

The Wise

The Wicked



The Obscure

Presented by Christina "Tina" Strode
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Obscure. What is that?

adjective: **obscure**;

Not discovered or known about;

- uncertain; unknown; mysterious, hazy, vague

Not clearly expressed or easily understood

- puzzling, esoteric, mystifying

Not important or well known

- unnoticed, undistinguished, unimportant, unrecognized
- insignificant, minor, lowly

Hard to make out or define, vague

- dim, dark, shadowy as in an obscure shape

verb; **obscure**;

Keep from being seen, conceal

- to conceal, cover, veil, mask

Obscure #1: ORPAH

Ruth 1:7-10: Therefore she went out from the place where she was, and her two daughters-in-law with her; and they went on the way to return to the land of Judah. ⁸ And Naomi said to her two daughters-in-law, "Go, return each to her mother's house. The LORD deal kindly with you, as you have dealt with the dead and with me. ⁹ The LORD grant that you may find rest, each in the house of her husband." So she kissed them, and they lifted up their voices and wept. ¹⁰ And they said to her, "Surely we will return with you to your people."

Ruth 1:14-15 Then they lifted up their voices and wept again; and Orpah kissed her mother-in-law, but Ruth clung to her. ¹⁵ And she said, "Look, your sister-in-law (Orpah) has gone back to her people and to her gods;

Orpah decided to go back to the familiar, she chose the known rather than the unknown. She stayed in her comfort zone and missed the blessing of being joined to the people and land of Judah.

Obscure #2: ZIPPORAH

Exodus 4:20 (CJV): Then Moses took his wife and his sons and set them on a donkey, and he returned to the land of Egypt.

Exodus 4:24-25 (CJV): At a lodging-place on the way, ADONAI met Moshe and would have killed him,²⁵ had not Tzipporah taken a flintstone and cut off the foreskin of her son.

Zipporah took action immediately. She left her comfort zone and saved lives.

Obscure #3: JEHOSHEBA

2 Kings 11:1-3: When Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the royal heirs. 2 But Jehosheba, the daughter of King Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons who were being murdered; and they hid him and his nurse in the bedroom, from Athaliah, so that he was not killed. 3 So he was hidden with her in the house of the Lord for six years, while Athaliah reigned over the land.

Jehosheba risked her life to save the life of the future king from an evil empire. She played a significant role in preserving the line of Judah for the promised eternal King to come.

Wicked #1: JEZEBEL

1 Kings 16:29-33: In the thirty-eighth year of Asa king of Judah, Ahab son of Omri became king of Israel, and he reigned in Samaria over Israel twenty-two years. 30 Ahab son of Omri did more evil in the eyes of the Lord than any of those before him. 31 He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him. 32 He set up an altar for Baal in the temple of Baal that he built in Samaria. 33 Ahab also made an Asherah pole and did more to arouse the anger of the Lord, the God of Israel, than did all the kings of Israel before him.

Revelation 2:20: Nevertheless, I have this against you: You tolerate that woman Jezebel, who calls herself a prophet. By her teaching she misleads my servants into sexual immorality and the eating of food sacrificed to idols.

Jezebel was the Queen of Evil.

Wicked #2: DELILAH

Judges 16:4: Afterward it happened that he loved a woman in the Valley of Sorek, whose name was Delilah.

Judges 16:5 And the lords of the Philistines came up to her and said to her, "Entice him, and find out where his great strength lies, and by what means we may overpower him, that we may bind him to afflict him; and every one of us will give you eleven hundred pieces of silver."

Judges 16:15-17: Then she said to him, "How can you say, 'I love you,' when your heart is not with me? You have mocked me these three times, and have not told me where your great strength lies."¹⁶ And it came to pass, when she pestered him daily with her words and pressed him, so that his soul was vexed to death,¹⁷ that he told her all his heart,

adjective: **vexed;**

Annoyed, frustrated or worried

- irritated
- angry
- exasperated

Wise #1 – THE WOMAN OF ABEL

2 Samuel 20:16-20: ¹⁶ Then a wise woman cried out from the city, “Hear, hear! Please say to Joab, ‘Come nearby, that I may speak with you.’” ¹⁷ When he had come near to her, the woman said, “Are you Joab?”

He answered, “I *am*.”

Then she said to him, “Hear the words of your maidservant.”

And he answered, “I am listening.”

¹⁸ So she spoke, saying, “They used to talk in former times, saying, ‘They shall surely seek *guidance* at Abel,’ and so they would end *disputes*.” ¹⁹ I *am among the peaceable and faithful* in Israel. You seek to destroy a city and a mother in Israel. Why would you swallow up the inheritance of the Lord?”

²⁰ And Joab answered and said, “Far be it, far be it from me, that I should swallow up or destroy! ²¹ That *is* not so. But a man from the mountains of Ephraim, Sheba the son of Bichri by name, has raised his hand against the king, against David. Deliver him only, and I will depart from the city.”

So the woman said to Joab, “Watch, his head will be thrown to you over the wall.” ²² Then the woman in her wisdom went to all the people. And they cut off the head of Sheba the son of Bichri, and threw *it* out to Joab. Then he blew a trumpet, and they withdrew from the city, every man to his tent. So Joab returned to the king at Jerusalem.

For a good read: Wise Woman of Abel-beth-maacah: Midrash and Aggadah¹ by Tamar Kadari

¹Kadari, Tamar. "Wise Woman of Abel-beth-maacah: Midrash and Aggadah." *Jewish Women: A Comprehensive Historical Encyclopedia*. 1 March 2009. Jewish Women's Archive. (Viewed on March 17, 2018) <<https://jwa.org/encyclopedia/article/wise-woman-of-abel-beth-maacah-midrash-and-aggadah>>.

Wise Woman #2 – YOU

Proverbs 1:7: The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.

Proverbs 3:13-18: Happy *is* the man *who* finds wisdom,
And the man *who* gains understanding;

¹⁴ For her proceeds *are* better than the profits of silver,
And her gain than fine gold.

¹⁵ She *is* more precious than rubies,
And all the things you may desire cannot compare with her.

¹⁶ Length of days *is* in her right hand,
In her left hand riches and honor.

¹⁷ Her ways *are* ways of pleasantness,
And all her paths *are* peace.

¹⁸ She *is* a tree of life to those who take hold of her,
And happy *are all* who retain her.

OBSCURE - POINT TO PONDER:

Have you discovered what He designed you and purposed you for?

What is your important role/assignment in the Kingdom of Light?

WICKED – POINTS TO PONDER:

Do you know women

.....who overpower men and impose their will?

.....who rule the roost?

.....manipulate to get their way?

How does scripture deal with that?

How would you pray for them?

WISE – POINTS TO PONDER

Do you use your words of wisdom with others?

How do you discern true wisdom?

What is of great worth in God's sight?

How do we achieve it?

Wise Woman of Abel-beth-maacah: Midrash and Aggadah

by [Tamar Kadari](#)

The Rabbis praise the wisdom of the woman from Abel-Beth-Maacah, to whom they attribute rhetorical skill, persuasiveness and knowledge of the [Torah](#) and its laws. Their esteem is evident in the fact that the Rabbis expound almost every word that she uttered and ascribe significance to her statements far beyond what the Bible relates. The [midrash](#) applies to her the verse (Prov. 31:26): “Her mouth is full of wisdom,” since she saved the entire city with her wisdom (*Midrash Eshet Hayil, Batei Midrashot*, vol. 2).

Most midrashim identify this wise woman with Serah, daughter of Asher. Although Serah was Jacob’s granddaughter, she lived an extremely long life, to the time of King David. Some traditions go so far as to assert that she entered the Garden of Eden while still alive (see Serah Daughter of Asher).

In the scene set forth in II Sam. 20:17, when Joab approaches the wall of the besieged town of Abel-Beth-Maacah, the wise woman asks him, “Are you Joab?” In the midrashic elaboration, this was a reproach: “Your name is Joab [*yo-av*]? Your name does not suit you! It teaches that you are a father [*av*] to Israel, yet you kill them.” Furthermore, “Are you among David’s wise heroes whom Scripture praises with the words [II Sam. 23:8]: ‘Josheb-basshebeth, a Tahchemonite [literally, you are sitting in the seat of wisdom]?’ But you do not act wisely!” She continued, in the following verse [20:18]: “In olden times people used to say, ‘Let them inquire of Abel,’ and that [*ve-khen*] was the end of the matter.” The midrash understands “and that was the end of the matter” as meaning: Words of Torah came to an end here [*kan*]: you are not intimate with the Torah and David is not intimate with the Torah. For it is written in Deut. 20:10: “When you approach a town to attack it, you shall offer it terms of peace.” According to the rules of war, you must address a verbal appeal to the city before you attack it [the Hebrew for “people used to say, ‘Let them inquire of Abel’” could also be read as]: “You shall surely speak first, you shall surely inquire of Abel.” Joab asked her: “Who are you?,” to which she replied [v. 19]: “I am one of those who seek the welfare of the faithful [*shelomei emunei*] in Israel,” which the Rabbis interpret as meaning: I am one of the Israelites who went down to Egypt with Jacob. I completed [*shelumai*] the count of Israel [*emunei Yisrael*; a wordplay on the root *shlm*, referring both to peace-welfare and completion] to the seventy souls that went down to Egypt. Do you want to kill the entire city, and also me, who am a mother in Israel [*em—emunei*, i.e., an important woman]? As noted above, the midrash identifies the wise woman with Serah daughter of Asher, who was counted among those who went down to Egypt in Gen. 46:17.

Joab immediately replied (v. 20): “Far be it, far be it from me.” The Rabbis referred to Joab’s repeated phrase: “Far be it from me, far be it from David, far be it from his kingdom. It is Sheba son of Bichri, a scoundrel, a flawed individual (physically as well) and an idolater, whom I seek.” The woman told him: “Stand where you are, and I will bring you his head, and the entire city will be at peace.” The Rabbis ask how the woman knew, before she asked them, that the townspeople would behead Sheba son of Bichri. The Rabbis respond that this answer also indicates her wisdom. She knew that whoever rebelled against the Davidic monarchy was sentenced by Heaven to have his head

detached from his body. Sheba son of Bichri, who rebelled against David, would receive his just deserts by being killed and beheaded.

The woman then went to the people and told them: "Know that Joab and all Israel are assembled outside the town and seek to kill us, our sons and our daughters." They asked her: "And what do they want?" She answered: "To kill one thousand people. Is it not worthwhile to give a thousand people, to save the entire city from destruction?" They responded: "Each one will give according to what he has." She continued: "Perhaps Joab will go down from the number that he demanded if we mollify him." She pretended to be on her way to appease him and then returned and told the townspeople: "Joab has been mollified, and now he wants five hundred people, instead of a thousand. But perhaps if I appease him he will go down from this number." So she went and returned, and said that he had been placated and wanted only a hundred, and then, only ten. Finally, she said to them: "He only wants one man, who is a lodger [i.e., not from our city]." They asked her: "And who is he?" She replied: "Sheba son of Bichri." The townspeople immediately went and cut off Sheba son of Bichri's head, and gave it to Joab. The threat of war was lifted from the town, and Joab left without harming them (*Gen. Rabbah* 94:9; *Eccl. Rabbah* 9:18:2; *Tanhuma* [ed. Buber], *Vayera* 12; *Midrash ha-Gadol, Vayigash*, Gen. 46:26–27).

The Rabbis compare this woman's astuteness to the wisdom of Abraham when he came before God to plead for Sodom (*Gen. Rabbah* loc. cit.). Solomon lauded the wise woman from Abel-Beth-Maacah when he said (*Eccl. 9:18*): "Wisdom is more valuable than weapons of war"; this woman's wisdom was superior to all of Joab's weapons (*Eccl. Rabbah* loc. cit.).

Kadari, Tamar. "Wise Woman of Abel-beth-maacah: Midrash and Aggadah." *Jewish Women: A Comprehensive Historical Encyclopedia*. 1 March 2009. Jewish Women's Archive. (Viewed on March 17, 2018)
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