

Judges 08-08-08a

This is Friday the 8th of August, August the 8th of 2008. We're in the book of Judges, chapter 16. Let's take a moment as we begin, as is our custom, to exercise our individual opportunity to go to the Lord in prayer and ask God's blessing on us as we study this section of His Word.

Father, we are grateful as always for the opportunity to spend time together. We know that you have given us gifts of varying descriptions and purposes, and as we spend time together we are able to both be a blessing and receive a blessing through that fellowship. We thank you for your Word, its preservation, its inspiration, its power, the only power on this earth that can transform us on the inside and grant us peace and grant us the ever-improving image of the Lord Jesus Christ within us.

We pray that you will help us to understand and apply the truths in this section of your Word this evening. May we find here the meaning that you have for us, and may it equip each of us thoroughly for every good work. We ask it in Jesus' name.

Amen. Well, this is a very exciting story of Samson. We have already seen his miraculous birth, announced miraculously, taking place miraculously to a barren woman and a not-too-smart man.

We saw his early exploits, slaying the lion, slaying the 30 Philistines to obtain the changes of clothing, and then being delivered by the Judahite leaders, three battalions of Judahite troops, giving him over to the Philistines. We see the ropes incinerating themselves, falling from him. So then, last time, we ended up seeing him judging Israel for 20 years in the days of the Philistines.

Now, time-wise, if you want to make a note in terms of the actual year B.C., this 20-year period is approximately 1075-1055 B.C. You know that David is going to be on the throne circa 1000, so we're very close. We're going to have the ministry of Samuel, the brief reign of Saul, and then the eventual coming to the throne of David. So it is very likely, if you remember the events of the early chapters of 1 Samuel, when Samuel is still a boy, Eli is presiding in Shiloh, which is basically many miles north of this area.

Eli's two sons, Hophni and Phinehas, are, of course, abusing their role as priests. They're using the three-pronged hook to pull sacrificed meat out of the pot, and so forth. But this is taking place simultaneously.

These events, the battle of Aphek, where the Ark of the Covenant is going to be captured, Hophni and Phinehas are going to be killed, takes place during this 20-year period, I would guess toward the end of it, but during the time that Samson is on the scene in the more southern and western part of Israel. So you've got that going on sort of a little more northeast with Eli, Hophni, Phinehas, Samuel, and so on. You have the other Philistine incidents related to Samson occurring closer to Gaza.

In chapter 16, we saw last time that Samson went and saw this harlot and went into her, the Gazaites, the whole thing with the gates, and Samson heisting these gate posts, bar and all, on his shoulders, carrying them to the top of the hill that faces Hebron. Again, this is just something that looks in the direction. In fact, they think that they have found the area where this town existed, and there is a hilltop.

It's about a 30- to 45-minute climb for a normal person, and at the top of this hill, if you look toward Hebron, you can see the hills of Hebron. You can't see the actual town, but you can see where it's located from the top of this height, and this is thought to be, by local tradition, where Samson carried the gates. So he didn't carry them all the way to Hebron, he just carried them up where that was in view.

And you remember, what is the significance of Hebron? Some 50 years hence, this is going to be David's capital city. This is the first of David's capital cities. Before he takes Jebus and it becomes Jerusalem, he is going to first sit as king in Hebron.

He's going to be recognized in that town, and this ties back to the statements that this is the beginning of God's deliverance of Israel from the Philistines. So we pick up tonight in verse 4, and let's read a little bit of this. Afterward it happened that he, Samson, loved a woman in the valley of Sorek, whose name was Delilah.

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 1,100 pieces of silver. So Delilah said to Samson, Please tell me where your great strength lies, and with what you may be bound to afflict you.

Samson said, If they bind me with seven fresh bowstrings, not yet dried, then I shall become weak and be like any other man. So the lords of the Philistines brought up to her seven fresh bowstrings, not yet dried, and she bound him with them. Men were lying in wait, staying with her in the room.

She said to him, The Philistines are upon you, Samson, but he broke the bowstrings as a strand of yarn breaks when it touches fire. So the secret of his strength was not known. Then Delilah said to Samson, Look, you have mocked me and told me lies.

Now, please tell me with what you may be bound. So he said to her, If they bind me securely with new ropes that have never been used, then I shall become weak and be like any other man. Now, these people were obviously unfamiliar with earlier exploits because Samson was bound with new ropes when the Judahites took him down.

Delilah took new ropes, bound him with them, and said to him, The Philistines are upon you, Samson. Men were lying in wait, staying in the room, but he broke them off his arms like a thread. Delilah said to Samson, Until now you have mocked me and told me lies.

Tell me with what you may be bound. And he said to her, You notice I keep moving with from

the end of the sentence. That's my compulsive editor.

You don't end a sentence with a preposition or a split infinitive. I'm sorry. It literally says, Tell me what you may be bound with.

He said to her, If you weave the seven locks of my head into the web of the loom, so she wove it tightly with the baton of the loom and said to him, The Philistines are upon you, Samson. But he awoke from his sleep, pulled out the baton and the web from the loom. 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.

It came to pass when she pestered him daily with her words and pressed him so that his soul was vexed to death that he told her all his heart and said to her, No razor has ever come upon my head for I have been a Nazarite to God from my mother's womb. If I am shaven, then my strength will leave me and I shall become weak and be like any other man. Well, this is enough to get us started.

The issue here is the lengths to which Samson will go to please this woman that he ostensibly loves. And so she is going to use this power over him to try to manipulate him and get him to reveal the secret of his strength. Now, the ancients believed that great strength would be associated with something external like maybe an amulet.

It's no different in a lot of these movies that you see or fables where if you've got the ring or you've got the armband or you've got some other charm that this imparts some great strength. And the Philistines, of course, are pagans and they think, well, there's got to be something. He apparently doesn't look like just a big brawny man.

He's not Conan the Barbarian or something. He doesn't appear to have innate strength. They believe that there is something external, that there is a secret.

Or if he is a big brawny guy, that it's a magical sort of strength and there has to be a key to overcoming it. That if you could just find the right kind of rope, the right kind of string, the right little technique, it would magically neutralize his magical strength. This is a theme that goes back thousands of years in history and that's their belief.

So the question we have to ask ourselves is, well, we don't have to ask it, but I'm going to ask it. The first time Delilah asks the question, Delilah says to Samson, please tell me where your great strength lies and with what you may be bound to afflict you. There is no indication that there is any immediate threat.

Samson does not seem to be aware that Delilah has been bribed with this money. But it is interesting that, as we have seen previously, there are echoes of Samson to the nation of Israel. And there are also echoes where Samson seems to reflect the deliverance that God is going to bring.

It is the physical incarnation of God's deliverance that is in view with Samson. He is all about physical presence and physical strength. And he cannot be defeated until some secret is betrayed.

So he loves this woman in the Valley of Sorok. Her name is Delilah. The name Delilah, by the way, means something along the lines of weak or pining one, someone who is apathetic or reflects a lack of energy because of something.

Either they are mourning, they are pining, but her name means weakness. And, of course, this is apropos in the story because she is going to be the one to bring weakness upon Samson. This Valley of Sorok is very near Eshtaol, which is Samson's birthplace.

So he has kind of come full circle. He has dwelt in other places. He has gone elsewhere.

But now he is very close to the place of his origin. So the princes of the Philistines offer her this money to entice him and find out how he can be overcome, bound, and afflicted. We want to overpower him.

We want to bind him. We want to afflict him. Those are the three goals.

Every one of us will give you 1,100 pieces of silver. It is not easy to tell if this means the group of us will give you a total of 1,100 or if each of us is going to give 1,100. This is quite a sum of money.

This is a very substantial bribe. And it gives you an indication that over the course of the 20 years, there must have been other episodes of which we are not apprised. Why do they consider him such a danger that they are willing to pay this kind of money to eliminate him? So Delilah begins her work.

Please tell me where your great strength lies. And he gives her an answer. Now, we know the story and that this is going to be a repeated thing, but initially when she comes to him and says, Oh, Samson, and she is caressing his forehead or doing whatever, and she says, Tell me the secret of your strength.

And he gives her an answer. What is his objective? If you put yourself in the room and in the situation, you think, Well, he does not know that she is in cahoots with the elders and that somebody is actually going to put this knowledge to the test. So he essentially seems to just make up an answer to placate her, to satisfy her and give her an answer.

He could tell her anything and how is she ever going to know? He could say, Well, swing a goat over my head three times and I'll be powerless. Well, he apparently doesn't think this is ever going to get put to the test. But no sooner does he tell her, if they bind me with seven fresh bow strings, not yet dried, I shall become weak and be like any other man.

You remember a bow string in these days is made out of gut. This is an organic material. It's the

same thing that harp strings are made from.

Harp strings and bow strings, they don't have nylon, they don't have winding of fine steel and so on like we have today. So even in the old days of guitars and violins, strings were made of gut. Well, where does gut come from? Come here living cat and let me get a piece of gut.

It comes from a dead animal. We're back to this dead animal theme, the dead lion. I reach inside the dead lion.

And so this is a peripheral allusion because this is part of the Nazirite identity, part of the Nazirite vow, isn't it? Not come in contact with anything dead. But Samson already knows that this doesn't actually render him powerless. It's a part of his Nazirite identity.

Bind me with pieces of dead animal and I will be as weak as any other man. And so you find this word used in a couple of other places. It's used over in the Psalms to talk about a bow string.

Psalms 11 and verse 2, the wicked bend the bow, they make ready their arrow upon the string to shoot in darkness at the upright in heart. And the word used there to make ready their arrow upon the string is this very same word. For what it's worth, it's Yeter.

Y-E-T-E-R. So, Delilah takes these seven fresh bow strings. Why seven? Previously when the Judahites bound him and took him to the Philistines they used two new ropes, but they used seven bow strings.

Well, the significance of the number seven is recognized and is known even back in the ancient world before there was a Bible to find all of the usages of it. And seven is the number of perfection. These six things, doth the Lord hate, yea, seven are an abomination to him.

This is the whole list. This is everything that God finds to be an abomination. Six and seven.

History of the world, 7,000 years. Days of the week, seven. So, they figure, well, he doesn't specify a number.

Well, he does. He says seven fresh bow strings not yet dried. And the number seven is associated with Samson.

You can look at Samson and derive the number seven how? The reason I read so much of the account initially is when you get to the third try, this is the first, then there's the second with the new ropes. And what is the third? What does he say will overcome him? If you take the seven braids of my hair, anybody that looks at Samson is going to see this very unusual, very prominent hair. Well, it's not just flying around like Fabio.

It's braided. It's controlled. And there are seven of these braids.

It's the number of perfection. And so, there is already an allusion, a hint that moves toward the true source of his strength. Seven bow strings.

Dead pieces of gut. This has to do with the Nazirite vow. The number seven has to do with his Nazirite vow.

So, the lords of the Philistines bring up seven bow strings not yet dried. She bound them with them. They were lying in wait, staying with her in the room.

Now, you can tell that Samson is in visiting Delilah. And this is a sumptuous for the day. We might not think it's too sumptuous.

But in those days, this is a fairly large room. A almost banquet hall sized room, which in the days of mud brick and so on is somewhat unusual. She seems to be a woman of some means.

And so, these men can find hiding places. And evidently, there are a number of them. They're not going to come in there with three or four men.

There's quite a few. Maybe a platoon. And they can all hide in the room.

It says specifically they're in the room with her. They're already there. On the night that he comes in there and she binds him with these strings, she binds him and then she wakes him up.

Now, notice she doesn't remain quiet and the men don't surround him and then grab him. You've seen enough cowboy movies. Well, Bob, it's mighty quiet tonight.

Yeah, too quiet. And they lay down. And the other people come up on the campfire and everybody's laying asleep.

And what do they do? They get the jump on them. They surprise them before they can grab their guns, before they can stand up and offer any resistance. You surprise them.

You get the jump on them. Well, the men do not launch this surprise. They don't leap out of hiding and say, grab him, grab him.

And Samson, what is the source of the alert? What sets everything in motion? This is prearranged with the Philistine troops. Delilah screams out, Samson, the Philistines are upon you and the men are on the periphery waiting to see, well, do these strings really work or not? And of course, as soon as he opens his eyes and flexes, why these things pop off, like a strand of yarn breaks when it touches fire. And it's funny in Hebrew because the word here is not touches, it's smells.

He broke the bow strings as a strand of yarn breaks when it smells fire. You get yarn anywhere near a candle flame, it just evaporates. It disappears.

And that's what these, much like the ropes did, that the men of Judah bound him with. So notice it doesn't say, and behold, Samson overcame all of the Philistine men lying in wait and put them in a big heap and wrote a poem. They seem to escape and are no longer there.

Why? Because they wisely watched to see if the strings would work before they get in harm's way. And so they're all jumping out windows and doors as soon as these bow strings break. So the secret of his strength was not known.

So Delilah tries again in verse 10. Look, you have mocked me and told me lies. This is a form of pressure to accuse someone of not expressing love, not doing what they should do, not being what they should be.

This is a way to try to apply pressure, try to get someone to conform to some desired action. So she doesn't just say, oh, I'd really like to know. There's an accusation wrapped up with this.

An attempt to create a sense of guilt. Does Samson come back and say, well, how did those men get in the room and how did those bow strings get all over me? If you want to talk about where the actual accusations are. But she says, you've mocked me and told me lies.

Now please tell me what you may be bound with. So he says to her, this is round two, if they bind me securely with new ropes that have never been used, then I shall become weak and be like any man. The Hebrew here literally says, if they tie me with new ropes with which no work has been done.

It's not just that they're new, but they are virgin ropes. They've never been used for anything. They are pristine, freshly woven ropes.

So he gives her this information. Now, is he starting to suspect that this is going to be put to the test? The first set, probably even an ordinary man could get loose. I mean, you think about it now, these gut bow strings could be pretty strong.

This is the old world equivalent of what we call small stuff in the Navy, small nylon line. And it's stretchy because it has not been dried. It's not brittle.

It's real stringy. And you could imagine that maybe an ordinary man might be bound by this or maybe not. But it doesn't seem too threatening.

The second one is more convincing. New ropes with which no work has ever been done. Because as I said before, new ropes like new wine skins will stretch and flex.

And you're not going to be able to snap them so easily. This is why nylon is so popular for boat lines and light stress towing and securing because it's flexible. Everybody uses nylon for water skiing because as the boat jerks through the water, as the skier hits bumps and things, this flexes and it doesn't jerk somebody's arms out of their shoulder sockets.

It's got some give. And it isn't likely to break. This can be a good thing or a bad thing depending on the application.

Sometimes you don't want a rope to stretch, like if you're, say, towing a trailer maybe. You don't want to start driving away from the trailer and have it stretch way out and then snap and ram

the trailer into the back end of your car and you get this constant stretch, smash, stretch, smash, stretch, smash. That can happen also.

Bind me securely with new ropes that have never been used for work. Then I shall become weak and be like any man. So Delilah took new ropes.

Notice the Philistines don't come sneaking in once he falls asleep. And it is implied, it isn't stated. Do you see anywhere where it says that Samson is asleep? Did it say it the first time with the bowstrings? Did it say it the second time with the ropes? Well, there's one of two things going on here.

They're either playing games or he's asleep. We assume that he's asleep. But people do strange things.

The question is why would he allow her to bind him? Is she acting like, well, I just want to see for myself. Show me that you're going to be weak. And he says, oh, look, I can't move.

See, I told you, this is the truth. He's doing a mock demonstration that he's now weak. But then coincidentally she says, oh my goodness, Samson, the Philistines are actually here.

Men are lying in wait, staying in the room once again. So this is by arrangement, by design. This has all been coordinated.

And he broke them off his arms like a thread. The rest of the story is not given to us. It doesn't say the secret of his strength is not known.

It doesn't say what happened to the men. Apparently as soon as they snapped, Delilah puts her hands to her face. The men flee and it's over with.

No harm is seemingly done. And so then we're going to go into this third room where he weaves his hair into the loom. We ask ourselves, well, why these three iterations? Is Samson so thick that he doesn't begin to suspect, especially at the third time, that there's something more going on here than just idle curiosity on Delilah's part.

But once again she accuses him, you have mocked me, you have told me lies. Tell me what you may be bound with. So he says to her, if you weave the seven locks of my head into the web of the loom.

Now this is getting dangerously close to the actual truth, the actual nature of his Nazarite identity, which is his commitment and his commission before God as the deliverer. And Samson knows. Remember after he created the Hamath pile of Philistines up in the previous section there? Ramath, Lehi.

And then he said to God, you have given this great deliverance by the hand of your servant. He knows he's the servant of God and the agent of deliverance from the Philistines. He knows this.

He doesn't pay a lot of attention to it. He appeals to it when it's convenient. But he knows.

So now he has alluded to the seven strings and touching of dead things. Now he's alluding to his hair and the seven braids that are on his head. And this of course goes back to the nature of the Nazarite vow, which is given to us over in Leviticus.

And it says that no razor is to come upon the head of a Nazarite. This is coming up in the fourth instance. This time he just says, weave them into the loom.

Now this is a little bit weird. Is this room big enough that it's got a full blown weaving loom in it? Apparently so. This is not like you got for Christmas when you were a kid and you made potholders on.

This is a standing full floor loom like you would weave a rug on. It's a big, heavy thing. So again, we see that it's the same room each time and it's got all these hiding places for the men.

Samson evidently is not doing any sort of a security check in the room when he comes in. He's not saying, the last two times I was here, men popped out. So, if you weave the seven locks of my head into the web of the loom, so she wove it tightly with the batten of the loom.

There's a little more going on here than this. It is sort of an ellipsis. You have to supply a little bit of information between verse 13 and 14.

Because there's a partially woven rug or cloth on the loom. There's warp and woof already there. And if you have seen this sort of thing, you've got the vertical strings and the horizontal strings that you throw back and forth with the shuttle, the weaver's beam.

And then after you throw it through, the shuttle switches and the strings bind on what you threw across. You throw it back the other way and then they shift and they bind the other way. And evidently there is all of this partially woven material there.

Samson's hair is very long. It has never been cut in his life. And so she makes sure that he takes his nap, again I'm assuming he's asleep, near enough to this giant floor-standing loom that she can take his hair and weave it, braid it into this yarn or cloth or whatever it is that's coming off the loom.

And she strings his hair through all of these, I forget if it's the warp or the woof that goes up and down, but these up and down strings where you throw the batten or the shuttle through. Well, she pulls the seven braids of his hair through there. And then she moves the loom and binds his hair into this thing so that he is held by his hair in this many hundreds of pounds worth of lumber and hardware.

That's the idea. If you weave the seven locks into the web of the loom, his hair is actually woven into this rug. She wove it tightly with the batten of the loom and the batten is actually the, remember it talks in other places about somebody having the shaft of a spear like a weaver's

beam and that sort of thing.

This is not the same word. This is the word that means that which shifts the entire structure of the loom to move all of those threads and trap your cross pieces. So she pulled his hair through and flipped the loom to where he's bound fast.

She says, the Philistines are upon you Samson, but he awoke from his sleep. This is the first time that we're given any indication that he has been asleep and pulled out the batten and the web from the loom. In other words, when he pulls with his head and his hair, the entire structure of the loom comes apart.

It's not like he pulls a little shuttle back through or something. The whole loom, he pulls the cloth, the threads, the whole mechanism. When he gets up and pulls with his hair, the entire gigantic, many hundreds of pounds of loom just comes crashing to pieces.

And he goes after these guys with pieces of broken loom dragging behind him. And once again, the Philistines disappear. Apparently no casualties.

Three times running. These men are by now very cat-like and wary in their reflexes and they probably stay a little further away each time. So in verse 15, she says to him for a fourth time, how can you say I love you when your heart is not with me? Now interestingly, this is the very same appeal that was made back in chapter 14 by Samson's wife.

And remember, four is also a significant number in the ancient world, in the Bible, in symbolic terms. Four is universality on this earth. The four points of the compass.

The four spatial dimensions. In the ancient mind, it was width and breadth and depth and height. How deep is it? How high is it? How wide is it? And how long is it? Those were your four spatial dimensions.

And so four speaks of totality. The four winds of heaven. The four points of the compass and so on.

So this is the fourth time now. This is going to wrap up the story. And she says, how can you say I love you? And this goes back, this is harking back to 1416.

Samson's wife wept before him and said, you only hate me and you do not love me. You have propounded a riddle to the sons of my people and not told it to me. And you have mocked me these three times and have not told me where your great strength lies.

And it came to pass when she pestered him daily with her words and pressed him so that his soul was vexed unto death. This literally in verse 16 says she forced him with her words. She forced him with her words every day and pressured him until his spirit was short to the point of death.

If you remember, I've alluded to it many times when we studied Ecclesiastes and Solomon says

that a long spirit is better than a tall spirit, meaning one that endures. A long spirit. It doesn't matter how tall you stand at the start of the race, it's do you finish? What is your level of endurance? So the opposite of a long, enduring spirit is a short, out of patience spirit.

And this is a Hebrew euphemism. A short spirit means a short temper, a short fuse. You're at the end of your short rope.

So he was sick to death of it. He was impatient to death. His spirit was short unto death.

Now, you have some options at this point. If someone wears you out by repeated abuse, what would the logical thing be? Do you cave in and compromise or do you decide that it is time to separate? Think about the New Testament. If you have ought against a brother, what should you do? Go and see if you can be reconciled.

If that doesn't work, take a few more with you and see if you can be reconciled. If that doesn't work, bring it before the ecclesia, before the assembly and see if you can get it resolved. And if after three tries, pay attention now, if after three tries you cannot be reconciled, what are you supposed to do? What did Jesus tell His disciples? If you've made three efforts to preserve a relationship and it cannot survive that, what did Jesus say? What are Jesus' words? Treat them as a heathen and a tax collector.

Which means what? How should you treat a heathen or a tax collector? It doesn't mean punish them, find ways to inflict harm on them, burn their house down. Remember the Philistines went to Samson's wife and father-in-law and burnt them to the ground. What should you do with a heathen? What was the injunction to Israel with regard to the heathens? Come out from among them and be separate.

You can be a light to the Gentiles. You can do good to those who hate you and pray for those who spitefully use you, but you do not cultivate close personal relationship with those who will not reconcile, who cannot let bygones be bygones, who will not release issues. You can't do it.

How many times has Samson had trouble with Delilah now using the information he gives her against him? Three times. If he had any sense, he would be out the door. But her desirability to him is evidently greater than his common sense.

And so in this fourth time, when his spirit becomes short to the point of death, can you imagine? You're at the point of death. He will not make the decision to separate. And again, this reflects the nation of Israel.

We have had seven full cycles now in Judges of oppression and deliverance. Oppression and deliverance. Oppression and deliverance.

Samson has now himself experienced oppression and deliverance several times. It was light at first where they humiliated him by telling his riddle and he had to go get the changes of

clothes. Then they took his wife away from him.

Then the men of Judah bound him and he had to get away. Then they tried to trap him in the city and he carried the gates to the top of the hill. And now they've tried three more times.

How many total times has Samson had confrontations with the Philistines and had deliverance? How many times now? You've got the lion riddle. You've got the... And he goes and gets the 30 changes of clothes. He first comes up against the Philistines proper, right? Then what? What's next? He goes and dwells in the men of Judah, come and bind him, and he gets taken down there.

Then you have the cords coming off of him and he slays all of the men and heaps them up in a pile. Then he goes and they try to trap him in the city and he takes the gates to the top. So that's four basic confrontations there.

Remember when he goes back to get his wife with the goat? I think I left that one out. And then he ties the fox's tails together and burns all their fields. That was the fourth.

So that's four times. This is three times. So just as we've had seven cycles in the book of Judges for the nation of Israel of oppression and deliverance, getting back at the enemies in one way or another, Samson himself has now had seven run-ins with the Philistines and has come out of it seven times.

This now, the fourth time with Delilah, is the eighth time for Samson. And after seven times he's sick unto death. So finally he told her his secret or it says here all his heart.

He told her all his heart. And said to her, no razor has ever come upon my head, for I am a Nazarite to God from my mother's womb. If I am shaven, my strength will leave me and I shall become weak and be like any man.

If you think about all of the previous things, these were external and temporary. There is nothing that you can bind Samson with. If he can carry city gates for an hour up to the top of a hill, he's not going to be bound by any ropes.

But to shave his head, this wreaks a permanent change in his Nazarite status. He can't undo this, at least not anytime soon. He can be bound and unbound.

He can be trapped and untrapped. He can be fooled and unfooled. But you can't undo.

This is the first time that he has given her something that cannot be undone and that is going to make a relatively permanent change in his Nazarite status. Well, what is going to be the outcome of this? We'll pause here and take our break, and when we come back, we'll see time number 8, encounter number 8 with the Philistines, what takes place.