

Judges 3:31

Authorized King James Version (KJV)

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

Analysis

And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel.

This passage relates to early judges: Othniel, Ehud, and Shamgar, demonstrating God's sovereign choice and empowerment of deliverers. The judges themselves display varying degrees of faith and character flaws, yet God works through these imperfect human instruments to accomplish His purposes. This illustrates the biblical pattern that God's power is made perfect in human weakness (2 Corinthians 12:9).

Theologically, these early judges establish the pattern of divine deliverance through unlikely means. God chooses the weak, marginalized, and flawed to demonstrate that victory comes from His power, not human strength. This anticipates Paul's teaching that "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty" (1 Corinthians 1:27).

The military victories recorded here serve spiritual purposes—they deliver Israel from physical oppression but more importantly provide opportunity for spiritual renewal. Each deliverance creates space for Israel to return to covenant faithfulness. However, the repeated cycles show these deliverances provided only temporary relief, pointing to the need for the ultimate Deliverer who would provide

permanent victory over sin and spiritual oppression through His death and resurrection.

Historical Context

Historical Setting: The Book of Judges spans approximately 350-400 years (c. 1375-1050 BCE) during the Late Bronze Age collapse and early Iron Age. This period saw the disintegration of major empires (Hittites, Mycenaeans) and weakening of Egyptian control over Canaan, creating a power vacuum filled by emerging peoples including Philistines (Sea Peoples), Aramaeans, and regional kingdoms. The decentralized tribal structure left Israel vulnerable to external oppression and internal chaos.

Cultural Context: This passage relates to early judges: Othniel, Ehud, and Shamgar. Canaanite religion dominated the region, centered on Baal (storm/fertility god), Asherah (mother goddess), and Anat (war goddess). Archaeological discoveries at Ugarit (Ras Shamra) have provided extensive information about Canaanite mythology and religious practices. Baal worship involved ritual prostitution, child sacrifice, and fertility rites tied to agricultural seasons. Israel's persistent attraction to these gods demonstrates the strong cultural pressure to conform to surrounding nations' religious practices.

The material culture of this period shows gradual Israelite settlement in the Canaanite hill country with simpler pottery and architecture than coastal Canaanite cities. Iron technology was beginning to spread, giving military advantage to peoples who mastered it (note the Philistines' iron monopoly, 1 Samuel 13:19-22). The absence of centralized government during the judges period stands in stark contrast to the bureaucratic city-states of Canaan and the imperial administration of Egypt and Mesopotamia. This political structure reflected Israel's theocratic ideal—God as king—yet the repeated cycles of apostasy showed this ideal required more than political structures; it demanded heart transformation.

Related Passages

Colossians 1:16 — All things created through Christ

Genesis 1:1 — Creation of heavens and earth

Study Questions

1. How does this passage about early judges: Othniel, Ehud, and Shamgar reveal God's character in dealing with persistent human rebellion and incomplete obedience?
2. What patterns of spiritual compromise or incomplete obedience in your own life mirror Israel's failures during the judges period?
3. How does understanding the cyclical nature of sin and deliverance in Judges help you appreciate Christ's perfect and final deliverance from sin's power?

Interlinear Text

וְאַתָּה	כִּי	רַ	שָׁמָגּ	וְ	בֶּן	עָתָּה	וְ	אַתָּה
And after	H1961	him was Shamgar	H8044	the son	H1121	of Anath	H6067	which slew
H310								H853
פֶּלְשָׁתִים	שָׁשׁ	מֵא	וְתִשְׁ	א	וְשָׁ	בְּמִלְמָד	רַ	בְּבָקָר
of the Philistines	six	hundred	men	goad	with an ox	H4451	H1241	H853
H6430	H8337	H3967	H376					
וְיַיְשָׁע	גַּם	וְה	וְאַתָּה	אַתָּה	וְיַיְשָׁאֵל:			
and he also delivered	H1571	H1931	H853	Israel	H3478			
H3467								

Additional Cross-References

Judges 5:6 (Parallel theme): In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through byways.

1 Corinthians 1:17 (Parallel theme): For Christ sent me not to baptize, but to preach the gospel: not with wisdom of words, lest the cross of Christ should be made of none effect.

1 Samuel 17:50 (Parallel theme): So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him; but there was no sword in the hand of David.

1 Samuel 17:47 (Parallel theme): And all this assembly shall know that the LORD saveth not with sword and spear: for the battle is the LORD'S, and he will give you into our hands.

Judges 5:8 (References Israel): They chose new gods; then was war in the gates: was there a shield or spear seen among forty thousand in Israel?

Judges 15:15 (Parallel theme): And he found a new jawbone of an ass, and put forth his hand, and took it, and slew a thousand men therewith.

Judges 2:16 (Parallel theme): Nevertheless the LORD raised up judges, which delivered them out of the hand of those that spoiled them.

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