  
On the Brink of Wonders Joshua 3  
Crossroads and Milestones Joshua 4 and 5  
The Meaning of the Monument Joshua 4-5  
Recognizing Who's in Charge Joshua 5 & 6  
Sins Which Hurt Us Most Joshua 7  
A Strategy to Defeat Joshua 7  
The Disciple's Journey: Shaping Defeat from Victory Joshua 7  
Use Your Head Joshua 9  
But What About the Hypocrites? Joshua 9  
Personalizing the Victory Joshua 11:23  
The Disciple's Journey: Your Ship is In Joshua 13:32-33  
God's Mountain People Joshua 14  
One Man's Mountain Joshua 14:6-14  
The Disciple's Journey: Murphy's Law or God's Law Joshua 17   
So, What's Your Problem? Joshua 17:14-18  
What's the Hold-up? Joshua 18:1-3  
A Border Line Altar Joshua 22  
By Any Other Name Joshua 22:34  
Love God on Purpose Joshua 22:4-6  
The Disciple's Journey: A Borderline Altar Joshua 22:9-34  
To Cleave or to Cling Joshua 23   
Snares and Scourges, Traps and Thorns Joshua 23:11-13  
How Successful Are You? Joshua 23:1-13  
The Disciple's Journey: Pitfalls and Precepts Joshua 23:1-16  
What About Choices? Joshua 24:15  
A Moment to Decide Joshua 24:15  
The Disciple's Journey: The Choice is Yours Joshua 24:15  
The Disciple's Journey: What is at Stake? Joshua 24:22-28  
The Disciple's Journey: A Holy Heritage Joshua 24:22-28

Jg 3:9 And when the children of Israel cried unto the LORD, the LORD raised up a deliverer to the children of Israel, who delivered them, even Othniel the son of Kenaz, Caleb's younger brother.

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| **AND WHEN THE SONS OF ISRAEL CRIED  TO THE LORD**: ([Jdg 2:15](http://biblia.com/bible/nasb95/Jdg%202.15); [4:3](http://biblia.com/bible/nasb95/Jdg%204.3); [6:7](http://biblia.com/bible/nasb95/Jdg%206.7); [10:10](http://biblia.com/bible/nasb95/Jdg%2010.10); [1Samuel 12:10](http://biblia.com/bible/nasb95/1Samuel%2012.10); [Nehemiah 9:27](http://biblia.com/bible/nasb95/Nehemiah%209.27); [Psalms 22:5](http://biblia.com/bible/nasb95/Psalms%2022.5); [78:34](http://biblia.com/bible/nasb95/Psalms%2078.34); [106:41](http://biblia.com/bible/nasb95/Psalms%20106.41), [42](http://biblia.com/bible/nasb95/Psalms%20106.42), [43](http://biblia.com/bible/nasb95/Psalms%20106.43), [44](http://biblia.com/bible/nasb95/Psalms%20106.44); [Psalms 107:13](http://biblia.com/bible/nasb95/Psalms%20107.13), [14](http://biblia.com/bible/nasb95/Psalms%20107.14), [15](http://biblia.com/bible/nasb95/Psalms%20107.15), [16](http://biblia.com/bible/nasb95/Psalms%20107.16), [17](http://biblia.com/bible/nasb95/Psalms%20107.17), [18](http://biblia.com/bible/nasb95/Psalms%20107.18), [19](http://biblia.com/bible/nasb95/Psalms%20107.19) )  **Cried** (**za'aq**) (1st use za'aq = [Exodus 2:23](http://biblia.com/bible/nasb95/Exodus%202.23)) ([LXX](http://www.preceptaustin.org/Greek_to_Me.htm#Sept) translates with the verb **krazo** which can be used of urgent prayer or supplication) refers to a cry of distress in response to suffering or impending doom. It is basically a cry of pain, often accompanied by a lament over one's condition and/or by a request for divine help. When the context does not specifically indicate that the cry was accompanied by a confession of sin, it is best not to assume that repentance took place. Therefore we need not assume that Israel's cry for help in the present context constituted repentance. All we can safely say is that oppressed Israel cried out to the Lord to intervene.  **Za'aq** - 74x in OT - [Exod. 2:23](http://biblia.com/bible/nasb95/Exod.%202.23); [Jos. 8:16](http://biblia.com/bible/nasb95/Jos.%208.16); [Jdg. 3:9](http://biblia.com/bible/nasb95/Jdg.%203.9), [15](http://biblia.com/bible/nasb95/Jdg%203.15); [4:10](http://biblia.com/bible/nasb95/Jdg%204.10), [13](http://biblia.com/bible/nasb95/Jdg%204.13); [6:6f](http://biblia.com/bible/nasb95/Jdg%206.6f), [34f](http://biblia.com/bible/nasb95/Jdg%206.34f); [10:10](http://biblia.com/bible/nasb95/Jdg%2010.10), [14](http://biblia.com/bible/nasb95/Jdg%2010.14); [12:2](http://biblia.com/bible/nasb95/Jdg%2012.2); [18:22f](http://biblia.com/bible/nasb95/Jdg%2018.22f); [1 Sam. 4:13](http://biblia.com/bible/nasb95/1%20Sam.%204.13); [5:10](http://biblia.com/bible/nasb95/1%20Sam%205.10); [7:8f](http://biblia.com/bible/nasb95/1%20Sam%207.8f); [8:18](http://biblia.com/bible/nasb95/1%20Sam%208.18); [12:8](http://biblia.com/bible/nasb95/1%20Sam%2012.8), [10](http://biblia.com/bible/nasb95/1%20Sam%2012.10); [14:20](http://biblia.com/bible/nasb95/1%20Sam%2014.20); [15:11](http://biblia.com/bible/nasb95/1%20Sam%2015.11); [28:12](http://biblia.com/bible/nasb95/1%20Sam%2028.12); [2 Sam. 13:19](http://biblia.com/bible/nasb95/2%20Sam.%2013.19); [19:4](http://biblia.com/bible/nasb95/2%20Sam%2019.4), [28](http://biblia.com/bible/nasb95/2%20Sam%2019.28); [20:4f](http://biblia.com/bible/nasb95/2%20Sam%2020.4f); [1 Ki. 22:32](http://biblia.com/bible/nasb95/1%20Ki.%2022.32); [1 Chr. 5:20](http://biblia.com/bible/nasb95/1%20Chr.%205.20); [2 Chr. 18:31](http://biblia.com/bible/nasb95/2%20Chr.%2018.31); [20:9](http://biblia.com/bible/nasb95/2%20Chr%2020.9); [32:20](http://biblia.com/bible/nasb95/2%20Chr%2032.20); [Neh. 9:4](http://biblia.com/bible/nasb95/Neh.%209.4), [28](http://biblia.com/bible/nasb95/Neh%209.28); Est. 4:1; [Job 31:38](http://biblia.com/bible/nasb95/Job%2031.38); [35:9](http://biblia.com/bible/nasb95/Job%2035.9); [Ps. 22:5](http://biblia.com/bible/nasb95/Ps.%2022.5); [107:13](http://biblia.com/bible/nasb95/Ps%20107.13), [19](http://biblia.com/bible/nasb95/Ps%20107.19); [142:1](http://biblia.com/bible/nasb95/Ps%20142.1), [5](http://biblia.com/bible/nasb95/Ps%20142.5); [Eccl. 9:17](http://biblia.com/bible/nasb95/Eccl.%209.17); [Isa. 14:31](http://biblia.com/bible/nasb95/Isa.%2014.31); [15:4f](http://biblia.com/bible/nasb95/Isa%2015.4f); [26:17](http://biblia.com/bible/nasb95/Isa%2026.17); [30:19](http://biblia.com/bible/nasb95/Isa%2030.19); [57:13](http://biblia.com/bible/nasb95/Isa%2057.13); [Jer. 11:11f](http://biblia.com/bible/nasb95/Jer.%2011.11f); [20:8](http://biblia.com/bible/nasb95/Jer%2020.8); [25:34](http://biblia.com/bible/nasb95/Jer%2025.34); [30:15](http://biblia.com/bible/nasb95/Jer%2030.15); [47:2](http://biblia.com/bible/nasb95/Jer%2047.2); [48:20](http://biblia.com/bible/nasb95/Jer%2048.20), [31](http://biblia.com/bible/nasb95/Jer%2048.31); [Lam. 3:8](http://biblia.com/bible/nasb95/Lam.%203.8); [Ezek. 9:8](http://biblia.com/bible/nasb95/Ezek.%209.8); [11:13](http://biblia.com/bible/nasb95/Ezek%2011.13); [21:12](http://biblia.com/bible/nasb95/Ezek%2021.12); [27:30](http://biblia.com/bible/nasb95/Ezek%2027.30); [Hos. 7:14](http://biblia.com/bible/nasb95/Hos.%207.14); [8:2](http://biblia.com/bible/nasb95/Hos%208.2); [Joel 1:14](http://biblia.com/bible/nasb95/Joel%201.14); [Jon. 1:5](http://biblia.com/bible/nasb95/Jon.%201.5); [3:7](http://biblia.com/bible/nasb95/Jon%203.7); [Mic. 3:4](http://biblia.com/bible/nasb95/Mic.%203.4); [Hab. 1:2](http://biblia.com/bible/nasb95/Hab.%201.2); [2:11](http://biblia.com/bible/nasb95/Hab%202.11); [Zech. 6:8](http://biblia.com/bible/nasb95/Zech.%206.8)  There are several passages ([Psalm 107:13](http://biblia.com/bible/nasb95/Psalm%20107.13)﻿, ﻿19﻿) where **za’aq** may seem to approach a hint of repentance; yet in each case the emphasis remains on the condition of distress rather than on any expression of repentance.  Affliction makes those cry to God who before would scarcely speak to Him before. When you are at the end of yourself cry out for the Deliverer: Even better is to pray incessantly. He will hear. Say ''I can't Lord but You can!''  As alluded to above, although Israel cries out in their distress, there is no clear mention of their repentance (in fact see [Jdg 2:17](http://biblia.com/bible/nasb95/Jdg%202.17), [19](http://biblia.com/bible/nasb95/Jdg%202.19)- **notes** [Jdg 2:17](http://www.preceptaustin.org/judges_2_commentary.htm#2:17); [19](http://www.preceptaustin.org/judges_2_commentary.htm#2:19)).  **Davis** comments that the conclusion that there is no evidence that Israel repented is important...  "for it shows that when “﻿Yahweh raised up a savior﻿” for Israel he was not reacting to any repentance on Israel’s part. ﻿﻿ If anything, he was responding to their misery rather than to their sorrow, to their pain rather than to their penitence. Who then can ever plumb the abyss of Yahweh’s pity for his people, even his sinful people, who are moved more by their distress than by their depravity? Yahweh is indeed the one “﻿who could bear Israel’s suffering no longer﻿” (﻿[Jdg 10:16](http://biblia.com/bible/nasb95/Jdg%2010.16)-see note [Judges 10:16](http://www.preceptaustin.org/Judges_10_commentary.htm#10:16) NJB). What sheer grace then when Yahweh delivers! Our primary problem is that verse ﻿9﻿ moves us only to yawn. After all, we already know the theological truth of verse ﻿9﻿ — we’ve read that sort of thing often before. So we respond with a, pleasant, nodding ho–hum. Isn’t God nice? What’s for supper? If we fail to see, to feel, to delight in the miracle of God’s own nature, are we not strangers to rather than partakers of such unbelievable grace?" ([Ralph Davis Judges: Such a Great Salvation - Focus on the Bible](http://www.amazon.com/Judges-Great-Salvation-Focus-Commentaries/dp/1845501381))  Despite lack of evidence that the people genuinely repented of their sins when they cried out to God for help, the Lord responded to their plight and gave them a deliverer. It was the Exodus experience all over again:  “So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. And God saw the sons of Israel, and God **took notice** (yada) ” ([Ex 2:24](http://biblia.com/bible/nasb95/Ex%202.24), [25](http://biblia.com/bible/nasb95/Ex%202.25))  The word “took notice" (Yada) means much more than intellectual understanding, for God knows everything. It means that God identified with their trials and felt a concern for their welfare,  "for since (Jesus) Himself was tempted in that which He has suffered, He is able to come to the aid of those who are tempted." (see note [Hebrews 2:17](http://preceptaustin.org/hebrews_216-17.htm#2:17)).  Are you suffering affliction beloved? Then cry out for your Deliver, Yeshua.  **THE LORD RAISED UP A DELIVERER** ([LXX](http://www.preceptaustin.org/Greek_to_Me.htm#Sept) = **Savior** [= soter - see word study](http://www.preceptaustin.org/titus_34.htm#SAVIOR SOTER), one who gives victory) **FOR THE SONS OF ISRAEL TO DELIVER** ([LXX](http://www.preceptaustin.org/Greek_to_Me.htm#Sept) = [sozo - word study](http://www.preceptaustin.org/titus_34-8.htm#SAVE SOZO)= rescue, preserve from harm) **THEM**: ([Jdg 2:16](http://biblia.com/bible/nasb95/Jdg%202.16))  **Deliverer/deliver** (both are the Hebrew verb **yasa**) means to save, to help, to deliver, to defend. The underlying idea of this verb is bringing to a place of safety or broad pasture as opposed to a narrow strait, symbolic of distress and danger. Here the deliverer refers to a God-given military leader who rescues Israel from oppression  With God there are no extraordinary people—only ordinary ones through whom He chooses to do extraordinary things.  **Alfred Edersheim** said...  The Judges were Israel’s representative men—representative of its faith and hope, but also of its sin and decay.  **OTHNIEL** (God is might & he lived up to his name) **THE SON OF KENAZ, CALEB'S YOUNGER BROTHER**:  already a proven conqueror. God used a man but don't ever think it was the man who delivered them...it was God our Savior ([Titus 1:3](http://biblia.com/bible/nasb95/Titus%201.3), [2:10](http://biblia.com/bible/nasb95/Titus%202.10)-see notes [Titus 1:3](http://www.preceptaustin.org/titus_13-4.htm#1:3), [2:10](http://www.preceptaustin.org/titus_29-10.htm#2:10)). We think God if you will just save ole ''so and so'', he would be so useful to you. God doesn't think the way men think see as Isaiah says in chapter 55...  For My thoughts are not your thoughts, Neither are your ways My ways," declares the LORD. 9 "For as the heavens are higher than the earth, So are My ways higher than your ways, And My thoughts than your thoughts. 10 "For as the rain and the snow come down from heaven, And do not return there without watering the earth, And making it bear and sprout, And furnishing seed to the sower and bread to the eater; 11 So shall My word be which goes forth from My mouth; It shall not return to Me empty, Without accomplishing what I desire, And without succeeding in the matter for which I sent it. ([Isaiah 55:8](http://biblia.com/bible/nasb95/Isaiah%2055.8), [9](http://biblia.com/bible/nasb95/Isaiah%2055.9), [10](http://biblia.com/bible/nasb95/Isaiah%2055.10), [11](http://biblia.com/bible/nasb95/Isaiah%2055.11))  **CHARACTERISTICS OF OTHNIEL**  Outstanding solid family background which gave him the privilege of seeing the principles of trust & obedience demonstrated in the life of Caleb. He was a man of proven ability (see note [Judges 1:13](http://www.preceptaustin.org/judges_1.htm#1:13)), of courage (and trust in God's promises) (Kiriath-sepher was a stronghold of giants), of faith ([Judges 3:10](http://www.preceptaustin.org/judges_3_commentary.htm#3:10) ). Jewish rabbis were so impressed with Othniel that they ranked him "first" among the judges. But the key to God's using Othniel is found in ([Judges 3:10](http://www.preceptaustin.org/judges_3_commentary.htm#3:10) ) - the Lord was his strength in the Person of the Holy Spirit Who every believer today possesses ([1Cor 12:12](http://biblia.com/bible/nasb95/1Cor%2012.12), [Acts 1:8](http://biblia.com/bible/nasb95/Acts%201.8)). Thus Israel was kept from apostasy by this one godly leader.  **God + one man = a majority.**  As a young man Othniel had fought giants at Debir; as an older man he moved against the powerful Aramaeans. He was a man of faith, and at Kadesh-barnea he heard his older brother Caleb exhort the Israelites not to fear the giants in Canaan but to trust the Lord. ([Nu 14:9](http://biblia.com/bible/nasb95/Nu%2014.9)). God is a God of great mercy...look what He had said to Abraham regarding the lands of the Kennizites [Caleb's & Othniel's relatives] = ([Ge 15:19](http://biblia.com/bible/nasb95/Ge%2015.19)). |

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| **Judges** **3:10 And the Spirit of the LORD came upon him, and he judged Israel. When he went out to war, the LORD gave Cushan-rishathaim king of Mesopotamia into his hand, so that he prevailed over Cushan-rishathaim.** |
| **AND THE SPIRIT OF THE LORD** **CAME UPON HIM**: ([Jdg 6:34](http://biblia.com/bible/nasb95/Jdg%206.34); [11:29](http://biblia.com/bible/nasb95/Jdg%2011.29); [13:25](http://biblia.com/bible/nasb95/Jdg%2013.25); [14:6](http://biblia.com/bible/nasb95/Jdg%2014.6),[19](http://biblia.com/bible/nasb95/Jdg%2014.19); [Numbers 11:17](http://biblia.com/bible/nasb95/Numbers%2011.17); [27:18](http://biblia.com/bible/nasb95/Numbers%2027.18); [1Samuel 10:6](http://biblia.com/bible/nasb95/1Samuel%2010.6); [11:6](http://biblia.com/bible/nasb95/1Samuel%2011.6); [16:13](http://biblia.com/bible/nasb95/1Samuel%2016.13); [2Chronicles 15:1](http://biblia.com/bible/nasb95/2Chronicles%2015.1); [20:14](http://biblia.com/bible/nasb95/2Chronicles%2020.14); [Psalms 51:11](http://biblia.com/bible/nasb95/Psalms%2051.11); [1Corinthians 12:4](http://biblia.com/bible/nasb95/1Corinthians%2012.4), [5](http://biblia.com/bible/nasb95/1Corinthians%2012.5), [6](http://biblia.com/bible/nasb95/1Corinthians%2012.6), [7](http://biblia.com/bible/nasb95/1Corinthians%2012.7), [8](http://biblia.com/bible/nasb95/1Corinthians%2012.8), [9](http://biblia.com/bible/nasb95/1Corinthians%2012.9), [10](http://biblia.com/bible/nasb95/1Corinthians%2012.10), [11](http://biblia.com/bible/nasb95/1Corinthians%2012.11); [Hebrews 6:4](http://biblia.com/bible/nasb95/Hebrews%206.4))  The **Spirit of the Lord** appears seven times in Judges (used 28x in the NAS OT and NT = [Jdg. 3:10](http://biblia.com/bible/nasb95/Jdg.%203.10); [6:34](http://biblia.com/bible/nasb95/Jdg%206.34); [11:29](http://biblia.com/bible/nasb95/Jdg%2011.29); [13:25](http://biblia.com/bible/nasb95/Jdg%2013.25); [14:6](http://biblia.com/bible/nasb95/Jdg%2014.6), [19](http://biblia.com/bible/nasb95/Jdg%2014.19); [15:14](http://biblia.com/bible/nasb95/Jdg%2015.14); [1 Sam. 10:6](http://biblia.com/bible/nasb95/1%20Sam.%2010.6); [16:13f](http://biblia.com/bible/nasb95/1%20Sam%2016.13f); [2 Sam. 23:2](http://biblia.com/bible/nasb95/2%20Sam.%2023.2); [1 Ki. 18:12](http://biblia.com/bible/nasb95/1%20Ki.%2018.12); [22:24](http://biblia.com/bible/nasb95/1%20Ki%2022.24); [2 Ki. 2:16](http://biblia.com/bible/nasb95/2%20Ki.%202.16); [2 Chr. 18:23](http://biblia.com/bible/nasb95/2%20Chr.%2018.23); [20:14](http://biblia.com/bible/nasb95/2%20Chr%2020.14); [Isa. 11:2](http://biblia.com/bible/nasb95/Isa.%2011.2); [40:13](http://biblia.com/bible/nasb95/Isa%2040.13); [61:1](http://biblia.com/bible/nasb95/Isa%2061.1); [63:14](http://biblia.com/bible/nasb95/Isa%2063.14); [Ezek. 11:5](http://biblia.com/bible/nasb95/Ezek.%2011.5); [37:1](http://biblia.com/bible/nasb95/Ezek%2037.1); [Mic. 2:7](http://biblia.com/bible/nasb95/Mic.%202.7); [3:8](http://biblia.com/bible/nasb95/Mic%203.8); [Lk. 4:18](http://biblia.com/bible/nasb95/Lk.%204.18); [Acts 5:9](http://biblia.com/bible/nasb95/Acts%205.9); [8:39](http://biblia.com/bible/nasb95/Acts%208.39); [2Co. 3:17](http://biblia.com/bible/nasb95/2Co.%203.17)). Note especially the prophetic passage in [Isaiah 11:2](http://biblia.com/bible/nasb95/Isaiah%2011.2)...  And the Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD.  It is interesting that the OT rarely link the terms **holy** and **spirit**, the expression “Holy Spirit” in fact appearing only three times in all of the ﻿OT﻿ ([Ps 51:11](http://biblia.com/bible/nasb95/Ps%2051.11); [Isa 63:10](http://biblia.com/bible/nasb95/Isa%2063.10), [11](http://biblia.com/bible/nasb95/Isa%2063.11)).  [Judges 3:9-10](http://biblia.com/bible/nasb95/Judges%203.9-10) emphasize Jehovah's power and providential control, for His Spirit equips and empowers Othniel and by His power the enemy is given into Othniel's hand. There can be no missing the truth that  **“﻿salvation (deliverance) is from the LORD﻿” (﻿**[**Jonah 2:9**](http://biblia.com/bible/nasb95/Jonah%202.9)**﻿)**  **Brensinger** summarizes the roles of the Spirit in the Old Testament writing that  Generally speaking, the Spirit of God appears in the ﻿OT﻿ in three distinct contexts.  **First**, the Spirit of God actively participates in both the creation and the preservation of the world ([Gen. 1:2](http://biblia.com/bible/nasb95/Gen.%201.2); [Job 26:13](http://biblia.com/bible/nasb95/Job%2026.13), ﻿KJV﻿ and ﻿Heb.﻿; [Ps. 33:6](http://biblia.com/bible/nasb95/Ps.%2033.6); [104:30](http://biblia.com/bible/nasb95/Ps%20104.30)). In this way, the Spirit powerfully brings order and life out of chaos.  **Second**, the Spirit of God frequently serves to energize and inspire Israel’s leaders (﻿e.g.﻿, [Ex 31:3](http://biblia.com/bible/nasb95/Ex%2031.3); [Nu 11:25-29](http://biblia.com/bible/nasb95/Nu%2011.25-29)). The Former Prophets typically envision the Spirit in this way—coming upon and empowering selected individuals assigned to perform specific tasks ([Jdg 6:34](http://biblia.com/bible/nasb95/Jdg%206.34), [11:29](http://biblia.com/bible/nasb95/Jdg%2011.29), [13:25](http://biblia.com/bible/nasb95/Jdg%2013.25), [14:6](http://biblia.com/bible/nasb95/Jdg%2014.6), [15:14](http://biblia.com/bible/nasb95/Jdg%2015.14)-see **notes** [Judges 6:34](http://www.preceptaustin.org/Judges_6_commentary.htm#6:34); [11:29](http://www.preceptaustin.org/Judges_11_commentary.htm#11:29); [13:25](http://www.preceptaustin.org/Judges_13_commentary.htm#13:25); [14:6](http://www.preceptaustin.org/Judges_14_commentary.htm#14:6); [14:19](http://www.preceptaustin.org/Judges_14_commentary.htm#14:19); [15:14](http://www.preceptaustin.org/Judges_15_commentary.htm#15:14); [1Sa 10:10](http://biblia.com/bible/nasb95/1Sa%2010.10); [11:6](http://biblia.com/bible/nasb95/1Sa%2011.6); [16:13](http://biblia.com/bible/nasb95/1Sa%2016.13)). So too do the prophets themselves refer to the enabling operation of the Spirit in their ministries ([Ezek 11:5](http://biblia.com/bible/nasb95/Ezek%2011.5); [Mic. 3:8](http://biblia.com/bible/nasb95/Mic.%203.8); [Zech. 4:6](http://biblia.com/bible/nasb95/Zech.%204.6); [7:12](http://biblia.com/bible/nasb95/Zech%207.12)).  **Third**, the Spirit of God plays a crucial role in ancient Israel’s eschatological hopes, in her dreams concerning the future. The same life-giving Spirit, for example, will restore flesh to parched bones and reestablish Israel ([Ezek. 37:14](http://biblia.com/bible/nasb95/Ezek.%2037.14)). Furthermore, an anticipated outpouring of God’s Spirit upon all people resounds within the prophetic proclamation ([Isa. 32:15](http://biblia.com/bible/nasb95/Isa.%2032.15); [44:3](http://biblia.com/bible/nasb95/Isa%2044.3); [Ezek. 39:29](http://biblia.com/bible/nasb95/Ezek.%2039.29); [Joel 2:28](http://biblia.com/bible/nasb95/Joel%202.28)). With this outpouring will come transformation, renewal, and a longed-for spiritual vitality.  Reflected in the OT’s depiction of the Holy Spirit, then, is a progression of sorts. What begins with the movement of the Spirit at creation and continues with the empowering of selected individuals eventually gives way to a remarkably comprehensive hope in which the Spirit of God will indwell all of God’s people—young and old, men and women. Herein lies a major qualitative difference between the ﻿OT﻿ and the New. What formerly could only be imagined has now come to pass: God’s Spirit not simply coming upon selected individuals, but actually dwelling within the hearts of the members of the entire community of faith ([Acts 2:1](http://biblia.com/bible/nasb95/Acts%202.1), [2](http://biblia.com/bible/nasb95/Acts%202.2), [3](http://biblia.com/bible/nasb95/Acts%202.3), [4](http://biblia.com/bible/nasb95/Acts%202.4), [5](http://biblia.com/bible/nasb95/Acts%202.5), [6f](http://biblia.com/bible/nasb95/Acts%202.6f); [1Cor. 3:16](http://biblia.com/bible/nasb95/1Cor.%203.16); [Gal. 5:25](http://biblia.com/bible/nasb95/Gal.%205.25)-[note](http://www.preceptaustin.org/galatians_524-26.htm#5:25);). (Brensinger, T. L. Judges. Believers Church Bible Commentary. Page 232. Scottdale, Pa.: Herald Press)  He came **upon** many in OT as here with Othniel ([Jdg 6:34](http://biblia.com/bible/nasb95/Jdg%206.34), [11:29](http://biblia.com/bible/nasb95/Jdg%2011.29), [13:25](http://biblia.com/bible/nasb95/Jdg%2013.25)-see **notes** [Judges 6:34](http://www.preceptaustin.org/Judges_6_commentary.htm#6:34); [11:29](http://www.preceptaustin.org/Judges_11_commentary.htm#11:29); [13:25](http://www.preceptaustin.org/Judges_13_commentary.htm#13:25); [1Sa 10:9](http://biblia.com/bible/nasb95/1Sa%2010.9),[10](http://biblia.com/bible/nasb95/1Sa%2010.10),[19:20](http://biblia.com/bible/nasb95/1Sa%2019.20),[23](http://biblia.com/bible/nasb95/1Sa%2019.23); [2Chr 20:14](http://biblia.com/bible/nasb95/2Chr%2020.14); [Nu 24:2](http://biblia.com/bible/nasb95/Nu%2024.2); [16:13](http://biblia.com/bible/nasb95/Nu%2016.13); [1Chr 12:18](http://biblia.com/bible/nasb95/1Chr%2012.18)).  The Spirit was also temporarily **in** some people ([Nu 27:18](http://biblia.com/bible/nasb95/Nu%2027.18); [Da 4:8](http://biblia.com/bible/nasb95/Da%204.8); [6:3](http://biblia.com/bible/nasb95/Da%206.3); [1Pe 1:11](http://biblia.com/bible/nasb95/1Pe%201.11)-see note [1 Peter 1:11](http://www.preceptaustin.org/1_peter_110-121.htm#1:11)) and filled some for special service ([Ex 31:3](http://biblia.com/bible/nasb95/Ex%2031.3); [35:31](http://biblia.com/bible/nasb95/Ex%2035.31)). These relationships are characterized by the Lord, as the Spirit, being "with" them, in contrast to His permanent indwelling of all believers from the Day of Pentecost on ([Jn 14:17](http://biblia.com/bible/nasb95/Jn%2014.17)).  “Not by might nor by power, but by My Spirit’ says the [LORD of Hosts](http://www.preceptaustin.org/jehovah_sabaoth_-_lord_of_hosts.htm)” ([Zechariah 4:6](http://biblia.com/bible/nasb95/Zechariah%204.6)).  This was the secret of **Othniel’s** strength, as it was with **Gideon** ([Jdg 6:34](http://biblia.com/bible/nasb95/Jdg%206.34)-see **note** [Judges 6:34](http://www.preceptaustin.org/Judges_6_commentary.htm#6:34)), **Jephthah** ([Jdg 11:29](http://biblia.com/bible/nasb95/Jdg%2011.29)-see **note** [Judges 11:29](http://www.preceptaustin.org/Judges_11_commentary.htm#11:29)) and **Samson** ([Jdg 14:6](http://biblia.com/bible/nasb95/Jdg%2014.6), [19](http://biblia.com/bible/nasb95/Jdg%2014.19), [15:14](http://biblia.com/bible/nasb95/Jdg%2015.14)-see **notes** [Judges 14:6](http://www.preceptaustin.org/Judges_14_commentary.htm#14:6), [14:19](http://www.preceptaustin.org/Judges_14_commentary.htm#14:19); [15:14](http://www.preceptaustin.org/Judges_15_commentary.htm#15:14)); and it must be the source of the **believer**’s power today ([Acts 1:8](http://biblia.com/bible/nasb95/Acts%201.8); [2:4](http://biblia.com/bible/nasb95/Acts%202.4); [4:8](http://biblia.com/bible/nasb95/Acts%204.8), [31](http://biblia.com/bible/nasb95/Acts%204.31); [Ep 5:18](http://biblia.com/bible/nasb95/Ep%205.18)-see **note** [Ephesians 5:18](http://www.preceptaustin.org/ephesians_517-18.htm#5:18), [Gal 5:16](http://biblia.com/bible/nasb95/Gal%205.16)-[note](http://www.preceptaustin.org/galatians_516.htm#5:16), [Gal 5:18](http://biblia.com/bible/nasb95/Gal%205.18)-[note](http://www.preceptaustin.org/galatians_517-18.htm#5:18), [Gal 5:25](http://biblia.com/bible/nasb95/Gal%205.25)-[note](http://www.preceptaustin.org/galatians_524-26.htm#5:25); cp Jesus' example - [Mt 4:1](http://biblia.com/bible/nasb95/Mt%204.1), [Mark 1:12](http://biblia.com/bible/nasb95/Mark%201.12), [Luke 4:1](http://biblia.com/bible/nasb95/Luke%204.1), [14](http://biblia.com/bible/nasb95/Luke%204.14), [18](http://biblia.com/bible/nasb95/Luke%204.18), , [Acts 10:38](http://biblia.com/bible/nasb95/Acts%2010.38) ).  **John Wesley** declared that...  “I am sensible indeed that without [the Spirit of God,] we can do nothing”  **Brensinger** emphasizes that...  Obedience without divine empowerment, as self-driven activists often illustrate, is ultimately resourceless. Divine empowerment without obedience, as later judges will all too clearly demonstrate, is mournfully fruitless. (Brensinger, T. L. Judges. Believers Church Bible Commentary. Page 232. Scottdale, Pa.: Herald Press)  One of the former directors of The Evangelical Alliance Mission, T. J. Bach, said,  “The Holy Spirit longs to reveal to you the deeper things of God. He longs to love through you. He longs to work through you. Through the blessed Holy Spirit you may have: strength for every duty, wisdom for every problem, comfort in every sorrow, joy in His overflowing service.”  **What is the NT parallel of Othniel's power to defeat the enemy as the result of God's Spirit descending upon him?** The NT believer's power to wage spiritual war against and live victoriously over his or her enemies (world, flesh, devil) comes from the Holy Spirit Who indwells us and empowers us (e.g., "walk by the Spirit, and you will not carry out the desire of the flesh... if you are led by the Spirit, you are not under the Law." see [Gal 5:16](http://biblia.com/bible/nasb95/Gal%205.16), [17](http://biblia.com/bible/nasb95/Gal%205.17), [18](http://biblia.com/bible/nasb95/Gal%205.18)-see notes [Gal5:16](http://preceptaustin.org/galatians_516.htm#5:16); [5:17](http://preceptaustin.org/galatians_517-18.htm#5:17); [5:18](http://preceptaustin.org/galatians_517-18.htm#5:18), cf [Acts 1:8](http://biblia.com/bible/nasb95/Acts%201.8), [Ro 8:13](http://biblia.com/bible/nasb95/Ro%208.13)-[note](http://preceptaustin.org/romans_812-13.htm#8:13))  **Arthur Lewis** makes an interesting comment...  "In most cases, we may assume the personal salvation of these men, but the Spirit's work in convicting and forgiving sinners is not necessarily prerequisite in the OT to His work of guiding or empowering His instruments in history. At times we will come across a man such as Jephthah, whose life shows almost no evidence of spirituality, yet he too was moved by the Spirit to rescue the people of God."  (Everyman's Bible Commentary)  But be a Berean ([Acts 17:11](http://biblia.com/bible/nasb95/Acts%2017.11)-[note](http://preceptaustin.org/acts_17_commentary.htm#17:11)) and think about this comment...don't take it as definitive.   **AND HE JUDGED ISRAEL**:  This meant that he exercised authority in managing the affairs of the nation, and it was his spiritual and civil leadership that brought rest to the land. Never underestimate the good that one person can do who is filled with the Spirit of God and obedient to the will of God.  **WHEN HE WENT OUT TO WAR**:  This was Othniel's responsibility. He could have stayed at home and said "Well I have His Spirit now, so I can just 'let go and let God'". But God's sovereign anointing always demands the recipient's obedient response to His gift. And so Othniel responded & God kept His part of the promise ("the LORD gave"), which He always does.   **THE LORD GAVE CUSHAN-RISHATHAIM KING OF MESOPOTAMIA INTO HIS HAND SO THAT HE PREVAILED OVER CUSHAN-RISHATHAIM**. |
| **Judges 3.10** **G Campbell Morgan**  The Spirit of the Lord came upon him, and he judged Israel.   Othniel was the first of the judges. The circumstances which made his appoint­ment necessary were those of the oppression of the people of God by the king of Meso­potamia. For eight years they had been subject to him. That subjection was due to their sin. They "forgat Jehovah their God, and served the Baalim and the Asheroth." The method of the statement suggests a gradual deterioration, ending in complete degeneracy. The stern discipline of the eight years brought them back to remembrance of God, and they cried unto Him. Then He raised up Othniel, who was to them a saviour, judging them, and leading them to victory over their enemies. The words we have emphasized are those which reveal his equipment for this work. Here the phrase, "The Spirit of Jehovah," occurs for the first time in the Bible story. We have read before. of "the Spirit of God"; we have heard Moses say: "Would that Jehovah would put His Spirit upon them." But now it is said that "The Spirit of Jehovah came upon" this man. There is no doubt that the reference is to the Holy Spirit; but the suggestion is not so much that of the might of God, as in the phrase "the Spirit of God" or Elohim, as of the grace and condescension of God. It was "the Spirit of Jehovah," that is, of the One Who was ever pledged to the need of His people, and Who became to them exactly what they needed in order to rescue them. This Spirit came upon a man, whose relationship to Caleb at least sug­gests that he was a man loyal to God amidst the prevalent declension of the people. By that enduement of love and power, he was perfectly equipped for his work. (Morgan, G. C. Life Applications from Every Chapter of the Bible) |

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| **Judges** **3:11 Then the land had rest forty years. And Othniel the son of Kenaz died.** |
| **THEN THE LAND HAD REST** **FORTY YEARS**:  ([Jdg 3:30](http://biblia.com/bible/nasb95/Jdg%203.30); [5:31](http://biblia.com/bible/nasb95/Jdg%205.31); [8:28](http://biblia.com/bible/nasb95/Jdg%208.28); [Joshua 11:23](http://biblia.com/bible/nasb95/Joshua%2011.23); [Esther 9:22](http://biblia.com/bible/nasb95/Esther%209.22) )  The statement "the land had rest (was undisturbed)" concludes the first four cycles of Judges (See notes [Judges 3:11](http://www.preceptaustin.org/judges_3_commentary.htm#3:11) , [3:30](http://www.preceptaustin.org/judges_3_commentary.htm#3:30); [5:31](http://www.preceptaustin.org/Judges_5_commentary.htm#5:31); [8:28](http://www.preceptaustin.org/Judges_8_commentary.htm#8:28)).  **Rest** (saqat) means to be still, quiet or undisturbed and describes a state of tranquility, as during the absence of war. It indicates that equilibrium was restored to the land after a period of oppression. The expression disappears after the time of Gideon, for it appears that Abimelech's reign of terror marked a turning point in the era, as turmoil replaced peace.  **Saqat** - 41x in OT - [Jos. 11:23](http://biblia.com/bible/nasb95/Jos.%2011.23); [14:15](http://biblia.com/bible/nasb95/Jos%2014.15); [Jdg. 3:11](http://biblia.com/bible/nasb95/Jdg.%203.11), [30](http://biblia.com/bible/nasb95/Jdg%203.30); [5:31](http://biblia.com/bible/nasb95/Jdg%205.31); [8:28](http://biblia.com/bible/nasb95/Jdg%208.28); [18:7](http://biblia.com/bible/nasb95/Jdg%2018.7), [27](http://biblia.com/bible/nasb95/Jdg%2018.27); [Ruth 3:18](http://biblia.com/bible/nasb95/Ruth%203.18); [2 Ki. 11:20](http://biblia.com/bible/nasb95/2%20Ki.%2011.20); [1 Chr. 4:40](http://biblia.com/bible/nasb95/1%20Chr.%204.40); [2 Chr. 14:1](http://biblia.com/bible/nasb95/2%20Chr.%2014.1), [5f](http://biblia.com/bible/nasb95/2%20Chr%2014.5f); [20:30](http://biblia.com/bible/nasb95/2%20Chr%2020.30); [23:21](http://biblia.com/bible/nasb95/2%20Chr%2023.21); [Job 3:13](http://biblia.com/bible/nasb95/Job%203.13), [26](http://biblia.com/bible/nasb95/Job%203.26); [34:29](http://biblia.com/bible/nasb95/Job%2034.29); [37:17](http://biblia.com/bible/nasb95/Job%2037.17); [Ps. 76:8](http://biblia.com/bible/nasb95/Ps.%2076.8); [83:1](http://biblia.com/bible/nasb95/Ps%2083.1); [94:13](http://biblia.com/bible/nasb95/Ps%2094.13); [Prov. 15:18](http://biblia.com/bible/nasb95/Prov.%2015.18); [Isa. 7:4](http://biblia.com/bible/nasb95/Isa.%207.4); [14:7](http://biblia.com/bible/nasb95/Isa%2014.7); [18:4](http://biblia.com/bible/nasb95/Isa%2018.4); [30:15](http://biblia.com/bible/nasb95/Isa%2030.15); [32:17](http://biblia.com/bible/nasb95/Isa%2032.17); [57:20](http://biblia.com/bible/nasb95/Isa%2057.20); [62:1](http://biblia.com/bible/nasb95/Isa%2062.1); [Jer. 30:10](http://biblia.com/bible/nasb95/Jer.%2030.10); [46:27](http://biblia.com/bible/nasb95/Jer%2046.27); [47:6f](http://biblia.com/bible/nasb95/Jer%2047.6f); [48:11](http://biblia.com/bible/nasb95/Jer%2048.11); [49:23](http://biblia.com/bible/nasb95/Jer%2049.23); [Ezek. 16:42](http://biblia.com/bible/nasb95/Ezek.%2016.42), [49](http://biblia.com/bible/nasb95/Ezek%2016.49); [38:11](http://biblia.com/bible/nasb95/Ezek%2038.11); [Zech. 1:11](http://biblia.com/bible/nasb95/Zech.%201.11)  The [Septuagint (LXX)](http://www.preceptaustin.org/Greek_to_Me.htm#Sept) translates "**rest**" with the verb [**hesuchazo (see word study)**](http://preceptaustin.org/1thessalonians_411-12.htm#quiet) which means to **Hiebert** notes that [**hesuchazo**](http://preceptaustin.org/1thessalonians_411-12.htm#quiet)...  basically means "to be at rest" and was used of silence after speech, rest after labor, peace after war, and the like; it was also used of tranquility or peace of mind; here it is used to urge the living of a calm, restful life.  The **book of Joshua** records that...  Joshua took the whole land, according to all that the LORD had spoken to Moses, and Joshua gave it for an inheritance to Israel according to their divisions by their tribes. Thus **the land had** **rest** (**saqat**) **from war**. ([Joshua 11:23](http://biblia.com/bible/nasb95/Joshua%2011.23))  This Hebrew verb **saqat** also conveys a sense of safety and security. Security can paradoxically be a time of potential vulnerability, for we all tend to "let our guard down" (pray less, commune less with God, etc) when the "pressure" is off. Israel fell into this "trap".  This period of "rest" should have been appreciated and acknowledged by Israel as the "kindness" of the Lord and they should have responded with genuine repentance. As Paul rhetorically asks his reader...  Or do you think lightly of the riches of His **kindness** and forbearance and patience, not knowing that the **kindness** of God **leads you to repentance**? (see note [Romans 2:4](http://www.preceptaustin.org/romans_2.htm#2:4))  **Davis** adds that  "This **rest** is an opportunity that can be enjoyed only in ongoing fidelity to Yahweh. Israel cannot merely piddle with it, for it will not always be extended. As Carl Armerding has observed:  The first five judges, all of whom, including the mysterious Shamgar, were deliverer–figures, represent a time when the land periodically enjoyed rest from conflict…. ([Jdg 3:11](http://biblia.com/bible/nasb95/Jdg%203.11), [30](http://biblia.com/bible/nasb95/Jdg%203.30), [5:31](http://biblia.com/bible/nasb95/Jdg%205.31), [8:28](http://biblia.com/bible/nasb95/Jdg%208.28)-See notes [Judges 3:11](http://www.preceptaustin.org/judges_3_commentary.htm#3:11)﻿, ﻿[3:30](http://www.preceptaustin.org/judges_3_commentary.htm#3:30)﻿; [5:31](http://www.preceptaustin.org/Judges_5_commentary.htm#5:31)﻿; [8:28](http://www.preceptaustin.org/Judges_8_commentary.htm#8:28)) In contrast, the latter period is characterized by minor judges … together with the rather unorthodox deliverers Jephthah and Samson. The land is never said to “﻿**have rest**﻿” and the picture is one of increasing moral, political and military decline leading to the shameful climax of events in the Epilogue (Judges ﻿17–21﻿). The lesson is clear: a people which fails to give wholehearted obedience to the LORD can only sink lower and lower.  The **rest** that God gives must be met by the constancy of his people. A footnote. Let us not as Christians be too hasty to spiritualize this rest into heavenly rest. It was the land that enjoyed rest. Even Christians, I would hold, should keep to the earthiness of the text here. There is no need to fly off to heaven at this point. Does not the apostle command us to pray  for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness﻿ (﻿[1Ti 2:2](http://biblia.com/bible/nasb95/1Ti%202.2)﻿)?  To have rulers in one’s country who can maintain social and civil order is one of God’s wonderful gifts to his flock. And if your land has relative rest, you should thank the kind King who has granted it to you. ([Ralph Davis Judges: Such a Great Salvation - Focus on the Bible](http://www.amazon.com/Judges-Great-Salvation-Focus-Commentaries/dp/1845501381))  **Are you experiencing His rest at this moment? If not, could it be that you have not remained faithful?**  When did Israel have rest? when the ''judge'' (the "savior") was there! (cp [Judges 2:19](http://biblia.com/bible/nasb95/Judges%202.19)) For 40 years. Here's the cycle: you see, you covet, you want it like the commercial ''your way'' so God says ''Okay, I'll give it to you.''  And so we become a slave to that old taskmaster, the [**flesh**](http://preceptaustin.org/romans_85.htm#4b) which is being corrupted by its lusts ([2Pe 1:4](http://biblia.com/bible/nasb95/2Pe%201.4)-[note](http://www.preceptaustin.org/2_peter_13-4.htm#1:4), cp [1Jn 2:16](http://biblia.com/bible/nasb95/1Jn%202.16), [Ro 13:14](http://biblia.com/bible/nasb95/Ro%2013.14)-[note](http://preceptaustin.org/romans_13_notes_(pt3).htm#13:14), [1Pe 2:11](http://biblia.com/bible/nasb95/1Pe%202.11)-[note](http://www.preceptaustin.org/1_peter_211-12.htm#2:11)) of the flesh. The flesh is not getting any better folks. When you realize you can't escape the snare/bondage of whatever it was you thought you wanted, you cry out for the Deliverer and He hears and He delivers you from the wrath to come. Amen. And then when He is ruling (AND ONLY THEN) can I have the peace that passes all human understanding ([Php 4:6](http://biblia.com/bible/nasb95/Php%204.6)-[note](http://www.preceptaustin.org/philippians_46-71.htm#4:6)).  **Have you entered His REST or are still striving in your strength?**  Many have failed to enter that rest...let the ''Judge'' rule and you will have rest.  And to whom did He swear that they should not enter His rest, but to those who were disobedient? 19 And so we see that they were not able to enter because of unbelief. ([He 3:18](http://biblia.com/bible/nasb95/He%203.18), [19](http://biblia.com/bible/nasb95/He%203.19)-[note](http://preceptaustin.org/hebrews_318-19.htm#3:18))  **AND OTHNIEL THE SON OF KENAZ DIED**: |

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| **Judges** **3:12 Now the sons of Israel again did evil in the sight of the LORD. So the LORD strengthened Eglon the king of Moab against Israel, because they had done evil in the sight of the LORD.** |
| **NOW THE SONS OF ISRAEL AGAIN DID EVIL IN THE SIGHT OF THE LORD**: Twice in one verse!!!  **Did evil in the sight of the LORD** (36 x -[Jdg. 2:11](http://biblia.com/bible/nasb95/Jdg.%202.11); [3:12](http://biblia.com/bible/nasb95/Jdg%203.12); [4:1](http://biblia.com/bible/nasb95/Jdg%204.1); [10:6](http://biblia.com/bible/nasb95/Jdg%2010.6); [13:1](http://biblia.com/bible/nasb95/Jdg%2013.1); [1 Ki. 14:22](http://biblia.com/bible/nasb95/1%20Ki.%2014.22); [15:26](http://biblia.com/bible/nasb95/1%20Ki%2015.26), [34](http://biblia.com/bible/nasb95/1%20Ki%2015.34); [16:25](http://biblia.com/bible/nasb95/1%20Ki%2016.25), [30](http://biblia.com/bible/nasb95/1%20Ki%2016.30); [22:52](http://biblia.com/bible/nasb95/1%20Ki%2022.52); [2 Ki. 3:2](http://biblia.com/bible/nasb95/2%20Ki.%203.2); [8:18](http://biblia.com/bible/nasb95/2%20Ki%208.18), [27](http://biblia.com/bible/nasb95/2%20Ki%208.27); [13:2](http://biblia.com/bible/nasb95/2%20Ki%2013.2), [11](http://biblia.com/bible/nasb95/2%20Ki%2013.11); [14:24](http://biblia.com/bible/nasb95/2%20Ki%2014.24); [15:9](http://biblia.com/bible/nasb95/2%20Ki%2015.9), [18](http://biblia.com/bible/nasb95/2%20Ki%2015.18), [24](http://biblia.com/bible/nasb95/2%20Ki%2015.24), [28](http://biblia.com/bible/nasb95/2%20Ki%2015.28); [17:2](http://biblia.com/bible/nasb95/2%20Ki%2017.2); [21:2](http://biblia.com/bible/nasb95/2%20Ki%2021.2), [20](http://biblia.com/bible/nasb95/2%20Ki%2021.20); [23:32](http://biblia.com/bible/nasb95/2%20Ki%2023.32), [37](http://biblia.com/bible/nasb95/2%20Ki%2023.37); [24:9](http://biblia.com/bible/nasb95/2%20Ki%2024.9), [19](http://biblia.com/bible/nasb95/2%20Ki%2024.19); [2 Chr. 21:6](http://biblia.com/bible/nasb95/2%20Chr.%2021.6); [22:4](http://biblia.com/bible/nasb95/2%20Chr%2022.4); [33:2](http://biblia.com/bible/nasb95/2%20Chr%2033.2), [22](http://biblia.com/bible/nasb95/2%20Chr%2033.22); [36:5](http://biblia.com/bible/nasb95/2%20Chr%2036.5), [9](http://biblia.com/bible/nasb95/2%20Chr%2036.9), [12](http://biblia.com/bible/nasb95/2%20Chr%2036.12); [Jer. 52:2](http://biblia.com/bible/nasb95/Jer.%2052.2)) This is a repeated phrase in Judges - see **notes** [Judges 2:11](http://www.preceptaustin.org/judges_2_commentary.htm#2:11), [3:12](http://www.preceptaustin.org/judges_3_commentary.htm#3:12), [4:1](http://www.preceptaustin.org/judges_4_commentary.htm#4:1), [6:1](http://www.preceptaustin.org/Judges_6_commentary.htm#6:1), [10:6](http://www.preceptaustin.org/Judges_10_commentary.htm#10:6), [Judges 13:1](http://www.preceptaustin.org/Judges_13_commentary.htm#13:1) The phrase **did evil** is common in is also common in 1 & 2 Kings (24 times), increasing in frequency in second Kings . It is as if the closer they got to judgment, the more evil they became or the more certain the judgment had to be. Just a thought to ponder. Note it is also interesting that this phrase **did evil** is not found in 1 & 2 Samuel. Could it be that the reason is that the leaders were godly men like Samuel and David? Note also that the evil began with **Baalim** (plural) but progressed to the point documented in [Judges 10:6 (note)](http://www.preceptaustin.org/Judges_10_commentary.htm#10:6)!  A man controlled by the Spirit may change his generation for good as Othniel did, but that is never a guarantee of the spirituality of the future generation. The question that must be asked is how is it that the Israelites fell so quickly into idolatry? Did the judges such as Othniel not teach about the great & mighty deeds of God?   **SO THE LORD STRENGTHENED EGLON THE KING OF MOAB AGAINST ISRAEL**: ([Exodus 9:16](http://biblia.com/bible/nasb95/Exodus%209.16); [2Kings 5:1](http://biblia.com/bible/nasb95/2Kings%205.1); [Isaiah 10:15](http://biblia.com/bible/nasb95/Isaiah%2010.15); [37:26](http://biblia.com/bible/nasb95/Isaiah%2037.26); [45:1](http://biblia.com/bible/nasb95/Isaiah%2045.1), [2](http://biblia.com/bible/nasb95/Isaiah%2045.2), [3](http://biblia.com/bible/nasb95/Isaiah%2045.3), [4](http://biblia.com/bible/nasb95/Isaiah%2045.4); [Ezekiel 38:16](http://biblia.com/bible/nasb95/Ezekiel%2038.16); [Daniel 4:22](http://biblia.com/bible/nasb95/Daniel%204.22); [Daniel 5:18](http://biblia.com/bible/nasb95/Daniel%205.18); [John 19:11](http://biblia.com/bible/nasb95/John%2019.11) )  This clearly shows God's sovereignty (see His attribute = [**Sovereign**](http://www.preceptaustin.org/notes_on_attributes_of_god_(2b).htm#SOVEREIGN)) in human affairs. God is not battling against Satan in some kind of "power struggle". The Hebrew word means give a person strength to overcome or oppress another [[Dt 31:17](http://biblia.com/bible/nasb95/Dt%2031.17)].  The origin of Moab ([Ge 19:30](http://biblia.com/bible/nasb95/Ge%2019.30), [31](http://biblia.com/bible/nasb95/Ge%2019.31), [32](http://biblia.com/bible/nasb95/Ge%2019.32), [33](http://biblia.com/bible/nasb95/Ge%2019.33), [34](http://biblia.com/bible/nasb95/Ge%2019.34), [35](http://biblia.com/bible/nasb95/Ge%2019.35), [36](http://biblia.com/bible/nasb95/Ge%2019.36), [37](http://biblia.com/bible/nasb95/Ge%2019.37), [38](http://biblia.com/bible/nasb95/Ge%2019.38)) and its relations with Israel during the wilderness wanderings ([Nu 22:1-25:18](http://biblia.com/bible/nasb95/Nu%2022.1-25.18)) resulted in God's judgment against both the Moabites and the Ammonites ([Dt 23:1](http://biblia.com/bible/nasb95/Dt%2023.1), [2](http://biblia.com/bible/nasb95/Dt%2023.2), [3](http://biblia.com/bible/nasb95/Dt%2023.3), [6](http://biblia.com/bible/nasb95/Dt%2023.6)). In the OT God in His sovereignty frequently chose to use pagan rulers to accomplish His purpose of punishing Israel ([Isa 10:5](http://biblia.com/bible/nasb95/Isa%2010.5), [Isa 45:1](http://biblia.com/bible/nasb95/Isa%2045.1), [Ezek 30:24](http://biblia.com/bible/nasb95/Ezek%2030.24), etc).   **BECAUSE THEY HAD DONE EVIL** (cp turned quickly, acted > corruptly [Judges 2:17](http://biblia.com/bible/nasb95/Judges%202.17),[19](http://biblia.com/bible/nasb95/Judges%202.19)) **IN THE SIGHT OF THE LORD**: |

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| **Judges** **3:13 And he gathered to himself the sons of Ammon and Amalek; and he went and defeated Israel, and they possessed the city of the palm trees.** |
| **AND HE GATHERED TO HIMSELF THE SONS OF AMMON** (E & N of Moab): ([Jdg 5:14](http://biblia.com/bible/nasb95/Jdg%205.14); [Psalms 83:6](http://biblia.com/bible/nasb95/Psalms%2083.6))  Ammon was the son by the youngest daughter of Lot (Moab by the oldest daughter).   **AND AMALEK** ([Ex 17:14](http://biblia.com/bible/nasb95/Ex%2017.14),[16](http://biblia.com/bible/nasb95/Ex%2017.16), [Dt 25:17](http://biblia.com/bible/nasb95/Dt%2025.17),[19](http://biblia.com/bible/nasb95/Dt%2025.19), [Ge 36:12](http://biblia.com/bible/nasb95/Ge%2036.12), [Esther 3:1](http://biblia.com/bible/nasb95/Esther%203.1)) (All 37 OT uses - [Gen. 36:12](http://biblia.com/bible/nasb95/Gen.%2036.12), [16](http://biblia.com/bible/nasb95/Gen%2036.16); [Ex 17:8ff](http://biblia.com/bible/nasb95/Ex%2017.8ff), [13f](http://biblia.com/bible/nasb95/Ex%2017.13f), [16](http://biblia.com/bible/nasb95/Ex%2017.16); [Num. 13:29](http://biblia.com/bible/nasb95/Num.%2013.29); [24:20](http://biblia.com/bible/nasb95/Num%2024.20); [Deut. 25:17](http://biblia.com/bible/nasb95/Deut.%2025.17), [19](http://biblia.com/bible/nasb95/Deut%2025.19); [Jdg. 3:13](http://biblia.com/bible/nasb95/Jdg.%203.13); [5:14](http://biblia.com/bible/nasb95/Jdg%205.14); [6:3](http://biblia.com/bible/nasb95/Jdg%206.3), [33](http://biblia.com/bible/nasb95/Jdg%206.33); [7:12](http://biblia.com/bible/nasb95/Jdg%207.12); [10:12](http://biblia.com/bible/nasb95/Jdg%2010.12); [1 Sam. 14:48](http://biblia.com/bible/nasb95/1%20Sam.%2014.48); [15:2f](http://biblia.com/bible/nasb95/1%20Sam%2015.2f), [5ff](http://biblia.com/bible/nasb95/1%20Sam%2015.5ff), [18](http://biblia.com/bible/nasb95/1%20Sam%2015.18), [20](http://biblia.com/bible/nasb95/1%20Sam%2015.20), [32](http://biblia.com/bible/nasb95/1%20Sam%2015.32); [28:18](http://biblia.com/bible/nasb95/1%20Sam%2028.18); [30:18](http://biblia.com/bible/nasb95/1%20Sam%2030.18); [2 Sam. 1:1](http://biblia.com/bible/nasb95/2%20Sam.%201.1); [8:12](http://biblia.com/bible/nasb95/2%20Sam%208.12); [1 Chr. 1:36](http://biblia.com/bible/nasb95/1%20Chr.%201.36); [4:43](http://biblia.com/bible/nasb95/1%20Chr%204.43); [18:11](http://biblia.com/bible/nasb95/1%20Chr%2018.11); [Ps. 83:7](http://biblia.com/bible/nasb95/Ps.%2083.7)):  See [Ex 17:8](http://biblia.com/bible/nasb95/Ex%2017.8), [9](http://biblia.com/bible/nasb95/Ex%2017.9), [10](http://biblia.com/bible/nasb95/Ex%2017.10), [11](http://biblia.com/bible/nasb95/Ex%2017.11), [12](http://biblia.com/bible/nasb95/Ex%2017.12), [13](http://biblia.com/bible/nasb95/Ex%2017.13), [14](http://biblia.com/bible/nasb95/Ex%2017.14), [15](http://biblia.com/bible/nasb95/Ex%2017.15), [16](http://biblia.com/bible/nasb95/Ex%2017.16) -- **See notes on Amalek** in[**Ex 17:8**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:8)**;** [**17:9**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:9)**;** [**10**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:10)**;** [**11**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:11)**;** [**12**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:12)**;** [**13**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:13)**;** [**14**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:14)**;** [**15**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:15)**;** [**16**](http://www.preceptaustin.org/exodus_178-16_commentary.htm#17:16)  Amalek is the grandson of Esau (Esau I hated [[Ro 9:13](http://biblia.com/bible/nasb95/Ro%209.13)-[note](http://preceptaustin.org/romans_99-13.htm#9:13)] = because he never had any desire to obey God). GOD IS USING: a people whose legacy is nothing but evil and God had even said the Amalekites were to be blotted out. YET GOD RAISED THEM UP. The Amalekites had followed the Israelites all across the wilderness with harassing and warlike thrusts, going back to the battle at Rephidim, when Moses held up his hands with help of Aaron & Hur and God (Jehovah Nissi) gave Israel the victory under Joshua's command  **DO YOU THINK THAT YOUR SIN IS NOT SERIOUS BEFORE GOD?** FLESH NEVER GETS BETTER ([Gal 5:16](http://biblia.com/bible/nasb95/Gal%205.16), [17](http://biblia.com/bible/nasb95/Gal%205.17) - see note [Galatians 5:16](http://preceptaustin.org/covenant_abrahamic_vs_old_vs_new.htm#gal 5:16) [Galatians 5:17](http://preceptaustin.org/covenant_abrahamic_vs_old_vs_new.htm#gal 5:17) ). We must learn from Israel rather than be judgmental of their waywardness. The people that God has right now in your life who are driving you crazy are probably those who reflect the same sinful tendencies you have expressed!  **AND HE WENT AND DEFEATED ISRAEL AND THEY POSSESSED THE CITY OF THE PALM TREES** ([Jdg 1:16](http://biblia.com/bible/nasb95/Jdg%201.16) - [note](http://www.preceptaustin.org/judges_1.htm#1:16), [Dt 34:3](http://biblia.com/bible/nasb95/Dt%2034.3)):  City of the Palm trees = Jericho which was under a curse ([Josh 6:26](http://biblia.com/bible/nasb95/Josh%206.26)), and there’s no evidence that the city had been rebuilt; but the location was ideal for directing military operations, and there was an abundance of water there. |

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| **Judges** **3:14 And the sons of Israel served Eglon the king of Moab eighteen years.** |
| **AND THE SONS OF ISRAEL SERVED EGLON THE KING OF MOAB EIGHTEEN YEARS:** ([Leviticus 26:23-25](http://biblia.com/bible/nasb95/Leviticus%2026.23-25); [Deuteronomy 28:40](http://biblia.com/bible/nasb95/Deuteronomy%2028.40),[47](http://biblia.com/bible/nasb95/Deuteronomy%2028.47),[48](http://biblia.com/bible/nasb95/Deuteronomy%2028.48))  The listed periods of servitude in the book of Judges total 111 years and included subjection to no less than nine different nations. Israel's periods of apostasy were costly. |

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| **Judges** **3:15 But when the sons of Israel cried to the LORD, the LORD raised up a deliverer for them, Ehud the son of Gera, the Benjamite, a left-handed man. And the sons of Israel sent tribute by him to Eglon the king of Moab.** |
| **BUT WHEN THE SONS OF ISRAEL CRIED TO THE LORD THE LORD RAISED UP A DELIVERER FOR THEM:** ([Jdg 2:9](http://biblia.com/bible/nasb95/Jdg%202.9); [Psalms 50:15](http://biblia.com/bible/nasb95/Psalms%2050.15); [78:34](http://biblia.com/bible/nasb95/Psalms%2078.34); [90:15](http://biblia.com/bible/nasb95/Psalms%2090.15); [Jeremiah 29:12](http://biblia.com/bible/nasb95/Jeremiah%2029.12),[13](http://biblia.com/bible/nasb95/Jeremiah%2029.13); [33:3](http://biblia.com/bible/nasb95/Jeremiah%2033.3) )  Note it is not recorded that the **Spirit of the Lord** came upon Ehud. Yet he clearly knows by Whose power the battle is fought and won ([Jdg 3:28](http://biblia.com/bible/nasb95/Jdg%203.28) -[note](http://www.preceptaustin.org/judges_3_commentary.htm#3:28)). "**History is His story**,” but as God executes His divine decrees, He never violates human responsibility, but rules and overrules in the affairs of individuals and nations to accomplish His great purposes on this earth (cp [Isa 55:8](http://biblia.com/bible/nasb95/Isa%2055.8), [9](http://biblia.com/bible/nasb95/Isa%2055.9), [Ro 11:33](http://biblia.com/bible/nasb95/Ro%2011.33), [34](http://biblia.com/bible/nasb95/Ro%2011.34), [35](http://biblia.com/bible/nasb95/Ro%2011.35), [36](http://biblia.com/bible/nasb95/Ro%2011.36) - see notes [Ro 11:33](http://preceptaustin.org/romans_1133-36.htm#11:33); [34](http://preceptaustin.org/romans_1133-36.htm#11:34); [35](http://preceptaustin.org/romans_1133-36.htm#11:35); [36](http://preceptaustin.org/romans_1133-36.htm#11:36)).  The Apostle Paul wrote in ([2Corinthians10:3](http://biblia.com/bible/nasb95/2Corinthians10.3), [4](http://biblia.com/bible/nasb95/2Corinthians%2010.4), [5](http://biblia.com/bible/nasb95/2Corinthians%2010.5)-[note](http://www.preceptaustin.org/2corinthians_103-5_exposition.htm);) to the believers in Corinth reminding them of a principle every Christian needs to take to heart:  we walk in the flesh, we do not war according to the flesh, for the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ" (see [**notes**](http://www.preceptaustin.org/2corinthians_103-5_exposition.htm))  When God goes to war, He usually chooses the most unlikely soldiers, hands them the most unusual weapons, and accomplishes through them the most unpredictable results. For example, God gave Shamgar an ox goad, and with it he killed 600 men ([Jdg 3:31](http://biblia.com/bible/nasb95/Jdg%203.31)-[note](http://www.preceptaustin.org/judges_3_commentary.htm#3:31)). Jael used a hammer and tent peg to kill a captain ([Jdg 4:21](http://biblia.com/bible/nasb95/Jdg%204.21)-[note](http://www.preceptaustin.org/judges_4_commentary.htm#4:21)), and Gideon routed the whole Midianite army with only pitchers and torches as weapons ([Jdg 7:20](http://biblia.com/bible/nasb95/Jdg%207.20)-[note](http://www.preceptaustin.org/Judges_7_commentary.htm#7:20)). Samson slaughtered 1,000 Philistines using the jawbone of an ass ([Jdg 15:15](http://biblia.com/bible/nasb95/Jdg%2015.15)-[note](http://www.preceptaustin.org/Judges_15_commentary.htm#15:15)), and young David killed the giant Goliath with a stone hurled from a shepherd’s sling (1Samuel 17). West Point Military Academy isn’t likely to offer courses on how to use these weapons!  Though our technologically advanced world has changed dramatically since the days of the Judges, our internal enemy, the [**flesh**](http://www.preceptaustin.org/romans_85.htm#4b), & our external enemy, the “WORLD" are both still the same relentless adversaries in this "Holy War" (to be holy as He is holy) because human nature hasn’t changed ([1Jn 2:15](http://biblia.com/bible/nasb95/1Jn%202.15), [16](http://biblia.com/bible/nasb95/1Jn%202.16), [17](http://biblia.com/bible/nasb95/1Jn%202.17), [Ro 5:12](http://biblia.com/bible/nasb95/Ro%205.12)-[note](http://preceptaustin.org/romans_513-21.htm#5:12), [Ep 2:2](http://biblia.com/bible/nasb95/Ep%202.2), [3](http://biblia.com/bible/nasb95/Ep%202.3)- [Ephesians 2:2](http://www.preceptaustin.org/ephesians_21-2.htm#2:2); [2:3](http://www.preceptaustin.org/ephesians_23.htm#2:3)). As long as we’re in this world, God’s people are involved in a spiritual war against our other enemy SATAN in whose power the whole world lies ([Ep 6:10](http://biblia.com/bible/nasb95/Ep%206.10), [11](http://biblia.com/bible/nasb95/Ep%206.11), [12](http://biblia.com/bible/nasb95/Ep%206.12)-see notes, [1Jn 5:19](http://biblia.com/bible/nasb95/1Jn%205.19),  [Jn 12:31](http://biblia.com/bible/nasb95/Jn%2012.31), [14:30](http://biblia.com/bible/nasb95/Jn%2014.30), [16:11](http://biblia.com/bible/nasb95/Jn%2016.11), [Ep 2:2](http://biblia.com/bible/nasb95/Ep%202.2), [Luke 4:6](http://biblia.com/bible/nasb95/Luke%204.6)), and God is still looking for men and women who have what it takes to win: power (made strong in weakness [2Cor 12:9](http://biblia.com/bible/nasb95/2Cor%2012.9)-[note](http://www.preceptaustin.org/2corinthians_129_commentary.htm#12:9);  [2Cor 12:10](http://biblia.com/bible/nasb95/2Cor%2012.10)-[note](http://www.preceptaustin.org/2corinthians_1210_commentary.htm#12:10)), strategy, and courage ([1Cor 15:58](http://biblia.com/bible/nasb95/1Cor%2015.58)). These three essentials for victory are illustrated in this chapter in the lives of the first three judges.  **EHUD** (= unity, united) **THE SON OF GERA, THE BENJAMITE** ( = sons of my right hand) **A LEFT-HANDED MAN**:  **Benjamite** - 18x in OT - [Jdg. 3:15](http://biblia.com/bible/nasb95/Jdg.%203.15); [19:16](http://biblia.com/bible/nasb95/Jdg%2019.16); [20:35f](http://biblia.com/bible/nasb95/Jdg%2020.35f), [40](http://biblia.com/bible/nasb95/Jdg%2020.40), [43](http://biblia.com/bible/nasb95/Jdg%2020.43); [1 Sam. 9:1](http://biblia.com/bible/nasb95/1%20Sam.%209.1), [4](http://biblia.com/bible/nasb95/1%20Sam%209.4), [21](http://biblia.com/bible/nasb95/1%20Sam%209.21); [22:7](http://biblia.com/bible/nasb95/1%20Sam%2022.7); [2 Sam. 16:11](http://biblia.com/bible/nasb95/2%20Sam.%2016.11); [19:16f](http://biblia.com/bible/nasb95/2%20Sam%2019.16f); [20:1](http://biblia.com/bible/nasb95/2%20Sam%2020.1); [1 Ki. 2:8](http://biblia.com/bible/nasb95/1%20Ki.%202.8); [1 Chr. 27:12](http://biblia.com/bible/nasb95/1%20Chr.%2027.12); Est. 2:5; [Ps. 7:1](http://biblia.com/bible/nasb95/Ps.%207.1)  The Hebrew literally reads that Ehud was "hindered (bound or handicapped) in the right hand" an ironic situation for a descendant of the tribe of Benjamin which means "son of my right hand"!  The Hebrew word for "left handed" is used later in Judges...  Out of all these people 700 choice men (also Benjaminites) were **left-handed**; each one could sling a stone at a hair and not miss. ([Judges 20:16](http://biblia.com/bible/nasb95/Judges%2020.16))  Ehud concealed his dagger on his right side, an unexpected place. Many of the tribe of Benjamin were left-handed ([Jdg 20:16](http://biblia.com/bible/nasb95/Jdg%2020.16)-see note [Judges 20:16](http://www.preceptaustin.org/Judges_20_commentary.htm#20:16)) and perhaps even ambidextrous ([1Chr 12:2](http://biblia.com/bible/nasb95/1Chr%2012.2)). Note the [Septuagint (LXX)](http://www.preceptaustin.org/Greek_to_Me.htm#Sept) translates "**left-handed**" with the Greek word for **ambidextrous** adding support to the supposition that this may have been the case. Certainly if Ehud were able to function with his right hand it would have made his ruse even more subtle...in any event the battle and the victory was the LORD's.  **AND THE SONS OF ISRAEL SENT TRIBUTE BY HIM TO EGLON THE KING OF MOAB** ([1Samuel 10:27](http://biblia.com/bible/nasb95/1Samuel%2010.27); [Proverbs 18:16](http://biblia.com/bible/nasb95/Proverbs%2018.16); [19:6](http://biblia.com/bible/nasb95/Proverbs%2019.6); [21:14](http://biblia.com/bible/nasb95/Proverbs%2021.14); [Isaiah 36:16](http://biblia.com/bible/nasb95/Isaiah%2036.16))  **In Judges 3 note these overriding principles:**  1). God uses completely different kinds of men. Don't look for a stereotype of the kind of person God uses. You may not be an Othniel but remember Judges 3 and the fact that God uses Ehud's and Shamgars.   2). God uses those who draw their strength from Him. See [Isaiah 40:31](http://biblia.com/bible/nasb95/Isaiah%2040.31) where the word **renew** is really exchange or replace. So those who wait for the Lord will exchange their weaknesses for His strength.   3). God uses those who step out in faith and trust Him. All 3 of these judges had to take a risk & step out in faith (not sight), humbly taking God at His word & in that assurance confronting the enemy. |