

**A. Raiding of Sodom  
 (1-12)**

-The First War Between Nations Recorded in the Bible.

-Sometimes referred to as the "Dead Sea War."

1. **The Cause of the Raid (v.4)**

-“They Rebelled”

2. **The Coalition of the Raiders (vv. 1,5,9)**

- Shinar
- Ellasar
- Elam
- Goim

3. **The Cleverness of the Raid (vv. 5-7)**

*Instead of directly attacking the 5 cities of the Jordan Valley, they cut "a wide sweep to the east and south [Seir] and then around to the southwest [Kadesh]; then northeast to the western side of the Dead Sea [Hazazon-tamar / Engedi], and then lastly the troops swarm down upon their final objective" (H. C. Leupold)*

**Admah & Zeboiim**

-Possibly in a location now submerged under the Dead Sea (Salt Sea).

<sup>1</sup>In the days of *Amraphel* king of Shinar, *Arioch* king of Ellasar, *Chedorlaomer* king of Elam, and *Tidal* king of Goim,

*Chedor* = Kudur in Elamite meaning "a servant"

<sup>2</sup>these kings made war with *Bera* king of Sodom, *Birsha* king of Gomorraah, *Shinab* king of Admah, *Shemeber* king of Zeboiim, and the king of Bela (that is, Zoar).

*Bera* & *Birsha* could be a play on the Hebrew words "evil" (*ra'ah*) & "wicked" (*rasha'*)

<sup>3</sup>And all these joined forces in the Valley of Siddim (that is, the Salt Sea).

<sup>4</sup>Twelve years they had served *Chedorlaomer*, but in the thirteenth year they rebelled

<sup>5</sup>In the fourteenth year *Chedorlaomer* and the kings *who were with him* came and defeated the Rephaim in Ashteroth-karnaim, the Zuzim in Ham, the Emim in Shaveh-kiriathaim,

Possibly clans of "giants" like the Anakim, descendants of the Nephilim (Gen 6:4; Num 13:33; Deu 2:10-11; 3:11-13)

<sup>6</sup>and the *Horites* in their hill country of Seir as far as El-paran on the border of the wilderness.

<sup>7</sup>Then they turned back and came to En-mishpat (that is, Kadesh) and defeated all the country of the *Amalekites*, and also the *Amorites* who were dwelling in Hazazon-tamar.

See v. 13

<sup>8</sup>Then the king of Sodom, the king of Gomorraah, the king of Admah, the king of Zeboiim, and the king of Bela (that is, Zoar) went out, and they joined battle in the Valley of Siddim

**The Raiders**

**Shinar**

- Babylonia or Southern Mesopotamia
- Extending almost to the Persian Gulf
- Location of the Tower of Babel (Gen 11:1-6)

**Ellasar**

- Reference / location is uncertain
- May be the Hebrew equivalent of Akkadian *al ashshur*, which indicates "city of Assur" (Assyria)

**Elam**

- Assyrian word meaning "high" or "highland"
- Son of Shem (Gen 10:22)
- Name of the country inhabited by his descendants (Isa 11:11; 21:2)
- Today = SW Iran
- East of Babylon

**Goim**

- Generic Hebrew word for "nations"
- Appears to refer to specific region, but location is uncertain
- Possibly the country called Gutium, east of Tigris and north of Elam

**Amalekites**

- Nomadic tribe tied to the Edomites (36:12), descendants of Esau & enemies of Israel (Exo 17:14-16; Deu 25:17-19)
- Amalek was Esau's grandson (36:11)
- Amalekites would not have been present during the time of Abram
- The name may have been inserted by the author for present-day context or by a later-day writer as an editorial comment.

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\*Outline for Life of Abraham: Butler, John G – *Abraham: The Father of the Jews (Bible Biography Series, Number Nine)*, L B C Publications, 1998

4. **The Conquering by the Raiders (vv. 10-12)**

- Sodom and her allies outnumbered Chedorlaomer's army five kings to four.
- Why did Sodom and her allies fall so quickly?
- Possibly their wicked manner of life rendered them weak for battle
- \*Gen 13:13
- \*Eze 16:49

<sup>9</sup>with *Chedorlaomer* king of Elam, *Tidal* king of Goim, *Amraphel* king of Shinar, and *Arioch* king of Ellasar, four kings against five.

<sup>10</sup>Now the Valley of Siddim was full of *bitumen pits*, and as the kings of Sodom and Gomorrah fled, some fell into them, and the rest fled to the hill country.

<sup>11</sup>So the enemy took *all the possessions* of Sodom and Gomorrah, and *all their provisions*, and went their way.

<sup>12</sup>They also took *Lot, the son of Abram's brother, who was dwelling in Sodom*, and his possessions, and went their way.

**Bitumen Pits**

- (KJV) slimepits
- Better translation would be "Tar Pits"
- Bitumen = A natural derivative of crude petroleum
- Occurs naturally in the area of the Dead Sea

**B. Rescuing of Sodom (13-16)**

1. **The Soliciting for the Rescue**

- The people of Sodom knew about Abram, but didn't call until they were in dire straits.
- You do not have to be popular with the world to be of help to them.

2. **The Selflessness in the Rescue**

- Display of Grace
- Disinterest of Gain (14:17-24)

3. **The Soldiers for the Rescue**

- Unlike Sodom, Abram was prepared ("trained men")
- Eph 6:10-20

4. **The Sagacity (Wisdom) of the Rescue**

- Compare to Gideon (Judges 7)

5. **The Success of the Rescue**

- It was Miraculous
- It was Complete

**Mamre** - His people (Amorites) had been attacked in this war (v.7)

<sup>13</sup>Then one who had escaped came and told *Abram the Hebrew*, who was living by the oaks of *Mamre* the Amorite, brother of *Eshcol* and of *Aner*. These were allies of Abram.

Literally, "those bound by treaty"

<sup>14</sup>When Abram heard that his kinsman had been taken captive, he led forth *his trained men*, born in his house, *318 of them*, and went in pursuit as far as

Dan. <- *N border of Palestine, known as Laish (Jud 18:29) or Leshem (Jos 19:47) at this time...at the foot of Mt. Hermon by the source of the River Jordan. 140-miles from Hebron.*

<sup>15</sup>And he divided his forces against them by night, he and his servants, and defeated them and pursued them to Hobah, north of Damascus. <- *100-miles N of Dan.*

**Abram the Hebrew**

- "Hebrew" can be traced to Abram's ancestor Eber from the line of Shem (Gen 10:21-31; 11:10-26)
- The word for "Hebrew" could also come from the preposition 'eber, meaning "beyond," resulting in the translation "Abram, the one from beyond (the river Euphrates)."

<sup>16</sup>Then he brought back *all the possessions*, and also brought back *his kinsman Lot with his possessions, and the women and the people.*

### Amraphel king of Shinar

#### Genesis 11:1–9 (ESV)

<sup>1</sup> Now the whole earth had one language and the same words. <sup>2</sup> And as people migrated from the east, they found a **plain in the land of Shinar** and settled there. <sup>3</sup> And they said to one another, “Come, let us make bricks, and burn them thoroughly.” And they had brick for stone, and bitumen for mortar. <sup>4</sup> Then they said, “Come, let us build ourselves a city and a tower with its top in the heavens, and let us make a name for ourselves, lest we be dispersed over the face of the whole earth.” <sup>5</sup> And the LORD came down to see the city and the tower, which the children of man had built. <sup>6</sup> And the LORD said, “Behold, they are one people, and they have all one language, and this is only the beginning of what they will do. And nothing that they propose to do will now be impossible for them. <sup>7</sup> Come, let us go down and there confuse their language, so that they may not understand one another’s speech.” <sup>8</sup> So the LORD dispersed them from there over the face of all the earth, and they left off building the city. <sup>9</sup> Therefore its name was called Babel, because there the LORD confused the language of all the earth. And from there the LORD dispersed them over the face of all the earth.

**SHINAR.** The land in which were situated the great cities of Babylon, Erech and Akkad (Gn. 10:10). It lay in a plain to which early migrants came to found the city and tower of Babel (Gn. 11:2) and was a place of exile for the Jews (Is. 11:11; Dn. 1:2). The lxx interprets it as ‘Babylonia’ (Is. 11:11) or the ‘land of Babylon’ (Zc. 5:11), and this accords with the location implied in Gn. 10:10. (\*Accad or Agade, which gave its name to N Babylonia.) Heb. *šīn’ār* represents *šanhar* of cuneiform texts from the Hittite and Syrian scribal schools of the 2nd millennium bc, and was certainly a name for Babylonia, perhaps a Hurrian form of Sumer. This equation is proved by several texts (see H. G. Güterbock, *JCS* 18, 1964, p. 3), ruling out older ideas.<sup>1</sup>

**Shinar, The Land of**—LXX. and Vulgate “Senaar;” in the inscriptions, “Shumir;” probably identical with Babylonia or Southern Mesopotamia, extending almost to the Persian Gulf. Here the tower of Babel was built (Gen. 11:1–6), and the city of Babylon. The name occurs later in Jewish history (Isa. 11:11; Zech. 5:11). Shinar was apparently first peopled by Turanian tribes, who tilled the land and made bricks and built cities. Then tribes of Semites invaded the land and settled in it, and became its rulers. This was followed in course of time by an Elamite invasion; from which the land was finally delivered by Khammurabi, the son of Amarpel (“Amraphel, king of Shinar,” Gen. 14:1), who became the founder of the new empire of Chaldea. (See AMRAPHEL.)<sup>2</sup>

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<sup>1</sup> Wiseman, D. J. (1996). Shinar. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>2</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

### Arioch king of Ellasar

**ELLASAR.** The city or kingdom ruled by Arioch, an ally of \*Chedorlaomer king of Elam, who attacked Sodom and captured Lot, Abraham's nephew (Gn. 14:1, 9). Identifications suggested depend on those proposed for the kings involved. These include: (i) *āl Aššur*—Ashur/Assyria (so Dhorme, Böhl, Dossin); (ii) *Ilânsura*—in the Mari texts, between Harran and Carchemish (Yeivin); (iii) *Telassar*—(2 Ki. 19:12; Is. 37:12) in N Mesopotamia as a parallel to \*Shinar = Singara, but the name is to be read *Til-Bašeri*; (iv) *Larsa*—in S Babylonia. This depends on the outmoded equation \*Amraphel = Hammurapi (of Babylon). -Bibliography. M. C. Astour in *Biblical Motifs*, ed. A. Altmann, 1966, pp. 77–78.<sup>3</sup>

**Ellasar**—the oak or heap of Assyria, a territory in Asia of which Arioch was king (Gen. 14:1, 9). It is supposed that the old Chaldean town of Larsa was the metropolis of this kingdom, situated nearly half-way between Ur (now Mugheir) and Erech, on the left bank of the Euphrates. This town is represented by the mounds of Senkereh, a little to the east of Erech.<sup>4</sup>

### Chedorlaomer king of Elam

**Pronunciation** → <http://www.howjsay.com/index.php?word=chedorlaomer>

**CHEDORLAOMER** (Heb. *kēdor lā'ōmer*; Gk. *Chodolla(o) gomor*). The king of Elam, leader of a coalition with \*Amraphel, \*Arioch and \*Tidal, who marched against Sodom and Gomorrah, which had rebelled against him after 12 years as his vassals (Gn. 14:1–17). He was pursued by Abraham who slew him near Damascus (v. 15).

This ruler has not been certainly identified, but the name is unquestionably Elamite *kutir/kudur*, 'servant', usually followed by a divine name, e.g. Lagamar (used in Old Bab. names from Mari). Albright identifies Chedorlaomer with King Kitir-Nahhunti I, c. 1625 bc (*BASOR* 88, 1942, pp. 33ff.) but the equation of Nahhundi with La'omer is unproven as is the complex view, based on the so-called 'Chedorlaomer' tablets in the British Museum 17th century bc) in which Astour identifies KU.KU. KU.MAL as a king of Elam and representing the 'East', taking Gn. 14 as a late Midrash (in *Biblical Motifs*, 1966, pp. 65–112 (ed. A. Altmann)). The \*Ebla texts, however, imply a possibility of early contact between Syria and Elam.<sup>5</sup>

**Chedorlaomer**—(= Khudur-Lagamar of the inscriptions), king of Elam. Many centuries before the age of Abraham, Canaan and even the Sinaitic peninsula had been conquered by Babylonian kings, and in the time of Abraham himself Babylonia was ruled by a dynasty which claimed sovereignty over Syria and Palestine. The kings of the dynasty bore names which were not Babylonian, but at once South Arabic and Hebrew. The most famous king of the dynasty was Khammu-rabi, who united Babylonia under one rule, and made Babylon its capital. When he ascended the throne, the country was under the suzerainty of the Elamites, and was divided into

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<sup>3</sup> Wiseman, D. J. (1996). Ellasar. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>4</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>5</sup> Wiseman, D. J. (1996). Chedorlaomer. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

two kingdoms, that of Babylon (the Biblical Shinar) and that of Larsa (the Biblical Ellasar). The king of Larsa was Eri-Aku (“the servant of the moon-god”), the son of an Elamite prince, Kudur-Mabug, who is entitled “the father of the land of the Amorites.” A recently discovered tablet enumerates among the enemies of Khammu-rabi, Kudur-Lagamar (“the servant of the goddess Lagamar”) or Chedorlaomer, Eri-Aku or Arioch, and Tudkhula or Tidal. Khammu-rabi, whose name is also read Ammi-rapaltu or Amraphel by some scholars, succeeded in overcoming Eri-Aku and driving the Elamites out of Babylonia. Assur-bani-pal, the last of the Assyrian conquerors, mentions in two inscriptions that he took Susa 1635 years after Kedor-nakhunta, king of Elam, had conquered Babylonia. It was in the year B.C. 660 that Assur-bani-pal took Susa.<sup>6</sup>

**Chedorlaomer** - The name Chedorlaomer does not appear in the known lists of Elamite kings (roughly 40 kings). The first part of the name, however, may correspond to Akkadian *kudur* (*kutir* in Elamite, which means “a servant”). This element does appear in several royal Elamite names. Elam is the ancient name for modern Khuzestan (southwestern Iran), east of Babylon. Its capital was Susa (the Shushan of Esth 1:2–5).<sup>7</sup>

#### **Genesis 10:22 (ESV)**

<sup>22</sup> The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram.

#### **Isaiah 11:11 (ESV)**

<sup>11</sup> In that day the Lord will extend his hand yet a second time to recover the remnant that remains of his people, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the coastlands of the sea.

#### **Isaiah 21:2 (ESV)**

<sup>2</sup> A stern vision is told to me;  
the traitor betrays,  
and the destroyer destroys.  
Go up, O Elam;  
lay siege, O Media;  
all the sighing she has caused  
I bring to an end.

**ELAM, ELAMITES.** The ancient name for the plain of Khuzistan, watered by the Kerkh river, which joins the Tigris just N of the Persian Gulf. Civilization in this area is as old as, and closely connected with, the cultures of lower Mesopotamia. A local pictographic script appeared very soon after the invention of \*WRITING in Babylonia. The Elamites cannot be certainly linked with any other known race, although their language may be related to the Dravidian family. The reference to Elam as a son of Shem (Gn. 10:22) may well reflect the presence of early Semites in this area, and there is archaeological evidence in the time of Sargon I (c. 2350 BC) and his successors of their influence on the local culture. Rock sculptures depict typical Akkadian figures and bear Akkadian inscriptions, although carved for Elamite rulers. The mountainous region to

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<sup>6</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>7</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:1). Bellingham, WA: Logos Bible Software.

the N and E was known as Anshan and, from an early period, formed a part of Elam. Sumerian and Semitic plainsmen looked upon these ranges as the abode of evil spirits, and early epics describe the terrors they held for those who crossed them in search of the mineral wealth of states beyond (see S. N. Kramer, *History Begins at Sumer*, 1958, pp. 57ff., 230ff.).

Its control of the trade routes to the Iranian plateau, and to the SE, made Elam the object of constant attacks from the plains of Mesopotamia. These in turn offered great wealth to any conqueror. A strong Elamite dynasty, a king being succeeded by his brother, then his son, arose about 2000 BC and gained control of several cities in Babylonia, destroying the power of the Sumerian rulers of Ur and sacking it (see *ANET*, pp. 455ff., 480f.). To this period of Elamite supremacy should \*CHEDORLAOMER probably be assigned (Gn. 14:1). Hammurapi of Babylon drove the Elamites out c. 1760 BC, but the 'Amorite' dynasty, to which he belonged, fell before Hittite and Elamite attacks c. 1595 BC. Invasions of Kassites coming from the central Zagros mountains (\*BABYLONIA) drove the Elamites back to Susa, until a resurgence of power enabled them to conquer and rule Babylon for several centuries (c. 1300–1120 BC). Among trophies taken to Susa at this time was the famous Law stele of Hammurapi. Elamite history is obscure from c. 1000 BC until the campaigns of Sargon of Assyria (c. 721–705 BC). Sennacherib and Ashurbanipal subjected the Elamites and deported some of them to Samaria, taking Israelites to Elam (Ezr. 4:9; Is. 11:11).

After the collapse of \*ASSYRIA, Elam was annexed by the Indo-Europeans, who had gradually gained power in Iran following their invasions c. 1000 BC. Teispes (c. 675–640 BC), ancestor of Cyrus, bore the title 'king of Anshan' and Susa eventually became one of the three chief cities of the Medo-Persian empire.

Elam is called upon by Isaiah to crush Babylon (Is. 21:2) and this was carried out (*cf.* Dn. 8:2). Yet Elam will be crushed in turn, even the famous archers defeated (Je. 25:25; 49:34–39; *cf.* Is. 22:6; Ezk. 32:24). The crowd at Pentecost (Acts 2:9) contained men from as far away as Elam, presumably members of Jewish communities who had remained in exile in the semi-autonomous state of Elymais, though using Aramaic, the last flicker of Elamite independence. (\*ARCHAEOLOGY, \*MEDES, \*PERSIA, \*SUSA.) -BIBLIOGRAPHY. W. Hinz, *The Lost World of Elam*, 1972; E. Porada, *Ancient Iran*, 1965.<sup>8</sup>

**ELAM**—highland, the son of Shem (Gen. 10:22), and the name of the country inhabited by his descendants (14:1, 9; Isa. 11:11; 21:2, etc.) lying to the east of Babylonia, and extending to the shore of the Mediterranean, a distance in a direct line of about 1,000 miles. The name Elam is an Assyrian word meaning "high."

"The inhabitants of Elam, or 'the Highlands,' to the east of Babylon, were called Elamites. They were divided into several branches, speaking different dialects of the same agglutinative language. The race to which they belonged was brachycephalic, or short-headed, like the pre-Semitic Sumerians of Babylonia.

"The earliest Elamite kingdom seems to have been that of Anzan, the exact site of which is uncertain; but in the time of Abraham, Shushan or Susa appears to have already become the capital of the country. Babylonia was frequently invaded by the Elamite kings, who at times asserted their supremacy over it (as in the case of Chedorlaomer, the Kudur-Lagamar, or 'servant of the goddess Lagamar,' of the cuneiform texts).

"The later Assyrian monarchs made several campaigns against Elam, and finally Assur-bani-

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<sup>8</sup> Millard, A. R. (1996). Elam, Elamites. In (D. R. W. Wood, I. H. Marshall, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

pal (about 650) succeeded in conquering the country, which was ravaged with fire and sword. On the fall of the Assyrian Empire, Elam passed into the hands of the Persians” (A.H. Sayce).

This country was called by the Greeks Cissia or Susiana.<sup>9</sup>

### **Tidal king of Goiim**

**TIDAL.** One of four kings who subdued five kings of the cities of the plain (Sodom, Gomorrah, etc.), quelling their revolt 13 years later, in Abraham’s time (Gn. 14:1–9). Heb. *tid’āl* derives from the old Anatolian name *Tudhali(y)a*, based on that of a sacred mountain (E. Laroche, *Les noms des Hittites*, 1966, pp. 191, 276, 283), attested also in the alphabetic texts at Ugarit as *tdġl,ttġl* (C. Virolleaud, *Palais royal d’Ugarit*, 2, 1957, pp. 64–66 [No. 39:21], 92 [No. 69:4]).

‘Tidal king of *gōyīm*’ (nations, groups) cannot be identified at present. The Hittite kings Tudkhalia II-IV (15th–13th centuries BC) are chronologically too late, likewise the Ugaritic occurrences. The name does go back, however, to the first half of the 2nd millennium BC. A possible Tudkhalia I (17th century BC?), father of Pusarruma, occurs in Hittite royal offering-lists (‘C’; H. Otten, 7 83, 1951, pp. 62ff.; K. A. Kitchen, *Suppiluliuma and the Amarna Pharaohs*, 1962, p. 53, and Otten, *Die hethitischen historischen Quellen und die altorientalische Chronologie*, 1968, p. 26). In the story of the siege of Urshu, a little later, occurs back-reference to an official (?) named Tudkhalia (H. G. Güterbock, *ZA* 44, 1938, pp. 122/3:17; p. 135). Still earlier (c. 19th/18th centuries BC), Tudkhalia occurs at least twice as a private personal name in Old-Assyrian tablets from Cappadocia (Laroche, *op.cit.*, p. 191:1389:1; P. Garelli, *Les Assyriens en Cappadoce*, 1963, p. 160).

In the early 2nd millennium BC, alliances of kings are commonly attested in Mesopotamia; likewise in Anatolia then, the existence of paramount chiefs and their vassal-rulers—several such are solidly attested (A. Goetze, *Kleinasien*, 1957, p. 75; Garelli, *op.cit.*, pp. 61ff., 206, n. 4), but by no means exhaust the total of all that once existed. Therefore, it is a reasonable hypothesis that Tidal of Gn. 14 was some such Anatolian chief who (like Anum-hirbi) penetrated S into the Levant. Cf. also Kitchen, *Ancient Orient and Old Testament*, 1966, pp. 44–46, with references.<sup>10</sup>

**Tidal**—(in the LXX. called “Thorgal”), styled the “king of nations” (Gen 14:1–9). Mentioned as Tudkhula on Arioch’s brick (see facing page 139). *Goyyim*, translated “nations,” is the country called Gutium, east of Tigris and north of Elam.<sup>11</sup>

**Goiim** The generic Hebrew word for “nations,” which may be its meaning here, although the context suggests a specific region. If so, that region is unknown.<sup>12</sup>

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<sup>9</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>10</sup> Kitchen, K. A. (1996). Tidal. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>11</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>12</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:1). Bellingham, WA: Logos Bible Software.

### Bera king of Sodom, Birsha king of Gommorah

**Bera**—gift, or son of evil, king of Sodom at the time of the invasion of the four kings under Chedorlaomer (Gen. 14:2, 8, 17, 21).<sup>13</sup>

**Birsha**—son of wickedness, a king of Gomorrah whom Abraham succored in the invasion of Chedorlaomer (Gen. 14:2).<sup>14</sup>

**Bera, the king of Sodom, and Birsha king of Gommorah** - Neither name is known, and neither may actually be real. There is a good possibility that the writer is punning: Bera (*bera'*) and Birsha (*birsha'*) appear to play on the Hebrew words for “evil” (*ra'ah*) and “wicked” (*rasha'*). These would be fitting names for the kings of Sodom and Gomorrah.<sup>15</sup>

**Gomorrah**—submersion, one of the five cities of the plain of Siddim (q.v.) which were destroyed by fire (Gen. 10:19; 13:10; 19:24, 28). These cities probably stood close together, and were near the northern extremity of what is now the Dead Sea. This city is always mentioned next after Sodom, both of which were types of impiety and wickedness (Gen. 18:20; Rom. 9:29). Their destruction is mentioned as an “ensample unto those that after should live ungodly” (2 Pet. 2:6; Jude 1:4–7). Their wickedness became proverbial (Deut. 32:32; Isa. 1:9, 10; Jer. 23:14). But that wickedness may be exceeded (Matt. 10:15; Mark 6:11). (See DEAD SEA).<sup>16</sup>

### Shinab king of Admah

**Shinab**—cooling, the king of Admah, in the valley of Siddim, who with his confederates was conquered by Chedorlaomer (Gen. 14:2).<sup>17</sup>

**ADMAH**. One of the Cities of the \*Plain (Gn. 14:2, 8; Dt. 29:23), linked specially with \*Zeboiim (Ho. 11:8). The association with Gaza (Gn. 10:19) suggests the correctness of the modern locating of the pentapolis as submerged beneath the S waters of the Dead Sea.<sup>18</sup>

### Shemeber king of Zeboiim

**Shemeber**—soaring on high, the king of Zeboiim, who joined with the other kings in casting off the yoke of Chedorlaomer. After having been reconquered by him, he was rescued by Abraham (Gen. 14:2).<sup>19</sup>

**ZEBOIIM** (neb ZEBOYIM). One of the cities of the plain (Gn. 14:2) eventually destroyed with \*Sodom and Gomorrah (Dt. 29:23). Its location seems to have been in the vicinity of \*Admah.<sup>20</sup>

<sup>13</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>14</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>15</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:2). Bellingham, WA: Logos Bible Software.

<sup>16</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>17</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>18</sup> Motyer, J. A. (1996). Admah. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>19</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.



### King of Bela (that is, Zoar)

**BELA**—a thing swallowed. (1.) A city on the shore of the Dead Sea, not far from Sodom, called also Zoar. It was the only one of the five cities that was spared at Lot's intercession (Gen. 19:20, 23). It is first mentioned in Gen. 14:2, 8. (2.) The eldest son of Benjamin (Num. 26:38; "Belah," Gen. 46:21). (3.) The son of Beor, and a king of Edom (Gen. 36:32, 33; 1 Chr. 1:43). (4.) A son of Azaz (1 Chr. 5:8).<sup>21</sup>

### Valley of Siddim

**SIDDIM, VALLEY OF** (Heb. *siddîm*, perhaps derived from Hittite *siyantas*, 'salt'). In Gn. 14:3, 10 a valley identified with the 'Salt Sea' and described as 'full of bitumen pits'. Here the kings of the Jordan pentapolis were defeated by Chedorlaomer and his allies from the E. It was probably a fertile, well-watered region S of the Lisan peninsula, later submerged by the S extension of the Dead Sea through earthquake action and consequent faulting of the rock-formation. From the bituminous products of the Dead Sea (still in evidence) the Greeks called it *Asphaltitis*.

- BIBLIOGRAPHY. J. P. Harland, 'Sodom and Gomorrah', *BA* 5, 1942, pp. 17ff.; 6, 1943, pp. 41ff.<sup>22</sup>

**Siddim, Vale of**—valley of the broad plains, "which is the salt sea" (Gen. 14:3, 8, 10), between Engedi and the cities of the plain, at the south end of the Dead Sea. It was "full of slime-pits" (R.V., "bitumen pits"). Here Chedorlaomer and the confederate kings overthrew the kings of Sodom and the cities of the plain. God afterwards, on account of their wickedness, "overthrew those cities, and all the plain, and all the inhabitants of the cities;" and the smoke of their destruction "went up as the smoke of a furnace" (19:24–28), and was visible from Mamre, where Abraham dwelt. Some, however, contend that the "cities of the plain" were somewhere at the north of the Dead Sea. (See SODOM.)<sup>23</sup>

**BITUMEN.** In the evv of the OT the Hebrew words *kōper* (Gn. 6:14) and *zepeṭ* (Ex. 2:3; Is. 34:9) are rendered 'pitch', and *ḥēmār* (Gn. 11:3; 14:10; Ex. 2:3) 'bitumen' (AV 'slime'). It would seem better, however, to render all three terms by 'bitumen', since, while pitch is strictly the product of a distillation process, bitumen, a natural derivative of crude petroleum, is found ready to hand in Mesopotamia and Palestine, and is therefore more probably the material referred to. The word *kōper* is derived from Akkadian *kupru* (from *kapāru*, 'to smear'), an outside origin for *zepeṭ* is suggested by its W and S Semitic cognates, while *ḥēmār* may be a native Hebrew word from the verb *ḥāmar*, 'to ferment, boil up'. In view of the diverse origins of the three terms, it seems probable that they all meant the same thing and that no scientific distinctions are to be observed. (\*Ark.) - Bibliography. R. J. Forbes, *Studies in Ancient Technology*, 1, 1955, pp. 1–120; *KB* 3, p. 471.<sup>24</sup>

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<sup>20</sup> Payne, D. F. (1996). Zeboiim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>21</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>22</sup> Bruce, F. F. (1996). Siddim, Valley of. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>23</sup> Easton, M. G. (1893). In *Easton's Bible dictionary*. New York: Harper & Brothers.

<sup>24</sup> Mitchell, T. C. (1996). Bitumen. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

### Rephaim in Ashteroth-karnaim

#### **Genesis 6:4 (ESV)**

<sup>4</sup> The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown.

#### **Numbers 13:33 (ESV)**

<sup>33</sup> And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them.”

#### **Deuteronomy 2:10–11 (ESV)**

<sup>10</sup> (The Emim formerly lived there, a people great and many, and tall as the Anakim. <sup>11</sup> Like the Anakim they are also counted as Rephaim, but the Moabites call them Emim.

#### **Deuteronomy 3:11–13 (ESV)**

<sup>11</sup> (For only Og the king of Bashan was left of the remnant of the Rephaim. Behold, his bed was a bed of iron. Is it not in Rabbah of the Ammonites? Nine cubits was its length, and four cubits its breadth, according to the common cubit.)

<sup>12</sup> “When we took possession of this land at that time, I gave to the Reubenites and the Gadites the territory beginning at Aroer, which is on the edge of the Valley of the Arnon, and half the hill country of Gilead with its cities. <sup>13</sup> The rest of Gilead, and all Bashan, the kingdom of Og, that is, all the region of Argob, I gave to the half-tribe of Manasseh. (All that portion of Bashan is called the land of Rephaim.

**Rephaim in Ashteroth-Karnaim** The Rephaim, Zuzim, and Emim were clans of giant people—not unlike the Anakim, descendants of the Nephilim (see 6:4; Num 13:33; Deut 2:10–11; 3:11–13). On Ashteroth-karnaim and its association with giant clans, see Num 21:33.<sup>25</sup>

**REPHAIM** (Heb. *rēpā'im*). One of the pre-Israelite peoples of Palestine mentioned, together with the Zuzim and Emim, in the time of Abraham as having been defeated by Chedorlaomer (Gn. 14:5). They are also listed among the inhabitants of the land God promised to Abraham's seed (Gn. 15:20). At the time of the conquest the Rephaim seem to have inhabited a wide area, but were known by different local names. In Moab the Moabites, who succeeded them there, called them \*EMIM (Dt. 2:11), and likewise in Ammon, where they preceded the Ammonites, they were known as \*ZAMZUMMIM (Dt. 2:20–21).

They were a formidable people, being compared in stature with the Anakim (\*ANAK) (Dt. 2:21), and LXX renders the name by *gigas*, 'giant' in Gn. 14:5; Jos. 12:4; 13:12, and 1 Ch. 11:15; 14:9; 20:4, a rendering adopted by AV in Dt. 2:11, 20; 3:11, 13; Jos. 12:4; 13:12; 15:8; 17:15; 18:16; 1 Ch. 20:4. (LXX translates it *Titanes* in 2 Sa. 5:18, 22.)

It may be that the forms *rāpā'* and *rāpâ* (2 Sa. 21:16, 18, 20, 22; 1 Ch. 20:6, 8), which are rendered 'giant' in EVV (LXX *gigas* in 2 Sa. 21:22; 1 Ch. 20:6), are variant forms of the name *rēpā'im*, but the context of these occurrences, in connection with a Philistine, is perhaps better

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<sup>25</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:5). Bellingham, WA: Logos Bible Software.

suitied by the meaning \*‘GIANT’. The name is unknown in an ethnic sense outside the Bible.

In Ps. 88:11 (v. 10, ESV); Pr. 2:18; 9:18; 21:16; Jb. 26:5; Is. 14:9; 26:14, 19, the word *r<sup>e</sup>pā’îm* occurs in the sense of ‘ghosts of the dead’, and it is suggested by some that the name Rephaim was applied by the Israelites to the early inhabitants of the land as persons long since dead. The word occurs in Ugaritic (*rpúm*), perhaps referring to a class of minor gods or a sacred guild, though the meaning is uncertain, and in Phoenician tomb inscriptions (*rp’m*) in the sense of ‘ghost’.

BIBLIOGRAPHY. J. Gray, ‘The Rephaim’, *PEQ* 81, 1949, pp. 127–139, and 84, 1952, pp. 39–41;; H. W. F. Saggs, *FT* 90, 1958, pp. 170–172.<sup>26</sup>

**ASHTEROTH-KARNAIM.** A city inhabited by the Rephaim, sacked by Chedorlaomer in the time of Abraham (Gn. 14:5). Some scholars interpret the name as ‘Astarte of the Two Horns’ and identify this goddess with representations in art of a female with two horns of which Palestinian examples have been found at Gezer and Bethshan. It is more probable, however, that the name is to be taken as ‘Ashteroth near Karnaim’ and identified with the city of \*ASHTAROTH (3), which lies in the vicinity of Karnaim (mentioned in 1 Macc. 5:43–44).

BIBLIOGRAPHY. F. M. Abel, *Geographie de la Palestine*, 2, 1938, p. 255; D. Baly, *The Geography of the Bible*, 1974, pp. 97, 216; H. Tadmor, *IEJ* 12, 1962, p. 121 and n. 30; W. C. Graham and H. G. May, *Material Remains of the Megiddo Cult*, 1935, p. 12.<sup>27</sup>

### Giant Clans in the Old Testament

Several OT passages refer to “giants” and “races of giants.”

#### The Nephilim

The first mention of giant clans in the OT appears in Gen 6:1–4. This passage describes how, prior to the flood, the “sons of God” cohabited with the “daughters of men.” The results of this union were the *nephilim*.

The Nephilim were on the earth in those days, and also afterward, when the sons of God came in to the daughters of man and they bore children to them. These were the mighty men who were of old, the men of renown (ESV).

Given its use of “sons of God,” a phrase used elsewhere for angels, this passage appears to describe the union of divine and human beings and their offspring: the *nephilim* (giants). This was the predominant view of ancient Judaism and the earliest Christians. It is also presupposed in the NT (2 Pet 2, Jude).

While the sons of God, and their offspring, may have simply been mortals, the term *nephilim* also occurs in reference to unusual height elsewhere in the OT. In the book of Numbers, 10 of the 12 spies sent out by Moses to survey the promised land came back with disappointing news:

And they told [Moses], “We came to the land to which you sent us. It flows with milk and honey, and this is its fruit. However, the people who dwell in the land are strong, and the cities are fortified and very large. And besides, we saw the descendants of Anak there.... So they brought to the people of Israel a bad report of the land that they had spied out, saying, “The land, through which we have gone to spy it out, is a land that devours its inhabitants, and all the

<sup>26</sup> Mitchell, T. C. (1996). Rephaim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>27</sup> Mitchell, T. C. (1996). Ashteroth-Karnaim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

people that we saw in it are of great height. And there we saw the Nephilim (the sons of Anak, who come from the Nephilim), and we seemed to ourselves like grasshoppers, and so we seemed to them” (ESV).

This passage clearly states that the Anakim (“son of Anak”) were unusually tall and descended from the Nephilim (Num 13:33). However, the phrase “the sons of Anak, who come from the Nephilim” may have been a later editorial note. Still, the Anakim are described as very tall elsewhere in the OT.

### **The Anakim, Emim, and Zamzummim (Zuzim)**

Near the end of the wilderness wanderings, God instructed Moses to approach the promised land from the east side of the Jordan river (the “Transjordan”): the giants whom the spies had feared 40 years earlier lived in the Transjordan, but God had providentially eliminated them (see “The Rephaim” below). If they trusted Him, God would provide for Israel again.

So we went on, away from our brothers, the people of Esau, who live in Seir, away from the Arabah road from Elath and Ezion-geber. “And we turned and wen<sup>28</sup>

### **Zuzim in Ham**

**ZUZIM** (Heb. *zûzîm*; Gk. *ethnē ischyra*, ‘strong peoples’). A people, conquered by Chedorlaomer, whose territory lay E of Jordan (Gn. 14:5). Their principal city, Ham, is probably to be identified with the modern village of the same name NE of the Gilboa Mts in N Jordan. Tristram (*Moab* pp. 182ff.) and others, however, have sought to identify them with the Moabite village of Ziza, between Bozra and *Lejūn*. Because the Zuzim are mentioned in parallel with the Rephaim and Emim, it may be that it is descriptive of the inhabitants (so lxx) rather than a tribal name. For this reason some equate them with \*Zamzummim who are identified with, or described as, Rephaim (Dt. 2:20), whose territory was later overrun by Ammonites.<sup>29</sup>

**HAM. 2. Hām.** The name of a city whose inhabitants, the Zuzim, were smitten by Chedorlaomer in the time of Abraham (Gn. 14:5). The site, though probably somewhere in Transjordan, is unknown. lxx (*hama autois*) interprets the Heb. *b<sup>h</sup>hām* ‘in Ham’ as *bāhem*, ‘with them’.<sup>30</sup>

### **Emim in Shaveh-kiriathaim**

**EMIM.** Early inhabitants of Moab, who were smitten in the plain of \*Kiriathaim by Chedorlaomer in the time of Abraham (Gn. 14:5). They were described by Moses as a great and numerous people, to be compared in stature to the \*Anakim (Dt. 2:10). They were evidently considered to belong to the peoples known as \*Rephaim, but were called *’ēmîm*, ‘terrifying beings’, by the Moabites who followed them in the area (Dt. 2:11). They are unknown outside the Bible. (\*Giant).<sup>31</sup>

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<sup>28</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible*. Bellingham, WA: Logos Bible Software.

<sup>29</sup> Payne, D. F. (1996). Zuzim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>30</sup> Mitchell, T. C. (1996). Ham. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>31</sup> Mitchell, T. C. (1996). Emim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

**Shaveh-Kiriathaim**—plain of Kirja-thaim where Chedorlaomer defeated the Emims, the original inhabitants (Gen. 14:5). Now Kureiyat, north of Dibon, in the land of Moab.<sup>32</sup>

### Horites in Seir as far as El-paran

**HORITES, HORIM.** The ancient inhabitants of Edom, defeated by Chedorlaomer (Gn. 14:6), said to be the descendants of Seir the Horite (Gn. 36:20) and an ethnic group distinct from Rephaim. They were driven out by the sons of Esau (Dt. 2:12, 22). Esau himself seems to have married the daughter of a Horite chief, Anah (Gn. 36:25). The Horites (Heb. *ḥōrî*, Gk. *chorraios*) also occupied some places in central Palestine, including Shechem (Gn. 34:2) and Gilgal (Jos. 9:6–7), the LXX reading ‘Horite’ in both passages (AV; RSV, ‘Hivite’).

The E Horites cannot be identified as Hurrians either archaeologically or linguistically (Semitic personal names in Gn. 36:20–30). Some think the pre-Edomites to have been cave-dwellers (*ḥôr*) and equate this with the Egypt. name for Palestine (*hr = hurru*) cited with Israel on the Merenptah stele c. 1225 BC.

The pre-Israelite Jebusites ruled by Abdi-hepa during the \*AMARNA period seem to be Hurrians, as was \*ARAUNAH (Ornan, *’rwnh*, *’wrnh*, 2 Sa. 24:16; *’rnn* (1 Ch. 21:18), the Hurrian word for ‘the king/lord’ (*ewirne*).

Hurrian, a non-Semitic (Caucasian?) language was spoken by a people who formed part of the indigenous population of N Syria and Upper Mesopotamia from c. 2300 BC. From the 18th century they are well attested at Mari and *Alalah* as well as in the Hittite archives where from c. 1500 to 1380 BC Hurrian myths and literature are found.

At this time the Hurrian kingdom of Mitanni, ruled by kings with Indo-Aryan names, corresponded with Egypt (*e.g. Tušratta-Amenophis IV*) and influenced Assyria (*e.g. \*NUZI*). Hurrian personal names are found throughout Syro-Palestine (\*ALALAH, \*TAANACH, \*SHECHEM) and some biblical names may best be considered of Hurrian origin: Anah, Ajah, Dishon, \*SHAMGAR, Toi and Eliahba (D. J. Wiseman, *JTVI* 72, 1950, p. 6).

Hori was also the personal name both of an Edomite (Gn. 36:22; 1 Ch. 1:39) and of a Simeonite (Nu. 13:5).

BIBLIOGRAPHY. I. J. Gelb, *Hurrians and Subarians*, 1944; E. A. Speiser, *Introduction to Hurrian*, 1941; E. A. Speiser, *JWH* 1, 1953, pp. 311–327; H. G. Güttelbach, *JWH* 2, 1954, pp. 383–394; F. W. Bush, *A Grammar of the Hurrian Language*, 1967; H. A. Hoffner *POTT*, 1973, pp. 221–226.<sup>33</sup>

**SEIR. 1.** The word *śē’ir* defines a mountain (Gn. 14:6; Ezk. 35:15), a land (Gn. 32:3; 36:21; Nu. 24:18) and a people (Ezk. 25:8) in the general area of old Edom. Esau went to live there (Gn. 32:3), and his descendants overcame the original inhabitants, the Horites (Gn. 14:6; 36:20; Dt. 2:12; Jos. 24:4). The Simeonites later destroyed some Amalekites who took refuge there (1 Ch. 4:42–43).

2. A landmark on the boundary of Judah (Jos. 15:10).<sup>34</sup>

<sup>32</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>33</sup> Wiseman, D. J. (1996). Horites, Horim. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>34</sup> Thompson, J. A. (1996). Seir. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

**Elparan**—oak of Paran, a place on the edge of the wilderness bordering the territory of the Horites (Gen. 14:6). This was the farthest point to which Chedorlaomer’s expedition extended. It is identified with the modern desert of et-Tih. (See PARAN.)<sup>35</sup>

### **Amalekites in En-mishpat (that is, Kadesh)**

#### **Genesis 36:12 (ESV)**

<sup>12</sup> (Timna was a concubine of Eliphaz, Esau’s son; she bore Amalek to Eliphaz.) These are the sons of Adah, Esau’s wife.

#### **Exodus 17:14–16 (ESV)**

<sup>14</sup> Then the Lord said to Moses, “Write this as a memorial in a book and recite it in the ears of Joshua, that I will utterly blot out the memory of Amalek from under heaven.” <sup>15</sup> And Moses built an altar and called the name of it, The Lord Is My Banner, <sup>16</sup> saying, “A hand upon the throne of the Lord! The Lord will have war with Amalek from generation to generation.”

#### **Deuteronomy 25:17–19 (ESV)**

<sup>17</sup> “Remember what Amalek did to you on the way as you came out of Egypt, <sup>18</sup> how he attacked you on the way when you were faint and weary, and cut off your tail, those who were lagging behind you, and he did not fear God. <sup>19</sup> Therefore when the Lord your God has given you rest from all your enemies around you, in the land that the Lord your God is giving you for an inheritance to possess, you shall blot out the memory of Amalek from under heaven; you shall not forget.

**Amalekites** - A nomadic tribe associated with the Edomites (36:12), who were descendants of Esau and frequent enemies of Israel (Exod 17:14–16; Deut 25:17–19). This association shows that this mention of the Amalekites is anachronistic; since Amalek was Esau’s grandson (36:11), Amalekites could not have been present during the time of Abram. The name may be an editorial insertion by a later writer. However, it is possible that other people known as Amalekites lived in this region at an earlier time, which may be the point of Balaam’s comment about “Amalek, the first of nations” in Num 24:20.<sup>36</sup>

**KADESH**—holy, or Kadesh-Barnea, sacred desert of wandering, a place on the south-eastern border of Palestine, about 165 miles from Horeb. It lay in the “wilderness” or “desert of Zin” (Gen. 14:7; Num. 13:3–26; 14:29–33; 20:1; 27:14), on the border of Edom (20:16). From this place, in compliance with the desire of the people, Moses sent forth “twelve spies” to spy the land. After examining it in all its districts, the spies brought back an evil report, Joshua and Caleb alone giving a good report of the land (13:18–31). Influenced by the discouraging report, the people abandoned all hope of entering into the Promised Land. They remained a considerable time at Kadesh. (See HORMAH; KORAH.) Because of their unbelief, they were condemned by God to wander for thirty-eight years in the wilderness. They took their journey from Kadesh into the deserts of Paran, “by way of the Red Sea” (Deut. 2:1). (One theory is that during these thirty-eight years they remained in and about Kadesh.)

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<sup>35</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>36</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:7). Bellingham, WA: Logos Bible Software.

At the end of these years of wanderings, the tribes were a second time gathered together at Kadesh. During their stay here at this time Miriam died and was buried. Here the people murmured for want of water, as their forefathers had done formerly at Rephidim; and Moses, irritated by their chidings, “with his rod smote the rock twice,” instead of “speaking to the rock before their eyes,” as the Lord had commanded him (comp. Num. 27:14; Deut. 9:23; Ps. 106:32, 33). Because of this act of his, in which Aaron too was involved, neither of them was to be permitted to set foot within the Promised Land (Num. 20:12, 24). The king of Edom would not permit them to pass on through his territory, and therefore they commenced an eastward march, and “came unto Mount Hor” (20:22).

This place has been identified with ‘Ain el-Kadeis, about 12 miles east-south-east of Beersheba. (See SPIES.)<sup>37</sup>

### Amorites in Hazazon-tamar

**AMORITES.** A people of Canaan (Gn. 10:16) often listed with the Hittites, Perizzites, *etc.*, as opponents of Israel (Ex. 33:2). They were scattered throughout the hill country on either side of the Jordan (Nu. 13:29). Abraham had an alliance with the Amorites of Hebron and, with their aid, routed the four kings who had attacked the Dead Sea plain, including the Amorite town of Hazazon-tamar (Gn. 14:5–7). The name was also used as a general term for the inhabitants of Canaan (Gn. 48:22; Jos. 24:15). Ezekiel well indicates the mixed population of Palestine (caused largely by continuous infiltrations from the eastern steppes), describing Jerusalem as the offspring of Amorite and Hittite (Ezk. 16:3, 45).

During the latter half of the 3rd millennium BC, Sumerian and Akkadian inscriptions refer to the Amorites (Sum. *mar-tu*, Akkad. *amurru*) as a desert people unacquainted with civilized life, grain, houses, cities, government. Their headquarters were in the mountain of Basar, probably Jebel Bishri N of Palmyra. About 2000 BC these people, who had been infiltrating for centuries, moved into Babylonia in force. They were partly responsible for the collapse of the powerful 3rd Dynasty of Ur and took over the rule of several towns (*e.g.* Larsa). An ‘Amorite’ dynasty was established at \*BABYLON, and its most powerful king, Hammurapi, ‘Amorite’ states of Assur and Mari (c. 1750 BC). Amorites are traceable by linguistic, mainly onomastic, evidence. Such is not always reliable or conclusive, but these dynasties were clearly of western origin, Hammurapi’s being termed Amorite in a contemporary text. The 20,000 texts found at \*MARI are mostly written in Akkadian with many W Semitic features. Personal name forms common in these texts show that the names of the Patriarchs followed well-known styles. The Mari texts give information about nomadic tribes in Syria, notably the 5 (or possibly 5) connected with the area of Mt Basar. Another group had settled in the Lebanon and engaged in the trading of horses. This kingdom survived into the period of the Amarna letters and the 19th Dynasty of Egypt when tribute is recorded from the state of Amor. The capital of this seems to have been the port of *Šumur* (modern Tell Kazel) S of Arvad. This is the country mentioned in Jos. 13:4.

The general unrest of the years c. 2100–1800 BC both in Mesopotamia and in Palestine was closely connected with increased Amorite movement. The break in occupation of several Palestinian cities between the Early and Middle Bronze Age was caused by an influx of nomadic folk who left many graves behind them, but little trace of buildings.

The pottery of these people has clear affinities with pottery from Syria, which may indicate that they were related ‘Amorites’ (see K. M. Kenyon, *Amorites and Canaanites*, 1966; W. G.

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<sup>37</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

Dever, *HTR* 64, 1971, pp. 197–226). The journeys of Abraham may be associated with the latter part of this period.

At the time of the Israelite invasion of Palestine, Amorite kings (Sihon of Heshbon and Og of Bashan) ruled most of Transjordan (Jos. 12:1–6; Jdg. 1:36). The conquest of these two kings was the first stage of the possession of the Promised Land and was looked upon as a most important event in Israelite history (Am. 2:9; Pss. 135:11; 136:19). Gad, Reuben and half of Manasseh occupied this territory (Nu. 32:33), and it later formed one of the twelve regions supporting Solomon’s court (1 Ki. 4:19). The men of Ai are called Amorites (Jos. 7:7) and Jerusalem, Hebron, Jarmuth, Lachish and Eglon were Amorite principalities which Israel overcame (Jos. 10:1–27). Northern Amorites aided the king of \*HAZOR (Jos. 11:1–14). After the land was settled, the Amorites became menials and were gradually absorbed (1 Ki. 9:20). Their evil memory remained, providing comparison for the idolatry of Ahab and Manasseh (1 Ki. 21:26; 2 Ki. 21:11; cf. Gn. 15:16).

Invasions of other peoples, the Kassites, Hurrians and Indo-Europeans in Mesopotamia, the Israelites in Palestine and the Aramaeans in Syria weakened the Amorites as a power by 1000 BC. The name survived in Akkadian as a designation for Syria—Palestine until superseded by *Hatti* (Hittite), and was also a word for ‘West’.

BIBLIOGRAPHY. S. Moscati, *The Semites in Ancient History*, 1959; J. R. Kupper, *Les Nomades en Mésopotamie au temps des Rois de Mari*, 1957; review by A. Goetze, *JSS* 4, 1959, pp. 142–147; I. J. Gelb, *JCS* 15, 1961, pp. 24–47; M. Liverani in *POTT*, pp. 100–133.<sup>38</sup>

**Hazon-Tamar**—pruning of the palm, the original name of the place afterwards called ENGEDI (q.v.), Gen. 14:7; called also HAZAZON-TAMAR (2 Chr. 20:2).<sup>39</sup>

### Cleverness of the Raid

The four attacking kings used good strategy in the Dead Sea War. Instead of directly attacking the five cities of the Jordan plain in the Dead Sea area after they came down from the north, they made “a wide sweep to the east and south [Seir] and then around to the southwest [to “Kadesh” as in Kadesh-Barnea]; then northeast to the western side of the Dead Sea [Hazazon-tamar, which is better known to Bible students as Engedi, cp. 2 Chronicles 20:2], and then lastly the troops swarm down upon their final objective” (H. C. Leupold). This effectively took away nations who could aid Sodom and her allies, and it tightened the noose around their necks.<sup>40</sup>

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<sup>38</sup> Millard, A. R. (1996). Amorites. In (D. R. W. Wood, I. H. Marshall, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>39</sup> Easton, M. G. (1893). In *Easton’s Bible dictionary*. New York: Harper & Brothers.

<sup>40</sup> Butler, J. G. (1993). *Abraham: the father of the Jews* (Vol. Number Nine, p. 74). Clinton, IA: LBC Publications.



### Conquering by the Raiders

#### **Genesis 13:13 (ESV)**

<sup>13</sup> Now the men of Sodom were wicked, great sinners against the Lord.

#### **Ezekiel 16:49 (ESV)**

<sup>49</sup> Behold, this was the guilt of your sister Sodom: she and her daughters had pride, excess of food, and prosperous ease, but did not aid the poor and needy.

### Abram the Hebrew

#### **Genesis 10:21–31 (ESV)**

<sup>21</sup> To Shem also, the father of all the **children of Eber**, the elder brother of Japheth, children were born. <sup>22</sup> The sons of Shem: Elam, Asshur, Arpachshad, Lud, and Aram. <sup>23</sup> The sons of Aram: Uz, Hul, Gether, and Mash. <sup>24</sup> Arpachshad fathered Shelah; and Shelah fathered Eber. <sup>25</sup> To Eber were born two sons: the name of the one was Peleg, for in his days the earth was divided, and his brother's name was Joktan. <sup>26</sup> Joktan fathered Almodad, Sheleph, Hazarmaveth, Jerah, <sup>27</sup> Hadoram, Uzal, Diklah, <sup>28</sup> Obal, Abimael, Sheba, <sup>29</sup> Ophir, Havilah, and Jobab; all these were the sons of Joktan. <sup>30</sup> The territory in which they lived extended from Mesha in the direction of Sephar to the hill country of the east. <sup>31</sup> These are the sons of Shem, by their clans, their languages, their lands, and their nations.

#### **Genesis 11:10–26 (ESV)**

<sup>10</sup> These are the generations of Shem. When Shem was 100 years old, he fathered Arpachshad two years after the flood. <sup>11</sup> And Shem lived after he fathered Arpachshad 500 years and had other sons and daughters.

<sup>12</sup> When Arpachshad had lived 35 years, he fathered Shelah. <sup>13</sup> And Arpachshad lived after he fathered Shelah 403 years and had other sons and daughters.

<sup>14</sup> When Shelah had lived 30 years, he fathered Eber. <sup>15</sup> And Shelah lived after **he fathered Eber 403** years and had other sons and daughters.

<sup>16</sup> When Eber had lived 34 years, he fathered Peleg. <sup>17</sup> And Eber lived after he fathered Peleg 430 years and had other sons and daughters.

<sup>18</sup> When Peleg had lived 30 years, he fathered Reu. <sup>19</sup> And Peleg lived after he fathered Reu 209 years and had other sons and daughters.

<sup>20</sup> When Reu had lived 32 years, he fathered Serug. <sup>21</sup> And Reu lived after he fathered Serug 207 years and had other sons and daughters.

<sup>22</sup> When Serug had lived 30 years, he fathered Nahor. <sup>23</sup> And Serug lived after he fathered Nahor 200 years and had other sons and daughters.

<sup>24</sup> When Nahor had lived 29 years, he fathered Terah. <sup>25</sup> And Nahor lived after he fathered Terah 119 years and had other sons and daughters.

<sup>26</sup> When Terah had lived 70 years, he fathered Abram, Nahor, and Haran.

**Abram the Hebrew** Abram is in the line of Shem (see 10:21–31; 11:10–26), as was Eber—the progenitor of the Hebrews. The word for “Hebrew” could also come from the preposition *'eber*, meaning “beyond,” resulting in the translation “Abram, the one from beyond (the river Euphrates).” Abram is thus identified as one who came from beyond the Euphrates—a reason to locate Abram’s Ur at Ura in northern Mesopotamia rather than in southern Babylonia (see 11:28)<sup>41</sup>

**HEBREWS.** In the OT *'ibrî* is confined to the narrative of the sons of Israel in Egypt (Gn. 39–Ex. 10), the legislation concerning the manumission of Heb. servants (Ex. 21; Dt. 15; cf. Je. 34), the record of Israelite-Philistine encounter during the days of Samuel and Saul (1 Sa. 4; 13–14; 29), plus Gn. 14:13 and Jon. 1:9.

The patronymic ‘Hebrew’, *'ibrî* used for Abraham and his descendants, can be traced to his ancestor Eber (Gn. 10:21ff.; 11:14ff.). Accordingly, this designation serves to tie the Abrahamic revelation to the covenant promise to Shem. The Noahic doxology in praise of the covenantal union of Yahweh with the family of Shem (Gn. 9:26) is echoed in Gn. 14 in the doxology of Melchizedek (vv. 19–20) celebrating God’s covenantal blessing on Abraham the Hebrew, *i.e.* of the lineage of Shem. That the divine favour is shown to Abraham the Hebrew in a conflict which finds him in military alliance with the ‘sons of Canaan’ against the forces of an Elamite ‘son of Shem’ (cf. Gn. 10:15ff., 22) is indicative that the covenantal election of Shem announced by Noah was being more particularly realized through the Eberite (Hebrew) Semites (cf. Gn. 11:10–26).

The broad significance of *'ibrî* in Gn. 14:13 might also be plausibly assumed in the Gn. 39–Ex. 10 context (cf. especially Gn. 40:15; 43:32; Ex. 2:11). However, the usage there is perhaps not uniform, since there seems to be a simple equation of Hebrews and Israelites in Ex. 5:1–3 (cf. 3:18), for example, though in speaking of ‘the God of the Hebrews’ Moses possibly designates his brethren ‘Hebrews’ as being the Hebrews *par excellence*.

In view of this broader application of *'ibrî*, the appearance of non-Israelite or even non-Abrahamite *'ibrîm* need not come unexpectedly in nonbiblical texts of the patriarchal and Mosaic ages. According to a popular theory, the *ḥa-BI-ru*, who figure in numerous texts of the 2nd millennium BC, are such *'ibrîm*. The term *ḥa-BI-ru* is usually regarded as an appellative denoting a social or professional group, but some find an ethnic component in their identity. However, the phonetic equation of *'ibrî* and *ḥa-BI-ru* is highly debatable. The *ḥa-BI-ru* presence in Canaan attested in the Amarna letters cannot be successfully identified with the Hebrew conquest.

On the basis of the interpretation of the term *ḥa-BI-ru* in Nuzi servant contracts as an appellative meaning ‘foreign-servant’, it has been contended that *'ibrî* in the legislation of Ex. 21:2 and Dt. 15:12, whose terms correspond closely to the stipulations of the *ḥa-BI-ru* contracts, denotes not a specific ethnic identity but the status of an alien and, therefore, that the *'ebed-'ibrî* is like the Nuzi *ḥa-BI-ru* a foreign servant. But that interpretation of *ḥa-BI-ru* in the Nuzi texts seems to be inaccurate, and certainly the biblical legislation is concerned with Israelite servants. Dt. 15:12 identifies the Heb. servant as ‘your brother’ (cf. v. 3; Je. 34:9, 14). It is objected that what Ex. 21 allows for an *'ebed 'ibrî*, Lv. 25 forbids for an Israelite; but what Ex. 21:2ff. allows is a voluntary perpetuation of an agreeable type of service, while Lv. 25:43–44 forbids compulsorily permanent, rigorous slavery. The Jubilee stipulation of Lv. 25 is a

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<sup>41</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:13). Bellingham, WA: Logos Bible Software.

supplementary privilege granted the Heb. servant, which apparently yielded precedence to the servant's further right of voluntary lifelong service (Ex. 21:5–6).

It has been maintained that the *'ibrîm* in 1 Sa. 13 and 14 are non-Israelite mercenaries (a role characteristic of the *ḥa-BI-ru*). But in 13:3–4 'the Hebrews' are obviously the same as 'all Israel'. Moreover, it is apparently the 'men of Israel' described in 13:6 to whom the Philistines refer in 14:11, designating them 'Hebrews'. There is similar identification of the *'ibrîm* in 13:19–20 (cf also 4:5–9). In 13:6–7 the *'ibrîm* are not, as alleged, distinguished from the 'men of Israel'; rather, two groups of Israelites are described. V. 6 refers to those who had been excused from military service (2b) and later hid in the hills W of Jordan. V. 7 refers to certain Israelites, here called 'Hebrews', who had been selected by Saul (2a) but afterwards, deserting, sought refuge E of the Jordan (note the reduction in Saul's army: 13:2, 11, 15; 14:2). As for 14:21, even if, following EVV, the *'ibrîm* are regarded as having fought for the enemy, they might have been Israelite traitors. The original text of v. 21, however, supports the exegesis that certain Hebrews after a lapse of courage resumed their former active hostility against the Philistines by rejoining Saul. These *'ibrîm* are those mentioned in 13:7a. Along with the men of Israel who had hidden in the hill-country of Ephraim (14:22; cf. 13:6) they returned to swell the ranks of Saul's unexpectedly triumphant army.

The OT usage of *'ibrî* is thus consistently ethnic. Most occurrences being in discourse spoken by or addressed to non-Israelites, many would see a derogatory nuance in *'ibrî*. The suggestion that *'ibrî* is an alternative for 'Israelite' in situations where the person is not a free citizen on free soil is perhaps not unsuitable to any of the OT passages. But even if such a connotation were intended it would be neither primary nor permanent. In the NT, 'Hebrew' is found as an exclusivist term for Jews not decisively influenced by Hellenization (Acts 6:1), but also as a term distinguishing Jews in general from Gentiles (2 Cor. 11:22; Phil. 3:5).

BIBLIOGRAPHY. M. G. Kline, 'The *Ḥa-BI-ru*—Kin or Foe of Israel?', *WTJ* 20, 1957, pp. 46ff.; F. F. Bruce in *AOTS*, pp. 3ff.; R. de Vaux, 'Le Problème *Ḥapiru* après quinze Années', *JNES* 27, 1968, pp. 221–228; R. Mayer and T. McComiskey, *NIDNTT* 2, pp. 304–323.<sup>42</sup>

### **318 Trained Men**

**three hundred and eighteen** A realistic number for an armed force, but two extrabiblical examples suggest it may be an expression indicating a large group. In an Egyptian text, Princess Giluchepa of Mitanni arrives with 317 harem attendants. In the Iliad, 318 men die in a four-day battle. The number 318 is the sum of the 12 prime numbers from 7 to 47, so the number may have symbolic meaning. Other numbers (7, 12, 40) in the OT are used symbolically at times. The NT also contains numbers intended to convey meaning (666, 153; Rev 13:18; John 21:11).<sup>43</sup>

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<sup>42</sup> Kline, M. J. (1996). Hebrews. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, J. I. Packer, & D. J. Wiseman, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>43</sup> Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible* (Ge 14:14). Bellingham, WA: Logos Bible Software.

## Dan

### **Joshua 19:47 (ESV)**

<sup>47</sup> When the territory of the people of Dan was lost to them, the people of Dan went up and fought against Leshem, and after capturing it and striking it with the sword they took possession of it and settled in it, calling Leshem, Dan, after the name of Dan their ancestor.

**DAN.** 1. The ancestor of the tribe of Dan named after the son of Jacob, born to him by Rachel's servant Bilhah (Gn. 30:1–6).

2. The tribe of Dan first settled SW of Ephraim and W of Judah (Gn. 14:14; Jos. 19:40–48). Though pressed by Philistines and Amorites during the period of the Judges (Jdg. 1:34; 5:17; 13:2), some stayed until absorbed into Judah. The majority migrated to the N border of Israel and took over Laish (Leshem), renamed Dan (Jos. 19:47), at the foot of Mt. Hermon by the source of the River Jordan.

3. The tribal capital had been settled since c. 5,000 BC. Throughout the Early and Middle Bronze Ages the wealthy city covered 30 acres and was named in Egyptian Execration and Mari (texts c. 1825 Lasi) before its capture by Thutmose III in the 13th century. The site, Tel Dan (Arab. Tell el Qadi, 'the judges' mound') was then a prosperous urban centre with ramparts, an arched 3 m high gateway, found intact, and well-furnished tombs. In the Iron Age Jereboam developed it as a cult-centre, with golden calves. It was an alternative to distant Jerusalem (1 Ki. 12:29).

Israeli excavations over 25 years have traced the history. A fragment of an Aramaic stela, datable to the 9th century BC, has a reference to *byt dwd*, almost certainly to be read 'the House of David' and thus, with a possible similar reference in the Moabite Stone (*Mesha*) inscription, is the earliest note yet externally to that royal dynasty. In the Hellenistic levels a bilingual Gk. and Aramaic text reads 'to the god who is in Dan'. The biblical description of the extent of Hebrew territory as 'from Dan to Beersheba', i.e. N to S is apposite.

Dan remained occupied through the Roman and Persian periods. The omission of Dan from the list of tribes in Rev. 7:5–8 may be because the tribe was considered as antichrist on the basis of Je. 8:16 (LXX; Irenaeus, *Adv. Haer.* 5.30.2).

BIBLIOGRAPHY. A. Biran, *NEAEHL*, 1992, pp. 323–332; *idem ... Biblical Dan*, 1994; A. Biran and J. Naveh, 'An Aramaic stela fragment from Tel Dan', *IEJ*43, 1993, pp. 81–99; *BAR* 20, 1994, pp. 26–38, 47.<sup>44</sup>

## Rescuing of Sodom

### **Genesis 14:17–24 (ESV)**

<sup>17</sup> After his return from the defeat of Chedorlaomer and the kings who were with him, the king of Sodom went out to meet him at the Valley of Shaveh (that is, the King's Valley). <sup>18</sup> And Melchizedek king of Salem brought out bread and wine. (He was priest of God Most High.) <sup>19</sup> And he blessed him and said,

"Blessed be Abram by God Most High,  
Possessor of heaven and earth;

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<sup>44</sup> Wiseman, D. J. (1996). Dan. In (D. R. W. Wood, I. H. Marshall, A. R. Millard, & J. I. Packer, Eds.) *New Bible dictionary*. Leicester, England; Downers Grove, IL: InterVarsity Press.

<sup>20</sup> and blessed be God Most High,  
who has delivered your enemies into your hand!”

And Abram gave him a tenth of everything. <sup>21</sup> And the king of Sodom said to Abram, “Give me the persons, but take the goods for yourself.” <sup>22</sup> But Abram said to the king of Sodom, “I have lifted my hand to the LORD, God Most High, Possessor of heaven and earth, <sup>23</sup> that I would not take a thread or a sandal strap or anything that is yours, lest you should say, ‘I have made Abram rich.’ <sup>24</sup> I will take nothing but what the young men have eaten, and the share of the men who went with me. Let Aner, Eshcol, and Mamre take their share.”

### **Ephesians 6:10–20 (ESV)**

<sup>10</sup> Finally, be strong in the Lord and in the strength of his might. <sup>11</sup> Put on the whole armor of God, that you may be able to stand against the schemes of the devil. <sup>12</sup> For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. <sup>13</sup> Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. <sup>14</sup> Stand therefore, having fastened on the belt of truth, and having put on the breastplate of righteousness, <sup>15</sup> and, as shoes for your feet, having put on the readiness given by the gospel of peace. <sup>16</sup> In all circumstances take up the shield of faith, with which you can extinguish all the flaming darts of the evil one; <sup>17</sup> and take the helmet of salvation, and the sword of the Spirit, which is the word of God, <sup>18</sup> praying at all times in the Spirit, with all prayer and supplication. To that end keep alert with all perseverance, making supplication for all the saints, <sup>19</sup> and also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, <sup>20</sup> for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak.

### **Judges 7 (ESV)**

<sup>1</sup> Then Jerubbaal (that is, Gideon) and all the people who were with him rose early and encamped beside the spring of Harod. And the camp of Midian was north of them, by the hill of Moreh, in the valley.

<sup>2</sup> The LORD said to Gideon, “The people with you are too many for me to give the Midianites into their hand, lest Israel boast over me, saying, ‘My own hand has saved me.’ <sup>3</sup> Now therefore proclaim in the ears of the people, saying, ‘Whoever is fearful and trembling, let him return home and hurry away from Mount Gilead.’” Then 22,000 of the people returned, and 10,000 remained.

<sup>4</sup> And the LORD said to Gideon, “The people are still too many. Take them down to the water, and I will test them for you there, and anyone of whom I say to you, ‘This one shall go with you,’ shall go with you, and anyone of whom I say to you, ‘This one shall not go with you,’ shall not go.” <sup>5</sup> So he brought the people down to the water. And the LORD said to Gideon, “Every one who laps the water with his tongue, as a dog laps, you shall set by himself. Likewise, every one who kneels down to drink.” <sup>6</sup> And the number of those who lapped, putting their hands to their mouths, was 300 men, but all the rest of the people knelt down to drink water. <sup>7</sup> And the LORD said to Gideon, “With the 300 men who lapped I will save you and give the Midianites into your hand, and let all the others go every man to his home.” <sup>8</sup> So the people took provisions in their hands, and their trumpets. And he sent all the rest of Israel every man to his tent, but retained the 300 men. And the camp of Midian was below him in the valley.

<sup>9</sup> That same night the LORD said to him, “Arise, go down against the camp, for I have given it into your hand. <sup>10</sup> But if you are afraid to go down, go down to the camp with Purah your servant. <sup>11</sup> And you shall hear what they say, and afterward your hands shall be strengthened to go down against the camp.” Then he went down with Purah his servant to the outposts of the armed men who were in the camp. <sup>12</sup> And the Midianites and the Amalekites and all the people of the East lay along the valley like locusts in abundance, and their camels were without number, as the sand that is on the seashore in abundance. <sup>13</sup> When Gideon came, behold, a man was telling a dream to his comrade. And he said, “Behold, I dreamed a dream, and behold, a cake of barley bread tumbled into the camp of Midian and came to the tent and struck it so that it fell and turned it upside down, so that the tent lay flat.” <sup>14</sup> And his comrade answered, “This is no other than the sword of Gideon the son of Joash, a man of Israel; God has given into his hand Midian and all the camp.”

<sup>15</sup> As soon as Gideon heard the telling of the dream and its interpretation, he worshiped. And he returned to the camp of Israel and said, “Arise, for the LORD has given the host of Midian into your hand.” <sup>16</sup> And he divided the 300 men into three companies and put trumpets into the hands of all of them and empty jars, with torches inside the jars. <sup>17</sup> And he said to them, “Look at me, and do likewise. When I come to the outskirts of the camp, do as I do. <sup>18</sup> When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, ‘For the LORD and for Gideon.’ ”

<sup>19</sup> So Gideon and the hundred men who were with him came to the outskirts of the camp at the beginning of the middle watch, when they had just set the watch. And they blew the trumpets and smashed the jars that were in their hands. <sup>20</sup> Then the three companies blew the trumpets and broke the jars. They held in their left hands the torches, and in their right hands the trumpets to blow. And they cried out, “A sword for the LORD and for Gideon!” <sup>21</sup> Every man stood in his place around the camp, and all the army ran. They cried out and fled. <sup>22</sup> When they blew the 300 trumpets, the LORD set every man’s sword against his comrade and against all the army. And the army fled as far as Beth-shittah toward Zererah, as far as the border of Abel-meholah, by Tabbath. <sup>23</sup> And the men of Israel were called out from Naphtali and from Asher and from all Manasseh, and they pursued after Midian.

<sup>24</sup> Gideon sent messengers throughout all the hill country of Ephraim, saying, “Come down against the Midianites and capture the waters against them, as far as Beth-barah, and also the Jordan.” So all the men of Ephraim were called out, and they captured the waters as far as Beth-barah, and also the Jordan. <sup>25</sup> And they captured the two princes of Midian, Oreb and Zeeb. They killed Oreb at the rock of Oreb, and Zeeb they killed at the winepress of Zeeb. Then they pursued Midian, and they brought the heads of Oreb and Zeeb to Gideon across the Jordan.