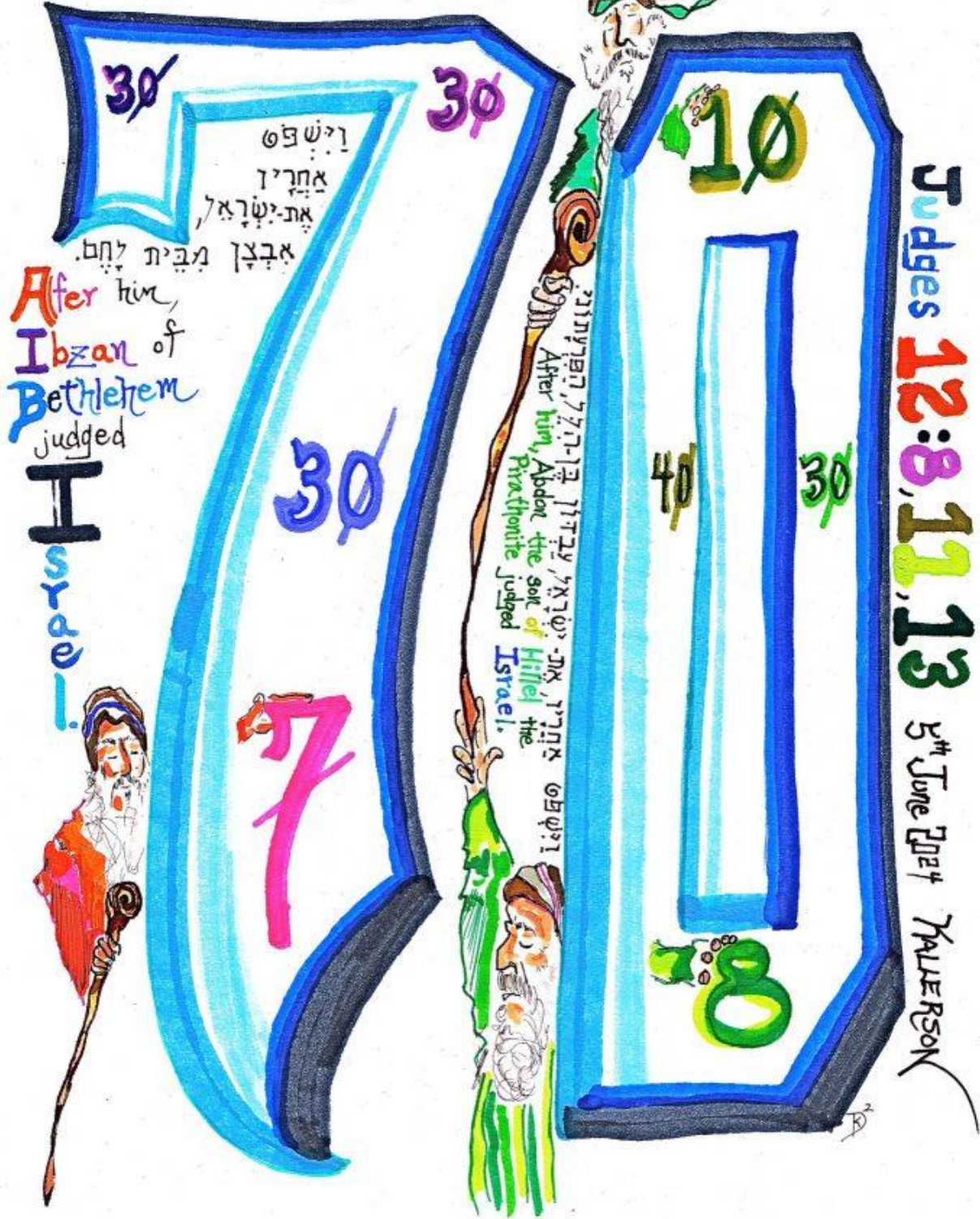


וַיִּשְׁפֹּט אַחֲרָיו אֶת-יִשְׂרָאֵל, אֵילֹן הַזַּבּוּלֹנִי,
 וַיִּשְׁפֹּט אֶת-יִשְׂרָאֵל, עֶשְׂרֵת שָׁנִים.
After him,
Elon the **Zebulunite**
 judged **Israel.**



Judges **12:8, 11, 13**
 5th June תשפ"ד
 KALLERSON

Artwork by Douglas Kallerson

Judges 12:8-15 **(Ibzan, Elon, and Abdon, Judges of Israel)**

In previous Judges sermons, we have seen pictures of what is coming upon Israel, and indeed the whole world, in the tribulation period. That was especially on display in the story of Gideon.

However, the narrative went back in time and gave us a look into the work of the antichrist during the tribulation period through the story of Abimelech.

Tola and Jair then gave insights into the coming millennium. But the ongoing narrative again backed up in the next passage to provide further detail into the time of Israel without Christ. This was a necessary step to lead to an understanding of who is and who is not right with God.

Clarity is needed to understand who of Israel would enter the millennium. In other words, there are believers before the time of Jesus who will enter, such as Daniel. They were saved under the time of the law, but not everyone under the time of the law was saved.

Likewise, the people after the coming of Christ who hold to the law could say, "We are doing what they were doing and we will be saved." But that is incorrect. This was clearly revealed in the sermons about Jephthah.

Each account has been given to provide insights into redemptive history and to have those who look into these things solidify their theology concerning proper doctrine during various dispensations.

With Jephthah complete, a picture similar to that of Tola and Jair appears again in today's verses.

Text Verse: *"Then one of the elders answered, saying to me, 'Who are these arrayed in white robes, and where did they come from?'*

¹⁴ And I said to him, 'Sir, you know.'

So he said to me, "These are the ones who come out of the great tribulation, and washed their robes and made them white in the blood of the Lamb. ¹⁵ Therefore they are before the throne of God, and serve Him day and night in His temple. And He who sits on the throne will dwell among them." Revelation 17:13-15

Israel today is A People who are not God's people, except in regard to His future reacceptance of them. That was clearly and unambiguously seen in the sermons on Jephthah.

So the question is, what is it that makes any people the people of God? The answer is faith. But more than that, it is properly directed faith. Those who were under the law before Jesus' coming were saved by faith in God's provision at that time.

Since Christ's coming, man is saved by faith in God's provision of Jesus Christ. One cannot back up to the law and say, "I am going to be saved by God's provision of the Law of Moses." No! It didn't save at that time, except as it anticipated Christ, and it cannot save at all now – in any way, shape, or form because Christ has come and fulfilled it. The time of the law is done.

Jephthah cleared that up. Now, we come to the results of that typology in the naming of three Judges of Israel. The passage is filled with wonderful hints of what God has ahead in history. Please enjoy the pictures to come. They are a magnificent part of God's superior word. And so, let us turn to that precious word once again, and... May God speak to us through His word today, and may His glorious name ever be praised.

I. They Judged Israel (verses 8-15)

The narrative now turns to three judges whose combined time of judging Israel comprises a mere eight verses. They are not mentioned elsewhere in Scripture, so this is all that we have to go on.

Unlike Jephthah, all three of these judges are located west of the Jordan. Each of them is said to be "after him," so there is a chronological aspect to them. However, it does not logically follow that they judged in order with the other events and judges later noted, such as Samson. They simply judged after Jephthah and after one another.

That they come after Jephthah chronologically is seen in the opening words of our passage today...

⁸ After him, Ibzan of Bethlehem judged Israel.

vayishpot akharav eth Yisrael ivtsan mi'beithlakhem – "And judges, after him, Israel, Ibzan from Bethlehem." This judge, Ibzan, judges after the time of Jephthah. The location of his judgeship is said to be Bethlehem, but it is not necessarily Bethlehem in Judah.

In Judges, Bethlehem is noted nine times. Seven of those times, it specifically notes Bethlehem Judah to define which Bethlehem. This is also true of the opening words of Ruth which occurred during the time of the judges. Only after it was specifically defined twice as Bethlehem Judah is the word Judah omitted.

Josephus says that it is Bethlehem Judah, but his writings are not always reliable. They need to be considered as mere possibilities, not as adamant proofs. Also, due to the closeness of spelling between Ibzan and Boaz, some Jewish commentaries state it is the same person. However, the Hebrew spelling is not that close. The names are derived from different roots.

Taking this to a ludicrous extreme, however, Cambridge says, "His city was probably not the Beth-lehem in Judah, because the Bk of Judges is not concerned with Judah." Judah is mentioned over twenty times in Judges. Samson's judgeship, which is the next major section coming in the book of Judges, has dealings with Judah.

There isn't definitive proof either way, but the lack of noting Judah after Bethlehem may indicate another Bethlehem, probably that noted in Joshua 19, is being referred to. That Bethlehem was within the borders of Zebulun which lies to the north of Judah and west of the Jordan and the Sea of Galilee in Canaan.

Having said all that, a couple of points should be considered. The first is that arbitrarily trusting commentaries without verifying what they say is not a sound approach to learning what is being conveyed in Scripture.

The second is that whether this is in Judah or Zebulun, it is irrelevant to what is needed to understand the typology being conveyed. In fact, we can deduce that by stating the tribe it would mar whatever typology needs to be drawn from the passage.

Of the name Ibzan has several possibilities: Their Whiteness, literally, Their Tin as White (Jackson's dictionary); Great Fatigue (Jones'); Splendid (Young's); or, using the same root as Young's, *ebets* (to gleam or conspicuous), it could mean Gleam. Illustrious, Conspicuous, etc.

Bethlehem means House of Bread (*lekhem*), but without the vowel pointing it is identical to the verb meaning war (*lakham*). Thus, it has a secondary meaning of House of War (Battle). The connection between the two is that in battle, it is as if those being killed are consumed like food. Of him, it next says...

⁹ **He had thirty sons.**

v'hi lo sh'loshim banim – “And is, to him, thirty sons.” He is noted just after Jephthah who had no surviving children, at least as recorded in the narrative. A son in Scripture can have a multitude of significations, but the main sense of being a son is that of identity of character or nature.

Of the number of sons, Bullinger says –

“THIRTY being 3 x 10, denotes in a higher degree the perfection of Divine order, as marking the right moment. CHRIST was thirty years of age at the commencement of His ministry, Luke 3:23. JOSEPH, His type, was the same age, Genesis 41:46. DAVID also, when he began to reign, 2 Samuel 5:4.” E.W. Bullinger

In their lives, both Joseph and David were types of Christ. Along with Ibzan’s thirty sons, it next says...

^{9 (con’t)} **And he gave away thirty daughters in marriage, and brought in thirty daughters from elsewhere for his sons.**

u-sh'loshim banoth shilakh ha'khutsah u-sh'loshim banoth hevi l'banav min ha'khuts – “and thirty daughters sends the outside-ward. And thirty daughters came to his sons from the outside.” The idea of daughters in Scripture carries a similar connotation to that of sons for people and things that are feminine. It conveys the idea of identity of character or nature.

Here, the contrast between Jephthah and Ibzan is strikingly set forth for us to see. Jephthah’s only child, his daughter, was sacrificed as an offering to the Lord for the victory realized in battle. She remained unmarried. On the other hand, Ibzan has thirty daughters he gave away in marriage and he gained thirty daughters-in-law through marriage to his sons.

Of this, Ellicott says, “Implying polygamy, wealth, and state.” Actually, none of these is implied. He may have outlived or divorced many wives. He may have been rich or poor. And he may have lived in the most modest of conditions.

Ellicott then states, “The only reason for recording the marriage of his sons and daughters is to show that he was a great man, and sought additional influence by intermarriages with other families.” But we have already shown another reason, which is that his life is set in complete contrast to his predecessor.

In other words, we must be careful to not insert what the text is silent on, and we must not assume we know everything that is being conveyed. Any speculation should always

be noted as such. Specific words are provided by the Lord, but as simple as they are, they may carry more intent than we realize. Of Ibzan, it next says...

⁹ (con't) **He judged Israel seven years.**

vayishpot eth Yisrael sheva shanim – “And judges, Israel, seven years.” Seven is the number of spiritual perfection. Bullinger continues to define it, saying –

“In the Hebrew, seven is shevah. It is from the root savah, to be full or satisfied, have enough of. Hence the meaning of the word ‘seven’ is dominated by this root, for on the seventh day God rested from the work of Creation. It was full and complete, and good and perfect. Nothing could be added to it or taken from it without marring it. Hence the Shavath, to cease, desist, rest, and Shabbath, Sabbath, or day of rest. ... It tells of that eternal Sabbath-keeping which remains for the people of God in all its everlasting perfection. In the creative works of God, seven completes the colours of the spectrum and rainbow, and satisfies in music the notes of the scale. In each of these the eighth is only a repetition of the first. Another meaning of the root [Shava] is to swear, or make an oath. It is clear from its first occurrence in Genesis 21:31, ‘They sware both of them,’ that this oath was based upon the ‘seven ewe lambs’ (vv 28,29,30), which point to the idea of satisfaction or fulness in an oath. It was the security, satisfaction, and fulness of the obligation, or completeness of the bond, which caused the same word to be used for both the number seven and an oath; and hence it is written, ‘an oath for confirmation is an end of all strife.’”

¹⁰ **Then Ibzan died and was buried at Bethlehem.**

vayamath ivtsan vayiqaver b'veithlakhem – “And dies, Ibzan, and buried in Bethlehem.” The time he was a judge was seven years. But his age at death is left unstated. He could have become judge at ninety and died at ninety-seven. The details of his life, though sparse, are carefully recorded.

¹¹ **After him, Elon the Zebulunite judged Israel.**

vayishpot akharav eth Yisrael elon hazvuloni – “And judges, after him, Israel, Elon the Zebulunite.” The words “after him” can mean immediately after him or at some point after him. It also does not negate someone else judging at the same time. Elon is a judge of Israel after the time of Ibzan. The name Elon comes from *elon*, a terebinth or oak. Jones’ dictionary defines it as Magnificent Oak.

However, *elon* is derived from *ayil*, a ram. That in turn comes from *ul*, to be strong. Thus, Young’s defines it as either Oak or Strong.

Zebulun means Glorious Dwelling Place.

Even less is said of him than of his predecessor...

¹¹ (con't) **He judged Israel ten years.**

vayishpot eth Yisrael esher shanim – “And judges, Israel, ten years.” These five words sum up his time as judge. Ten, according to Bullinger signifies –

“Completeness of order, marking the entire round of anything, is, therefore, the ever-present signification of the number ten. It implies that nothing is wanting; that the number and order are perfect; that the whole cycle is complete.”

¹² **And Elon the Zebulunite died and was buried at Aijalon in the country of Zebulun.**

vayamath elon hazvuloni vayiqaver b'ayalon b'erets zevulun – “And dies, Elon the Zebulunite. And buried in Aijalon in land Zebulun.” There appears to be a play on words here based on the Hebrew spelling of the name and his burial location –

אלון
אילון

Other than the additional letter *yod*, the spelling is identical. And there is a reason for them being so similar. Aijalon comes from *ayyal*, a deer. Hence, it signifies Place of the Deer. However, that also comes from the same root as *elon*, which is *ul*, or strength. Hence, Place of Strength is not out of line.

Noting that Aijalon is in the country of Zebulun is to distinguish it from another location with the same name recorded in the territory of Dan.

To close out the chapter, one more judge is introduced...

¹³ **After him, Abdon the son of Hillel the Pirathonite judged Israel.**

vayishpot akharav eth Yisrael avdon ben hilel hapirathoni – “And judges, after him, Yisrael, Abdon son Hillel the Pirathonite.” Again, the words “after him” can mean immediately after him, or at some point after him. It also does not negate someone else judging at the same time. Abdon is a judge of Israel after the time of Elon.

The name Abdon comes from *abad*, to work or serve. It is variously defined as Servile, Hard Slavery, etc. However, the *on* (*vav-nun* couple) at the end of the name is often

used as a locative or personified structure. Therefore, it can mean Place of Work or Working One.

Hillel comes from *halal*, generally translated as praise. It is also variously translated as glory, boast, etc. It means Praise (of God), Praised Greatly, Praise, He has Praised, etc.

Pirathon is variously defined as Just Revenge, Peak, Top, or Height. However, Abarim says –

“Here at Abarim Publications we surmise that the town and both the judge and the mighty-man were named after a method of social formation that also sits at the heart of the gospel of Jesus Christ, and which would make Israel a "kingdom of kings" (Daniel 2:44, 1 TIMOTHY 6:14-15, REVELATION 5:10, 17:14), namely by the joining of autonomous people without compromising anybody's freedom and autonomy and in fact adding to it (GALATIANS 5:1). Our name means [Town] Of The Confederation, and since the early Scriptures respect Egypt as ancestral (rather than reject it as some mere fruitless oppressor), our name even means Place Of The Little Pharaohs.”

Of Abdon, it next says...

¹⁴ **He had forty sons and thirty grandsons,**

v’hi lo arbaim banim u-shloshim b’ne banim – “And is, to him, forty sons and thirty sons’ sons.” The number forty is defined by Bullinger, saying –

“It is the product of 5 and 8, and points to the action of grace (5), leading to and ending in revival and renewal (8). This is certainly the case where forty relates to a period of evident probation. But where it relates to enlarged dominion, or to renewed or extended rule, then it does so in virtue of its factors 4 and 10, and in harmony with their signification.”

As this is speaking of an enlarged dominion and extended rule, it should rather be defined by four, the number of material creation, and ten, the number of completeness of order. It would thus refer to completeness of order in the material creation.

Thirty was previously defined.

Of these progenies, it next says...

¹⁴ (con’t) **who rode on seventy young donkeys.**

rokhvim al shivim ayarim – “riding upon seventy donkey-colts.” This is not unlike Jair in Judges 10 who was said to have thirty sons who rode on thirty donkeys.

The word translated as donkey is *ayir*. It is a colt, a young donkey. The word comes from *ur*, to rouse oneself or awaken. The connection is that of raising (bearing) a burden. This type of donkey pictures ruling status. This is seen in Zechariah –

“Rejoice greatly, O daughter of Zion!
Shout, O daughter of Jerusalem!
Behold, your King is coming to you;
He is just and having salvation,
Lowly and riding on a donkey,
A colt [*ayir*], the foal of a donkey.” Zechariah 9:9

As with Jair, this is equivalent to saying, “seventy who ruled.”

The number seventy, as defined by Bullinger, “signifies perfect spiritual order carried out with all spiritual power and significance. Both spirit and order are greatly emphasised.”

Concerning Abdon, it says...

¹⁴ (con’t) **He judged Israel eight years.**

vayishpot eth Yisrael sh’moneh shanim – “And judged, Israel, eight years.” Of this number, Bullinger says, “It is 7 plus 1. Hence it is the number specially associated with Resurrection and Regeneration, and the beginning of a new era or order.” With this short description complete it next says...

¹⁵ (fin) **Then Abdon the son of Hillel the Pirathonite died and was buried in Pirathon in the land of Ephraim, in the mountains of the Amalekites.**

vayamath avdon ben hilel hapirathoni vayiqaver b’pirathon b’erets ephrayim b’har amaleqi – “And dies, Abdon, son Hillel the Pirathonite. And buried in Pirathon, in land Ephraim, in mount the Amalekite.” The chapter ends with these words.

The name Ephraim means Twice Fruitful and Ashes.

Amalek is derived from *am*, people, and *malaq*, to nip or wring off the head of a bird with or without severing it from the body. Thus, they are The People Who Wring Off. They are those who are disconnected from the body and strive to disconnect the body.

As has been seen many times, a mountain is a lot of something gathered. It is synonymous with a large but centralized group of people. There has not been a lot of surface information in these accounts. However, because typology is being conveyed, a lot can be gleaned from them.

*Ibzan came after Jephthah to show us some stuff
Then came Elon to show us some more
But these two weren't quite enough
And so came Abdon, to show us the score*

*Three judges over Israel
Three men who anticipate the coming Christ
What a marvelous thing that their lives tell
Showing us how pleasing God is priced*

*It doesn't come by works of the law
It isn't found in arrogant pride
Remember the things you heard and saw
Come to Jesus and stand on His side*

*Jesus! Jesus! Jesus! In Him the victory
All hail our Lord Jesus there before the glassy sea*

II. Pictures of Christ

The account of these three judges comes after that of Jephthah. This tells us that any typology is to be taken sequentially after what was said in the narrative of Jephthah, regardless as to whether the times of these judges is chronologically sequential or not.

Jephthah's battle was against Ammon, A People. That battle anticipates the people of Israel who reject Christ during this dispensation. They have no inheritance among the redeemed of the Lord.

That included the narrative of Jephthah's daughter being sacrificed which indicated the price God was willing to pay to secure true believers in Christ during this dispensation. Those who believe will be saved while those who do not will be eternally separated from God.

The first seven verses of this chapter showed that anyone of this dispensation who relies on the law for salvation, assuming he can be saved through it, will also be eternally

separated from God. The law cannot save. It only brings condemnation. Only Jesus can save.

The first judge introduced after Jephthah is Ibzan of Bethlehem. He anticipates Jesus, Splendid (Illustrious, etc.) from Bethlehem, the House of Bread. He is Splendor of God and the Bread of Life. Saying he has thirty sons refers to the sonship that comes through Him and which is ultimately revealed “at the right moment.”

There is a time when the sonship of His people or the rejection of His people will be fully realized. The thirty daughters going out and the other thirty daughters coming in for his sons anticipate the inheritances of His people.

The word inheritance is feminine in both Hebrew (*nakhalah*) and Greek (*kléronomia*). At the right moment in time, those who reject Him will have their inheritances sent out while those who are His will have their inheritances brought in.

Saying Ibzan judged Israel seven years signifies the spiritual perfection of those saved. As Bullinger noted, the root signifies satisfied or have enough. And more, Bullinger noted the connection to rest, something that is finally granted to those who are saved, as well as the satisfaction of an oath, something that comes through the covenant promises which are finally realized.

Ibzan’s death closes out the typology. Stating that he was buried in the same place he came from is a confirmation of the typology concerning Christ being the Bread of Life that feeds His people eternally.

After Ibzan, Elon the Zebulunite is mentioned. He is Strong, the Glorious Dwelling Place-ite, referring to Jesus who is from heaven. He judged Israel ten years. It speaks of the totality of the millennium, marking completeness of order of the dispensation. Nothing is wanting and the entire cycle is complete.

Saying that Elon the Zebulunite was buried in Aijalon in Zebulun is a way of saying that Jesus, the Man from heaven, retains His strong position at the end of the millennium that He possessed at the beginning of it. Thus, it reflects the state of those who possess the millennium in Christ.

After Elon came Abdon, son of Hillel, the Pirathonite. Translated, it speaks of Jesus: Working One, son of Praise, the Confederationite. Jesus, the Working One, is the One who accomplished all the work necessary for man to be reconciled to God.

He is the Son (meaning His character and nature) of Praise and the One who brings together as one every tribe, tongue, and nation, on earth “by the joining of autonomous people without compromising anybody’s freedom and autonomy and in fact adding to it” (Abarim). As it says in Revelation 5 –

“And they sang a new song, saying:
‘You are worthy to take the scroll,
And to open its seals;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue and people and nation,
¹⁰ And have made us kings and priests to our God;
And we shall reign on the earth.’” Revelation 5:9, 10

The millennium will be filled with those who accepted Christ, both Jew and Gentile from everywhere, when it is populated after the tribulation. That includes both those who survived through the tribulation as well as those who will reject the mark of the beast –

“And I saw thrones, and they sat on them, and judgment was committed to them. Then *I saw* the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and had not received *his* mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years. ⁵ But the rest of the dead did not live again until the thousand years were finished. This *is* the first resurrection. ⁶ Blessed and holy *is* he who has part in the first resurrection. Over such the second death has no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years.” Revelation 20:4-6

This period is defined in the words concerning the forty sons and thirty grandsons. As noted, because this speaks of enlarged dominion and extended rule, it is to be defined by four, the number of material creation, and ten, the number of completeness of order.

The number, therefore, refers to completeness of order in the material creation. This is exactly what is contemplated in the thought of the millennium, meaning the final thousand years of man in the redemptive narrative.

The number thirty signifies the perfection of Divine order as marking right moment. The dispensational plan is complete with the ending of the millennium. Every word of the provided typology leading up to this point has carefully and precisely marked out all that

is going on in the redemptive narrative from the time of the law through the completion of the millennium.

To fully reveal this, the two numbers are combined when noting the seventy donkeys. It reveals the “perfect spiritual order carried out with all spiritual power and significance. Both spirit and order are greatly emphasized” (Bullinger).

As noted, the type of donkey here pictures ruling status. That could not be more perfectly summed up than with the words of Revelation 20:6, they “shall reign with Him a thousand years.”

Of Abdon, Working One, it says he judged eight years. That exactly describes the completion of the millennium, the seventh dispensation. It refers to regeneration and the beginning of a new era or order. This is just what lies ahead after the millennium –

“Now I saw a new heaven and a new earth, for the first heaven and the first earth had passed away. Also there was no more sea. ² Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³ And I heard a loud voice from heaven saying, ‘Behold, the tabernacle of God *is* with men, and He will dwell with them, and they shall be His people. God Himself will be with them *and be* their God. ⁴ And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away.’

⁵ Then He who sat on the throne said, ‘Behold, I make all things new.’ And He said to me, ‘Write, for these words are true and faithful.’” Revelation 21:1-5

The final verse of the chapter referred to Abdon’s death and where he was buried. It is a beautifully fitting end to this narrative –

“And dies, Working One, son of Praise, the Confederationite. And buries him in Confederation in the land of Twice Fruitful/Ashes in mount the People Who Wring Off.”

Exodus 17 ended with the words –

“And Moses built an altar and called its name, The-Lord-Is-My-Banner; ¹⁶ for he said, “Because the Lord has sworn: the Lord *will have* war with Amalek from generation to generation.” Exodus 17:15, 16

Jesus, because of the afflictions of His work (Ashes) became Twice Fruitful, gathering people from Jews and Gentiles despite the constant ongoing battle with the legalism of law observance. His work alone has defeated Amalek once and forever.

From Christ's comprehensive, consummate, complete, and continuously effective work, there will be a heavenly confederation from every people group on the planet, hailing the Lamb of God for all eternity.

Without any manipulation at all, but simply reading the provided information gathered from these verses, it has revealed exactly what has been going on throughout the entire redemptive narrative since Judges 1.

Each step has carefully and meticulously provided doctrine to lead Israel to an understanding of what God in Christ is doing. As Gentiles today are included in the commonwealth of Israel, it is inclusive of us as well.

In this section, the three Judges combined reigned for a total of twenty-five years. The total is purposeful. It sums up the millennium dispensation. Each separate period bears its own signification. However, this total does as well –

“TWENTY-FIVE being the square of five (5^2 or 5×5), expresses the essence of the signification of five, i.e. grace, whether used alone or occurring as a factor in larger numbers.” Bullinger

The meaning is that whether before the coming of Christ or after His coming, and even through the millennium, man is saved solely by the grace of God in Christ. But there is more. Because these three narratives are linked to Jephthah's rule by the words “after him,” the total, thirty-one years, has its own relevance.

“THIRTY-ONE The Hebrew expression of this is I), El, the name of God, and its signification as a number or factor would be Deity.” Bullinger

Without needing to stretch this at all, and because all four of these Judges clearly and unambiguously picture Christ, it is a resounding note to us that Jesus Christ is God.

As noted previously, to say that one must observe the law (which Jesus fulfilled) in order to be saved is an implicit denial of the truth that Jesus is God. Thus, to rely on the law after the completion of His work is the spirit of the antichrist, meaning denying the Father/Son relationship.

A battle is being waged, a spiritual battle, that is being worked out in literal human history, including worldwide battles that are prophesied to happen in the future. Every step of this process is given to refine and purify those who will come to God through faith in Jesus Christ alone.

No person can be saved apart from His work. This is what the Bible says. Let us pay heed to the message, put ourselves and our pride aside, and let us trust – wholly and completely – in Jesus Christ alone. He can (and He will) save. Hooray for Jesus!

Closing Verse: *“They shall neither hunger anymore nor thirst anymore; the sun shall not strike them, nor any heat; ¹⁷for the Lamb who is in the midst of the throne will shepherd them and lead them to living fountains of waters. And God will wipe away every tear from their eyes.” Revelation 17:16, 17*

Next Week: Judges 13:1-14 *Fun a ton! His story is so swell...* (Samson, Judge of Israel, Part I) (39th Judges Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who judges His people according to their deeds. So, follow Him, live for Him, and trust Him, and He will do marvelous things for you and through you.

Ibzan, Elon, and Abdon, Judges of Israel

After him, Ibzan of Bethlehem judged Israel
He had thirty sons, that’s several tons
And he gave away thirty daughters in marriage
And brought in thirty daughters from elsewhere for his sons

He judged Israel seven years, certainly enjoying them
Then Ibzan died and was buried at Bethlehem

After him, Elon the Zebulunite judged Israel
He judged Israel ten years, sure was fun
And Elon the Zebulunite died
And was buried at Aijalon in the country of Zebulun

After him, Abdon the son of Hillel
The Pirathonite judged Israel
He had forty sons and thirty grandsons
Who rode on seventy young donkeys. What a story to tell!

He judged Israel eight years
Then Abdon the son of Hillel the Pirathonite died
And was buried in Pirathon in the land of Ephraim
In the mountains of the Amalekites. From there, he will make
-----his transformation ride

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...